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

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# THE PRINCIPAL IN BLACKPOOL (see page 776)

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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. 49

DECEMBER 4th, 1936.

Twopence



"I am come that they might have life."

John X. 10.

## "HEALING IN A CAMBERWELL CHURCH"

"Amazing Scenes at Re-opening of old Presbyterian Church"

—South London Press

One of the promises of Scripture is that where the Gospel of Christ penetrates the wilderness shall blossom as the rose. Just two weeks ago a fine church in Camberwell, which had been closed for nearly a year, was taken over for a revival campaign by the Principal and Revival Party. To see this empty, forsaken, desolate church now packed with people gripped by the Holy Spirit as they listen intently to the Principal's forceful preaching of the Foursquare Gospel message, and to see large numbers of people deciding for Christ—as many as forty-six in a day—is surely a literal fulfilment of this promise. Things are happening in Camberwell. Revival has come to this church and it is a thrill to see the people thronging the building night after night in their quest after the things of God. Testimonies have been given of miraculous healing and many more of the seekers have found healing virtue in the touch of Christ. The Campaign has only been in progress just a week as we go to press, but God is working mightily and the promised showers of Latter Rain are beginning to fall.



"I will come again."

John XIV. 3.

"I will; be thou clean."  
Mark 1. 41.



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

# The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

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General Headquarters:

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

Vol. XVII.

December 4, 1936

No. 49

## CONTENTS

In the Name of Christ: Identity with Him	769
The Converted Jew	770
The Armistice—A Barber and a Lesson	771
God's Healing Power Manifested	772
Hysstop: A Type of Christ	772
Music: Breathe Thou Upon Us	774
Bible Study Helps	774
Family Altar	775
The Principal in Blackpool	776
Editorial	778
The Glory of the Commonplace	778
The Power of Love	779
"Now"	780
Praise the Lord!	781
The Crusader Page	783
God's Unfailing Word	784

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**ABERTILLERY.** Now proceeding, Revival and Divine Healing Campaign in The Institute, Division Street, conducted by Pastor P. S. Brewster and Evangelist C. A. C. Hadler.

**BARNSELY.** Commencing December 6. Arcade Hall, Market Hill. Campaign by Evangelist J. E. Shaw.

**BRADFORD.** November 29—December 6. Elim Tabernacle (Southend Hall) off Leeds Road. Campaign by Pastor H. Kitching.

**CARLISLE.** November 22—December 6. Elim Tabernacle, West Walls. Revival Campaign by Pastor C. J. E. Kingston.

**CROYDON.** November 23—December 6. Elim Tabernacle, Stanley Road. Campaign by Pastor J. Woodhead.

**EASTBOURNE.** December 6. Elim Tabernacle, Hartfield Road. Visit of Pastor E. C. W. Boulton.

**EDINBURGH.** December 7—13. Elim Tabernacle, Dean Street. Revival Campaign by Pastor C. J. E. Kingston.

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**ENGLEFIELD GREEN, SURREY.** Regular Foursquare Gospel services are now held in the Village Hall, Bond Street. Sundays at 6.30 p.m.

**GUILDFORD.** Regular Foursquare services in the Orphanage Hall, Guildford Park Road: Sundays, 6.30 p.m.; Tuesdays, 7.30 p.m.

**HULL.** November 23—December 3. City Temple, Hessle Road. Special services conducted by Pastor R. D. Bradley.

**LINCOLN.** November 23—December 3. Oddfellows Hall, Unity Square. Special services conducted by Pastor H. W. Greenway.

**LLANELLY.** November 30—December 19. Siloam Tabernacle, Ann Street, Wern. Evangelist David Vanstone.

**NOTTINGHAM.** December 11—13. City Temple, Halifax Place. Special visit of Mr. John Leech, K.C.

**SALISBURY.** November 29—December 13. Elim Tabernacle, Scott's Lane. Evangelistic campaign by Pastor W. J. Hilliard.

**SOUTHAMPTON.** December 19—21. Elim Tabernacle, Park Road, Freemantle. Special visit of Mr. John Leech, K.C.

**SHEFFIELD.** November 29—December 13. Friends Meeting House, Hartshead. Evangelistic campaign by Pastor F. J. Slemming.

## CAMBERWELL

CONTINUATION OF

# Principal GEORGE JEFFREYS' Revival & Healing Campaign in the Camberwell Presbyterian Church

Brunswick Square, off Church Street,

NOVEMBER 29th to DECEMBER 3rd INCLUSIVE

Sunday, 3 and 6.30 p.m., Monday to Thursday, 7.30 p.m.

Thursday afternoon at 3.

Visitors wishing to attend the Campaign can stay at Elim Woodlands which is within easy reach of Camberwell, apply to:—Miss Barbour, Elim Woodlands, Clarence Road, Clapham, S.W.4.

PRELIMINARY ANNOUNCEMENT

# Christmas and New Year CONVENTIONS

**BELFAST.** Ulster Temple, Ravenhill Road.

**BIRMINGHAM.** Elim Tabernacle, Graham Street. Speakers include Pastor S. Gorman.

**BRADFORD.** Elim Tabernacle, Southend Hall, Leeds Road.

**CARLISLE.** Elim Tabernacle, West Walls. Speakers include Pastor J. T. Bradley.

**DOWLAIS.** Elim Tabernacle, Ivor Street.

**GLASGOW.** City Temple (Opposite King's Theatre), Bath Street. Thursday, December 31st at 11 p.m., Watchnight Service. Friday, January 1st at 11 a.m., 3 p.m. (Baptismal Service), 6.30 p.m. Saturday, January 2nd at 3.30 and 7 p.m., Crusader Rally. Sunday, January 3rd at 11 a.m., 3 and 6.30 p.m. Speakers will be announced later.

# Elim Jubilee Fund

OUR AIM

is to rid the Elim work of all its financial commitments. Up to the present we have received:

# 18.4%

of the sum required

Gifts will be gratefully acknowledged by the Secretary, Elim Foursquare Gospel Alliance, 20, Clarence Road, Clapham Park, London, S.W.4.

OUR GOAL

PRESENT POSITION

# 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. XVII., No. 49

DECEMBER 4, 1936

Fridays, Twopence

## In the Name of Christ: Identity with Him

By ARTHUR T. PIERSON

*Hitherto have ye asked nothing in My name.—John xvi. 24).*

THE lesson to be learned here is absolutely new. Old Testament saints had never known this high privilege, nor had even New Testament disciples, however favoured with more advanced knowledge and clearer revelation of divine things, ever yet prayed in Jesus' name. And for an obvious reason: Not until our Lord became God manifest in the flesh, and by His own perfect humanity became identified with our human nature, could the believer have known this glorious truth—that being by His divinity one with God, and by His humanity one with us, we in Him become one also with God. The keynote of this lesson is, therefore, the mutual identity of Christ and His disciples. All the precious representations of the unity existing between the believer and His Lord were reserved for the period of His incarnation. The sevenfold exhibition of that unity found in the seven magnificent figures or symbols employed, is entirely and exclusively found in the New Testament, namely: The sheep and shepherd; the vine and branches, the building and living stones, the body and members, the family and head, or larger family of the commonwealth and citizens, the

### BRIDEGROOM AND BRIDE,

and that highest conception of all, "He that is joined to the Lord is one spirit" (I. Cor. vi. 17). All these without exception had to wait for the birth, death, resurrection and ascension of Christ, and the coming of the Holy Ghost, to make them plain or apprehensible. Even the Old Testament foreshadowings of this unity, "He shall feed His flock like a shepherd" (Isaiah xl. 11); "As a young man marrieth a virgin, . . . so shall thy God rejoice over thee" (Isa. lxii. 5); "I will sing a song . . . touching My vineyard" (Isaiah v. 1), are but foreshadowings—enigmatic parables awaiting an interpreter. And, even when thus adumbrated in the older Gospel of the Law and Prophets, they are not used there to exhibit the relation of Christ to the believer, as they are in the New Testament. Here, then was a lesson absolutely new, never taught, certainly never learned, before. How

fitting, then, for the closing lesson, to which nothing remains to be added.

First of all, in the closer examination of these words we must not lose sight of the sevenfold repetition of the statement within the compass of this one discourse of our Lord (John xiv., xv., and xvi.).

John xiv. 13, "Whatsoever ye shall

### ASK IN MY NAME,

that will I do, that the Father may be glorified in the Son."

John xiv. 14: "If ye shall ask anything in My name, I will do it."

John xv. 16. That, "whatsoever ye shall ask of the Father in My name, He may give it you."

John xvi. 23, "Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He will give it you."

John xvi. 24, "Hitherto have ye asked nothing in My name. Ask [i.e., in My name] and ye shall receive, that your joy may be full."

John xvi. 26, "At that day ye shall ask in My name."

Surely there must be an object in such repetition. Our Lord must have meant especial emphasis to be laid on this new and most advanced lesson. In this same discourse He explains the ground of this new privilege and right: "at that day ye shall know that I am in My Father and ye in Me and I in you." (John xiv. 20). "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you" (John xv. 7); "And I say not unto you that I will pray the Father for you, for the Father Himself loveth you because ye have loved Me, and have believed that I came out from God" (John xvi. 26, 27), where this

### IDENTITY OF CHRIST

and believers is further set forth.

This sevenfold lesson teaches us that the union existing between the believer and the Lord Jesus is so complete that there is a mutual indwelling and abiding, so that it is not even needful that the Lord

Jesus shall pray for us, since the Father Himself recognises this union between us and His Son, identifies us with Him, and loves us for His sake. We are thus in God's sight one with Jesus, whom He heareth always and in whom He is well pleased.

How inadequately all previous teachings and types forecast such fact and privilege. Ahasuerus, handing over the imperial signet-ring to Mordecai and Esther, said: "Write as it liketh you in the king's name, and seal it with the king's ring; for the writing which is written in the king's name, and sealed with the king's ring may no man reverse" (Esther viii. 8). The proclamation that thus went out was in every respect the king's own decree. What they did in his name, he did through them. And our Lord actually conveys to us the signet-ring of God—bids us ask what we will, and seal our prayer with God's own signet. Prayer thus becomes authoritative, like

#### A DIVINE DECREE.

Our Lord's exact words must be studied: "whatsoever ye shall ask in My name." The name stands for the person, whom it separates, individualises, distinguishes from all others; consequently to ask in the name of Christ is to ask by virtue of my identity with Christ Himself. It is plain that, when I do ask anything in another's name, the real actor, the real asker, is not myself, but the other party, who is recognised behind me as my authority in the action or the request.

When in Christ's name—because by faith I am one with Him—I come to God and ask, God recognises Him, not myself, as the actual supplicant. Hence He is represented as our Intercessor at God's right hand, and as offering or presenting the prayers of His saints on the golden altar and in the golden censer, before the throne; and even as praying to the Father for us or in our behalf. In this lesson we reach the highest level of prayer,—prayer in Jesus' name. The secret of prevailing prayer is the knowledge of God which brings us into sympathy and identity with Him. We can only pray aright as we are in union with all the persons of the Trinity; with God the Father, as His obedient children; with

#### GOD THE HOLY SPIRIT,

as attuned to His divine mind and will and fitted to be responsive to His inward touch; with God the Son, as identified with His own person and so able to ask in His name.

Prayer in Jesus' name is the unused force for the individual and Church life, the motor equal to all the demands of our spiritual machinery. To many a disciple such prayer is yet, in all but name, an unknown, untried force, unconnected with the real activities of life. Consequently much work is done in the energy of the flesh that might be done in the energy of the Spirit; much is not done at all that might be attempted and accomplished. Lord, teach us to pray.

## The Converted Jew

By WILLIAM BARROW

I WAS present at some Pentecostal meetings in London a couple of years ago when I noticed a very fine type of a working man who was singing and praising God in prayer and entering into the service in such a real and earnest manner that I could not but help take notice of him.

He was so real about it and so unconscious of anyone noticing him that I felt I must get in touch with him and find out something about his past. This I did by introducing myself after the meeting. I found out that he was a Jew and had had a past, and that he had been a great gambler and a very heavy drinker, and had been very fond of bad language. He had been suffering for some years from bad valvular disease of the heart. His happy expression and the joy light in his eyes seemed to have transformed him from a Jew into a happy Christian man. Our conversation developed into a friendship which still remains, and this is the story of his wonderful conversion to the Christian faith and also of his wonderful and marvellous healing; both are miracles and he gives God the glory.

He writes thus:

"In 1926 I went into some Pentecostal meetings where services were being held, just to see what it was all about. I had heard of the sick, the lame, the blind and the deaf being healed. I did not believe what I had heard, but, I went in just for fun and devilment. But what a sight I saw. I was really interested because I was suffering myself.

"It was of a young woman who had never walked,

a blind man, and a deaf and dumb girl. My wife who had been converted to the Christian faith was there and had taken with her our dear daughter Ruth, who was an idiot, and did not know me from another man, as her father. My dear wife, when she saw me by the door beckoned to me to come over where she was. Well that did it. I was in a terrible rage, for she had caused all eyes to be turned towards me, so I went out as quickly as I could, vowing vengeance on my wife. But something seemed to make me go back, and I saw people being prayed for. The Pastor asked this blind man if he believed that God could give him his eyesight, and he said yes, and his cry was heard by Almighty God, for when the Pastor prayed for him and anointed him with oil and laid hands on him in the name of the Lord according to the scripture, what I saw seemed to dumbfound me, for when the blind man opened his eyes he gave one loud shout, 'I can see, I can see,' and in the meeting I am sure there was not a dry eye, for a mighty miracle had been performed. For several days I was very miserable and wretched, and my wife said, 'Won't you, dad, believe in this wonderful Jesus Christ for Ruth's sake? We want her healed and you are stopping it by not believing in Jesus Christ.'

"But one day shortly after the wife and several friends were going again to these meetings and they got me to go with them. Again I went, more for devilment than for anything else; I would not sit with my wife and my daughter and their friends, so I

sat on an outside seat. I noticed a terribly deformed girl about twenty-one, who had never walked, her arms, legs and body were twisted; she sat just near me. This poor girl made a terrible impression on me. The people in the meeting were singing that beautiful chorus which I shall never forget, 'Wonderful, wonderful Jesus, in my heart He has planted a song.' I looked at the Pastor standing on the platform, and as he prayed and spoke, I got mightily interested, and when he began to pray over the sick and afflicted ones and anointed them with oil in the name of the Lord, *I could not shut my eyes, but looked straight at him* while he anointed this poor girl and prayed over her. My body seemed on fire as I heard him bid her rise in the mighty name of Jesus Christ, and with these two eyes of mine I saw her rise and walk twice round that large building, and those words came direct to me, as he appealed to the people to come forward, who wanted to get right with God and be anointed if suffering in body. With tears I went straight up to the Pastor and told him that I was a Jew, and he just said, 'Praise the Lord, Jew and Gentile are all alike to Jesus Christ.'

"He asked me if I had made my peace with God. I knelt down and prayed for God to forgive me for my sins and the untold evil of my life and to save me from taking His holy name in vain. Then I told the Minister of my own affliction, that I had been suffering a great many years with bad valvular disease of the heart. I dare not walk quickly or have

the least excitement. If I did I suffered untold agony until my heart got a bit quieter. He asked me if I believed that God could heal me, and I said, 'Yes, I believe He is all-powerful,' so I was anointed with oil and hands laid on me according to the scripture in the name of the Lord, and as he prayed and I prayed the power of God came upon me.

"How long I was under the power I do not know, but I got up free from pain and completely healed, and the same day I ran a long way after a motor 'bus. I would also like to tell you the news about my imbecile daughter Ruth.

"She is now healthy and strong, helps in the home and is a living testimony of what God can do in human life; my wife and I are trusting God to complete the work in her body. My wife also had for years a growth in the throat and could not talk for three years. She, too, praised God for complete healing.

"Trust and serve Him and believe in Jesus Christ whether you be Gentile or Jew. The song of my heart is, 'Praise the Lord, O my soul, and forget not all His benefits.'"

To-day the Jew is a most happy, healthy Christian man with a joy so real and a confidence in God so great that he is an inspiration to all who come in contact with him, and it again proves that in Christ all the world can find the needs of their soul and life met, and those wonderful words of the Bible are still true. "Christ is the desire of all nations."

## The Armistice—A Barber and a Lesson

By Pastor LESLIE H. NEWSHAM

"WELL, sir, that's another Armistice Day over and done with." So said the barber as I sat in his chair. I dare say hundreds of people have said the same thing as they have walked away from Cenotaph and village green, but somehow it had a significance, that barber had said it as though there would be many more Armistice days, as though it was quite unimportant that it marked the passage of another twelve months—eighteen years have passed since the country went deliriously happy at the news that peace at last had come. Father and brothers would be coming back—no longer the anxious, tense moment when the telegraph boy appeared in the street and little understanding we watched mother nervously stare as the boy passed along and the almost audible sigh of relief when he passed our garden gate. No more the weary hours spent huddled together as the planes zoomed overhead with their burdens of death and destruction. It was peace, we should never again see war. We had learned our lesson, and at school we were taught that we lived in an enlightened age that would never again resort to such barbaric methods of settling its differences. We were now

### A REFINED CIVILISATION

—refined—refined!—civilised—educated—refined!

My mind flashed over the intervening years. I have

grown up since then and learned many a lesson; here was another. It was just the way that barber had spoken: "Well, sir! that's another Armistice Day over and done with"; he was so casual about it, and I remember that on the first day of the Two Minutes' Silence everybody remarked, "How marvellous!" "Never shall we have war again whilst this silence is observed"; many a sob from a bleeding heart; tears flowed freely. But now; a new generation, war babies are now fighting men, the world is preparing for slaughter again; the Armistice celebrations, reverent enough indeed, are losing their meaning; time has healed the wounds, as nature has covered the scarred fields of Flanders with green grass and trees, and once again we hear the tramp of marching men!

"Well, sir! that's another Armistice Day over and done with." Queer, is it not that such a simple statement should cause such a flood of thought? But what struck me most was the inevitableness of life; the speed, the relentlessness of time. The older we grow the quicker time seems to fly. How wise was the Psalmist when he prayed: "Teach us

### TO NUMBER OUR DAYS,

that we may apply our hearts unto wisdom"; every day is precious to the servant of God! We are living in wonderful days when the last phase of the plan of God

(continued on page 782)



## God's Healing Power Manifested in the Body of a Babe

A MOTHER'S JOYOUS TESTIMONY

**W**ITH great joy I send the photograph of my little girl Kathleen who, at the age of three months was healed by the mighty power of our risen Lord, when Principal George Jeffreys visited Ipswich seven years ago.

She was suffering from a twisted bowel and had cried almost continuously since birth. I was returning from the hospital with the baby when I saw the announcement of the campaign. I went, the child was anointed and prayed for and was made perfectly whole. The Principal saw her when he visited Ipswich on his recent Church Tour and it gave him joy to know that the dear Lord's power had once again been demonstrated. The little one is well and happy to-day.

MRS. ELVIN.

23, *Wolsey Street,*  
*Ipswich, Suffolk.*

## Hyssop: A Type of Christ

By E. J. G. TITTERINGTON

*Ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.—Exodus xii. 22.*

**T**HE word "hyssop" only occurs twelve times in Scripture, in seven different chapters; yet with one exception, it is always associated with the blood of sprinkling, and where the blood of sprinkling is referred to, there assuredly we shall find in most instances also mention of the hyssop. We do not read, "Take a bunch of twigs," but, "Take a bunch of hyssop."

Why hyssop?

Now, God never ordains anything without a reason or a meaning, and we can be sure that the injunction to use hyssop has a meaning and a significance, if we can only find it. If we study to learn all we can discover about hyssop we shall find in it a most beautiful type of our Lord, and one moreover without which the picture would be incomplete.

Let us take the Scriptures first. They do not tell us much, but from the little they do tell us we can learn a great deal. In the first place, from the very nature of the ordinance for its use, it must have been a common plant, readily available to anyone, both in Egypt (where its use is first enjoined), and also in Palestine. Then, as we are told in I. Kings iv. 33, King Solomon "spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall." So that if we regard the cedar as one end of the scale,

then the hyssop is the other—a mean and insignificant plant. Further, it "springeth out of the wall," growing and flourishing where little else will grow, and finding its sustenance in the poorest, driest and stoniest of soils.

The plant we know as hyssop answers well to this description. It is a twiggy plant, some eighteen inches high, somewhat shapeless in its habit of growth, and by no means an object to attract attention when there is anything else in the garden at which to look. It thrives in poor, stony ground, and a crevice in a wall suits it well. It has also another property, not mentioned in Scripture. Take a few twigs, and strike them lightly against a doorpost (as the writer once did by way of illustration when speaking of the Passover) and instantly the room will be pervaded by a strange, pungent fragrance. In addition to this, the plant has some medicinal value. It was this despised little shrub that the Lord chose to be associated with the sprinkled blood, a type of Him who sprang out of the barren

**STONY GROUND OF JUDAISM,**

despised indeed of men, but precious; and who is not far from every one of us.

Now let us turn to Isaiah liii.: "My servant . . . so shall He sprinkle many nations. . . . For He shall



grow up before Him as a tender plant, and as a root out of a dry ground; He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men. . . . He was despised, and we esteemed Him not. . . . But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed. . . . Yet it pleased the Lord to bruise Him."

Need we say more?

When we come to study the use of hyssop as given in Scripture, we note that it only begins to have value and significance when *dipped in blood*. When our Lord came down to this earth, it was not that He might be a great Teacher, a mighty Prophet, a wonderful Example (though He was all this), but that He, as Lamb of God, might by the sacrifice of His blood take away the sins of the world. There were three occasions on which the use of hyssop was enjoined—at the Passover (Exodus xii.), at the cleansing of the leper (Lev. xiv.), and in connection with

#### THE RED HEIFER

(Num. xix.). At the Passover the hyssop was dipped in "the blood that was in the bason," and beaten against the lintel and two side posts of the door, that the blood shed might become the blood applied. The blood in the bason was of no avail to protect against the destroyer; only the blood upon the door could do that.

In the "law of the leper," and in the ordinance of the red heifer, we find the lowly hyssop, which speaks of our Lord's humanity, associated with the noble and majestic cedar, which, as we have already noted, stands at the opposite end of the scale amongst the trees, and can thus perhaps be taken to represent His divine nature. It is Christ in His fulness, not in His Godhead only, nor yet in His humanity only, that avails for the sinner—Christ in His Godhead and humanity together. In the cleansing of the leper, the law is, "Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: and the priest shall command that one of the birds be killed in an earthen vessel over running water: as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over

#### THE RUNNING WATER;

and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose in the open field." We have here the sprinkling of the Blood for the sinner, when first he comes to the Lord. We are not concerned now with the remainder of this ordinance, which gives us a beautiful and complete picture of our full salvation, from our first coming to Christ for our forgiveness to our sanctification and baptism in the Holy Ghost, followed by a life of surrender and consecration; but we see that before we come thus far, we must begin with the Blood—first the Blood shed, and then the Blood applied.

The ordinance of the red heifer is different. Here there is no sprinkling of the blood as such (save by

the priest's finger before the door of the Tabernacle, v. 4), but the blood is burnt with the body. But "the priest shall take cedar wood, and hyssop" (note again the association of the hyssop with the cedar) "and scarlet, and cast it into the midst of the burning of the heifer (v. 6). The ashes of the heifer were then laid up "for a water of separation . . . a purification for sin" (v. 9). It was used in cases of defilement, and especially any

#### CONTACT WITH DEATH,

either on the part of an individual, or a house: "They shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: and a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: and the clean person shall sprinkle upon the unclean on the third day, and on the seventh day . . . but the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord: the water of separation hath not been sprinkled upon him; he is unclean (vv. 17-20). This is God's provision, not for the sinner, but for the saint; for the holy God, who cannot look upon iniquity in the sinner, who is altogether under the power of sin, can in no wise permit sin in the one over whom its power has been broken; and so soon as we are conscious that our fellowship has been interrupted, we must not delay to come to Him that once more that fellowship may be restored, through that same precious Blood whereby we were first brought nigh unto Him. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and He is the

#### PROPIATION FOR OUR SINS "

(I. John ii. 1, 2). "Christ . . . loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. v. 25-27).

In these three ordinances, therefore, we see the full provision which Christ has made for us; first, when we come to Him to be cleansed from the leprosy of sin; then, sheltered safe within the house under the protection of the Blood, whilst the destroyer rages without—and not only sheltered, but feasting, and prepared instantly to depart when morning comes, and the Daystar shall arise, and He shall call us to that place which He has gone to prepare for us; and lastly, at any time to restore us again to fellowship, and cleanse us from any defilement we may incur—from first to last, we have the Blood of sprinkling. "Purge me with hyssop, and I shall be clean" (Psalm li. 7).

Yet once again is hyssop mentioned. "After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth."



# Christmas!

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## SIGNS OF SAINTHOOD

God's children are like stars that shine brightest in the darkest night; like grapes that come not to the proof till they come to the press; like trees that drive down their roots farther and grasp the earth tighter by reason of the storm; like vines that grow the better for bleeding; like juniper that smells sweetest in the fire; like the pomander which becomes more fragrant from chafing; like the palm tree which proves the better for preserving; like the chamomile which spreads the more as you tread upon it.

### ANONYMOUS GIFTS

We thank those who have given to the Lord's work anonymously as follows:

Foreign Missionary Fund: Edinburgh friends, £2; Two Birmingham Crusaders, per Miss Henderson, 2/-; Sheffield brother and sister, £5; York, 10/-.

Jubilee Appeal Fund: Per Elim Book Shop, 1/-; Dartford (Kent) sister, 8/6; Ilford sister, £20.

Work in General: H.M.S., H.O.5, 10/-.

Prison Work: Brandon sister, 5/-; York, 10/-; Hove, 12/6; Hendon, 10/-; Birmingham sister, 5/-; C.A.C. £1; Glasgow sister, 10/-.

Free Distribution Fund: York (Y.D.P.), 10/-.

## Breathe Thou Upon Us

C.C.S.

C. C. SWIFT.

*Andante.*

Breathe Thou up - on us, As we kneel be - fore Thee;

Quick - en our be - ings With Thy won - drous power;

Draw near - er Je - sus, Let us gaze up - on Thee,

While we re - mem - ber Thee this sa - cred hour.

Copyright.

## Bible Study Helps

### SOME OF GOD'S "ABLES"

1. Able to deliver His own in the time of trouble (Dan. iii. 17).
2. Able to raise up witnesses (Matt. iii. 9).
3. Able to build us up in the faith (Acts xx. 32).
4. Able to keep the tempted from falling (Heb. ii. 18).
5. Able to save (Heb. vii. 25).
6. Able to fulfil His promises (Rom. iv. 21).
7. Able to make all grace abound (II. Cor. ix. 8).
8. Able to raise the dead (Heb. xi. 19).
9. Able to save the backslider (Rom. xi. 23).
10. Able to keep that which we commit unto Him (II. Tim. i. 12).

### A FEW THOUGHTS ON PRAYER

1. Where it is shown that asking is required (Luke xi. 13; James iv. 2; Matt. vii. 7, 8; xviii. 19; Luke xi. 9).
2. Where an abundant answer is promised (Psa. ii. 8; Matt. xviii. 19; xxi. 22; John xi. 22; xiv. 13, 14; xv. 7; xvi. 24; I. John iii. 22; v. 14, 15).
3. Where it is shown that God is eager to answer (Isa. lxxv. 24; Eph. iii. 20; Rom. viii. 27).
4. Where it is shown that faith is required in asking (James i. 6, 7; Mark xi. 24; Psa. xxxvii. 5; John iii. 18; xi. 26; Mark ix. 23).
5. Where it is shown that a close walk with Christ is necessary (John xv. 7).

### THE FAITH THAT TAKES

(Mark xi. 23-25)

- |         |       |                 |
|---------|-------|-----------------|
| 1. WHO  | - - - | soever (v. 23). |
| 2. WHAT | - - - | soever (v. 24). |
| 3. WHEN | - - - | soever (v. 25). |

# FAMILY ALTAR



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

**Sunday, Dec. 6th.** Dan. ii. 14-24.

"Then Daniel . . . made the thing known to . . . his companions" (v. 17).

Which meant that a prayer meeting was held. How, we are not told; but the purpose in Daniel's mind was that they might obtain mercies of the God of heaven. While the magicians of Babylon were sunk in the depths of awful despair this exalted exile was dwelling on the mountain-top of faith. Both they and he were under like condemnation as far as the mind of the king was concerned. But Daniel knew the way to God's heart. And three young men of his acquaintance knew that way also. These four joined hands and hearts in a common purpose. It is good to share our burdens one with another. I like the three young men because they entered into this matter with Daniel. They identified themselves with his trouble, and made his burden theirs. Can we not enter into such contracts one with another? Thank God, we can and do; but this is a region we have not yet explored to the full. When we do we shall understand in a deeper sense the meaning of Christian fellowship.

PRAYER TOPIC:

That the splendid results of the Camberwell campaign may lead to revival in other needy districts in London. Thanksgiving for all that God has wrought through the ministry of the Principal in this campaign.

**Monday, Dec. 7th.** Dan. ii. 25-35.

"There is a God in heaven that revealeth" (verse 28).

The king had propounded something that was beyond the province of men. Daniel takes the king back to the source of revelation. It is as though he said "You have been disillusioned, but you need not be disappointed. Men have let you down, but there is a God." Is not this our position as worshippers of the living God? Religion, even in the name of Christianity, has been so manhandled that it has destroyed confidence. Men and women who are trusting in the precious blood of Christ for salvation are able to point away from these travesties to the God of revelation. Modernism tramples on essential truths, and Romanism hides them. The serious-minded seeker becomes first perplexed, and then bewildered, and finally gives things up in hopeless despair. Fundamentalism only has the guiding light whereby man can see to extricate himself from this tangle of confused ideas, for it is acquainted with the God of heaven.

PRAYER TOPIC:

Praise for news of revival from Pastor and Mrs. W. H. Francis on their hard and difficult field in Pilgrim's Rest, Transvaal.

**Tuesday, Dec. 8th.** Daniel ii. 36-49.

"Then Daniel requested" (verse 49).

Daniel's God stood by him (for God always honours them that honour Him),

and the king rewarded him by raising him to a very high position. This is the man that had earlier purposed in his heart to serve the Lord. One can then expect exemplary conduct from him, and we are not disappointed. When the king had ordered the telling of his dream Daniel took the matter to his three companions. They entered into fellowship with him in the matter by holding on to God in prayer. This meant much to Daniel, and when his own exaltation came he realised that they had contributed as much as he had to the successful issue to which things had been brought. Who was he, then, to be rewarded without them? He spoke up for them. The prayer-warriors were as deserving of reward as he who had faced the king. The work behind the scenes was as important to ultimate success as the work open to the gaze of all. Is not this an encouraging thought to us?

PRAYER TOPIC:

That the special Double Number of the Christmas "Evangel" may bring abundant glory to Him whose birth is being celebrated at this time, and that from its pages blessing may flow to all its readers.

**Wednesday, Dec. 9th.** Dan. iii. 1-12.

"They serve not thy gods, nor worship the golden image which thou hast set up" (verse 12).

The righteous believer is not beyond the reach of complaint. So found these three men. Like their companion, Daniel, they had convictions that were steady. What fine specimens of really good manhood they were, standing out from the shallow-minded favour seekers of Babylon. It is such men as these that advance the kingdom of God to-day. They are men of vision, men of conviction, and that means men of courage. They are grounded in God, rooted in Christ, built into the Church. Their fellowship with God has produced stability of character that makes them solidly fundamental. They have a dignified outlook on life so that they are not influenced by stupid trivialities. Hence they are MEN and WOMEN. When big issues are at stake they are like these three men.

PRAYER TOPIC:

Special remembrance of the Christmas Convention at Belfast that it may exceed all former conventions in power and blessing.

**Thursday, Dec. 10th.** Dan. iii. 13-23.

"But if not" (verse 18).

Oh, what indomitable courage! What noble-heartedness. This is no bargaining with God. The veil is drawn aside and we are shown what work God has been doing under the surface. Here is character in its finest moulding. Here is conviction with all its power to grip and hold. Here is purity of purpose that originates with God. Here is an unquenchable fire of fervent faith. Here is

strength, stamina, heroism in its finest form. The power of God to deliver is recognised, relied upon. Yet if it does not come the purpose is still unswerving. It is the spirit of Job: "though He slay me, yet will I trust Him." It is sheer confidence in the wisdom, the unquestioned wisdom of God. It is a confidence that does not market with God. It does not buy or sell. It has obtained what it cannot lose.

PRAYER TOPIC:

That the December World Crusade News Letter with vital news from our missionaries may awaken increased prayer interest in all our churches for the work overseas.

**Friday, Dec. 11th.** Dan. iii. 24-30.

"The form of the fourth is like the Son of God" (verse 25).

The fourth Man! Have you met Him? Does He reward your simple faith as He did these men? Are you ever in the fires? There is a fourth Man to go with you, the One who said of old "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." The three Hebrew children found Him in the fire. They went in because of Him, and He was waiting for them. Everywhere in His will is a trysting place with God, for He goes before us. The furnace was part of their pathway through life. They went straight ahead—into the fire. He was there. They had fellowship with Him in the midst of the hungry flames. And they could laugh at those powerless flames. It is wonderful how the evil forces that oppose us lose their power when He is nigh. Death itself has had its sting drawn for the one who dies in Him. The overwhelming flood has to meet the standard of the Lord. So let us encourage ourselves in the Lord.

PRAYER TOPIC:

That the anointing of the Holy Ghost may rest upon these daily meditations, bringing spiritual comfort and cheer to the children of God.

**Saturday, Dec. 12th.** Dan. iv. 1-18.

"To the intent that the living may know that the Most High ruleth" (v. 17).

God talks to men like Nebuchadnezzar. But it is not the talk of fellowship. God's fellowship is only with those of low estate. The talk with this haughty king was anything but pleasing to him. The dream troubled him, and no wonder, for it was a precursor of his humiliation. He who thought himself the greatest and grandest of beings was to become the most debased in his realm. It was with this intent: that men might know there was a greater than he. There are Nebuchadnezzars to-day. They set aside divine decrees, and are gods in their own eyes. They glory in their own blasphemous utterances. But the throne of God is not tottering; the Most High is as exalted as ever He was. The day is near when a Christ-rejecting world will know this—when the humiliation of the foes of God will be yet lower than that of Nebuchadnezzar. Yet men may avoid it if they will. There is a way, a lowly way it is true, the way of the Cross, that leads to the highest heights, that leads to the new life with God.

PRAYER TOPIC:

Thanksgiving for souls won for Christ and believers baptised in the Holy Ghost during recent days.

**I**T is with joy that we again record a visit of our beloved Principal and his Party to the Jubilee Temple, Blackpool, which was opened by him nine months ago and was followed by a mighty revival.

There was expectancy in the air when it was announced that the Principal was coming for a five days' campaign.

A huge crowd assembled for the breaking of bread service on the first morning of the visit. A beautiful spirit was abroad that morning. One asks, "What is it that brings such hallowed silence to these meetings? What is it that makes one catch their breath as if afraid to disturb the peace?" Truly, the Lord was in the midst of His people! The look of happiness on the faces of the communicants was sufficient proof that Christ not only saves but satisfies. Every word spoken by the Principal was taken in eagerly, to be brought out and pondered over again and again. One can imagine how the disciples drank in every word spoken by the Lord Jesus Himself when He was on the earth. It was as if the Master Himself was speaking

#### THROUGH HIS SERVANT.

As the meeting progressed a note of praise was introduced and people praised God aloud.

Before partaking of the emblems, the Principal gave an opportunity for souls to accept Christ and nine signified their willingness to follow Him. The meeting ended with everyone very loth to depart.

The Temple was filled in the evening long before the service was due to commence and even chairs placed down the aisles failed to accommodate all those who were desirous of entering.

# The PRINCIPAL

## REVIVAL FIRE

By Miss EDN

Strangers were there, drawn perhaps by the desire to see this man who still believed in the old-fashioned Bible and who had the courage to practise divine healing in the face of the enlightenment of modern science. To judge from their faces, it was easy to perceive that they had encountered something out of the ordinary. This man who is so sure of his God and says so very definitely, is a refreshing change from the doctrines of doubt and supposition practised so frequently to-day.

Under the able leadership of Mr. Darragh, with Mr. Edsor at the piano, the singing of choruses soon took everyone's attention, and even those who had hitherto preserved

#### A DIGNIFIED SILENCE,

after one or two cautious glances at their neighbours, cast discretion to the winds and joined in with the singing, half apologetically at first but with increasing enthusiasm that left little to be desired.

When the Principal rose to deliver the message, all eyes were riveted upon him. This was the man strangers had come to see. . . . This was the man discussed by many, some with derision, others with awe. One glance at his face showed that he knew definitely what he was talking about. No light flattery came from his lips, yet everyone sat entranced.



Photo by]

BLACKPOOL'S LIDO BATHING POOL C

On this night Blackpool experienced one of its famous gales, yet inside this beautiful Lido all was reverent and quiet. Before

# in BLACKPOOL

## HE STILL BURNS

by EDNA GROOM

It was rather the contrary, for the Principal was denouncing the pleasure-loving world and foretelling that "the wages of sin is death."

At the close of his message twenty souls accepted Christ, to the joy of all believers. The singing then became more and more enthusiastic, hymn sheets waved in exultation, yet a sudden silence fell as the Principal raised his hand to pronounce the Benediction. Thus ended a day spent in the presence of the Lord.

The Temple was again packed to its utmost capacity during the week, and although the Principal's messages were

### MAINLY FOR BELIEVERS,

night after night precious souls were gathered into the Kingdom. The signs of the times were dealt with in one message, showing how near is the return of our Lord. The Baptism in the Holy Ghost was the theme of another, everyone waiting eagerly for each word that fell from the lips of the Principal.

It was with many heavy hearts that the meeting commenced on Thursday, for this was to be the closing meeting of the campaign. Imagine the joy, therefore, when the Principal decided, in response to many appeals for a water baptismal service, to remain over the week-end. It was then announced that the

service would take place at the Lido Swimming Pool on Sunday evening. This was greeted by cries of "Hallelujah" and "Praise the Lord" from all parts of the building.

Although it was announced that the doors would not be opened until six o'clock on Sunday evening, and despite the inclement weather, for Blackpool has experienced nothing but gales and heavy rain for some weeks past, crowds gathered outside the Lido Swimming Pool long before the allotted time.

It is

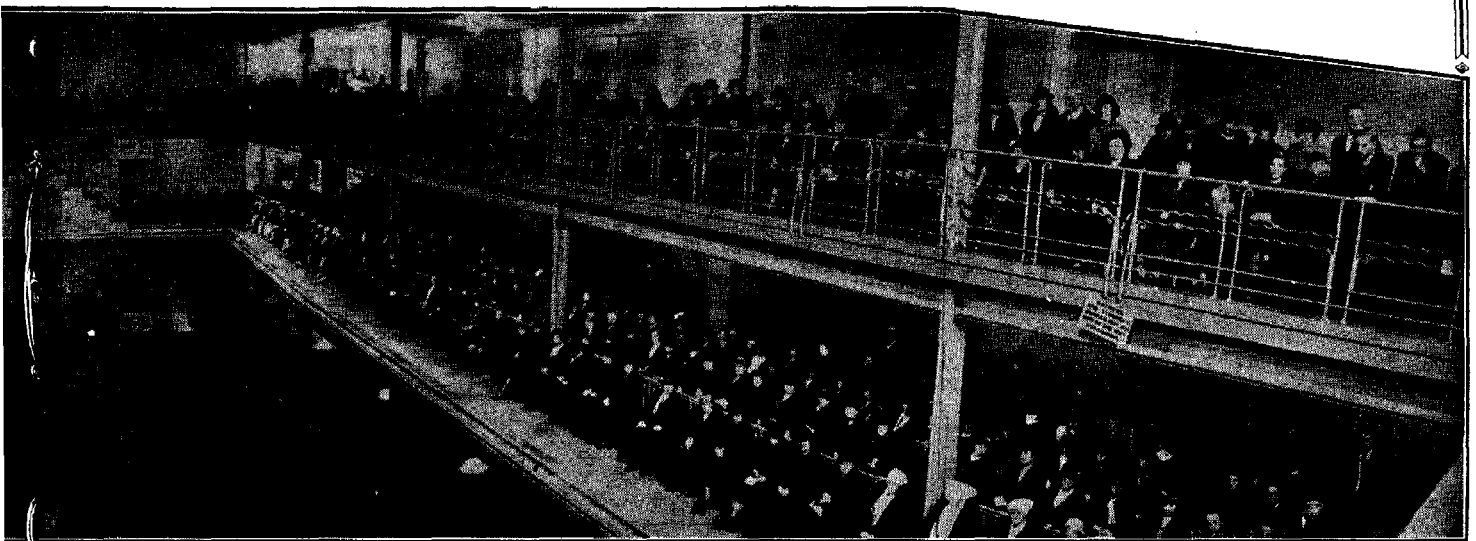
### A COMMON OCCURRENCE

for people to queue up to enter picture halls and theatres, but the sight of so many people waiting patiently to attend a religious service brought much comment from passers by.

At last the doors were flung open and the masses quickly filled the large building. A gallery went round the whole of the bath and within a few minutes of the doors being opened there was not one vacant seat. "What an unusual place for a religious service," remarked someone. It was indeed. That great bath filled with glistening water and lit up by floodlights was an exceedingly pretty scene.

The seventy-four candidates for baptism, dressed in white, then filed in and took their seats around the water's edge. The singing was commenced by Mr. Darragh, and that great bathing pool, where pleasure-seekers so often congregate, was resounding with praises unto God.

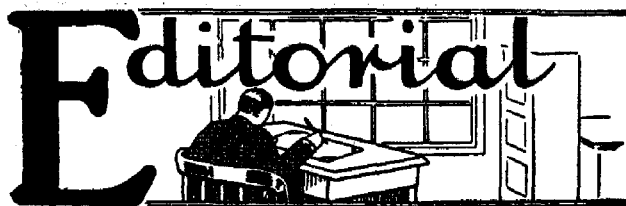
(continued on page 780).



DL CROWDED FOR BAPTISMAL SERVICE

[Evangelist H. M. Strange.

before this crowded audience the Principal baptised 74 candidates, some of whom had been miraculously healed in answer to prayer.



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.

## The Christmas Evangel.

THE Special Christmas Double Number of the *Elim Evangel* will, we believe, prove as attractive as ever to our readers. No effort has been spared to make the contents inspiring, instructive and interesting. It will contain a message from the Principal to his people, also a number of seasonable articles from the pen of our own ministers, which, we are confident, will meet with warm appreciation amongst our people. No Foursquare Gospeller should be without his or her copy of this Special Number of the *Elim Evangel*. It would make a helpful equivalent to the usual Christmas card sent to friends, and an excellent method of introducing the Foursquare Gospel message to others at this time. As the demand for the Christmas Number is usually heavy, we advise our readers to order *at once* any extra copies which they may require.

## Prayer Changes Things

Philippians iv. 6

The prayers of the Lord's people are requested for:

A backslider who is fighting hard to shut God completely out of his life; that he may be restored.—*M.H.*

A brother seeking deliverance from a skin disease, that he may be completely healed.

One who is deaf and has suffered for over twenty years with noises in the head, that the Lord would deliver for His glory. Also that, after an illness, God would restore to health and strength again.—*E.L.*

A young man seeking guidance and healing, that God may meet his need.—*B.J.*

A young woman suffering with goitre, that she may be healed by the power of God without an operation. Also for her father that he may be healed of rupture.—*D.H.*

Looking around on life's circumstances apart from God, we are churned in the whirlpool, and in danger of sinking; but Luther could say, "Lord, Thou art imperilled with us!" and oh, the joy of knowing that we are "bound in the bundle of life with the Lord (our) God."

## Clusters of Camphire.

### The Glory of the Commonplace

By Pastor E. C. W. Boulton

"And, behold, the bush burned with fire."—Exod. iii. 2.

I, too, would daily burn for Thee,  
With quenchless flame;  
A miracle of grace and love,  
To praise Thy name.

WE are not surprised to find that this strange sight captured the attention of Moses, and aroused within him an intense desire to discover its source. It is quite possible that the man of God had often passed that particular bush on former occasions, but until this moment it had never claimed his attention.

Thus we find God making use of the commonplace as a means of revealing Himself to the soul. 'Tis thus He delights to work, taking hold of some simple and unsophisticated child of the Kingdom, wrapping around that life His own radiant glory until it burns and shines with irresistible power. The "thing that is not" becoming in the hand of the Lord a mighty instrument for the fulfilment of His purposes and promises.

Is it not when the *familiar* becomes transformed that we marvel the most? When the ordinary is invested with supernatural energy, and the thing with which for long we have been intimate, is suddenly revolutionised, then it is that we are filled with profound wonderment. In vain we seek in the person or thing for the source of that which is taking place before our eyes.

The peculiar glory of Peniel and Carmel lies not in their natural grandeur, but in the spiritual crisis and conquest which was witnessed on their summit. The Upper Room gathers its irresistible charm from that great spiritual outpouring which took place there, and for no other reason.

O give me eyes to see, dear Lord,  
Thy glory in the commonplace.

All around our path are the miracles of God, and yet so often we miss the wonder of His handiwork. Here and there we find a soul to whom God has been able to unveil the mystic secrets of His perfect will. Not to the restless spirit does the vision come. In the hush of reverent meditation the creative voice will speak. Amid the solitudes of inward contemplation and communion will be found the energising touch of God. Out of the depths of wordless worship will issue the wonder of a new sense of union with the Eternal. As we find escape from the importunities of the flesh, and in the quiet of some sequestered trysting place with God, open the whole being to Him, so we shall be brought to the banqueting house of Divine Love, a made to feast upon the One who alone can still the storm of desire within. As the soul yields to this holy absorption so life shall swing back to its true centre in God. Under the compulsion of Love it is drawn to the place of utmost experience and expression of the Divine will.

Burn Thou in me, O Fire Divine,  
Now make this life the Spirit's shrine.

# The Power of Love

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

**I**T is impossible to exaggerate the power of love. It has been defined as the greatest motive power in the universe. There is no stronger sentence in the whole Bible than the words, "God is love."

Neither have we any more powerful weapon in the whole of the Christian's armoury than love. It is this that can soften the hardest heart. That which nothing else can effect can be accomplished by love.

When the love of God is poured out in the heart of man it has an astonishing effect, astonishing even to himself, for he finds it easy to love his enemies, to bless them that curse and to do good to them that spitefully use him.

This has been proved not once nor twice, but history abounds in the demonstration of the fact.

We might take out of millions such an example as that of James Naylor, one of the early Quakers, who was twice pilloried and whipped through the streets of London, who was bored through the tongue with a hot iron and branded on the forehead with the letter "B." Then, after public exposure and whipping at Bristol, he was to be imprisoned at the pleasure of Parliament. After all this

## SUFFERING FOR HIS MASTER

about two hours before his death he said: "There is a spirit that I feel, which delights to do no evil, nor to avenge any wrong, but delights to endure all things, in the hope to enjoy its own in the end; its hope is to outlive all wrath, and contention, and to weary out all exultation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptations. As it bears no evil in itself, so it conceives none in thought to any other. If it be betrayed, it bears it, for its ground and spring is in the mercies and forgiveness of God—its crown is meekness. Its life is everlasting love unfeigned, and takes its kingdom with entreaty and not with contention, and keeps it by lowliness of mind; in God alone it can rejoice, though none else regard it, or can own its life. It is conceived in sorrow, and brought forth without any to pity it; nor doth it murmur at grief and oppression. It never rejoiceth but through sufferings: for with the world's joy it is murdered."

The aged William Dewsbury, also one of George Fox's earliest converts, who underwent imprisonment for nineteen years, said on his deathbed, "Friends, be faithful and

## TRUST IN THE LORD

God, for this I can say, I never once played the coward, but joyfully entered prisons as if they were palaces, telling my enemies to hold me there as long as they could. And in the prison house I sang praises to my God, and esteemed bolts and locks put upon me as jewels, and in the name of the eternal God I always got the victory."

It is clear to be seen that such expression could proceed from no human source. The natural man does not love his enemies, neither can he understand why anyone should or could.

But who could be so cold-blooded as to doubt the death-bed utterances of the grand old English worthies of whom we have been speaking? Such sentiments as these can only come from a divine source, can only be held, indeed, by those who are partakers of the Nature Divine. And this is intimated in I. Corinthians xiii. 1, by the use of the word *agapê* which expresses the divine nature of God. The sufferings of these men are matters of history—the divine effect is proved by their death-bed testimony. Seeing then that it is impossible to produce such love in ourselves, the fact of its existence proves the existence of

## THE DIVINE NATURE,

and that it can be shared by man. For the spontaneous outpouring of love is the most marked of the divine attributes: the love that gives everything and asks nothing.

Pure love brought the universe into being, and pure love maintains it. And wherever man pours out love on all who need it, seeking no return, there is the divine nature made manifest, there God is to be seen, for "he that dwelleth in love dwelleth in God and God in him."

## BOOK REVIEW

By Pastor JOSEPH SMITH

"*The Promise is to You*" (10,000 Miles of Miracle to Palestine). By J. Edwin Orr. [MARSHALL, MORGAN & SCOTT, LTD., 1/-.] Obtainable from the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4, 1/- net (by post 1/3).

WHAT an entrancing little book this is. I have just finished reading fifty pages of it to-day. It simply draws you on. In this book we start with the writer travelling by air to Paris *en route* for a trip right across Europe to Palestine, with the sum of five shillings in his pocket. Here in Paris we visit with him the Black Zone, where a meeting is held. Leaving Paris we visit Switzerland, Czecho-slovakia (the land of Huss), Austria, Hungary, Jugo-slavia, Bulgaria, Rumania, Constantinople, Athens, Palestine, Rome, Spain, Portugal, and then home to England.

I think the chapter entitled "South of the Pyrenees," is the best commentary on the present situation in Spain that I have read for some time. It is truly a case of sowing and reaping. On page 86 we read: "In 1914 the Romanists hatched a plot to massacre all the Protestants in Barcelona. It was discovered in time, but a force of 700 police had to be employed to frustrate their intentions. Bombs have been thrown and revolvers fired during evangelical meetings in various parts, and attempts have been made to burn our halls." In page 87 we read: "One priest, I am told, has declared—he is a Member of Parliament, too—that if he is given the power, he will set up the Inquisition again." Space forbids me to quote more, but you should read this book for yourself.

# The Principal in Blackpool (continued)

The Principal gave a beautiful message on water baptism, describing the joy of following Him all the way. Not a sound pervaded the air. It would have seemed like sacrilege to move. Critics would say that it was forceful personality that kept everyone's eyes fixed on the Principal's face, but it was not so; God was speaking through His servant and making Himself known as the omnipotent One.

At the close of the message more souls were gathered into the Kingdom and the Principal then asked the candidates to rise and sing that beautiful chorus, "Follow, follow, I will follow Jesus." This they did while he descended into the water.

There was not a sound to be heard except the swish of the water as each candidate was gently lowered and raised again. The voice of the Principal rang out like a bell echoing round the building, "On the confession of your faith I baptise you in the name of the Father, Son and Holy Ghost. Amen." How reverent it was! No commotion, no excitement, no hilarity, no unnecessary noise, only the gentle lapping of the water as each candidate was immersed. The lights were lowered and the floodlights played upon the water—one could easily take one's mind back to the River Jordan where Christ Himself was baptised.

It was indeed one of the most beautiful and impressive water baptismal services ever seen; one that will not be forgotten, but will as time goes on become

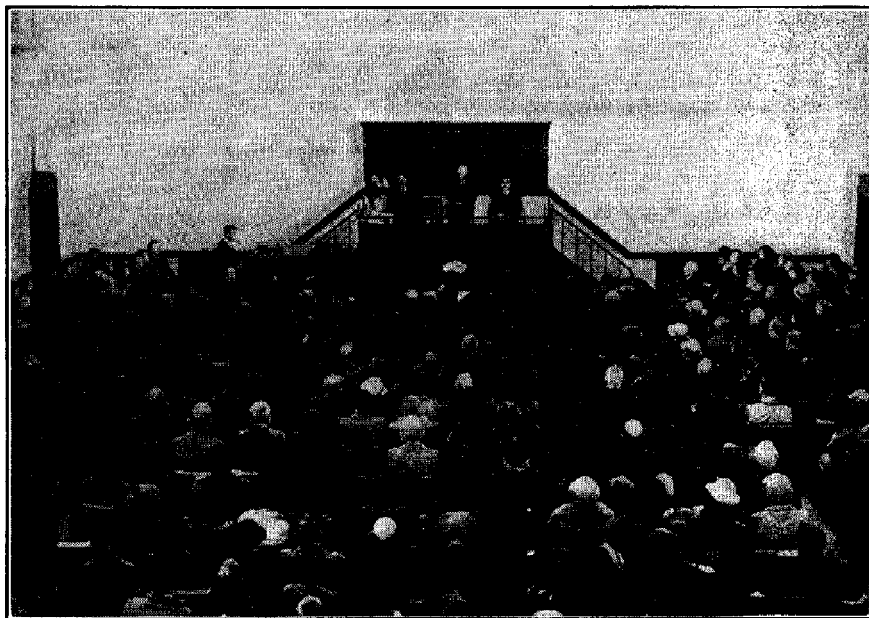


Photo by]

[Evangelist H. M. Strange.

**Night after night the Jubilee Temple, Blackpool, was crowded to capacity during the Principal's recent meetings. This picture shows the pulpit and front seats**

more and more beautiful, a fragrant memory to be treasured for all time.

The sick were prayed for at each of the services and the power of God fell mightily. Suffering bodies were miraculously relieved of pain and many claimed to be healed of various maladies.

In conclusion, we praise God for a week of glorious fellowship, it was as a week snatched from heaven; nearly one hundred souls found Christ and a strong Church has been established, a Church whose foundation is God where revival fire continues to burn with ever-increasing fervour.

## "NOW"

**A** NEW YEAR is dawning. An old year dies. Likewise we are assured, as we look out upon a troubled world, that a new era is about to dawn. Its birth pangs are severe. An old age is dying. Earth trembles and suffers in its death throes.

God, we are conscious, is moving in history—moving in a mysterious way for the accomplishment of His wonders. Our hearts are hushed. Our vain and idle words are silenced. Our lips are often still. But our ear is open—open heavenward. We hearken. We listen, listen, listen—for the accents of His voice. We are aware God is speaking—speaking to those who have ears to hear—bidding them know the advent of His holy King is at the doors. Eager hearts are crying, thoroughly aware of the dark hour that must needs usher in this longed-for advent, "Even so, come, Lord Jesus!"

By ZELMA  
A R G U E

And so we wait. As we wait, we remember His words, "Occupy until I come." The Bible tells us that "now" is the accepted time. "Now!" Not any of our yesterdays, for they are gone whence they can never be recalled. Their opportunities, their failures, their fears, are gone. Not to-morrow's, for their promises may be idle indeed. Only "now" is given to us, and that is all that is ours. To-day, just to-day, is ours, and what a wealth of opportunity it affords. The kind words we would say, the unselfish deeds we would do, the loads we would lighten, the soul we could win, the offerings we would make as fragrant ointment poured before Him—let us say, and do, win, and offer now! For now is "accepted," with Him.



# PRAISE THE LORD!

Crowded Sanctuaries—Glorious Gatherings—Remarkable Results

## UNITED BAPTISMAL SERVICE Convicted by the Word

South Croydon (Pastor S. Penney).

Scenes of enthusiasm marked the baptismal service recently conducted at the Elim Hall, Selsdon Road. Numbers far surpassed all previous records. So great was the crowd gathered that many had to stand throughout the service. Every available space was filled, some even sitting on the steps of the baptistry.

Pastor H. Kitching from the Elim Tabernacle, Stanley Road, who gave the message, emphasised the need of obedience to the Lord's commands. The text over the baptistry, "Behold the Lamb of God," kept the minds of God's people throughout the service on the scene where those words were uttered, when He whose example the candidates were following, also passed through the waters of baptism.

As each of the twenty-two candidates stepped into the water to be baptised by Pastors Penney and Kitching, a promise from God's Word was given them by Evangelist F. Kent of Malden. The candidates included friends from Stanley Road Church, Addiscombe, Malden and Caterham as well as some from the local church.

On a recent Sunday evening while Pastor Penney was preaching on the words, "Prepare to meet thy God," two people passing the hall were attracted by the sound of the service in progress. They slipped just inside and stood at the back. They had not long to spare and before the message was finished

had left the hall again, but not before the Holy Spirit had convicted them. A brother spoke to them in the porch, and there, while the meeting was still going on inside they confessed their need of Christ and with tears streaming down their faces surrendered their lives to Him. Praise the Lord for the way He is working in the midst!

## TWENTY-SIX NEW MEMBERS Full Stretch for Revival

Merriott (Somerset). A very happy company of God's people gathered in the Memorial Hall on Armistice Day, when the first members of the newly-formed church were given the right hand of fellowship. Twenty-six believers were received into membership at this service. The local leader, Mr. Moore, gave a most helpful message, explaining the meaning of the Foursquare Gospel Movement and what it stands for, viz., the Bible as the Inspired Word of God from Genesis to Revelation. Following this the whole of the new members stood up and sang the beautiful hymn, "All for Jesus." It was a most joyous service throughout, and promises well for the future of the work in this place. Hearts are full stretch for real revival, that many souls may be won for Christ in these parts. It is hoped that the Church will soon have its own building in which to worship.

## FOURSQUARE GOSPEL RALLY Four Nationalities Represented

Aberystwyg. Special Anniversary services have recently been held at this

church together with a United Foursquare Gospel Rally. Although the weather was most unfavourable, yet God is always the Great Answer to the expectation of His people. The hall was filled and also the vestry with those who had assembled to join in the feast of fat things that the Lord had prepared for His people. The ministry of the Word proved most inspiring and refreshing as God's servants gave forth the message under the unction of the Holy Ghost. Several of the Lord's servants spoke, including Pastors J. Dyke (Merthyr), F. Shadlock (Dowlais), S. J. Cooper (Aberdare) and W. Hill (Aberkenfig). On the Monday evening the members of the Spanish church with their leader, Mr. Rhys Jones, paid a visit to the special gatherings. Four nations were represented at this service, English, Irish Welsh and Spanish, and all of one accord in the fellowship of the Foursquare Gospel.

On the Tuesday evening a missionary meeting was held when Pastor and Mrs. G. Thomas from Spain were present. God greatly blessed His people, and stirred them to prayer for those who sit in the darkness of Romanism. A wonderful series of gatherings thus came to a close.

## TWELVE NEW MEMBERS Marked Progress

Leicester (Evangelist J. W. Newman). Souls are being saved and the saints rejoice that twelve new members were received into fellowship at a recent Sunday evening communion service. All praise to the Great Physician, for a sister suffering for twenty-eight long years has been wonderfully healed by the power of God. Several have received the baptism in the Holy Spirit with signs following, and are witnessing for the Master with greater zeal and power.

During the special services conducted by Evangelist M. Oliver, of South Africa, God's children enjoyed a feast of fat things from the hand of the Lord. The prophetic studies proved to be most interesting in the light of the near return of our Lord.

The Sunday school is breaking all previous records. Once a month a "bright hour," service is held, and such it proves. The service is an open one and the attendance has exceeded expectations. Two souls were saved at the last service of this kind. Hallelujah! A larger hall will be required if the attendances rise much higher.

Bible studies by the Pastor are more than well attended. The special series of subjects on Thursday evenings are proving enlightening and instructive to the people of God.



Pastors H. Kitching and S. Penney conducting a united Baptismal Service at S. Croydon

## A STEADY STREAM OF SOULS

### The Virtue of the Cross

**Ashbourne** (Evangelist R. J. Cook). The Lord is abundantly blessing and extending the work here. The meetings are characterised by a spirit of revival. Three more have proved that "the promise is unto as many as the Lord our God shall call," and have been baptised in the Holy Ghost. Souls are being saved! During October two more gave themselves to God.

A special armistice service was recently held, when the Pastor expounded I. John i., the subject being "Man's Need of the Blood"; when the appeal was given, five souls found the Saviour. The church also sent a wreath to the local War Memorial.

The theme of the atoning Blood was continued on the following Sunday when two more souls surrendered to Christ. The right hand of fellowship was recently given to three more believers.

### PROVING GOD

#### Adding to the Church

**Belfast** (Hunter Street). (Evangelist J. Montgomery). The Lord hath done great things for His people in this church. Prior to the Principal's campaign in Belfast the church was privileged to have Miss Kennedy for a ten days' mission. Her lectures on Palestine brought much blessing and resulted in souls deciding for Christ.

Under the ministry of Mr. J. Montgomery the saints are proving that God hears and answers prayer. In the Sunday morning services Jesus truly makes Himself known in the breaking of bread, when all hearts are melted in His presence. The Sunday evening gospel services are well attended, and God is honouring His Word and adding to the church such as should be saved.

On a recent Sunday evening a young man gave his heart to the Lord; the following week his wife also yielded to the claims of Christ.

Those who meet for prayer on Monday evenings are indeed blessed and encouraged to "pray without ceasing."

Studies on the "Armour of God" have just been concluded by Mr. Montgomery, who pointed out how essential it is to wear the whole armour of God in these last days.

### SUCCESSFUL CAMPAIGN

#### God's Healing Power Manifest

**Keighley.** The children of God at Keighley have experienced great joy and spiritual uplift during the recent campaign conducted by Pastor H. J. Rodwell, who has faithfully preached the Word for the last three weeks.

The meetings have been well advertised by the loud-speaker apparatus. The church is rejoicing in the Lord who has so wonderfully used His servant in the healing services. One brother who was

suffering from torn muscles in his leg, caused by falling down the steps of a cellar. Pastor Rodwell visited the man and anointed him according to James v. 14, 15, and he was instantly healed and has been able to attend every meeting since. Another sister suffering from a sprained ankle, who had not walked for five weeks, was anointed in her home and instantly healed. Also another sister suffering from neuritis and terribly afflicted was instantly healed. The power of the Lord was so manifest in the meetings that one sister was healed of nerve trouble whilst sitting in the service without either laying on of hands or even special prayer.

It has been a great joy to Pastor Rodwell to get into the homes and there explain the meaning of the Foursquare gospel. Keighley with its modern teachings needs a real break, and the campaign has started a work which has been needed in this town for years. Eternity will reveal the work accomplished this last three weeks.

Recently a Bible Convention was held, the speakers being Pastors J. Woodhead, H. J. Rodwell and Evangelist J. E. Shaw. The closing services of the campaign were well attended and the people listened with rapt attention to the messages on "the Second Coming of the Lord," and "What happens after death." "To God be the glory, great things He hath done."

## The Armistice—A Barber and a Lesson (continued from page 771)

for this dispensation is yielding up its secrets. Time is short! How quickly these eighteen years have passed! Little wonder that the work of the Master requireth haste. Who knows whether we have another twelve months in which to proclaim the unsearchable riches of Christ to the world? 365 short days? Crusaders, awake! Singing choruses and hymns, however beautiful, is not enough! A paper given at the Crusader meeting is not enough—we want souls won for Christ, and time is short! Awake from lethargy and put on the whole armour of God. Get into the front line of the battle! Get a passion for souls that will burn in your heart. Foursquare Gospellers, attending services is not enough! Awake! We want souls for Christ ere the trump shall sound to call us up to the air. Bring in your children and mothers and fathers and relatives—let them hear of a gospel of hope and deliverance—do your bit for Christ!

One other thought that came to me as I sat in the barber's chair was that, in spite of all that

There is no earthly power that can change the heart of men, it takes the power of God to do that.

What an inspiring thought for every member of the Elim Family that God has placed in our hands the key by which alone the peace of the world can be assured. The message of the Foursquare Gospel to the world is, "Ye must be born again! There is no other way. Awake, all you who profess and call yourselves Christians! Stand and face the enemy shoulder to shoulder, and when you have assailed and conquered one line, remember the enemy's line is continually being re-formed! There must be no letting up! No resting upon our oars! Time is short! God has done great things through our beloved leader and this movement, but it is not enough!—there are bigger things ahead. The bigger things depend upon how each one of us as individuals keep the vision clear before us, and with unabating intensity of purpose "Press toward the mark for the prize of the high calling of God in Christ Jesus."

### THE EVOLUTIONIST CLAIMS

the heart of man is unchanged! The unchanged heart of man will always war and fight in spite of what our modernistic friends say of the hidden splendours of the human soul. I have often quoted a statement made by Mr. Lloyd George, and venture to repeat it here. He said, "You will never get peace in the world until you can change the heart of man!" How true! Just the same message the Christ gave to Nicodemus.

When the Lord Jesus sent His disciples out on their preaching and ministering tour He told them to take nothing for their journey (Luke ix. 3). They were to take nothing—no thing, but they were to take Him. They could not take Him in person then, but in spirit. But we can take Him with us in person, since the Holy Spirit has come to abide. Do we? We are desperately poverty-stricken if we do not!—H.



(Conducted by Pastor DOUGLAS B. GRAY)

## Annual Crusader 'At Home' and Rally

Saturday, 7th November

By Evangelist L. D. T. KELLY

When I read the above announcement in the "Elim Evangel," I awaited this gathering of Elim Crusaders with great curiosity. As a resident of Elim Woodlands, a privilege previously denied was now to be mine. I was to be "at home" with my fellow Crusaders in the very heart of Elim.

**3.30 p.m.—Elim Woodlands.** How we prepared to greet these expectant representatives of "Youth," won for Christ through this glorious "Foursquare" gospel. Was there not a joy in our hearts as we realised that we who had been called into the ministry of the Saviour, received our early training as Elim Crusaders?

In they come in spite of the pouring rain, from the north, south, east, and west of the great metropolis. How we rejoice to see the joy of the Lord on their faces, and with what gratitude we praise His name for such a wonderful Saviour. Why? because these are "at home" in the presence of the Master.

The Lounge resounds to joyous laughter; truly we can rejoice with Christ "at home" in our hearts. Crusaders in turn are either "bean-baiting" with two pencils; "pea-picking" with the aid of their lungs and a "straw"; testing their memories by a tray of articles; or proving their general knowledge at "Family Names," "Comparisons," etc. How the homely touch is manifested as the Crusader Commissioners (Miss Henderson and Mr. John Leech) move amongst the company, conversing and encouraging in this glorious cause for Christ.

**4.30 p.m.—Tea.** With what joy they sit down—all one in Christ (while the patient wait their turn in the Lounge for the next sitting). They are feasting not only upon the rich dainties of earth, but of that sent down from heaven.

Tea is over, and as I walk amongst this happy gathering what do I see? The Lounge: here are groups of folk in earnest and happy conversation; another group is gathered around the piano in the Drawing Room singing praises unto the Lord they love and serve. A visit to the Lecture Hall reveals joyful people around the "table tennis" table; two young men are busily engaged in showing what they can do. I slip quietly into the Evangelists' Room; here their "Bible knowledge" is being put to the test. The Dean looks on and converses with a fine young lad recently won for Christ. Is not this the solution to all the political and international misunderstandings? Does this not solve the ever-perplexing "Peace problem"? Lives "at one" in Christ through the bond of His atoning blood. O Lord Jesus, how we praise Thee for the glory and joy of Thy salvation.

**7.30 p.m.—Clapham Tabernacle.** In spite of the rain, the church is well filled, with the younger generation in the majority. The Dean announces the opening hymn and with what assurance we sing—

No one, no one like my precious Saviour,  
No one, no one such a friend can be;  
Glory, glory, Jesus cares for me.

Evangelist David Vanstone (Crusader Commissioner) leads us to the Throne of Grace; the Lord is "at home" with His people. A sister from Battersea tells with joyful countenance what Christ means to her; a brother from Croydon sings of the crown to be won. Here is the London Crusader Male Quartette party singing of the joy "When you know Him." A brother from Canning Town delivers the first message; he tells of the beauties of Christ marred through the brutalities of the Cross. A quintet party from Ealing sing of the Saviour they love, and a brother from Addiscombe testifies of the Saviour he serves. Forest Hill is next represented by a sister reciting with great feeling an exhortation to fuller and more sincere service; two young men from Croydon are singing one of Gipsy Smith's favourites "Let me dream on." Now a brother from Woolwich is testifying of his glorious salvation from book-making, boxing, drinking and many of the other deceiving pleasures of the enemy; with what joy he tells of his miraculous deliverance. The closing message is delivered by a sister from Wimbledon; an earnest plea to beware of "procrastination," and an immediate (continued foot of next column)

## Late News of the National Crusader Week

**Winton (Bournemouth).**—We praise God for what He accomplished during Crusader week. We found joy in service, saints were blessed, but best of all souls were saved.

The special singing rendered by the Crusaders, the helpful testimonies, and the "straight-to-the-point" messages, combined to make Crusader week a spiritual success. We were greatly helped by Pastor Morris' message. Pastor Boulton, too, was made a great blessing to us as he exhorted us to "go forward," and thus avoid spiritual stagnation.

One soul was saved on the first Sunday evening, two on the second, since when souls have been saved every Sunday. Hallelujah!

The "Youth Crusade Week" in **Halifax** was a very profitable time both for the Crusaders and Cadets who ministered in song, word, and testimony, and for those also who came night after night to hear how God Almighty saves and keeps the young life from the pitfalls of the world. Though many were saved during that week, backsliders restored, and the saints encouraged and blessed, we firmly believe that eternity alone will reveal the results of our labours in the service of the King of Kings.

The Cadets were responsible for one night, and to hear those little ones standing up boldly to preach the Word, testify, sing, or recite, was a revelation in what God can accomplish in the hearts and lives of children.

We were also blessed with visits from Pastor J. Moore, and Miss M. Paint, who has recently returned to her mission in India. To hear of the plight of India's unsaved millions stirred our hearts to the depths.

Choir pieces, accompanied by our Crusader orchestra, sermonettes and addresses went forth in the power of the Holy Spirit, and the final night of the "Crusade" found a happy band of Crusaders rejoicing in the liberty of a full gospel, and deeply thankful to God for the glorious privilege of upholding the bloodstained banner of Calvary.

(concluded from previous column)  
acceptance of Christ as Saviour. Yes, friend! it's not a minute too early, but it might be a minute too late.

The benediction is pronounced, and we depart with a fuller joy and a deeper realisation of His divine love. We have been "at home" with the Lord.

Thank you one and all for a happy day of fellowship. My curiosity is happily satisfied, my joy in the Lord is greater, and my love for Him is deeper for I have seen anew the truth of those words:

All that I want is in Jesus,  
He satisfies—joy He supplies;  
Life would be worthless without Him,  
All things in Jesus I find.

**COME**

to the MONTHLY LONDON RALLY, December 5th at 7.30 p.m.  
ELIM TABERNACLE, EAST HAM

**FRANCES RIDLEY HAVERGAL CENTENARY NIGHT**

Convener: Pastor E. J. Phillips. : : Speaker: Pastor W. G. Hathaway.  
Commentaries by Miss A. Henderson

Choir Pieces, massed choir items, recitations, etc., will be the works of  
FRANCES RIDLEY HAVERGAL

**COME!**

## Unique Crusader Meeting at Coulsdon

On a recent Tuesday evening we had a most interesting and inspiring service on Crusaderism. We were favoured with a visit from Miss Dalton (first Secretary of the first Crusader branch), Miss Boulton (whose father was the first Chief Crusader Secretary), Miss De Kock (a South African Crusader), Miss Tetchner (Crusader Headquarters), and Miss Grand (of Headquarters staff).

We were introduced to the beginning of the Movement and then told how the revival fire spread to the North of Eng-

land, and how there are now similar organisations abroad. Miss Tetchner also explained the organisation of the Cadet Movement, and finished with a very inspiring address which gave us a deeper desire for a more fully-consecrated life and a clearer conception of what God can do with such a life.

## SOUTHEND

The summer months afforded splendid opportunities for service here. The crowds, attracted by the illuminations, have again and again been brought face to face with the Light of the World, and a number of decisions have been regis-

tered. The Crusaders held the fort valiantly, and have been blessed in so doing.

While the Crusader week was a climax to summer activities, it was also the beginning of a winter programme. A six-months' syllabus has been arranged with twenty different kinds of meetings. This is printed on attractive folding cards, which not only remind us of the nature of the meetings, but also serve as invitations to other young people.

A splendid spirit of unity exists among this band, a revival atmosphere is evident, and the Lord is encouraging us to believe for great things.

# Look out for the special Christmas Double Number of the 'Elim Evangel'

## God's Unfailing Word

A TRUE STORY

**S**OME few years ago, a Christian woman bought some marked New Testaments to circulate among some of the Jewish women in her town. Several of these little Books had gone out with kind personal notes inside them, and one day the last of the series was ready. The Christian woman started on her errand. The walk lengthened beyond her strength; so, bidding her friend "good-bye," she sat down in a shelter on the sea-front to rest awhile. Only one other person sat there with her, and that one was sitting white and still with closed eyes. A few moments passed, then the Christian timidly inquired: "Are you sick? Can I do anything for you?"

The eyes opened; they were dark and despairing; the lips moved, and a voice, hollow and sad, said: "Yes, I am sick—I am sick—I am dying, but no one can help that."

Swift as thought came the gentle answer: "Christ only; but what a comfort that He can!"

Suddenly new life seemed to vibrate through the frail form. Anger, that almost paralysed her hearer, rang in the scornful tones of the stranger; the dark eyes blazed with brilliancy. "Do not mention that name to me! The impostor! The enemy of our race! The accursed one!"

With each nerve throbbing with anxiety to help, the Christian woman paused, uncertain how to answer.

Faltering, she began: "Have you ever read the New Testament?"

"Never!" came the sharp response in the same scathing accents.

"Is that quite fair? To us who know the Book and love it, your conduct seems like condemning a person unheard. You are dying, you say—the New Testament tells of a beautiful life beyond this. Oh, do read it!"—holding it out to her.

A weird smile lighted up the sad, thin face. "Well, nothing can hurt me now. At any rate, you mean well." And the Jewess took the packet, slipping it into a bag by her side.

\* \* \* \* \*

A year went by, and again the Christian woman was on the sea-front. As she walked along, someone eyed her curiously, but with an unfriendly gaze which made her feel uncomfortable, though she knew not why. Turning to retrace her steps, they met again, and this time the other paused, asking abruptly: "Are you Miss—?"

"Yes."

"Then I have a message to give you. Do you re-

member giving a New Testament to a sick woman in a shelter here a year ago?"

"Yes."

"Well, she is dead. As she was dying I promised her if ever I met you I would tell you that she died in peace, trusting in your Jesus Christ. I was a fool to promise her, but I did it, and I have kept my word; but I curse you for giving the Book to her; you have destroyed her soul."

She was turning to go, when the Christian lady stopped her. "The Testament—where is that?"

"I have it. I promised her to keep it; but no one shall ever see it—it shall do no more harm."

Quickly she walked away, leaving no chance of an answer; and her hearer went home, so shadowed by the terrible looks and words of hatred, that for days she could hardly give thanks for the precious soul that had been redeemed and was in glory.

Many months sped on their way, marked only by the silent prayer for that Jewish woman still in darkness. Then one morning, a letter arrived in a strange handwriting, with a strange post-mark. It was brief, and unsigned. It said: "Your Jewish sister thanks and blesses you. I, too, have read that New Testament, and found the true Messiah. Pray that I may be faithful; all here are against me, especially my husband. He has taken the Book from me—pray for him also. Yours in the love of Christ."

More months sped away—then another missive came. "When this reaches you, I shall be with my sister before the Throne. I am dying, as she did, of tuberculosis, but I want you to know that I have been kept true, and that I have my dear copy of the New Testament again. Last week my husband gave it to me. He has said no word, but he is all kindness and love. I asked him if he had read it; he only said, 'Ask no questions,' so I am praying on in hope. Continue your prayers for him."

Day by day that request was complied with, though the petitioner knew neither the name nor the abode of the one for whom she prayed. But the Hearer of prayer knew and sent one more answer. Two texts of Scripture written on a card came in a foreign envelope. One of them was: "My Word shall not return unto Me void," a text which speaks convincingly of the hidden power which lives in the inspired Word of Divine Truth.

Search the Scriptures for these are they that testify of Christ, but above all come to the Saviour of whom those Scriptures speak, to Him who declares, "Him that cometh unto Me I will in no wise cast out."

**CLASSIFIED ADVERTISEMENTS**

90 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.**

**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

**Bournemouth.**—Winter board-residence in Christian guest house; recommended for comfort; sheltered house, 3 minutes sea and shops, midday dinner; stamp. Misses Green & Blackmore, 5, Beech Avenue, Fisherman's Walk. C192

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

\* **Elim Rest House.**—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4. Tel.: Tulse Hill 3804.

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

\* **Hove.**—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. C198

**London.**—Superior accommodation, bed and breakfast 4/-; select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. 'Phone Abercorn 3547. C188

\* **London.**—Christian greetings! Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. 'Phone Mountview 7069. C174

**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

\* **Weston-on-Sea.**—Board-residence, comfortable, homely, overlooking sea, 1 min. station; Christmas 9/- per day. Miss Colliver, 7, Seaforth Rd. C193

**SITUATION VACANT**

Wanted, bright girl or woman as maid, age immaterial; two in family; modern easy house; fare paid from London; references essential; Christian people. Mrs. Cannon, 51, The Avenue, Potters Bar, Middlesex. C189

**SITUATION WANTED**

Christian young man seeks situation, store work, anything considered. Willing to make himself generally useful; has good references. Apply Box 441, "Elim Evangel" Office. C191

**MISCELLANEOUS**

"Elim Evangel."—Thank you for nearly three thousand sent; thousands more wanted; each one prayerfully distributed in a very needy district. Send to George R. Walker, 15, Henry Street, Evesham, Worcs. C194

**PROFESSIONAL**

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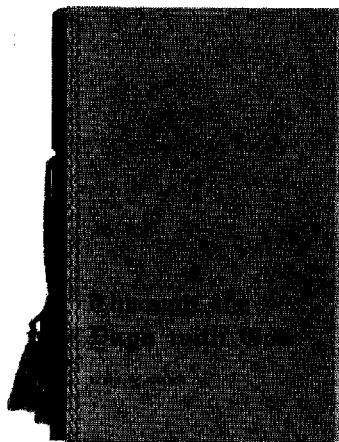
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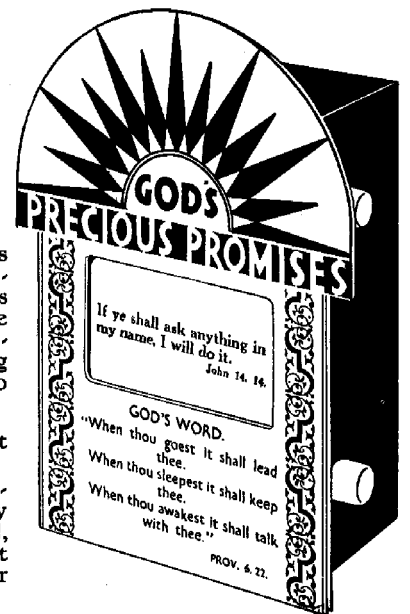


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