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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. 50

DECEMBER 11th, 1936.

Twopence

SAVIOUR

"I am  
come  
that  
they  
might  
have  
life."

John X.  
10.

HEALER

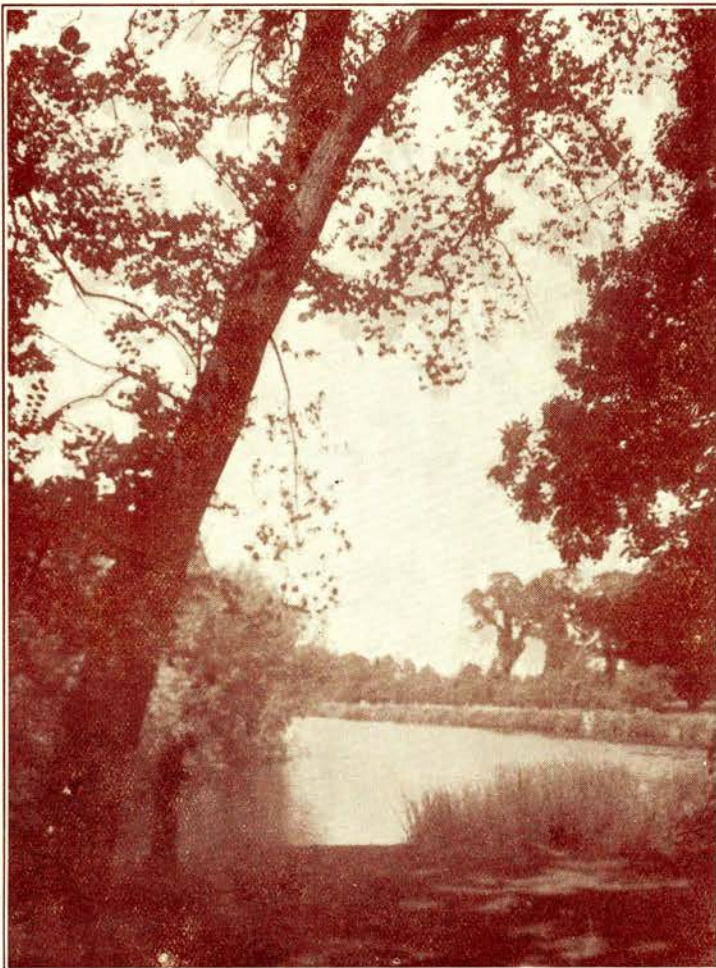


Photo by]

[Pastor P. N. Corry

A QUIET SPOT NEAR WINDSOR

COMING KING

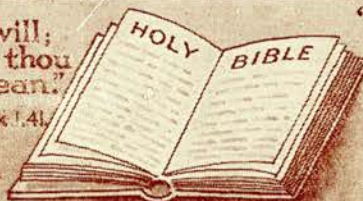
"I  
will  
come  
again."

John XIV. 3.

BAPTISER

"I will;  
be thou  
clean."

Mark I. 4.



"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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29, Clarence Road, Clapham Park, London, S.W. 4.

Vol. XVII. December 11, 1936 No. 50

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**BARNSELY.** Now proceeding. Arcade Hall, Market Hill. Campaign by Evangelist J. E. Shaw.

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**EDINBURGH.** December 31—January 3. Elim Tabernacle, Dean Street. Special speakers. Convener: Pastor A. J. K. Magee.

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**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

Principal **GEORGE JEFFREYS'**

LAST WEEK

in the **Camberwell Presbyterian Church**

Brunswick Square, off Church Street,

**DECEMBER 6th to DECEMBER 13th**

**Sundays, 11 a.m. and 6.30 p.m., Monday to Thursday, 7.30 p.m.**

**Thursday afternoon at 3.**

The London Crusader Choir, conducted by Pastor D. B. Gray, will sing at the two Sunday night services.

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.

Christmas and New Year

## CONVENTIONS

**BELFAST.** December 25—27. Ulster Temple, Ravenhill Rd. Speaker: Principal George Jeffreys.

**BIRMINGHAM.** December 25—29. Elim Tabernacle, Graham Street. Christmas Day 11 a.m. and 6.30 p.m.; Boxing Day 3 and 6.30 p.m., Sunday 11 and 6.30 p.m.; Monday and Tuesday 7.30 p.m. Speakers include Pastors J. Smith and S. Gorman. Convener: Pastor A. Longley.

**BRADFORD.** December 25—27. Elim Tabernacle (Southend Hall) off Leeds Road. Christmas Day 10.45 a.m.; Boxing Day 3 and 7 p.m.; Sunday 10.45 a.m., 3 and 6.30 p.m. Speakers include Pastor W. L. Kemp. Convener: Pastor J. Woodhead.

**CARLISLE.** December 25—27. Elim Tabernacle, West Walls. Christmas Day 11 a.m. and 7 p.m.; Boxing Day 3 and 7 p.m. (Baptistal Service), Sunday 11 a.m., 3 and 6.30 p.m. Speakers include Pastors J. T. Bradley and L. N. Knipe. Convener: Pastor J. Tetchner.

**DOWLAIS.** December 25—27. Elim Tabernacle, Ivor Street. Christmas Day and Boxing Day 11 a.m., 3 and 6.30 p.m. Sunday 10.30 a.m., 2.30 and 6 p.m. Speakers include Pastor J. McAvoy. Convener: Pastor F. Shadlock.

**DUNDEE.** December 31—January 3. Elim Tabernacle, Dudhope Crescent Road. Thursday, Watchnight Service 11 p.m. Friday, 11 a.m., 3 and 6.30 p.m. Saturday 3.30 and 7 p.m. Sunday 11 a.m., 3 and 6.30 p.m. Speakers include Pastor P. N. Corry. Convener: Pastor W. M. Barton.

**GLASGOW.** December 31—January 3. City Temple (Opposite King's Theatre), Bath Street. Thursday, 11 p.m., Watchnight Service. Friday, 11 a.m., 3 p.m. (Baptistal Service), 6.30 p.m. Saturday, 3.30 and 7 p.m., Crusader Rally. Sunday, 11 a.m., 3 and 6.30 p.m. Speakers: Pastors J. Hill, D. B. Gray and L. Naumann. Convener: Pastor J. McWhirter.

# 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. 50

DECEMBER 11, 1936

Fridays, Twopence

## “I Am the Lord that Healeth Thee”

By Miss B. M. RAYNER

**W**HAT gracious words are these! And by whom are they spoken? They are spoken by One who is all-powerful, the Almighty God. They are spoken by the One who “upholdeth all things by the word of His power,” and who “hangeth the earth upon nothing”; spoken by the One “who cannot lie,” and with whom there is “no variableness, neither shadow of turning”—they are the immutable words of the Lord of Hosts!

The sun is beginning to rise. There is gladness, joy, abundant life ahead for those bodies now racked with pain which turns every glad and beautiful day into a dark, weary night with no bright glorious dawn to follow.

Let us study the text once more; put it again into its context—“If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians, for I am the Lord that healeth thee” (Exodus xv. 26).

As we read these words the joy that fills our hearts gives place to despairing sadness, and we cry, “Who then can be saved [or healed], for all have sinned, and come short of

### THE GLORY OF GOD?”

How can frail humanity keep the commandments of the great Jehovah? Temporal blessings, and physical health were given to all who could keep the law, thus possessing their own righteousness.

In Deuteronomy xxviii. 27 we find that sickness is the curse of the law.

The prayer that is wrung from the apostle's burdened soul goes up from our own hearts: “Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.”

Beloved, we are not under the old covenant, but under the new. “Christ hath redeemed us from the curse of the law, being made a curse for us” (Gal. iii. 13). All our blessings are found in Him who has “magnified the law and made it honourable.” Not

because of our own righteousness, but because of the righteousness of another we are healed, we are redeemed, we are saved to the uttermost.

Paul prayed that he might be found in Jesus Christ, not having his own righteousness which is of the law, “but the righteousness which is of God by faith” (Phil. iii. 9). In God's sight our own righteousnesses avail nothing, He tells us they are only “as filthy rags.” God looks upon His well-beloved Son and is well pleased for His righteousness sake. “Will He not with Him also

### FREELY GIVE US ALL THINGS?”

Does He not assure us that we are “blessed with all spiritual blessings in heavenly places in Christ Jesus”?

Had our God merely left us in the heavenly places and not in Christ Jesus, we should have been the victims of all the host of evil in the spiritual realm. But we are in Him. What an abiding place! Such a glorious abode of peace and rest, and within this place of refuge nothing moves us.

We live and move in Him and all our fresh springs are in Him; food for spirit and soul, and health for the body, all because of what He is. Our beloved Lord was anointed by the Father to set the captives free; free from sin, free from sickness for ever, and free, even from the fear of sickness.

How frequently we meet those in the daily walk of life who fear some great fear; they fear being attacked with a loathsome cancer, or perhaps being crippled with rheumatism when they will become a misery to themselves and a burden to others. Oh, what torment these fears have! A hundred and one fears beset the children of God. Listen to what God says: “That He would grant unto us, that we being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life” (Luke i. 74, 75).

Isaiah looking down the ages sees a vision of the Roman gibbet, and upon it hanging the form of

### THE SON OF GOD.

He hears His agonised cry: “It is finished,” and the prophet sends forth this message to the world, “Surely

He hath borne our griefs [Heb., sicknesses] and carried our sorrows . . . The Lord hath laid on Him the iniquity of us all " (Isaiah liii. 4, 6).

We are not enjoined to fight the symptoms of sickness, but to fight the good fight of faith, and to rely upon Him for righteousness; indeed is He not " made unto us righteousness " ?

Ponder for a few moments our blessed Lord's prayer for His wayward disciple: " I have prayed for thee that thy faith fail not." He lives in the glory to make intercession for His loved ones. His own testimony was that the Father always heard Him.

May the following be the prayer of our hearts: " Lord, I am nothing: a helpless, hopeless failure; come Thou and take possession of my whole being and live in me Thine own life of righteousness, the life that pleases the Father. Let us meditate upon one or two of those exceeding great and precious promises through which we become sharers of the divine nature. Sin and sickness have no part or lot in life that comes from God. " In Him dwelleth all the fulness of the Godhead bodily, and we are complete in Him, which is the head of all principality and power " (Col. ii. 9, 10). " They who receive abundance of grace and the gift of righteousness shall reign in life by one, Jesus

Christ " (Rom. v. 17). " As many of you as have been

#### BAPTISED INTO CHRIST

have put on Christ " (Gal. iii. 27). " If any man be in Christ he is a new creation, old things have passed away; all things have become new " (II. Cor. v. 17). " If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God " (Col. iii. 1). " For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with Him be manifested in glory " (Col. iii. 3, 4, R.V.). If as God says, our own life died, then we have no other life but His life; that life which is seen and known only by those who are hiding in the same place. When He our glorious Lord comes, we shall come forth from our hiding place and be seen with Him having the same glory; then it will be known to all who and what we are, and the world will realise that human flesh has only veiled the glory.

With all these mighty promises so stupendously over-weighted with life, power, love and strength; and beholding the glory of God in the face of Jesus Christ, should we be less overcome than was the Queen of Sheba when she saw the fading glory of Solomon? " Praise Him according to His excellent greatness " (Psalm cl. 2).

## An Elim Holiday Home Impression

By AN IRISHWOMAN

" **W**ELL! Where are you going? " " To Glossop in Derbyshire." " To Glossop!" My friends in town looked at me in horror when I told them that I hoped to spend the winter there. " Why, it's the coldest place in England," came the reply in various tones and phrases. So prepared for the worst, I came.

Well, to begin with I came in a most comfortable and quick train from busy Marylebone Station in London. On arrival at Glossop I was met by my host, Pastor Gaunt. His warm welcome and handshake would have taken the chill—if there was one—out of any heart. Arriving at " Beth Rapha," and as I entered the hall, my first impression was that of delightful warmth and homeliness. I was greeted by my hostess with a cheery smile and was immediately fully at home. I was shown by her to my bright and pretty bedroom. This room was perfectly warm, the heat being supplied by a radiator under the window. This is much to be appreciated coming in from the cold and rain of a winter's day. Curious to say, letters received from Surrey indicate that the weather in the south has not been nearly so nice as we are having here. Since I arrived, the sun has shone almost every day at some time. One of the visitors staying here revels every morning in the wonderful bracing air in a nearby park on a hill.

Excellent and plentiful food dispensed by our happy host and hostess certainly make the meals a friendly and cheery time. One of the delights is a glowing fire on arrival for breakfast, and when we kneel

around it we cannot fail to feel truly grateful to the Giver of all. Truly He is in the midst and He is honoured in every way. There is feasting for the soul as well as for the body. Hallelujah!

Warmth in home and hearts! What more could one desire. My letters home have expressed it all and given a negative to their pessimism. I hear of preparation for the kind of Christmas one likes to think about and of the coming of visitors to help brighten it even more. Festive decorations, Christmas fare and lots of fun. I have learned to love this place and I heartily pray, " God bless Beth Rapha."

### Using the Telephone for the First Time

Dr. Pentecost said: " I remember the first time I saw a telephone I was told that through it I could speak to my friend a mile and a half away, and receive an immediate answer. I believed what my scientific friend by my side told me; but it took him about two hours to explain it to me. I used the telephone long before I understood its construction. In a similar way, sinners may believe God's good news of salvation through the Lord Jesus Christ, and be saved, though they do not fully understand it. I thank God that the Bible does not say, ' Every one that understandeth shall have eternal life,' but, ' Every one that believeth.' "

**J**AZZ! Jazz!! JAZZ!!! The whole world appears to have gone jazz crazy. Jazz! Jazz!! JAZZ!!! As though some gloating fiend had inoculated the musical sense of humanity with a vicious St. Vitus serum.

Jazz! Jazz!! JAZZ!!! We hear its discordant wailings in the trading stores; it assails us in the very streets; it contributes to the proprietary medicine manufacturer, by giving us indigestion at the cafes; it breaks into the peace of our gardens, as some dancing enthusiast throws his windows wide open for the world to hear the latest product of his favourite band; it interrupts our nocturnal slumbers, as the radio fanatic next door tunes in to other dance bands across the ocean.

Jazz! Jazz!! JAZZ!!! Everywhere

and at all times we hear this jerky interpretation of the modern soul. Whether we tolerate it as the product of a bored society, or detest it as the music of the new age, we cannot get away from it. Many people are living in the hope that it will die a natural death. Others loudly assert that it has come to stay. If the latter prove to be correct, we may well hang our harps upon the willow trees for very shame, and weep despairing tears at this abuse of the musical code.

But there is something so awfully tragic in this metallic blare of trumpets, tom-tom beating of drums, wailing of saxophones, and sliding tones of trombones; for this exciting chaos in the musical world is not merely the commercialisation of one of the finest of the arts, but is symptomatic of our modern society. Racial sentiments usually crystallise in music; and this crashing of musical notes expresses the pathos of a dissatisfied age, seeking oblivion in the intoxication of a weird cacophony.

To-day, the even tempo of life is broken up under the pressure of our conflicting emotions, and we are losing the sense of perfect rhythm. Life is suffering from a bad attack of the jumps, and the peace for which the human soul so longingly craves, drifts further and further away under the tension of this nervous strain. Neurosis is becoming an ever-growing complaint. And who can wonder at it in this uncivilised civilisation? with its whirring machinery ever humming the dirge of increasing unemployment; its mad rush for fighting machines creating a war-panic in all hearts; its chemical foods devitalising the whole physical system; its entangled traffic system against which even the strenuous efforts of well-meaning politicians are unable to stem the constantly mounting death-roll; its drive for pleasure which seems paradoxically to add to the desire for yet more pleasure; its struggle for existence, economic strife, cheating, despair, barbarity, and all

the other strange conglomerate factors which make up life to-day.

The saddest feature however of this mental attitude is its reflexion in the Church. An erratic spirit permeates professing Christendom, giving an entirely false impression to the hard-boiled man-in-the-street. Instead of a consistent testimony and permanently abiding standard of life, too many Christians appear to be suffering from a severe attack of nerviness. There is the easy-come-easy-go type who seem to dangle in a hemisphere all their own, 'twixt the

pinnacle of passionate service and the mire of petty self-seeking. They have no sure resting-place for the sole of their foot. Their experience is a queer mixture of revival and backsliding. Then we remember only too well by their

persistence in accompanying us during the earthly journey, the very-quickly-offended type, who act as a constant irritant to the shepherd of souls. Every act is one of provocation, every gesture is a slight to this mentally deficient class. Christians they call themselves, but the stability of Christian character they sadly lack. Above these types there towers in the grandeur of their hypocritical isolation the rabid enthusiasts, whose religion has jammed in the throat.

They make plenty of noise but fail to produce Christlike acts. They look down upon all and sundry who cannot claim like spiritual experiences with themselves. Of course it would be exceedingly difficult to reach their altitude of spiritual attainment—at least so they would have us to think.

As in the world, this syncopated form of character is the result of shallowness in the social and individual soul. It results in a passionate cry for some kind of religious hysteria to appease a deep-seated need. This is followed in its turn by a swing of the emotional pendulum, a reaction sets in to the cry of despair.

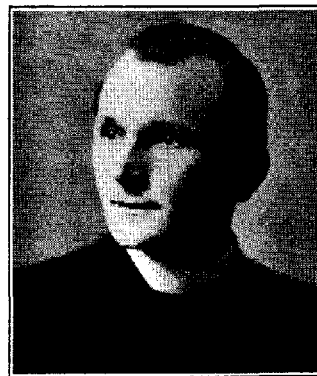
But the pendulum keeps swinging, more extremism, more sorrow, *ad infinitum*, and so the uneven business goes on.

It is difficult to analyse the actual causes from which this kind of Christianity springs. Causes there must be, we know; and if we can discover them the remedy must be available too. Without knowledge of the primal agencies it is impossible to check the development of the evil. The chief trouble with cancer research lies in the very fact that scientists cannot isolate the germ or discover the original root of the disease. Until they do so, the cure must likewise elude their anxious grasp. So it is with us in our search for a solution to this problem: we must discover the origin of the trouble.

It lies, I think, in a lack of depth within the moral

## Syncopated Christianity

By Pastor H. W. GREENWAY (Hull)



constitution of Christians themselves. This itself is the result of several contributory factors, and I propose that we look at one or two.

We might place first in the list a shallow knowledge of the Word of God. This

#### SACRED BOOK OF TRUTH

is treated as some kind of spiritual lucky-dip. The victims are constantly foraging around for spicy tit-bits, promises, comforting words, but fail to realise that the Bible contains commands and reproofs. They have a wide-open eye for the Scriptures offering any form of "something-for-nothing," but retain a blind eye for those suggesting sacrifice or hardship. Naturally a time comes, as it does to most members of society, when the severities of life begin to press upon them, and not having the necessary background of truth, they wobble, then clutch at any possible phantasy of the imagination, whether it take the form of some fanciful "ism," or a suggestion of infidelity. The sacred Word was not merely given us to manipulate to our own advantage. It contains a magnificent programme, a divine revelation, a standard for the correction and guidance of the community, a staff for the weary traveller. Its authority is not maintained in the atmosphere of luxury, but in the severe test of a hypercritical generation. With our lives ordered in conformity to its exacting demands we can discover a revitalising energy, capable of leading us to ever-widening spheres of active service. If we grip the Book, till the Book grips us, we shall discover in all its beauty the revelation of Christ, shining into and transforming our dispositions, until we radiate that same glorious likeness. Let us *know* the Book, not merely as a piece of happy philosophy

#### SNATCHED FROM THE CALENDAR

in the morning, or picked at random from a promise-box to be swallowed like some sedative to cure our moody behaviour; but as a great power, percolating into the heart, mind and in fact affecting every fibre of our physical make-up.

The next symptom is a shallow estimate of the *true* values of prayer. Too often is prayer but the articulate evidence of an inner corruption. This may sound rather strange and unorthodox; but it is a fact, that of all spiritual graces warped and subdued to the passion of greed, this has suffered more than any other. How many treat it as a means of telling God about His many mistakes? Instead of acknowledging our submission to His will, it is twisted to assume such an authority, that the worm called *man* seeks to dominate and subdue to human reasoning the lofty omniscience of Almighty God. In reality prayer is an elevating exercise. By it, we can rise to conformity with the mind of God Himself. It is not an intimidating voice of authority, neither is it the power of moulding God to the cast of our own selfish thinking. By it we should seek to readjust ourselves to the purposes of God. The comparison of Horace Bushnell is very interesting. He says that when we pray we are as a man in a boat and pulling on a rope tied to the shore. He tries to pull the shore nearer to him, but in reality he pulls himself nearer the shore. So it is in prayer.

The movable is brought nearer the immovable. The fallible is

#### MERGED INTO THE INFALLIBLE.

The weak co-ordinates with the strong.

Lack of this fundamental knowledge has led many to grieve in childish fashion because their prayers are not answered. In fact some even retaliate in a form of sulky backsliding. Let us remember there are unanswered prayers in which we have greater cause for rejoicing than if God had immediately granted our request. Some of our prayers, if answered, would most certainly lead to the demoralisation of character. Yet we still find people who persist in charging God with callous indifference toward their afflictions.

It is illogical to suppose that God will interrupt the great stream of divine purposes to accommodate the egotistical claims of a finite being. It would be tantamount to a confession of weakness, and a lack of prescience.

If we seek by prayer to bring our lives into alignment with the Father's will, we shall discover the way to a holy life. This surely was Paul's motive when he enjoined us to "Pray without ceasing."

The last factor we might consider is the shallow conception of the grandeur of Christian ethics. The teachings of Christ are not merely the lifeless abstractions of metaphysics, detached from the grit and grind of practical life. He lived His own philosophy among the common people; and those words of His are to us the

#### SOLUTIONS OF OUR PROBLEMS,

and rules to live a holy life among an unholy generation. If any man consider them the flabby sentiments of an idle dreamer, let him prove them first, and give his judgment afterward.

If there is one thing we need to learn, it is the most necessary lesson that Christianity is not an escape from reality. Christ did not offer a life of self-indulgence. It is not a system of corruption by bribery. It is not a back door from trouble. It is not a drug to deaden our sensibilities. Our Lord made clear in unmistakable terms the hardness of the way to which His disciples would be called. "If any man will come after Me, let him deny himself and take up his cross daily and follow Me." These words can never be construed to mean anything but a challenge to our love of ease. A cross is the symbol of suffering. A cross speaks of shame. A cross means sacrifice. There is no suggestion whatever of luxury and prosperity in this summons of the Master. It was severe. Neither did He Himself leave us without example in this respect. He faced the task of redemption unflinchingly. Never once a murmur of complaint; never once a sign of rebellion against the Father's desire. If mankind were to be saved, the work of salvation could only be accomplished by the heroic sacrifice of the noblest manhood.

If we fail to recognise this

#### CENTRAL CLAIM OF CHRIST,

and only accept Him as a protector from our troubles, the time of disillusionment will surely come, when we feel the cross pressing heavily upon us. Let us not be deluded by simpering sentiment, but face with courage the high service to which our Lord has called us.

Now take another of Christ's utterances: "It is more blessed to give than to receive." This is a complete reversal of human policy. It is the divine gospel of "give," as distinct from the human gospel of "get." For six thousand years we have been trying to run society on this scheme of grab-as-much-as-you-can. The result of that threadbare idea is only too evident in the breakdown of our economic and political life. It means that we are still paying millions of pounds for wars of expansion in which our ancestors died. It is expressed in vivid form in the annexation of Abyssinia by Italy, and all the suffering by which that conquest was achieved. It dislocates and distorts international relationships, for by our national self-seeking the industrial life of the world has been committed to slow death by strangulation. In our individual lives this doctrine of Christ means reckless devotion to the task of saving men. It is not a matter of putting a threepenny-piece in the offering to satisfy our conscience that we have given silver to the Lord's work; it calls for a whole surrender of all that we are

and have. In this

#### ABANDONED EXPENDITURE OF LIFE

we discover the overflowing blessing and joy of the Lord. Mrs. Browning has aptly epitomised this truth in her words—

"A poor man served by thee shall make thee rich,  
A sick man helped by thee shall make thee strong,  
Thou shalt be served thyself by every sense  
Of service that thou renderest."

In taking a casual glance at these causes of modern instability, we have discovered the remedy. It is only by a fuller understanding of the Word of God, and a willingness to accept impartially its deeper implications, that our lives will be fully enriched and stabilised. It is only by a correct heart attitude at the throne of grace, the desire for a fuller revelation of the will of God in us, that we can find the value of prayer a source of daily sustenance. It is only by our readiness to translate the utterances of Christ from spoken ethics to living practice, that we can hope to maintain an efficient testimony to the advantages of our faith.

## YOUTH

By C. M. WARD

**G**ODLINESS is cleanliness. Cleanliness is not next to godliness as the old worldly adage puts it. To be clean is to be godly.

Carlyle tells us that in the riot of Paris in 1848, a mob swept down the streets destroying everything before it, routing soldiers and creating havoc throughout the city, but was stopped by an old man, who, lifting his hat, addressed the mob. "Citizens, it is De La Eure, said the leader of the mob, and sixty years of pure life is about to address you."

In the moral majesty of that pure life, there was found power and authority to turn back the angry populace and do what the armies of France could not do.

I stood in my city some months ago, a part of the fringe of a great crowd, a crowd ready for action, being worked up to fever pitch by the choicest expositors of the working man's woes. A woman speaker had just taken the stump and between her blasphemy and sentiment was raising a great cheer from the crowd. It was then I turned to a business man of the city and said: "Mr. S., from the evidence that has been presented before us this afternoon it is evident that we need further social reform. It is just as necessary to abolish certain social evils now as it was to abolish the evil of slavery a century ago. But the essential thing and vital to the success of any movement which is willing to fight for these necessary reforms is its own proven moral strength."

So it will always be when the morals of a movement or individual collapse, that movement or individual collapses. When we stop practising we stop preaching.

Solomon said: "A good name is rather to be desired than great riches." Note the wise man didn't say that great riches were not desirable, but if on one hand riches were offered and on the other a good name, would you surrender a good name for riches? Not and be wise.

But what is in a name? The most priceless thing in the world, friend, your character and mine. My name is what my character makes it and yours is what your character makes it. That is why the name of Jesus is so wonderful.

So the one really worth-while object in life for every young man and woman, ahead of everything else is to build for themselves a character that will endure for eternity.

But the dominant note of the Bible is that this cannot be done without God and Christ. Godliness and cleanliness, or Christianity and character are inseparable. They are dentially one and the same thing. To prove it, read Job xvii, 9, "The righteous also shall hold on his way and he that hath clean hands shall be stronger and stronger." The same fellow that is righteous is the same fellow that has clean hands.

It was said of Job that "he feared God and eschewed evil." That is why godly religion is such a good thing. It makes one clean within first and then without. And there is a premium on cleanliness. You can cash it in almost anywhere. It has a commercial value.

A short time ago a man went to Brighton, searching for reminiscences of Robertson, the great preacher, and found only one. He went into a little shop kept by a poor, struggling little shopkeeper, and asked if he remembered anything about Robertson of Brighton. And the man said, "Come here, sir," and he took him into a back room behind the shop and showed him on the wall the portrait of Frederick W. Robertson, saying, "If I am tempted to do mean things in this business I come into this back room and look at the picture of Robertson on the wall and I cannot do a mean thing—I cannot do it."

Would you like to exercise power like that? Be clean? And how can you be clean? Be godly.



# Let it Fall

E. C. W. BOULTON.

CLAUDE C. SWIFT.

*mp* Let it fall, .. Let it fall, Let it fall... Let the Pen-te-cost-al *mf*

fire from hea-ven fall, ..... Bringing life to hearts and minds, Setting from heaven fall, *mp* *mf*

free from all that binds, Let the Pen-te-cost-al fire from heaven fall. *rit.*

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from heaven fall.

## Bible Study Helps

### THE SHADOW AND THE SUBSTANCE

#### I. Burnt Offering:

Shadow (Lev. i. 3-10); Substance (Phil. ii. 8).

#### II. Meal Offering:

Shadow (Lev. ii. 1-3); Substance (Matt. i. 23; I. Tim. iii. 16).

#### III. Peace Offering.

Shadow (Lev. iii. 1-5); Substance (Eph. ii. 14-16; Col. i. 20).

#### IV. Sin Offering:

Shadow (Lev. iv. 3-12); Substance (Rom. v. 6-8; II. Cor. v. 21).

#### V. Trespass Offering:

Shadow (Lev. v. 14-19); Substance (I. Pet. ii. 24; I. John iii. 5).

### PREVAILING PRAYER

1. Abraham for Sodom (Gen. xviii. 23-33).
2. Moses for Pharaoh (Exod. viii. 8-14).
3. Moses against Amalek (Exod. xvii. 8-16).
4. Moses for Israel (Exod. xxxii. 30-35).
5. Hannah for a son (I. Sam. i. 9-18).
6. David for forgiveness (Psa. li. 1-7).
7. Hezekiah for healing (II. Kings xx. 1-6).
8. Jonah for deliverance (Jonah ii. 1-10).
9. Apostles for Pentecost (Acts i. 14).

## We Know He Cares

By Q. TILLMAN (Letchworth)

He cares, we know He cares—  
Though the road is hard and long,  
And the pathway's lost its flow'rs,  
And the birds have lost their song.

He cares, we know He cares—  
Though down beneath our feet  
Seem crushed life's dearest flowers  
And the things we hold so sweet.

He cares, we know He cares—  
Yet through all life's grief and pain,  
His joy comes as the rainbow—  
When the sun shines through the rain.

He cares, we know He cares—  
And He sees those falling tears,  
And hears those prayers unspoken—  
Knows all thy hopes and fears.

He knows, oh yes, He knows—  
Of the fight to overcome;  
How fierce sometimes the conflict,  
And how oft we're spent and done.

He cares, we know He cares—  
And He sends strength from above;  
He sustains us for the trials,  
And surrounds us with His love.

He cares, we know He cares—  
And says, "Twill not be long  
Before the night of weeping  
Shall be turned to joyous song.

The world—they have their joys—  
Their pleasures—all down here,  
But Christian, toil on bravely,  
For thou hast nought to fear.

There's joy reserved in heaven—  
And soon, God's Word declares,  
He'll take us to our heavenly home—  
Because He loves and cares.

# FAMILY ALTAR



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

**Sunday, Dec. 13th.** Dan. iv. 19-27.

"Let my counsel be acceptable unto thee" (verse 27).

Here is initiative; or is it more? Daniel has proved himself a man of courage, and it seems that God is employing that courage to speak to a haughty king. Whether it is initiative or divine guidance two things are certain. One is that God's representative can be counted on to act in a courageous manner, and the other that the king got more than he asked for. Unasked advice is often a dividing sword, and friends become foes; but here it is needed, for a king is afraid, and advice from a wise man is welcome. There is possible a calm dignity amongst men of sterling Christian character that will prepare the heart of the most antagonistic for godly advice. It is the undisturbed tranquillity of courageous heart-purpose that quells the forces of opposition, making them ready for reasonable appeal. Let us know Daniel's God better, and we shall be more like God's Daniel.

PRAYER TOPIC:

That this day a glorious floodtide of Holy Ghost power and blessing may flow through the fellowship of God's people in Elim.

**Monday, Dec. 14th.** Dan. iv. 28-37.

"Now I Nebuchadnezzar praise and extol and honour the King of heaven" (verse 37).

What a picture this is of the final subjugation of the nations. The haughty Nebuchadnezzar, so full of his own conceits, had no room for God; but God debased him, and he became reasonable. He saw beyond his own arm's length. The New Testament gives an encouraging picture of the time when men of similar kidney will make like admissions. "Every knee shall bow." And then will the other gods fall. It will be the dethroning of the laboratory god—H.R.H. Protoplasm. King Self will totter in ruins from his place of terrestrial exaltation. As the Ark comes in sight the Dragons will fall to rise no more. Craven hearts will show where once were bragging boasts. And high, high above all the chaos of this well-timed demolition will be set the throne of God.

PRAYER TOPIC:

That God's hand may rest upon those in authority in this land, so that in all their councils they may be guided by the wisdom of God.

**Tuesday, Dec. 15th.** Dan. v. 1-9.

"The hand that wrote" (verse 5).

It is not often that we read of the handwriting of God. When we do, however, there is something decisive about it. A king shakes when God writes. It is a rude intrusion on a debauching feast. More conventions of men have been broken up by divine intervention than through any other cause. It is well when

these things happen, for God intrudes upon men to their advantage if they will allow it. God writes out His message of mercy before His pronouncement of judgment. Belshazzar could have taken warning by what happened to his predecessor. But he lifted up his heart against the God of heaven. So the hand wrote. And it is still writing. Its message differs little from what it wrote in the banqueting hall in Babylon. And the hand writes wherever we go. It writes in our homes, in our places of business, in the haunts of pleasure and shame. It writes a warning. They do well who heed it.

PRAYER TOPIC:

For special blessing upon the Elim Bible College staff and students.

**Wednesday, Dec. 16th.** Dan. v. 10-16.

"Dissolving of doubts" (verse 12).

The word rendered "doubts" here is a word meaning "knots." It suggests that Daniel had power to get rid of perplexities and problems. His wisdom was appreciated by the heathen queen, and she recommended him to the distressed king. If we have proved the wisdom of Christ in unravelling our tangles we ought to be busy recommending Him to our distressed neighbours. As Daniel stood out from all others in his day as a man of wisdom, so the Lord Jesus Christ stands out as the only One who can solve life's many problems. We who know His power should urge others to avail themselves of it. That is our true business if we have entered into co-operation with the divine. Let us breathe His name into the ears of a troubled world. Let us whisper it to broken hearts. Let us proclaim our secret from the housetops. He can dissolve their doubts—untie their knots.

PRAYER TOPIC:

Thanksgiving for all the young lives on fire for God in the Elim Crusader Movement.

**Thursday, Dec. 17th.** Dan. v. 17-36.

"Thou art weighed in the balances and art found wanting" (verse 27).

A sorry discovery for a self-satisfied king to make. Belshazzar was proud of himself, and his kingdom, as would anyone else have been in his place. Checked in every earthly balance he was satisfactory. But heaven's scales were yet to be reckoned with. Had he but known it the measures of earth are false, their balance deceiving. Reliance can be found only in the decisions of heaven. The Scriptures suggest that we should not measure ourselves by ourselves. Our own righteousness may be exceedingly fine when compared with that of others, but when checked against the divine standard it is sadly lacking. What we

reckon as full weight is too obviously short weight. The righteousness of Christ has been measured out in favour of all who will take it. By it the balance can fall to our advantage, and there can therefore be no charge against us.

PRAYER TOPIC:

That all campaigns now in progress may experience a real spirit of revival, and result in a mighty ingathering of souls.

**Friday, Dec. 18th.** Dan. vi. 1-14.

"As he did aforetime" (verse 10).

Daniel was unchanged by the king's decree. He had formed a very fine habit, that of praying three times a day. These times had become so important to him, for they were appointments with the living God, that he decided that nothing should turn him from his purpose. What mattered it to him, then, that a decree forbid it? The appointments were just as important to him after the making of the decree as before. So Daniel went on praying. Do not misunderstand the position. He did not flaunt himself before the heathen king as though he were saying "Who are you?" He did not court persecution. He continued as unobtrusively as before. Life would be all the sweeter for us if we pursued it as simply as did Daniel—if despite all we pressed on unmoved, unshaken, undisturbed. Whatever earth may decree, let us press on steadily with our God.

PRAYER TOPIC:

That the witness of the Foursquare Gospel throughout the world may be wonderfully blessed and lead to widespread revival in many lands.

**Saturday, Dec. 19th.** Dan. vi. 15-28.

"My God hath . . . shut the lions' mouths" (verse 22).

With what calm serenity these words were spoken. God had gone through with Daniel, and Daniel had proved God's faithfulness. Since those days many a lion's mouth has been shut, and many a Daniel has been comforted. They who have followed where Daniel trod have shared his experience. Lions of difficulty, of trouble, of sorrow have stood before us with gaping mouths, their teeth gleaming ominously. But there has been no snapping of teeth, no sickening grind of jaws. God has stood by with His hand on those ugly mouths. But there were other men besides Daniel. Over them the lions had the mastery. We who walk with God are protected by Him from leonine assaults, but not so they who know not God. They have no defence, and are the victims of sorrow and despair. God is our refuge in the day of trouble, but the troubles of the wicked have gone over their heads.

PRAYER TOPIC:

For the touch of the Risen Lord to rest upon the Elim Missionaries at this time, sustaining them in their work of sacrifice and labour of love.

**We are weaving here the robe  
which we shall hereafter wear**

# Frances Ridley Havergal

## *An Appreciation*

by  
Pastor E. C. W. BOULTON

**T**HE name of FRANCES RIDLEY HAVERGAL will, we believe, remain as a permanent inspiration to the Church of Christ. She has left a legacy of spiritual song which has greatly enriched the worship of the Christian Church during the past fifty years. The extent of the influence of her poetic ministry is incalculable. Throughout the world there are those who owe to the inspiration of her pen the vision of God which transformed their lives. Through her poems has come the call of God to many a dissatisfied disciple of Jesus, wooing them to a life of consecration and communion.

Miss Havergal was born on December 14th, 1836, her father at the time of her birth being the rector of Astley Church, Worcestershire. Born of godly parents she inherited a wealth of holy example and uplifting influence. At an early age it became evident that these influences were making a deep and lasting impression on her young heart and mind. Deeply attached to her mother whom she lost when only twelve years of age, there is no doubt but that this was one of the great formative factors in her subsequent spiritual development. The

exhortation of her dying mother was never forgotten by Miss Havergal: "Fanny, pray to God to prepare you for all He is preparing for you."

The secret of her womanly winsomeness and the widespread influence for God which she exerted both during her life and subsequently lies in her own unreserved surrender to Jesus Christ. To her life had become one continuous abandonment to God—she lived and moved and had her being in fellowship with the Eternal, and it is this beautiful spirit of devotion and consecration which permeates so many of her hymns and poems.

Before she was ten years of age the future poetess gave evidence of her talents in this direction, often being found scribbling hymns and writing fluent letters in rhyme to her friends. How richly God had endowed this child of the manse subsequent years wonderfully disclosed.

She was pre-eminently a lover of the Word of God, and sought that her life should be carefully regulated by its precepts and inspired by its promises. To her the Bible was the revelation of God. Her mind was saturated with its truths and found wonderful expression in her poems. In fact some of her hymns are nothing short of scripture in poetical form.

We can well recollect the tremendous spiritual impulse which came to our own soul when first we read that greatest of all her poems—"Take my life, and let it be, consecrated, Lord, to Thee." It marked a distinct turning point in Christian experience, leading to clearer understanding of what Christian discipleship involved, creating earnest desire for wholehearted surrender to the claims of God which those illuminating lines revealed.

Frances Ridley Havergal was one of that splendid group of saintly women which the Victorian era gave to the world and to the Church. We think of some of those whose names grace the history of that illustrious period: Florence Nightingale, Josephine Butler and Catherine Booth, all contemporaries of the subject of this memoir.

Many of her hymns breathe that spirit of radiant happiness which she found in fellowship with her Lord and Redeemer. Although reared amid those strict and almost puritanical surroundings yet this never in any way interfered with that spontaneous Christian joy which flooded her life. She represented a type of womanhood that was all too rare in those days. When quite a young woman she is portrayed on one occasion in the following words: "Carolling like a bird, she flashed into the room like a burst of sunshine, like a hillside breeze . . . her fair sunny curls falling round her shoulders, her bright eyes dancing. With her sweet fresh voice she sang chants and hymns, and played Handel." And this spirit of glad and healthy freedom remained with her in later years, leaving with those who came in contact with her the impression of "infectious vivacity." And so this daughter of the King radiated sunshine and laughter wherever she went, interpreting religion in terms of holy mirth and melody.

To Frances Ridley Havergal the will of God was the supreme joy of a life which contained much physical suffering. After that moment of uttermost surrender to Jesus Christ she could speak of the divine will as a song which henceforth she could for ever sing. The following extract from a letter reveals how deep and

full was the joy that filled her being. "Several times lately I have felt literally overwhelmed and overpowered with the realisation of God's unspeakable goodness to me. I say it deliberately, and with thankfulness and joy for which I have no words. I have not a fear, or a doubt, or a care, or a shadow upon the sunshine of my heart."

To this chaste and choice soul consecration meant everything. To her "to live was Christ." She knew no joy outside the circle of God's "good and acceptable will." And hers was no cloistered consecration; no spirit of monastic separation possessed or marred her outlook upon life. To follow Christ wholly did not mean the sacrifice of sound common sense. Her devotion to Christ never led into the paths of "morbid self-analysis." Exceedingly expressive are her words on this subject: "Consecration is not a religiously selfish thing. We want our lives kept, not that we may feel happy, and be saved the distress consequent on wandering, and get the power with God and man, and all the other privileges linked with it. We shall have all this, because the lower is included in the higher; but our true aim, if the love of Christ constraineth us, will be far beyond this. Not for 'me' at all, but 'for Jesus'; not for my safety, but for His glory; not for my comfort, but for His joy; not that I may find rest, but that He may see the travail of His soul, and be satisfied."

And this was the spirit that ever actuated this woman of God in all her efforts to extend the Kingdom of God on earth. Living for Christ meant, in a most practical sense, living for others. Service and sacrifice for them she interpreted as consecration to Him.

Brought up in the Evangelical school of thought and teaching she became a faithful and fervent witness to those great fundamental truths which all Four-square Gospel believers cherish so deeply. And to Frances Ridley Havergal life offered no more glorious vocation than that of broadcasting the good news of redemption through the Sacrifice of the Cross. O'er and o'er the message of the atoning Blood is revealed in her hymns. Listen to this seraphic soul as she sings:

Tell it out among the weeping ones that Jesus  
lives; [rest He gives;  
Tell it out among the weary ones what  
He came to save;  
Tell it out among the dying that  
He triumphed o'er the grave.

That the thought of Christ's return was a most precious reality is evident from these lines which she penned at Winterdyne in 1873:

Thou art coming, Thou art coming!  
[Thy way;  
We shall meet Thee on  
We shall see Thee, we shall know Thee,  
We shall bless Thee, we shall show Thee [say!  
All our hearts could never

Her life was comparatively brief, for she passed into the presence of the Lord whom she so deeply loved at the age of forty-two. Though

(continued page 800).

**O**NLY in proportion as our own will is surrendered are we able to discern the splendour of God's will . . . Conversely, in proportion as we see this splendour of His will, we shall more readily or more fully surrender our own. Thus yielded, He draws us nearer to Him, and admits us, so to speak, into closer intimacy, so that we gain nearer and truer views of His perfections  
— F.R.H.



**H**IS love . . . not as an attribute, a quality, a latent force, but an acting, moving, reaching, touching, and grasping power. Love, not a cold, beautiful, far-off star, but a sunshine that comes and enfolds us, making us warm and glad, and strong and bright and fruitful  
— F.R.H.







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.

### Miss F. R. Havergal.

In this issue we publish an article in connection with the Centenary of Miss Frances Ridley Havergal who was born on December 14th, 1836. There are few Christian lives but what at some time or other have come under the inspiring influence of Miss Havergal's beautiful hymns. Some of the choicest contributions to English Hymnology have come from the pen of this consecrated woman, whose talent was wholly surrendered to the service of the One whom she loved so deeply. Throughout all her writings, both prose and poetry, there runs a beautiful spirit of praise and joyous devotion to Jesus Christ. Perhaps it is not an exaggeration to say that no hymn writer of the last hundred years has set forth in choicer poetical language the truths of the higher reaches of Christian experience. Added to this is that which is even more valuable, viz., her loyalty to the Word of God and the prominence which she gives to this in all her writings. We praise God for such saintly souls who have been raised up to sound the praises of the Lamb, and to declare the unsearchable riches of His grace.

### The Crystal Palace.

As we go to press the Crystal Palace, one of London's great landmarks, lies a heap of smouldering ruins, the result of a devastating fire which broke out on Monday evening last. To thousands of Elim friends this beautiful palace of glass will long be remembered as the scene of so many glorious Foursquare Gospel Demonstrations; within those crystal walls God did mighty things through the ministry of His servant, Principal George Jeffreys. We deeply regret the passing of such a famous and historic building which has for over eighty years played a prominent part in the life of London. We hope shortly to publish an interesting article on the Crystal Palace.

He who begins by loving Christianity better than truth will proceed by loving his own sect or church better than Christianity, and end in loving himself better than all.  
—Leighton and Coleridge.

Back of the loaf is the snowy flour,  
And back of the flour the mill;  
And back of the mill is the wheat and the shower,  
And the sun, and the Father's will.

### Clusters of Camphire.

#### Unto Perfection

By Pastor C. C. W. Boulton

"When that which is perfect is come, then that which is in part shall be done away."—I. Cor. xiii. 10.

Day by day the image groweth  
Of the Perfect One;  
Step by step the path He showeth  
Till the journey's done.

**P**OSSIBLY the phase of imperfection through which at present we are passing makes the soul chafe under a sense of restriction and limitation. It longs to move out into the wider expanse of perfection; it is impatient to reach the place of completion and consummation; to shed this body of humiliation, and don the garments of that glorious heavenly state to which life in God is moving. Under such an urge the soul seeks some short cut to perfection—some spiritual by-pass that will shorten the route, cutting out the disciplinary phases of Christian discipleship.

Perhaps at times when we are made so painfully aware of the imperfection in ourselves and in others, the soul revolts against the frailty of the flesh. Yet sober consideration must reveal that this consciousness of limitation forms the best preparation for that holy state of perfection which awaits the true believer in Christ. To-day the vision is only in part, anon it shall be full and final.

God is graciously preparing His people for the "exceeding and eternal weight of glory" which is reserved for them. "It is God that worketh" in them, removing the defilements and defects of the flesh, that finally they may be presented "as a chaste virgin to Christ," "not having spot or wrinkle," a glorious company of sanctified and cleansed believers.

"That which is perfect!" What a radiant prospect. What a glorious hope. What a splendid challenge. Even "though now for a season, if needs be, we are in heaviness through manifold temptations," yet we know that "the trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire," shall in that day "be found unto praise and honour and glory." And because of this we can now "rejoice with joy unspeakable and full of glory." So that rather than detracting from our gladness it adds thereto.

Stay not Thine hand, dear Lord, till all  
Thy purpose is fulfilled,  
And on this yielded life is stamped  
The thing that Thou hast willed.

I thank Thee, blessed Lord, for all that reminds me of my limitation and liability to err. 'Tis this that saves from spiritual pride, and keeps me in the place of lowliness at Thy feet. Let me glory rather in what Thou art than in what I am. Show me that the *imputed* shall one day be *imparted* in all its length and breadth, and depth and height.

# JERUSALEM

By Pastor W. FIELD

**T**O stand on the Mount of Olives on a clear moonlight night and look down on the Holy City is one of the most moving scenes which one can behold in Palestine. The city lying in the moonlight looks so peaceful, so quiet, that it is difficult to realise that perhaps more than any other city Jerusalem speaks of suffering and sacrifice.

Beholding the city from this historic mount it is hard to believe that she stoned the prophets and killed them that were sent unto her, that her very ground is stained with the blood of the Son of God. Even in this enlightened twentieth century, Jerusalem is very often the place of danger and death. For more than six months of this year not many ventured within her walls. Death in various forms lurked within her narrow lanes, the assassin's knife was often unsheathed; the sniper's bullet often wrought havoc; those who must needs enter the city were sometimes scattered by the throwing of bombs.

The first British policeman to die during the recent disturbance was killed by a sniper's bullet in the Old City, and a bomb thrown at Jaffa Gate (the gate through which General Allenby entered in 1917) left twenty-six dead or wounded in its trail. At the time of writing Jerusalem is almost normal, the Jews have returned to

## THE WAILING WALL,

the city is comparatively quiet, no one knows for how long. The tension between the two prevailing sections of the population is so acute that Jerusalem is never at rest.

In normal times one is conscious of a feeling of depression as one walks the lanes of the Old City, there is something which one cannot describe—a tense tightness in the atmosphere. Just now that feeling is intensified, one feels that the inhabitants live on the edge of a political volcano. The arrival of the Royal Commission has so far done nothing to dispel that feeling.

Requests for prayer for blessing on the Royal Commission have been issued by the Anglican Bishop in Jerusalem, also by the Chief Jewish Rabbi. The Grand Mufti, head of the Moslem community, thought it discreet to issue no such request.

The fact that the Bishop and the Chief Rabbi issued requests for prayer and the Grand Mufti held aloof is typical of Jerusalem. Jerusalem is held sacred by three great faiths, and these three never agree. If the Jewish Rabbi requested prayer for the Royal Commission that would be quite a sufficient reason for the Grand Mufti to ignore their coming.

To the Christian

## JERUSALEM IS HALLOWED

by the fact that our Lord and Saviour walked its streets, that He wept over it, that He was crucified and that He eventually rose from the dead in or around the present city. To the Jew Jerusalem is sacred; it is to him still the city of Jehovah. The site of the Temple is there: see him weep and wail and

kiss the few remaining stones of the old Temple wall, listen to him pray for the glory to return, and you will know that Jerusalem is sacred to the Jew. To the Moslem Jerusalem is the most sacred city on earth outside Mecca. The threshing floor of Ornan the Jebusite, which became the altar of burnt offerings in the Temple of Solomon, is to-day a Moslem shrine, and from this rock, so the Moslems believe, the prophet ascended into heaven on the back of his winged steed, el-Baruk.

In Jerusalem one is known as a Christian, Jew, or Moslem. Latterly there seems to be a fourth designation. One is a Christian, Jew, Moslem or English. Anyone from Great Britain and Northern Ireland is called English.

Some of the Biblical characters are now obsolete, and are no longer to be seen in the streets of Jerusalem. Those that remain are very interesting, of the number the burden-bearer is always an unfailing

## SOURCE OF INTEREST.

The lanes of Jerusalem have no motor traffic; the camel, the donkey and the burden-bearer are the main means of transport. The burden-bearer is nearly always a man of small stature, but the strength of the man is a marvel to everyone. He will carry anything from a kitchen table to a baby grand piano on his back. He can be seen any day struggling up David Street in the company of donkeys and camels. To meet the procession is at first rather bewildering. The writer, on making his first journey into the Old City, endeavoured to go down David Street, but the procession was too much for him, and before covering half of the street, he turned back into a less congested atmosphere.

The burden-bearer was undoubtedly the one the Lord had in view when He called: "Come unto Me all ye that labour and are heavy laden, and I will give you rest."

Many books have been written about the sacred sites in Jerusalem, while very few of the so-called historic sites can be said to be authentic. There is nevertheless a great glamour around most of them. The outstanding church of Jerusalem is the Church of the Holy Sepulchre. Tradition tells us that this church is built on the site of the crucifixion; the actual place of the empty tomb is also supposed to be within this church.

The Church of

## THE HOLY SEPULCHRE

is divided between six different Churches: the Eastern Orthodox Church, the Armenian Church, the Coptic Church, the Syrian Church, the Abyssinian Church, and the Latin Church. The confusion and strife which results from the divided ownership is deplorable.

It is difficult for the devout Christian to believe that the Church of the Holy Sepulchre is the actual place of the crucifixion or of the resurrection. "Gordon's Calvary or the Garden Tomb" is more appealing, and it is believed by many to be a more authentic site.

What if we do not know the place where our Lord was crucified, or of where He rose from the dead. Real Christianity is not found in places but in a person, the Lord Jesus Christ. How needful for those who perform the outward ceremonies of religion around the alleged tomb of Christ to realise this great fact.

The most vivid experience which one can have in the Church of the Holy Sepulchre is to watch the ceremony of the Holy Fire. It is one of those things



**THE WAILING WALL**

which one never wants to see again; once is enough in a lifetime. On a certain day of the year fire comes from the Tomb; the people have been told that the fire does not come from heaven but is a symbol arranged for the occasion. However, they still believe that the fire comes

**STRAIGHT FROM HEAVEN,**

and that it contains virtue.

The ceremony is well-known to many. I will therefore not describe the occasion in detail, but merely give a little of my own experience.

When I came near the church there was a crowd of almost uncontrollable people; inside the church it was much worse. The policemen, in their endeavour to keep a little order, were sorely tried. Having to stand for some hours I had ample time to study the prevailing conditions. In the confusion I thought that one could do almost anything: there was screaming, shout-

ing, and sometimes there was fighting; to put one's hat on seemed as nothing in the tumult. I had scarcely adjusted my hat on my head when a policeman said, "You had better take your hat off. This is a church, you know, it might cause trouble." I complied at once, but with mixed thoughts. The same policeman said to me a little later (he seemed to take a special interest in me. He was an Irishman!) "We may have a baton charge presently. Stand back in that corner and you will be all right."

When the fire appeared the scene was indescribable. In their efforts to light candles at

**THE " SACRED " FLAME**

men and women seemed bereft of their reason. Soon the church was a mass of lighted candles and screaming people. At this stage one wonders what is going to happen next. Is death to come by burning or by being trampled under the feet of the mob? Women passed their hands through the flame, tried to bring their children into contact with it. To them virtue and healing were passing by.

I was relieved once more to breathe fresh air, having suffered no more than a few grease-spots on my clothes.

Some time ago I heard a few words which I shall never forget. They were simple, but to me conveyed a wealth of meaning. It was the opening of the P.B.C. (Palestine Broadcasting Corporation). The words were: "This is Jerusalem calling." I realised that Jerusalem was on the air. My thoughts were of the future when the law would go forth from Zion. I wonder will it be in this way? Will the King of kings issue the law through the air? Will the words: "This is Jerusalem calling" be momentous in the future?

Jerusalem needs a Holy Ghost revival, not a

**REVIVAL OF RELIGION,**

She is full of that. Religion as known in the Holy City is not the Christianity of the Acts of the Apostles. A new Jerusalem is being built. It is wonderful, but there is a greater need than new buildings. It is that men and women who are blinded by racial prejudice, by outward forms and ceremonies, might come under the power of the Holy Ghost and have new hearts and lives. This is the only hope for Jerusalem, peace can only come this way. Peace through revival. Pray for the peace of Jerusalem.

**WINNING SOULS BY THE WAYSIDE**

**An incident in the experience of Pastor W. N. Brambleby**

Some time ago I had occasion to visit a distant member of my church, and being new to the district, I decided to try some other way home, but soon found that I had lost my way in those lovely Surrey lanes. It was quite a deserted district in which I found myself, with no one at hand to direct me. Riding along on my motor cycle I came upon a Walls' ice cream man; I stopped him and enquired my way, at the same time smilingly thanking him for the service rendered. This led to the purchase of an ice, and

opened the way for a timely conversation. Sitting down upon the grass edge we talked of things in general, until eventually the good man opened his heart somewhat. There was nothing in my appearance to suggest that I was a minister, and I refrained from revealing my identity lest it should create any thing in the nature of a barrier. After thirty minutes' conversation we ultimately fell to talking about Christ and His wonderful salvation. When leaving my companion I

handed him my card, whereupon he said, "Well, you certainly have not pushed religion down my throat, you have just made me love you. I'll come to your chapel one day." Two weeks afterwards he came, was saved, and then brought his wife, who also gave her heart to the Lord. I thank God for allowing me to lose my way on that particular day, leading as it did to such a splendid sequel. Our "Ice Cream" man now has a bright testimony, and a better job. Bless the Lord!

# A Report of Latest Happenings at Tzaneen

from Mr. & Mrs. JAMES MULLAN (Northern Transvaal)

IT is lovely in our charming little house. At first we found plenty of mice had joined us here, but after a few nights we were able to clear the place of them. I do thank God for my home; it is peaceful, quiet and *He is here*. . . . The children are keeping well and free from fever, chicken-pox and measles, all of which are raging in the town and location. Perhaps you will remember my writing weeks ago of Elias, another police sergeant who kindly interpreted for us in the services. For two weeks he had been gravely ill and on Friday died of jaundice. His young widow is left with a little two-year old girlie and is expecting another baby in December. We were requested to take the funeral service, and I could not restrain the tears as poor Violet, his widow, sat on a low form with her face hidden in her hands, before the crude coffin.

She came to see me yesterday and we prayed together and she was so comforted as we read John xiv. Her plans are that she shall go back to her mother, who lives in Petersburg (about sixty-eight miles away) and to use her own words, "I shall then forget—and when my baby comes I can begin telling others about Jesus who has so comforted me." She is a dear Christian, speaks good English, and has helped me a lot. What a shame that I am going to lose her. Violet (this little widow) tells me the location here is hopeless, and we shall be very sad if we hope to win such hard people. But our faith looks up to the Man who still takes an interest in the wanderers and who still beholds the lost city and weeps. How near we are to the Rapture; such joy, such exultation fills us as we talk of

## HIS APPEARING.

The papers are full of darkness, wars, gas-masks, to be useless in the face of the horrors to come from poisonous vapours, hatred, lust; oh! just full of the Devil. One can see his hideous face grinning out through it all, thinking himself conqueror of the world. But we look up! We see Jesus! He is using us still more amongst the white population here. There is a real seeking after God, and we have spoken to many showing them their need of Him. One day last week not less than six Europeans visited us, each eager to speak of his need and to be helped. Two nights this week we have been up till eleven p.m. (late for Africa, as we have to get up at sunrise, six a.m.) talking on scriptural prophecy with Mr. Bresler, a Government official who visits Tzaneen occasionally. He is converted, and we read and had sweet fellowship in prayer together. Maybe God has sent us here to win the white as well as the black sinners, and to strengthen those who have found Him, but find little encouragement and help as "Church" is held but once in four weeks, and then it is so dry!

The Church of England minister, Rev. Chambers, has visited us a number of times, and talked of Pen-

tecost. To our astonishment he called unexpectedly on Monday of last week, bringing with him no less a personage than the Archdeacon. The latter stayed with Muriel, my sister, recently and was interested to hear of our beliefs, etc., and curious to meet us. He was awfully nice and said with an earnestness that one could not doubt: "My dear Mrs. Mullan, you *have* got Christ! It is lovely to meet such people and I can but pray for His continued blessing on your work. But I *do* wish you were in the Church!" Thank God, we are there, born again into His Body,

## WASHED IN HIS BLOOD.

What grand times of revival the dear Irish have had! We were thrilled to read of the crowds attending the tent campaign. A friend wrote to say she was present at the meetings and had never heard the Principal speak like he did. His voice rang with a call to those unsaved to make their peace with God ere the return of Christ. Thank you, or whoever was responsible, for sending the Programme of the Crystal Palace Demonstration. What a wonderfully thought-out programme it was.

## BOOK REVIEW

By Pastor JOSEPH SMITH

"*Prove Me Now*" (Ten Thousand Miles of Miracle to Moscow). By J. Edwin Orr. [MARSHALL, MORGAN & SCOTT, LTD., 1/-.] Obtainable from the Elim Publishing Company, Ltd., Park Crescent, Clapham Park, London, S.W.4, price 1/- (by post 1/3).

JUST to be able to get hold of a book which is not too heavy reading, but at the same time is delightfully interesting and fully descriptive, containing up-to-date facts in travel, geography, customs, manners, and above all, a real insight into the religious life of the people therein described; something which is spiritually practical and inspires faith with the personal touch and the experience of the writer behind it. This and more is included in this delightful book. We cannot all get the opportunity to travel Europe, but we can do the next best thing: sit down for a quiet hour and hear all about it. But above all there is revealed throughout the faithfulness of an ever-living God, who not only provided for, but guided the footsteps of His servant. His remarks on the religious life of Germany compared with that of Russia, and the manner in which the people of both countries view the situation are indeed very logical and descriptive. This book will make an ideal present for some of your young friends.

## CORRECTION

We regret that in the Supplement to the "Elim Evangel," of November 27th Foursquare Pencils are stated to be of British instead of foreign manufacture.



# CONTENDING FOR THE FAITH

## Steady Stream of Souls—Believers Immersed in the Holy Ghost

### PENTECOSTAL BLESSINGS

#### Faithful and Fruitful Ministrations

**York** (Pastor W. G. Hawkins). Pentecostal blessings have been experienced in all sections of the local church activities. At the waiting meetings a number received the baptism in the Holy Ghost. During a Tuesday evening meeting nine testified to having received the healing touch of the Lord, and when an appeal was made one accepted Christ as the Healer of the soul.

The church recently had the pleasure of a visit from Miss Paint, who told of wonderful conversions and baptisms in the Holy Ghost in India.

The open air meetings have been greatly blessed, and crowds numbering hundreds listened intently to the messages, testimonies, solos and choir singing.

The Crusader Week proved most fruitful, twelve souls being saved in the course of the week. One evening Pastor J. R. Moore, of Eastbourne, paid the church a visit and gave an excellent sermon "God our Inheritance."

The visit of Pastor Joseph Smith was greatly appreciated. His clear exegesis of the Word, especially dealing with prophecy, aroused deep interest. On the second Sunday, Pastor Smith took for his message at the morning breaking of bread service "The New Covenant," which will be long remembered. In the evening the sermon was "Eighteen Miles from York to Hell," which aroused considerable interest amongst the large congregation which attended. At the close two decided for Christ.

Miss Hoskins recently paid a flying visit to York, and gave an interesting talk on the wonderful work that is going on in Japan. The prayers of God's people go out for her, and others on the mission fields, who, despite all obstacles, are labouring for the extension of "The Kingdom." Pastor Smith gave a closing address on "God's Great Search in York" (Ezek. xxii. 30), a striking message which conveyed a challenge to all his hearers.

The Cadets recently held a Harvest Festival in the schoolroom, which was beautifully decorated with flowers and fruit, Pastor Smith addressing the children.

A united Bible class was held a short time ago, addressed by the leaders, Mrs. Sanderson, Mrs. Matthews, and Mr. Hopps. The helpful nature of the ser-

vice gave an insight into the good work done in these classes.

On Thursday evenings Pastor Hawkins has given a series of helpful studies on "Holiness," and "Bible Prophecy," which have revealed to the saints more of God and His plan.

Sunday evenings always attract big congregations to the gospel service. Last week four accepted the salvation of the Lord. Hallelujah!

### REVIVAL IN THE AIR AT MANCHESTER

#### Gifts of the Holy Ghost in Operation

**Manchester** (Pastor T. W. Thomas). "Revival." What a glow this word brings to the hearts of God's children, but how much more wonderful when we see the results.

The church at Manchester has indeed been richly blessed during the past twelve months under the ministry of Pastor T. W. Thomas. The power of the Holy Ghost has been felt in all fulness and wonderful times have been experienced. Souls have been won for the Master and believers abundantly blessed.

Early last month saw the commencement of a Revival Campaign conducted by Evangelist W. Douglas, and convened by Pastor Thomas. On the first night a new Revival Chorus was introduced by Mr. Douglas:

Hallelujah! Hallelujah!  
I'm so glad He died for me,  
Hallelujah! Hallelujah!  
By His death I now am free.  
Every blessing I'm enjoying.  
Every victory I've won.  
Hallelujah! Hallelujah!  
'Tis because of God's dear Son.

How glorious to hear the saints singing these beautiful words, bringing much joy to all hearts.

The first Sunday evening of the campaign saw the church crowded and souls wending their way to the Master. On the Wednesday great blessing was enjoyed under the ministry of the Lord's servant, the message being on "Divine Joy."

On the following Sunday the power of God was realised during the divine healing service to a great extent. During the meeting a powerful message in prophecy was given which gave the Lord's people a foretaste of the joy that awaited them in the will of God.

Thus a most gracious time of divine manifestation closed, leaving the church full of praise for what the Lord had done in the midst of His people.

### SUCCESSFUL CAMPAIGN

#### Twelve Decisions

**Birmingham (Cradley)** (Pastor J. Williams). A ten days' campaign has been conducted by Evangelist S. Green of South Africa, assisted by Pastor J. Williams.

The services have been well attended, and times of real spiritual blessing have been experienced.

The messages have gone forth in the power of the Holy Spirit, with the result that souls have been saved, backsliders restored, and believers have been baptised in the Holy Ghost. Truly the hearts of the Lord's people are filled with praise.

The church is happy to have Pastor Williams again, and it is believed that the revival will not cease with the campaign, but will continue under his faithful ministry.

### SOUL-SAVING MINISTRY

#### Inspiring Expositions of the Word

**Smethwick** (Evangelist J. Frame). Why do these crowds of people make their way, several evenings during the week and Sunday after Sunday, to the Elim Tabernacle situated on the main road West Smethwick? Because the

gospel is still the power of God unto salvation, and a real soul-saving work is being carried on under the faithful and inspiring ministry of Evangelist J. Frame. Sin-sick souls are finding life and liberty in Christ Jesus, and a satisfaction so complete that they go out and tell their friends and relations and bring them along to the



Evangelist  
J. Frame

Tabernacle, where they, too, find Jesus Christ as their Saviour, and so the glorious work goes on. Recently fifteen of the new converts followed their Lord through the waters of baptism in the presence of a congregation of 300 people, and their beautiful testimonies were the means, in God's hands, of three more souls coming into the Kingdom.

An unending flow of praise ascends continually to the Father for His bounties so freely bestowed upon His children. West Smethwick may be in what is termed "The Black Country," but Christ Jesus shines bright and clear in the blackness, and is a living reality to the saints here who witness to those around.

At the worship and communion services on Sunday mornings, Mr Frame is giving a series of talks on "Spiritual Gifts in the Church," and many have

(Continued on page 800)

## Reunion Day at Elim Woodlands

Brighton Campers' Rally

Here they come—campers—yes, on a Saturday afternoon in November, all rushing with eager anticipation to the Brighton Camp Reunion at Elim Woodlands. Crusaders from York, Birmingham, Croydon, Clapham, Woolwich, St. Leonards, Brighton, Wimbledon, East Ham, Kingston, Leyton, Hastings, etc., gather in true Crusaderic spirit. The Camp Officers, Mr. and Mrs. Douglas Craig, Pastor and Mrs. D. B. Gray, and Evangelist David Vanstone, are soon renewing old, but happy and lasting friendships. Memories of camp days bring moments of deep gratitude for the spiritual feasts and the hours of healthy recreation.

The reunion was a day long looked for, and the happy hours spent were full to the brim with the same joys and friendships and exchanges of spiritual experiences so much paramount during camp days. A message of greeting was read by Pastor Douglas Gray from Pastor James McWhirter (Crusader President) and Mrs. McWhirter, who were unable, owing to campaigning in Scotland, to be present with us, also good wishes received from other campers unable to be present.

Mr. Craig's, Mr. Vanstone's and Miss A. Henderson's messages were greatly appreciated, also a duet in song by campers. All too soon the day ended, but on a note of thanksgiving and a passion for complete consecration in our noble Crusader Cause—for did we not prayerfully sing—

Near the cross! Oh, Lamb of God,  
Bring its scenes before me;  
Help me walk from day to day  
With its shadows o'er me.

We have all separated and returned to our various spheres of Christian service, but, should the Lord tarry, we look forward to renewing our friendships again next year at the Crusader Camp.

We trust all Crusaders everywhere will remember these centres of holiday and joy next year.



(Conducted by Pastor DOUGLAS B. GRAY)

## MEMORIES of Elim Camp on Brighton Downs

By Lillian Stroud (East Ham)

Bathed in glorious summer sunshine,  
In the midst of rolling Downs,  
There the sunshine of His presence  
Was not dimmed by tears or frowns;  
Place of liberty and freedom,  
Yet we found on leaving there  
That the chains which bind us to Him,  
We would still more gladly wear.

Wholesome food for soul and body  
Daily set before each one;  
Healthy exercise and rambles  
From the morn till day was done.  
Chorus time set each one singing  
"Whatsoever things are true,"  
Or another—"By Your grace, Lord,  
I'll be valiant for You."

Days of fun and happy laughter,  
Meditation fresh and sweet,  
As each heart was bowed in worship  
At the blessed Saviour's feet.  
What a time of sweet refreshing!  
Well we might with fervour sing—  
"Birds and flow'rs and food and friend-  
ship—  
Thank You, Lord, for everything,"

## Gospel Singers Visit Birmingham

By Edna Coles

A large and expectant crowd gathered early at Graham Street Rally on a recent Saturday evening, for the news had travelled far that Dr. F. Weston (Crusader Commissioner) and the London Crusader Choir Male Voice Quartet had arrived from London that day.

A living silence prevailed as the Quartet Party introduced themselves with a splendid rendering of "Grace 'tis a charming sound." A delightful duet, quartet pieces, a stirring testimony from Mr. D. Howard, and a sympathetic gospel appeal from Dr. Weston all combined to make a deep impression on those privileged to be present. The words of appreciation and the eager attention of those who listened were proof enough that God had blessed indeed.

Sunday morning found these energetic young men ministering at Sparkbrook. Two popular quartet items—"Deeper in the Love of Jesus," and "Come Spirit, Come," seemed to express the prayer on every heart as they worshipped around the Lord's Table. Mr. J. S. Thompson struck the keynote by a touching message on the infinite love of God towards His children.

Dr. Weston, meanwhile, had captured his congregation at Graham Street with a delightful picture of the mutual love of the Bridegroom and the Bride. How sweet it was to revel in that love around the Lord's Table.

Again, at the afternoon meeting, Sparkbrook was favoured with quartet items that will continue to live with all who heard them. A solo and address from Mr. W. Snowden contributed much towards the blessing experienced.

A packed church awaited the final meeting at Graham Street in the evening. None could doubt the fact of a real experience behind every item rendered. Filled with the burning zeal for souls, that prompts every movement of the Quartet Party, Mr. W. Thompson de-

(Continued at foot of this page)



Left: West Smethwick Crusaders with Evangelist J. Frame



Right: A group of Barnsley Crusaders with Pastor L. Newsham.

Below: The London Crusader Choir Male Voice Quartet.

livered an urgent invitation to those outside the glorious experience of salvation. Eternity alone will prove how many said "yes" to Jesus that night.

As the word went forth at Graham Street, Dr. Weston was "holding the fort" at Sparkbrook. Hearts were melted afresh as they were reminded of the depths to



which Jesus descended in order to bring to mankind the priceless possession of Redemption that is far above the value of silver or gold.

A great welcome had been extended and thoroughly appreciated. Yes! it had been a strenuous week-end, but abundantly worth while, for is there not "joy in His service more than all?"

## CONTENDING FOR THE FAITH (continued from page 798)

testified to the great blessing they have received from these talks. As the saints gather together to the breaking of bread, the Lord Himself draws near, and His

gifts are in operation, to the edifying and building up of the Church. The Thursday evening expositions on the Book of Romans are also proving a great

help and inspiration. A very thriving women's meeting is held on Wednesday afternoons, where as many as fifty women gather around God's Word.

## FRANCES RIDLEY HAVERGAL (continued from page 793)

her years were not many how much devoted service for Christ was packed into them. And it must be remembered that in her case service was to a great extent restricted owing to physical suffering. Yet those years of painful suffering formed a wonderful background to her life of radiant gladness and intense devotion to the Master. Out of her crucible of affliction came a ministry of healing to other sorrow-stricken hearts.

The last words of Frances Ridley Havergal are eloquently expressive of the life which was then drawing to a close. The day before her death, to a friend she whispered: "There is no bottom to God's mercy and love; all His promises are true, not one thing hath failed; there hath not failed one word of all His good promise." How wonderfully she had proved the strength of that hand that held her in that final illness.

No doubt at this time when Frances Ridley Havergal's centenary is being celebrated many pens will be paying their tribute to the memory of one whose life shone so splendidly and effectually for God. We suggest that no greater tribute could possibly be paid to her memory than that the people of God should give themselves afresh and with greater abandon than ever to those noble Christian ideals for which she lived and of which she was such a beautiful example. In the light of that consecrated life let us yield ourselves with similar devotion to the same Master, catching the spirit of those lovely lines which she wrote some five years before her Home-call:

Whole-hearted! Saviour, beloved and glorious,  
Take Thy great power, and reign Thou alone;  
Over our wills and affections victorious,  
Freely surrendered, and wholly Thine own.



I answered, "Do you now trust Him?"

One night whilst holding a meeting, a mother came into the church wheeling an invalid chair, in which was a child who looked to be about ten years old, though I found out afterward that she was "in her teens." The next day I got a note from the child asking me to call. I found her alone, on a bed in a very shabby cottage in an alley. The door was open, as it was spring, and she bade me come in.

After the greeting I said, "I received your note: do you want to see me especially?"

She answered: "Yes, I heard you preach last night, and I want to be saved. Please tell me what I must do to be saved."

She looked so young that I answered, "My child, do you need to be saved?"

"Oh, yes!" she replied. "You see I am helpless, I have never walked in forbidden paths, for I have no use of my feet. I have never done evil with my hands, for I am helpless with them also. But oh, this heart! I have often cursed God for my affliction; but now I am sorry, and I want Him to forgive me."

I said: "Well, you ask what you must do to be saved. What could you do? Could you give any money?"

"No," she answered, "there is not a penny in the house. Mother has gone to do a day's washing, and if the lady should pay her, she will come home in the even-

"**B**Y grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. ii. 8, 9).

Sometime ago in the course of our reading we came across, said the writer, the following illustration of this text:

ing and bring dinner and supper, and we will have a feast; but if she does not pay her, we will have to do without until to-morrow. But surely God will not let me be lost because I have no money!"

Then I asked: "Well, what could you do? Could you join the church, be baptised and work for the Saviour?"

"No," she said, "I could not leave this bed unless mother lifted me out. I could not get up and go to church and join. And as to being baptised, I could not; for I am suffering with spinal disease. But surely God will not refuse to save me because I am helpless and cannot do anything!"

"My poor child," I said, "Jesus has promised to save the believer. If you can trust Him, put your faith in Him, He will save you."

I shall never forget her answer. "Oh, would He?" she said. "Why, I live a life of trust. I have to trust mother for everything. Yes, I can trust. I will trust Him to save me."

I answered, "Do you now trust Him? 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'"

A heavenly smile played over the drawn face of the invalid child as she said, "How sweet! I do trust Him!" Not of works lest any should boast.

We are reminded of the story told of Frances Havergal. One day she was visiting an almshouse. She saw an old lady approach a trellis of flowers, pull out the lath supporting them, take it off and break it in two uneven portions. She then entwined string about the two portions, thus making a cross. She stuck it in the ground and fell down before her crucifix. Frances Havergal felt indignant that trailing flowers should be thus treated by one whom she supposed to be deluded. She drew near to hear the woman's mutterings as she kneeled before the cross of lath, but as she approached she found intelligence and understanding, for the old lady, looking upon the cross was heard to say, "Enough for God, enough for justice, enough for me." Not of works lest any man should boast.

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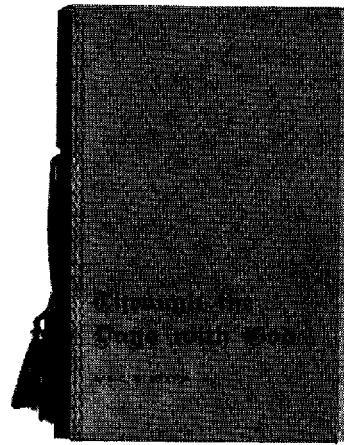
**Armistead; Dickinson.**—On November 14th, at Southend Hall, Bradford, by Pastor J. Woodhead; Norman Armistead to Bessie Dickinson (both Elim Crusaders).

**WITH CHRIST**

**Cole.**—Pastor E. F. Cole wishes to express his heartfelt thanks to all his fellow ministers and Christian friends for the comforting messages received in his recent bereavement.

**Findlay.**—On November 22nd, William Wyllie Findlay, aged 56, the beloved Superintendent of the Elim Sunday School, Greenock, suddenly called to higher service. Funeral conducted by Pastor H. W. Fardell.

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