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# Flim Evangel

Foursquare Revivalist

September 10th, 1937.  
Vol. XVIII. No. 37. Twopence

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**CONTAINING :**

Late News of the  
**BLACKPOOL REVIVAL**  
(see page 579)

**“On the Making of  
Incense”**

By Pastor Niels P. Thomson

**“The Penalty of Privilege”**



# The Elim Evangel

AND FOURSQUARE REVIVALIST

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

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,  
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J. Smith & R. Tweed

General Headquarters:

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

Vol. XVIII. September 10th, 1937 No. 37

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# 4 Coming Events 4

**BARKING.** September 19. Elim Hall, Ripple Road. Special visit of Pastor W. G. Hawkins.

**BRIGHTON.** September 19. Elim Tabernacle, Union Street. Special visit of the London Crusader Choir, 6.30 p.m. (afternoon the Choir visits Lewes Prison).

**CANVEY ISLAND.** Now in progress. Revival and Healing Campaign, conducted by Evangelist L. Collier, in the Gospel Tent on Lakeside Corner. Week-nights, 7.30 p.m. Thursdays, 3 p.m.

**COVENTRY.** Regular services are now held in the Elim Hall, Stoney Stanton Road (off Red Lane).

**DEPTFORD.** Regular services are now being held in the Alliance Temperance Memorial Hall, Albury Street, Sundays and weeknights, conducted by Evangelist W. R. Cole.

**EALING.** September 12. Elim Tabernacle, Northfield Avenue. Special visit of the London Crusader Choir, 6.30 p.m. (afternoon the Choir visits Holloway Prison).

**FAWLEY.** Hants. Now proceeding. Revival and Healing Campaign in Big Tent, Blackfields Cross Roads, conducted by Pastor W. E. Smith. Every evening except Saturdays, 7.30. Sundays, 11 a.m. and 7.30 p.m.

**GLOUCESTER.** September 26th. Elim Tabernacle, Millbrook Street, off Barton Street. Special visit of Pastor E. C. W. Boulton.

**GUILDFORD.** September 18—20. Ward Street Hall, Ward Street. Special visit of Pastor P. N. Corry.

**HORNSEY.** September 12. Elim Tabernacle, Duncombe Road, off Hornsey Rise. Special visit of Pastor P. N. Corry.

**HUDDESFIELD.** September 4—12. Elim Tabernacle, 13, South Parade, off Buxton Road. Special Evangelistic Campaign conducted by Pastor L. C. Quest.

**HUDDESFIELD.** September 25—30. Elim Tabernacle, 13, South Parade, off Buxton Road. Honley Feast Convention. Special speaker. Convener: Pastor L. C. Quest.

**ISLINGTON.** August 31—September 12 (Except Mondays and Fridays) Elim Tabernacle, Fowler Road. Deepening of Spiritual Life Campaign conducted by Evangelist S. Homer.

**PORTSMOUTH.** September 26th. Elim Tabernacle, Arundel Street, Southsea. Special visit of London Crusader Choir (afternoon the Choir visits Portsmouth Prison).

## Form of Bequest.

*The following form is suggested for incorporation in a Will. For any further information or assistance in the matter, please write to the Secretary-General, 20, Clarence Road, Clapham Park, London, S.W.4, marking the envelope "Private."*

I bequeath to the Elim Foursquare Gospel Alliance, of 20, Clarence Road, Clapham Park, London, S.W.4, the sum of £ free of duty, for the general purposes of their work, and I declare that the receipt of the Secretary-General for the time being shall be a good discharge for the said legacy.

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# The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The Movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim



Publications and Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XVIII., No. 37

SEPTEMBER 10, 1937

Fridays, Twopence

## “The Faith in Action”

By Captain DONALD MacMILLAN

TO many of us in Southampton who were once outside Elim, the Foursquare offensive against local spiritual bondage has been an agreeable astonishment and delight. Like many another couple, my wife and I went to put this abominably slandered movement to the critical test, and remained to be baptised by its local and indefatigable Pastor in the Lido.

I am personally confident that if people will only refuse to take their impressions from biased hearsay and examine the Foursquare testimony, they will know very definitely that here is the true orthodox, scriptural and anti-Modernist Church of the twentieth century in Great Britain. Slowly but surely the results of the Jesuit-inspired “Higher Critical” fallacies are telling in the one-time faithful reformed churches reared up by our fathers in apostolic faith. In each

The great meetings held in the tent by the Principal were inspiring and delightful, but also powerful in the Spirit, which was evidenced by bodily healing as well as strong and enduring conversions.

This state of affairs has continued since the Principal went to Blackpool, with our blessings and prayers following. The Lord remains in power to bless us! Our converts have been cared for, and ample provision made for the “assembling of themselves together” for instruction and help.

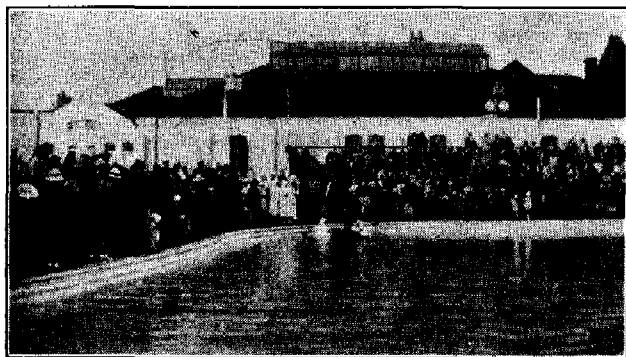
The standard of the gospel has been planted in many public places, notably the local Lido, where for the first time in its history a crowded baptismal service was held as previously mentioned.

The following Sunday Pastor Morris addressed a packed Palace Theatre gathering at which the Holy Spirit's convicting power was evidenced by many conversions. Since this, mid-week services at the Elim Tabernacle went hand in hand with packed Sunday audiences at the Grand Theatre, at which the power of God in conversions was markedly evidenced to the joy of all.

On a recent Sunday a remarkable testimony meeting was held, a memorable occasion indeed, when from the stage of the theatre, eight persons of the most diverse occupation and even colour gave their testimonies to the reality of their faith in the Christ of the Scriptures. Among these were a master mariner, an ex-Fascist speaker, policeman, schoolmaster, civil servant, speed-track rider, dance band leader, also a negro. Upon this happy occasion twenty-two souls gave their allegiance to the Christ of the sacred Scriptures.

Up to the time of writing, over 140 souls (since the Principal's campaign) have come over from darkness into light, and there is great rejoicing amongst us.

Yet, as our beloved Pastor so forcefully convinces us, “The best is yet to be.” Altogether we see demonstrated before us the power of the scriptural gospel to win souls. The percentage of young people gives the lie to the Modernist delusion that modern youth wants a “new gospel” of their own. We bless the name of our God that there is only one “good tidings” and that is the apostolic and scriptural faith



BAPTISMAL SERVICE AT THE LIDO  
(A Section of the Crowd)

congregation attached to these “official” descendants of the Reformers two groups are forming—the faithful to the Scriptures—and the unfaithful, led in most cases by a crypto-agnostic clergy. Thank God “Elim” has been raised up as a veritable place of refreshment for many of us who found the struggle in our churches against an unscriptural ministry increasingly painful and indeed unendurable.

which built Britain. Let us spurn the counterfeits of Satan and go in to conquer for Christ! Maranatha!



**BAPTISM OF CAPTAIN AND MRS. MACMILLAN**

The following is culled from *The Southern Daily Echo* :—

### REVIVAL MEETING Testimonies of Conversion to Christ

Testimony to scriptural Christianity was given last night to a large audience at the Grand Theatre, Southampton, by several men from varied walks of life.

A master mariner spoke of his having been converted to Christ by the remarkable modern fulfilment of prophecy, and also the courage of humble Christian advocates with whom he had come in contact.

Modernism, he said, was ruining the churches and there was no hope for the nation except in a revival which honoured Scripture and placed the Lord Jesus Christ first.

An ex-Fascist headquarters speaker related how he had found peace in the Christ as preached by scripturally Christian people, and was there to testify to his personal salvation from sin and also miraculous bodily healing (by the laying on of hands in Christ's name).

A schoolmaster told of a "reckless early life" followed by a search for truth. After years of painful searching and fruitless wandering, he came into the light of the Christ of Holy Scripture, and he was there to praise God for His goodness in the Lord Jesus Christ.

An African negro said he had been led to the simple Foursquare Gospel Church and testimony, and he testified to the Christian blessing which had commenced with his early conversion to Jesus Christ.

Another speaker said he had tried hard to break with an undoubtedly successful debut as dance band leader, but could not. He then heard the true scriptural gospel and asked Christ to do it for him. Every chain was broken and he was there to acknowledge Christ alone.

A local policeman stated that he was led to a Christian assembly by the remarkable healing of a lady years ago when she walked out of a spinal carriage after prayer, anointing and the laying on of hands. The next night he became a Christian, and now testified to the saving and healing power in his own life of the Christ of Nazareth in His risen power amongst men.

A civil servant spoke of having been led to Christ by the faithful ministry of his wife in bringing the Scriptures to his attention.

The testimony of all was to the effect that Christ had broken the power of evil for them by His sacrifice for them personally.

Pastor Morris appealed for conversions, and there were twenty-two responses.

### A REALISATION

But what does it all mean? This most holy place represents your inner life. That ark represents your heart, which is sprinkled by the blood of Jesus. This rod speaks of the life of intercession, the risen life, the fruitful life; although once dead, yet now alive; miraculously alive and bearing fruit to the glory of God. This pot of manna speaks of the Christ who ever abides in your heart as the living bread. That table on the outside of the veil represents His written Word, although ordained of God, yet men were used in the preparation of it. But not so in this case, for this manna came down from heaven. Those two tables of stone represent the law of God which is written by the Spirit of the living God in your heart and in your mind. That cloud of glory which hangs over it all is representative of the glory of God which He intends should ever rest upon us, and illuminate our lives. That great veil of fine twined linen represents the body of Christ which was rent at Calvary. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh" (Heb. x. 19, 20).

So now we can enter into the most holy place. And if the most holy place is not representative of entire sanctification what then is the use of language or types? Can your mind conceive of any other means of expressing this truth more strongly, or can you think of another place on earth which might represent holiness of heart more clearly? The inner sanctuary was the place where the God of Israel dwelt. But where does He dwell now? "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? . . . for the temple of God is holy, which temple ye are."

[Next time we will consider how this entire sanctification is to be obtained].

## Who and What?

### SANCTIFICATION? (Within the Veil) By Pastor J. Smith

In our last talk we had a look into the outer sanctuary. To-day we enter into the inner sanctuary, which is called the Holiest of All. No general sacrifice is sufficient to merit an entrance to this holy place. The High Priest must first offer a sin offering for himself, he personally must carry the blood of that sin-atoning sacrifice within the veil, he personally must dip his finger in that basin of blood and sprinkle it on the mercy seat.

As we enter that holy place a hush falls upon us. We tread very softly. The place is divinely illuminated by a cloud of heavenly glory which hangs over the mercy seat. No natural light shines in this place, nor any artificial light either. Before us is an oblong chest, beautifully overlaid with gold. Two angelic figures, made of pure gold, with wings outstretched, form part of the lid or covering, looking as though they had descended from heaven carrying that lid (or mercy seat) between them. We look closely at that mercy seat, it is stained with the blood of an atoning sacrifice. We very carefully lift that lid, and there in that chest we see a golden pot of the manna which God sent down from heaven to sustain the Israelites in the wilderness, there also is the rod of Aaron, not the rod of Moses (that speaks of judgment), but the rod of Aaron which speaks of intercession. There also lies the two tables of stone, written with the finger of God; a copy of the Law is also found in the side of the ark.

## A GLORIOUS CAMPAIGN AT BLACKPOOL

BIG TENT CROWDED.

REVIVAL.

GRAND RESULTS

By Pastor R. G. TWEED (Minister in charge of Jubilee Temple, Blackpool)

GREAT BLESSING HAS RESTED UPON THE CAMPAIGN CONDUCTED BY PRINCIPAL GEORGE JEFFREYS AND HIS REVIVAL PARTY IN THE BIG TENT THROUGHOUT AUGUST AT BLACKPOOL. RIGHT FROM THE FIRST MEETING THE SPIRIT OF GOD DESCENDED, AND AS THE CONGREGATIONS GREW LARGER EACH NIGHT SO THE POWER OF GOD CONTINUED TO INCREASE. OUR JOY WAS FULL WHEN WE SAW THE HUGE MARQUEE PACKED WITH EAGER CROWDS, SOULS SAVED, BODIES QUICKENED, AND SAINTS BAPTISED WITH THE HOLY GHOST. ONE WEDNESDAY AFTERNOON A SISTER, WHO HAD SUFFERED FOR SOMETHING LIKE TEN YEARS, CAME INTO THE TENT SEEKING HEALING FOR HER PARALYSED ARM. AFTER THE PRINCIPAL HAD LAID HANDS ON HER IN THE NAME OF THE LORD, THE POWER CAME ON HER AND SHE WAS INSTANTANEOUSLY HEALED. SHE STOOD UP AGAIN IN THE EVENING SERVICE AND WAVED HER ARMS BEFORE THE CROWDED CONGREGATION. WAVES OF HOLY GHOST POWER HAVE SWEEPED OVER THE GREAT GATHERINGS OF BORN-AGAIN BELIEVERS AT THE BREAKING OF BREAD SERVICE EACH SUNDAY MORNING, AND IT HAS BEEN A TIME OF HEAVEN UPON EARTH AS WE HAVE SAT LOST IN WONDER, LOVE AND PRAISE DURING THOSE HALLOWED MOMENTS OF SWEET COMMUNION AND FELLOWSHIP AROUND THE LORD'S TABLE. THEN, TOO, THE FAITHFUL OPENING UP OF THE WORD BY OUR BELOVED PRINCIPAL HAS BEEN THE MEANS OF STRENGTH TO ALL GOD'S PEOPLE, AND THEY HAVE RETURNED TO THEIR RESPECTIVE ASSEMBLIES RICHLY BLESSED AND ENCOURAGED AS A RESULT OF THE TEACHING RECEIVED. IMMEDIATELY FOLLOWING THE CAMPAIGN, A BAPTISMAL SERVICE IS TO BE HELD AT THE JUBILEE TEMPLE (D.V.) IN WHICH A NUMBER OF THE CONVERTS ARE TO FOLLOW THE LORD THROUGH THE WATERS OF BAPTISM. BLACKPOOL HAS INDEED BEEN VISITED WITH REVIVAL, AND WE PRAISE GOD FROM FULL HEARTS FOR THE THOUSANDS THAT RECEIVED BLESSING, AND FOR NEARLY 400 THAT TURNED FROM DARKNESS TO LIGHT, THE LIVES AND HOMES CHANGED AND TRANSFORMED, THE CHAINS OF SICKNESS AND DISEASE BROKEN, AND ABOVE ALL, BECAUSE HIS NAME HAS BEEN GLORIFIED.

## "Behold The Lamb of God"

By L. WINIFRED THOMPSON

"Behold the Lamb of God!"

As Jesus walked thus John was heard to say:  
"Of men He is the very Life and Light,  
And those who trust in Him are sons by right."  
"The sin of all the world He takes away."

"Behold the Lamb of God!"

Who prayed that night in dark Gethsemane:  
Those three disciples could not watch one hour,  
Alone He wrestled with the tempter's power,  
Till sweating blood He won the victory!

"Behold the Lamb of God!"

Who stood so meek in Pilate's Judgment Hall:  
False witnesses against Him did arise,  
His silence filled the Governor with surprise,  
"I find," he said, "no fault in Him at all."

"Behold the Lamb of God!"

Bearing the rugged Cross on which He died:  
With bleeding back He stumbled 'neath its weight,  
His heart was crushed with cruel deeds of hate;  
By those He loved the Lord was crucified!

"Behold the Lamb of God!"

Who rose again that blessed Easter morn:  
Triumphantly He came from out the tomb,  
Death's sting on Calv'ry's tree had met its doom;  
To life eternal now are men re-born.

"Behold the Lamb of God!"

Who entered in when every door was barred,  
To where His followers gathered sore afraid;  
'Twas by His word of "Peace" their fear was  
stayed,  
They knew Him for His hands and feet were scarred!

"Behold the Lamb of God!"

As He ascended from this earthly plain,  
Leading a host of captives through the sky;  
While certain men stood gazing up on high,  
And angels said that He would come again!

"Behold the Lamb of God!"

To thee what does that look of faith afford?  
Pardon for sin and life in fullest store,  
If thou wilt yield to Him: then evermore,  
Beholding Him—thou shalt behold thy Lord!

# Whitfield—Evangelical Zealot (No. 6)

## The Flame Burns Out.

By Pastor H. W. GREENWAY

**I** PROPOSE in this final article to take another glimpse at the personality and character of the famous evangelist. His popularity made him the object of much criticism, and his reaction to it commends him as a great saint as well as a great preacher.

He was often accused of treating his contemporaries in a haughty and imperious manner when dealing with matters of doctrine. But surely this is forgivable in one who was so determined to maintain the standard of teaching which had made him famous! If he did err a little on this side, it is not to be wondered at. Here is a young man, only in his twenties, magnetising the multitudes by the power of his oratory. But while some of his critics may have exaggerated his overbearing ways, there is abundant proof that he exhibited a deep humility. He said upon one occasion, "I care not if the name of George Whitfield be banished from the world, so that Jesus may be exalted in it." This little failing helped to show his utter sincerity, for he would admit from the pulpit this unwise youthful exuberance. "The imprudences of inexperienced youth," said Dr. Pemberton in a sermon after Whitfield's death, "he frequently acknowledged from the pulpit with a frankness which will for ever do honour to his memory."

He could at times have made

### FINANCIAL CAPITAL

from his great gift, but he turned the offers aside. At one time in particular, a gentleman invited him to preach at a certain centre for six months of every year, offering him £800 a year for his services. It was a tempting offer. The way was still open for him to pursue his evangelistic efforts during the other six months, while he could appreciate some measure of financial security. But he writes to his mother about this time: "as yet the Lord Jesus keeps me from catching at the golden bait."

It may be argued that Whitfield took up collections at his gigantic gatherings, but we do know the purpose for which he did this. The cause of orphan children was upon his heart as well as the salvation of souls, and the disbursement of these funds was made public, so that none could accuse him of wasting public money on his own personal comforts.

He was very methodical in his manner of living, no doubt a result of his acquaintance with members of the Holy Club, in the student-days at Oxford. This stern discipline of his early life followed him, and helped him endure many hardships in later years. During his stay at Dunmer his day was generally divided into three parts, "eight hours for study and retirement, eight hours for sleep and meals, and eight hours for reading prayers, catechising, and visiting the parish."

Some reference to

### THE AMAZING ELOQUENCE

of Whitfield must be made in this short review of his life. It was the God-given talent which made his ministry such a power among the multitudes. "He

is the most extraordinary man," said Bolinbroke, "in our times; he has the most commanding eloquence I ever heard in any person." And even Hume, the cynical historian, remarked that "it was worth going twenty miles to hear him." In the ministry of Whitfield we discover a combination of natural ability and fiery enthusiasm, which gave birth to a new spiritual experience among the common people, reviving the cause of Christianity both in this land and in America. A well-known ship-builder who went to hear him was once asked the question, "What do you think of Mr. Whitfield?" He replied, "Think! I never heard such a man in my life! I tell you, sir, every Sunday, when I go to church I can build a ship from stem to stern under the sermon; but were it to save my soul, under Mr. Whitfield, I could not build a single plank."

Whitfield's closing hours were characteristic of the man. The flame of his life literally burned out. He knew no stagnation in retirement. On to the end he went, proclaiming the evangel he loved so well. On the very day before he died he preached his last open-air sermon at Exeter. One friend, realising the great man's weak condition, advised him to go to bed; but only received for reply, as Whitfield clasped his hands and

### LOOKED TOWARD HEAVEN,

this prayer: "Lord Jesus, I am weary in Thy work, but not of it. If I have not yet finished my course, let me go and speak for Thee once more in the fields, seal Thy truth, and come home and die!" A tremendous crowd had gathered to hear him preach again, and mounting a hogshead, he gave out his text: "Examine yourselves, whether you be in the faith." A presentiment of coming death seemed to be upon him, for he referred several times to his departure from this world. Among other statements in that thrilling two-hour sermon, he said, "I soon shall be in a world where time, age, pain, and sorrow are unknown. My body fails, my spirit expands."

After this costly expenditure of energy, he returned to Newbury Port. The effort of preaching had drained all his physical powers, and so exhausted was he that friends were called to assist him from the boat. He went to the Manse and rested awhile; but during the supper, which on this occasion was being taken early, crowds of people began to gather around the door of the parsonage, longing to hear him preach again. Whitfield took a candle to go to bed, for he was tired and longed for rest; but the sight of the assembled people so moved him, that he commenced speaking to them. On he went, his voice flowing in loving exhortation, until the candle "burnt out in its socket!"

At six o'clock the next morning the soul of

### THIS MIGHTY SAINT

had passed on to another realm. Many times he had said in his sermons, "The moment I leave the body, (continued at foot of page 581).

# The Abiding Spirit

By Pastor J. SMITH

“**A**ND there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord” (Isaiah xi. 1-3).

Coupled with this verse there is another which connects the blessings of Christ with His people: “And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for Me, this is My covenant with them, saith the Lord: My Spirit that is upon Thee, and My words which I have put in Thy mouth, shall not depart out of Thy mouth, nor out of the mouth of Thy seed, nor out of the mouth of Thy seed’s seed, saith the Lord, from henceforth and for ever” (Isaiah lix. 20, 21).

There is a difference between the abiding presence of the Spirit of God and the manifestations of the Spirit as recorded in I. Corinthians xii. 7-11. We are not always prophesying, neither are we always speaking in tongues, nor exercising the word of wisdom, nor working miracles, etc. And as we consider the ministry of Christ we know that He also could not possibly have been always exercising these gifts and ministering to the people. But (and it is a tremendous “But”) there was always resting upon Him

## THE SPIRIT OF THE LORD

as referred to in the above verse. Unperturbed by every assault of His enemies, He remained as calm among them as a mighty rock in the midst of a stormy ocean with the waves dashing themselves against its impregnable sides only to fall back again exhausted into the stormy depths.

A remarkable example of the effect of the abiding sense of the Spirit of the Lord may be found in the case of Charles G. Finney when at the height of his great evangelistic work. “It seems difficult to realise that a convention of ministers was actually called, practically to confound Finney. Moreover, in the Convention an endeavour was made to silence those who had been engaged in the revivals, on the ground that they would be ‘prejudiced’ witnesses; but the attempt failed. . . . Throughout the hostility, Finney remained calm and confident. When certain college professors and others had come into concerted opposition to his work, in 1826, he experienced a solemn realisation of divine support: ‘I shook from head to foot, under a full sense of the nearness of God. Never in my life was I so awed and humbled before God. God assured me that no opposition should prevail.’” (*Revivals of Religion*, page 227). In another place it speaks of Finney moving among his opponents as a skilled physician among the fevered patients in a hospital ward.

It is right that we should be more out-and-out for the special

## MANIFESTATIONS OF THE SPIRIT,

but at the same time let us not forget this glorious counterpart, which was so manifest in the life of our Lord. Somehow I feel that there has frequently been missing that calm, confident, divine sense of the glorious presence of the Comforter; which adds such glory and beauty to the supernatural manifestations of the gifts of the Spirit; and which clothes the minister with the garments of His Master.

The reader will find that this promise works if it is appropriated. If when tried in your spirit by the enemy of souls, you quietly send up this prayer to God: “Lord, You have promised that the Spirit which was upon Your Son should rest upon His seed, now let that spirit of wisdom and understanding, of counsel and might, of knowledge and of the fear of the Lord, rest upon me for Christ’s sake.” You will find a sweet, divine, heavenly calm settling down upon your soul; your mind will become clearer, and you will act with much better judgment and discernment than you would otherwise have done.

Let us not forget that there is given to us in Christ Jesus the permanent abiding presence of the Holy Spirit, as well as the special manifestations of the Spirit. And although we cannot enjoy continually the special manifestations, yet we may enjoy

## THE PRESENCE OF THE SPIRIT

at all times in His rest with us and upon us. We may furthermore enjoy the result of the Spirit’s abiding presence as outlined in Isaiah xi. 1-3. That this is a blessing to be sought for and appropriated is manifest to everyone. It is just the thing which we need, especially in these perilous days.

## Whitfield—Evangelical Zealot

(Continued from page 580)

and plunge into the world of spirits, the first question I shall ask will be: “Where’s my Saviour?” And now on the 30th of September, 1770, his quest was complete.

The *New York Gazette* published an elegy, from which I take a few lines. They form a fitting conclusion to this short biographical sketch:

Methinks, I see him in the pulpit stand,  
With graceful gesture and persuasive hand;  
Whilst, with attention deep, the list’ning throng  
Admire the words proceeding from his tongue.  
Struck by his arrows, harden’d sinners start,  
Their looks betray the anguish of their heart.  
With terror filled, to God they lift their eyes,  
And fill His ear with penitential sighs.

May the inspiration of this noble life infect and quicken us all to some greater endeavour for Christ, and fan to a flame in our midst the passion for a mighty Holy Ghost revival.



# The Heart that was Broken for Me

J.W.V.

J. W. VAN DE VENTER.

1. There came from the skies in the days long a - go The Lord with a  
 2. He came to His own— to the ones that He loved; The sheep that had  
 3. The birds have their nests, and the fox - es have holes, But He had no  
 4. I can - not re-ject such a Sa-vi-our as He; Dis - ho - nour and

message of love; The world knew Him not; He was treated with scorn—This  
 wander d a - stray; They heard not His voice, but the Friend of mankind Was  
 place for His head: A pal - let of stone on the cold mountain side Was  
 wound Him a - gain: I'll go to His feet and re - pent of my sin, Be

CHORUS.

wonder-ful gift from a - bove. }  
 hat-ed and driven a - way. } They crown'd Him with thorns, He was beaten with  
 all that He had for His bed. }  
 willing to suffer the pain. (4.) I'll take up my cross, I will walk by His

stripes; He was smitten and nail'd to the tree. (to the tree) But the pain in His  
 side, For the pathway of du - ty I see, (Yes, I see) I will fol-low my

*rit.*

heart was the hard-est to bear, The heart that was broken for me. . .  
 Lord and a - bide in His heart, The heart that was broken for me. . .  
 for a.e.

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## ANONYMOUS GIFTS

We extend our thanks to those who have contributed their gifts as follows:

Work in General: Southampton (N.), 7/2; Amman, Trans-jordan, 10/-.

Foreign Missionary Fund: Caterham brother (Z.Y.X.), 10/-; H'ord, per Miss Henderson, 10/-; Louth brother, £1; Greenock sister, 5/-.

**N.B.**—Will readers kindly note that gifts for the General Fund, or for any department of the Elim work, should be addressed to the Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.

# Bible Study Helps

## A MODEL CHURCH

### (I. Thessalonians)

#### I. The Founders of This Church.

1. Who they were (i. 1).
2. What kind of men they were—  
 (a) They were not afraid to suffer for Christ (ii. 2).  
 (b) Were bold in preaching the gospel (ii. 2).  
 (c) Wanted to please God, not man (ii. 4).  
 (d) Did not seek glory, were humble (ii. 6).  
 (e) Were gentle and kind (ii. 7).  
 (f) Loved the people (ii. 8).  
 (g) Exhorted, comforted and charged (ii. 11).  
 (h) Pleaded for a walk worthy of God (ii. 12).

#### II. The Members of This Church.

1. They had increasing faith (i. 3).
2. Had love for Christ and one another (i. 3).
3. They had hope (i. 3).
4. They had patience (i. 3).
5. They were loved and chosen (i. 4).
6. They were ensamples to all believers (i. 7).
7. They sounded out the word of the Lord (i. 8).
8. They turned from idols to the living God (i. 9).
9. They served the true and living God (i. 9).
10. They waited for Christ's coming (i. 10).

#### III. The Teachings of This Church.

1. They received the gospel as God's Word (ii. 13).
2. They believed in God as their Father (i. 1).
3. They believed in Christ as their Lord (i. 1).
4. They believed in the power of the Holy Spirit (i. 5).
5. They believed that Christ died and rose again (iv. 14).
6. They believed in the resurrection of the dead (iv. 16).
7. They believed in the second coming of Christ (i. 10; ii. 19; iii. 13; iv. 16; v. 23).

## THREE FINDINGS

1. **God finds man**—the Good Shepherd finds the sheep that was lost (Luke xv. 6).
2. **Man finds God** (in Christ) (John i. 41, 45).
3. **Man finds his fellowman** (John i. 41, 43, R.V., 45).

That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death.—Philippians iii. 10.

# FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor JOSEPH SMITH

**Sunday, September 12th.** Luke xix. 1-10.

"And when they saw it, they all murmured" (verse 7).

These publicans, or collectors of the Roman tribute, were accounted by the Jews as cruel oppressors, and were detested by them to the last degree. The Lord had already one of this detestable crew among His disciples (Matthew), and now it looked as though He would add another. But Jesus never was much perturbed concerning public opinion. He knew the will of God, and that was sufficient for Him. As we consider the doors at which Christ has knocked and found admission we ourselves are almost amazed. Why did He pass others by? Why does He pass by the door of the refined, the educated, the moralist, and then stop and knock at the door of a profane tin-smith like John Bunyan, or a cruel persecutor like Saul, as though He would break it in. Of course we know that the Lord refuses none who come to Him. Yet surely His ways are not the ways of man.

PRAYER TOPIC:

That the spirit of revival may prevail in all our churches.

**Monday, September 13th.** Luke xix. 11-27.

"Give it to him that hath ten pounds" (verse 24).

How often do we see this principle at work before our eyes: the man who has received something from God and is using it for God is continually receiving more. Why not give the man who had the ten pounds another one? He could no doubt use it more easily and to better advantage than any of the others. God does not mind in the least making some of His stewards spiritual millionaires, even if others have less than paupers, and though it makes all the Church of Christ ask, why? God has His millionaires just as the world has its millionaires, and both become rich as a general rule on the same principle: by using what they have to advantage. How often have we seen men, in the spiritual as well as in the natural realm, lose what they already had simply because they neglected to use it. Brother, sister, what are you doing with God's pound? It has been given to you to use and not as a keepsake.

PRAYER TOPIC:

Divine blessing to rest upon all Foursquare Gospel Testimony members.

**Tuesday, September 14th.** Luke xix. 28-40.

"The Lord hath need of him" (v. 31).

The ass in scripture has been used to typify the sinner. Every firstling of an ass had to be redeemed with a lamb, or else have its neck broken. And so every

sinner must be redeemed by the death of the Lamb of God, or else suffer eternal death. This little donkey was tied at a place where two ways met: at the parting of the ways; the place where every sinner is tied by one form of sin or another. Before this colt could be used to carry the Lord he must be unloosed, and so the first thing concerning the man who would be used to carry Christ to the multitude: he must first be set free from the bondage of sin. The very feet of this colt were honoured because it was carrying the Master. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." "The Lord hath need of him," is our only answer to those who ask us why we are anxious to loose sinners.

PRAYER TOPIC:

For the touch of God to be given to all sick ones who are believing for healing.

**Wednesday, September 15th.** Luke xix. 41-48.

"He beheld the city, and wept over it" (verse 41).

The Lord foresaw all that was coming upon Jerusalem. He foresaw the great trench being dug around the city by the Romans, which came to pass about forty years later. He foresaw the national judgments which would come upon the Jews, and which were fulfilled in their perfection in the years which followed. All this came to pass because they knew not the time of their visitation. That which had been intended by God for their good and their blessing both temporarily and spiritually was rejected with contempt and scorn. Why cannot the men of our own country learn a lesson from the facts of history, and know wherein the secret of national and spiritual prosperity and blessing lies. We know that the gospel is a message of peace. Then why not accept it in its fullness? "When He giveth quietness, who then can make trouble? and when He hideth His face, who then can behold Him? whether it be done against a nation, or against a man only" (Job. xxxiv. 29).

PRAYER TOPIC:

That the Divine anointing may be experienced in all our Elim Crusader gatherings.

**Thursday, September 16th.** Luke xx. 1-18.

"A certain man planted a vineyard, and let it forth to husbandmen" (v. 9).

Here we have our Lord drawing upon the facts of the past and the present to illustrate what the future must inevitably be. He is showing to them that the course of events in things temporal and spiritual are not matters of chance or ill luck, but that they follow a definite law of sowing and reaping. To foretell what

was coming to pass in this case was not so much a matter of the exercise of some supernatural prophetic gift, as the exercise of ordinary spiritual discernment. Reaping time must follow sowing by natural law. But what have the husbandmen of the present Christian church done with it? What are they doing with it? Are they rendering the Lord the fruits of His vineyard in their season? If not, can they expect any better treatment than their predecessors? It is not difficult to foretell the future, to tell what the harvest of the world will be. You can know by examining the seed sown.

PRAYER TOPIC:

Special blessing upon all open air workers.

**Friday, September 17th.** Luke xx. 19-26.

"Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's" (verse 25).

It is a fact that this answer has gone down to history as one of the mightiest sayings of earth. It was a shell from the battery of heaven which put to silence all the foes of our Lord, and left them in amazement, with not a word in their tongue. The quiet logic, the divine wisdom, the calm personality, the positive persuasive manner of setting forth the truths of God did not admit of any come back. I could never imagine our Lord as being in any way sensational, excitable or demonstrative. All the sensation and excitement was with the crowd. But with Him there was always that calm repose. What sweet repose is still to be found in that blest Rock of Ages. What rest, what peace, what fellowship and love.

PRAYER TOPIC:

For Pentecostal outpouring throughout the whole Movement.

**Saturday, September 18th.** Luke xx. 27-47.

"And after that they durst not ask Him any question at all" (verse 40).

They had fired their last shot, and the fortress of God was still unscarred. Now that they had ceased firing it was the Lord's turn to put a question to them. It was one from their own favourite book: the Psalms. I once borrowed my cue from our Lord's question here, and put it to a Jew with whom I was speaking about the Messiahship of Jesus Christ, and like those of old, he could find no answer. Praise God for an unanswerable gospel! Praise God for a Saviour who left His opposers without a word, and praise God that we also have an inexhaustible storehouse to draw upon in the person of the Holy Spirit, who has come to abide, to fortify our souls against the attacks of the enemy, to lift up a standard against him, to bring all things to our remembrance, to be within us the spirit of wisdom and understanding, and to teach us in the hour of need the thing we ought to say. Our precious Lord has left us His sword, His girdle, His shield, His armour, and His robe, yea even His shoes, and His helmet, that through these, in the strength of His Spirit we might be more than conquerors.

PRAYER TOPIC:

God's empowering hand to rest upon Miss Ewens in her work in India.

I WISH to bring before you some thoughts from Exodus xxx. 34-38, the great passage on worship. In giving these instructions to Moses we find that God was preparing for Himself an incense which was to be used in the Holy Place. This has nothing to do with the sinner; it has nothing to do with the person outside, in the outer court; nor was it to be used at the place where they made the offering for sin. The golden altar upon which this incense was to be used had its place right between the Holy and the Most Holy Place. It was in such a position that it is very difficult for us to decide in which compartment it belonged. It seemed to belong to the Most Holy as well as the Holy Place.

There in the Holy Place where God dwelt, He desired that there should be incense burning that should be as a sweet smell unto Him constantly. Did you ever stop to think that these hearts of ours are patterned very much on the lines of the Tabernacle? God has a holy place in our lives; a place where He desires to dwell—that place over which He wants to have full control, where

#### HIS GLORY IS TO ABIDE.

And it is in this place that He desires there should be that sweet smelling incense ascending unto Him that shall be wholly pleasing to Him.

As He abides in our hearts is the golden altar of incense there? And if so, is it aglow? Is the fire upon the altar? And if the fire is there are we constantly putting on the incense so that the fragrance thereof may ascend unto Him? So many times we have all the furnishings and all the machinery but the fragrance is missing. That which God desires above everything else is not there. He desires from our lives the fragrance that can come only from the golden altar and the incense in our hearts.

Let us see for a moment just what it was that God desired Moses to mix together as a perfume, to be burned as an incense and to be used as the holy anointing oil. There are four spices mentioned—sweet spices: they are called, *stacte*, *onycha*, *galbanum* and *frankincense*. The first, *stacte*, is a perfume from the gum of a tree and it is taken from the outside. It comes like little tear drops upon the tree, like rosin, and it is something that has been pressed out through the bark of the tree where it remains in little drops. This was brought about only as

#### THE ABUNDANCE OF LIFE

within the tree sent forth so much sap that the tree could not contain it all and some of it had to make its way out. The praise which God desires is not that for which we have to dig deep to find, not something for which we have to search; the praise that ascends as sweet fragrance and becomes wholly pleasing to Him is that which comes from an abundance of His life within us, so that it has to burst out; it is pressed out from an over-abundant supply; something that just

# On the Making

By Pastor NIELS

“ . . . The soul that bows before the will of God  
that soul will find a rare fragrance exuding from his  
ever pro

bubbles out from within us. Here and there we find such praise, and it is that which pleases God. We make but an empty show of a praise that we force, and it does not reach the heart of God like that which comes from the superabundance within us. It may be only very small, the size of a tear drop, but that little fragrance becomes precious and He loves it. He desires it. It is more precious to Him than gold. Have you that abundance of life? Are the praises of God so plentiful that you find yourself spontaneously saying, “Praise God”? As you go among God’s people do you find those little touches of

#### PRAISE AND WORSHIP

which come out like little fragrant drops here and there? It is the overflow that Christ is looking for to-day. Is there a place where there can be an overflow? God wants the place in our lives where the stream can just topple over the embankment, showing abundant life.

Then He speaks of the *onycha*. As far as we can discover the *onycha* seems to be a certain part of some shell that is used, but the fragrance does not come forth therefrom until fire is applied. It remains just an ordinary shell—stonelike and hard without the fire, so hard that it is very difficult to make an impression on it. The word comes from the same root as does the word onyx, that hard, precious stone. You and I cannot worship God in such a way as to be well-pleasing to Him until the fire from Him touches our hearts, touches that hard place that seems to be so unimpressionable. Then He gets fragrance from our lives. How we need the fire in our midst! We need more of His fire upon us as a people so that some of these hard things in our lives will become fragrant. We can never really worship God

#### IN SPIRIT AND IN TRUTH

and satisfy His heart until His fire reaches our hearts. Something really takes place in these hard hearts of ours when the fire of God reaches us; these unbending wills that we have begin to soften under that fire. Then fire burns. Fire is like judgment. It means the condemnation of some things, but thank God for the fire, just the same. It will burn out all the unyielding parts, cause us to melt in His presence and make us a people that will worship Him in spirit and in truth. Were you ever able to worship Him, even

# ing of Incense

LS P. THOMSON

When it seems he is being cut to the very quick—  
his experience, such a fragrance as nothing else could  
produce.”

enough to satisfy your own heart, till the fire of God touched you? If you could not satisfy your own heart you certainly could not begin to satisfy the heart of God; He knows the deep things, knows all the hindrances—surely His heart can never be satisfied with anything short of that which the fire has touched.

Then we come to the *galbanum*—another spice gathered from certain shrubs in eastern countries. It is a small yellow thing and very precious. At the present time it is a gum which is imported for very high-priced perfumes from Persia, for it grows in that section of the world. But this gum is very

## BITTER TO THE TASTE.

It can be likened to the bitter experiences which we meet. You would not like the taste and you will not like the process in your life as God lets it work out some of the difficult things that face you in life. They tell me that it can be secured from the tree only when an incision is made; that only an incision can cause this gum to ooze to the surface. It is a precious gum made of the sap of the tree, and as it oozes out it acts as a healing balm on the incision in that tree. The gum is gathered and becomes precious incense filled with fragrance. Is that fragrance proceeding from your life? Has it become a part of your worship? It is produced only from a wound. It costs something to worship God acceptably; it costs something to have the precious incense arise from a wounded heart.

How about the bitter things in your life? Are you willing for them? Are you willing to have the cutting? Are you willing to have the hurts and wounds that are given even by friends? The prophecy concerning Jesus was that He was to be wounded in the house of His friends, and the worship that satisfies God is that which only

## THE WOUNDED HEART CAN PRODUCE.

Only the crushed, bleeding soul can produce the fragrance that answers to this ingredient. These incisions, these bitter experiences that God allows to come into our lives, do not just accidentally cross our pathway; we need not think that if we had gone some other way we would have escaped them. God has planned each one of them and through them He desires to bring praise and glory to His name. You can never produce worship before the incision such as you can after. The

soul that bows before the will of God when it seems he is being cut to the very quick, when his whole being quivers under the knife—that soul will find a rare fragrance exuding from his experience, such a fragrance as nothing else could ever produce. Thank God for the bitter things, for the incisions that bring out the fragrance. They will redound to His praise and glory if you bow before His precious will.

There is still another spice mentioned and that is *frankincense*. No one seems to know exactly what *frankincense* is; the name simply means *pure incense* and comes from the old English word, *frank*, which

## HAS THE SAME MEANING

as pure or open. It is pure incense without any mixture, and we find it has a very definite connection with worship. Let us see what this passage says concerning it: “These sweet spices with pure frankincense, of each shall there be a like weight: and thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, *pure and holy*.” As you enter into God’s presence, have you the consciousness that in spite of all the things that you have met with through the week, you have remained pure and holy in your experience? “*Pure*” means that it is unmixed with other things, unmixed with worldly motives. It means separated, consecrated; a thing that is holy as God is holy.

He says, “And thou shalt beat some of it very small.” Take some of these things in your life and crush them if need be. Remember the injunction, “Humble thyself under the mighty hand of God and He shall exalt thee.” There are many times when the Scriptures speak of humbling, of breaking, of yielding and coming humbly into His presence. I feel that God is looking for worship from us such as He has never yet received; worship that can proceed only from

## A HEART THAT IS CRUSHED

and broken under God’s hammer.

“And put of it before the testimony in the tabernacle of the congregation.” What are those things that will be a testimony unto Him? What is it that counts more than anything we might say, that is of more value than the great swelling words which we might utter? It is the broken life, the crushed heart, a heart pure and humble and in utter subjection in His presence. Oh for that deep humility in the presence of God! Some people get so humble that they are proud of their humility; let us take care to avoid that. In a Bible which has since worn out I had written this verse which means so much:

“Humility, the loveliest flower that grew in Eden,  
And the first that died, has rarely flourished since on mortal  
soil.

It is so rare, so delicate a thing, that it is gone  
If it but look upon itself.  
And they who venture to believe it theirs  
Prove by that very thought they have it not.”

(continued on page 592).





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.

## Beware !

THE Church of God all through the centuries has suffered from two extremes—a cold, lifeless orthodoxy and an unbridled, unbalanced fanaticism. Generally speaking the one is a reaction to the other. The Christian life which is most powerful and scriptural is that which is well balanced; spiritually well proportioned. And balance is the result of an intelligent and obedient study of the Word of God. The Christian believer would be well advised to avoid either of the above extremes, for they are both harmful to the extension of God's kingdom on earth. Unfortunately so many have developed a rigid and repulsive doctrinism which has robbed the fellowship of God's people of that radiant and spontaneous joy which is so attractive and winsome. So absorbed have they become in dotting the doctrinal "i" and in crossing the dispensational "t," that weightier things have been overlooked and neglected. On the other hand the pendulum has often swung in the opposite direction, and an undue emphasis has been laid upon emotional experiences. This has sometimes led earnest Christians into positions and practices for which sanction and confirmation could not be found in the Word of God. It is regrettable that any of God's saints should become the victims of either of these extremes. We do well to beware of anything which would weaken our witness for God, or serve to shunt us into the siding of ineffectiveness. Let us "watch and pray" that we may be kept possessed of and energised by the spirit of "power, and of love, and of a sound mind."

(continued from next column).

### APPEAL FOR UNITY

The President of the Methodist Conference, Dr. R. Bond, has made an earnest appeal to all ministers, officers, and members of that church in the annual letter from the Conference. He says:—

"We would entreat everyone who reads or hears these words to join with us in such a new beginning as God is willing to make with us. The hour is bigger with opportunity than with threatenings.

"Wherever men assemble to-day for any serious purpose," says Dr. Bond, "the undertone of all their discussions is a foreboding of evil and a confession of impotence.

"And in this unquiet, frightened, and hungry world the same spirit which sets nation against nation and class against class has violated Christian boundaries and affected Christian fellowship.

"It is the strategy of the great enemy that has put a distance between us, broken our ranks, and allowed indifference or even contempt to take the place of mutual care and kindness. We must allow our Lord to reconstitute the fellowship and bring us together again." (Mr. Hugh Redwood, reporting in "News Chronicle," August 19th).

*Watchman  
What of the Night?*

Conducted by Pastor C. J. E. KINGSTON

### GENEVA'S REPORT ON THE PARTITION PLAN

The League's Permanent Mandates Commission has reported upon the British Government's plan for the partition of Palestine. It is in favour of withdrawing the Holy Places from the domination of both Arabs and Jews, and suggests that they be placed under a special regime.

It does not endorse the idea of the immediate creation of two new states, but suggests that a further period of political apprenticeship in one of two forms be adopted:

1. A provisional cantonisation whereby the two States while enjoying full powers of internal autonomy, might be united under the mandatory Power for defence;
2. A separate mandate for each until each has proved its capacity for self-government.—"News Chronicle," Aug. 24th.

### OFFER TO THE ARABS

Dr. Weizmann, president of the Jewish Agency, speaking at Zurich recently, said: "Just as we understand and recognise the aspirations of the Arabs in their newly-established independent countries, we ask them to understand and recognise our rights to build our homeland."

A confederation of Arab countries was in process of formation, and the Jewish State would be ready to join, he added.—"News Chronicle," Aug. 19th.

### ITALY'S MOVE IN LIBYA

Signor Mussolini has ordered two new mechanised divisions of the Italian army to go to Libya in spite of British opposition which suggested that such a step might lead to suspicions in Egypt regarding Italy's intentions. He has also intimated that should Anglo-Italian negotiations fail, he is prepared to send even more troops to Libya.—"News Chronicle, Aug. 24th.

Meanwhile the air race to Damascus and back has been won by Italian machines. In order to impress the Arabs, Mussolini went to great trouble and expense to provide efficient refuelling and ground organisation and the most up-to-date machines. Pitted against this nationally-controlled and supported competitor were private owners of other nations with, of course, much less resources. If there is a confederacy of Arab countries it is more than probable that Mussolini will be behind it somewhere.

### FOOD STORAGE

Meanwhile at home the nation is being subjected to propaganda to prepare for the war which evidently is expected. Sir Arthur Salter, M.P., tells us that in the last great war we were nearly reduced to defeat through starvation in 1917, and he advocates that we commence the food storage immediately of wheat, fats and sugar.

Then in the event of war, he says, the navy would not have to devote so much of its time to convoying food ships. Also this country would increase its security by a means that could not threaten any other country or aggravate the armaments race.

While a prepared Britain may prevent aggression by any other country, Britain's real hope should be in God. A revival of religion alone can preserve her in the midst of a Europe seething with unrest and ready at any moment to break out into war.

(continued at foot of previous column).

*Gleanings from the Garden of Communion. No. 6.*

## The Reality of the Unseen

By Pastor E. C. W. BOULTON

"For he was equally assured of the unseen as of the seen"—Heb. xi. 27. (Ferrar Fenton)

Ofttimes the path is veiled to sight,  
No guiding gleams to cheer;  
Yet they who walk by faith alone  
Are taught that God is near.

"**A**SSURED of the unseen." On this ground alone can we account for what looked like the reckless surrender of position and privilege. It seemed that the certain was being sacrificed for the uncertain; the substance for the shadow. Yet when viewed in the light of this noble assurance we can see how safe and secure was the choice which Moses made at this time. In reality he was exchanging the illusory for the enduring; the temporal for the eternal. It was a sound investment which revealed inspired foresight and insight. He had weighed the seen and the unseen in the balances of sober judgment, and found the former lacking in those qualities which make for lasting satisfaction.

Moses was a mystic of the highest order. His mysticism was of the practical type. His was no cloistered, monastic asceticism. His reaction to life's problems and possibilities was full of practical and positive virtue. There was anything but the conventional in the choice which Moses made. He was prepared to commit himself to the unknown.

There must always be an element of spiritual adventure in the true Christian mystic's life. He cannot tread the path of stereotyped convention. He will continually be trusting himself to fathomless depths, impelled by motives which others are almost sure to misunderstand. How difficult it is to rightly comprehend the mysterious movements of a soul which is swayed by the unseen. Lavish to the point of recklessness in its devotion to Christ such a soul must expose itself to misunderstanding and misrepresentation.

This conviction concerning the unseen realities of life gives to the soul a new sense of spiritual proportion, making for certainty in crisis, and strength in crucial moments of choice. It supplies direction and determination to the soul in its times of testing and trial. The heart is able to pierce the veil of the material, and from the commanding vision thus secured, choose that which must outlast the things of earth. To be

mastered by the material is to bring the life under a most exacting form of bondage, rendering it incapable of the noblest ministry. To become the slave of things that are seen is to lower the tone of the whole life. The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. Within the human breast there is an instinct that cries out for something more than the material. Slumbering in the soul is a longing for a larger spiritual orbit than that which the visible supplies.

O blessed anchorage in God,  
Which keeps this soul unmoved;  
Through floods of tribulation,  
His faithfulness I've proved.

Master Divine, give to me that vision which penetrates the enveloping clouds, and transforms the desert into a place of fragrant fellowship. That robs the threatening things of life of their terror, giving harmony to the hurricane, and to the raging billows richest benediction. If in the past life's chief inspirations have come from the "things that are seen," let me now tap the springs of the unseen, and commence to explore the eternal. Show me that the contemplation of spiritual things will not unfit me for the stern realities and responsibilities of this life. It is that sense of the unseen that will make for faithful application to the duties and demands of the world of to-day. It is in the light "*within the veil*" that I shall see the outworking of Thy plan through the labyrinth of the years. The maze-like path shall then be lit with the radiance of deepest spiritual meaning, and I shall understand why thus Thou hast led.

I would walk with Thee when life offers no throb of emotion; when no seraphic flame lights up the temple of this soul; when weariness of body and faintness of spirit overtake me, I would still cleave close to Thee. Let me glory in Thy goodness; rejoice in Thy righteousness; delight in Thy discipline; magnify Thy mercy and share in Thy suffering.

Unseen, ah, yes! but not unknown  
The hand which holds this life;  
Within this sheltered resting-place  
My soul is kept from strife.

## The Way of Salvation

# Why Aren't You a Christian?

By E. ADAMS

**T**HAT'S a question well worth considering. Shall we look at it together?

You may not be able to answer it straight away. On the other hand, you may have a reply ready and clear-cut, like a sword you can use at any time to defend your rejection of the gospel.

Of course there are excuses. Here is one: "There are so many religious hypocrites." Here is another: "I have no time." And a third—used by those who do not read the Book: "The Bible is full of contradictions."

And there are others; but we need not waste time together over quibbles.

A man always used to attack Christianity the morning after a night spent in dissipation. But of course a bad life is not your reason for refusing the Good News.

"But there are things hard to be understood in the Bible and Christianity." No doubt, and so there are in the things that happen in the world; but Christian men have faced both as carefully as you have ever done. Many difficulties, however, yield to increased knowledge.

There are mysteries in nature, science, and daily life. In fact, we are surrounded by mysteries. That does not prevent us from carrying on in the ordinary things of life. A theorist can find difficulties in believing the earth is round, but there are very few flat-earthers to-day!

The case for Christianity is far stronger than many suppose. And of course the honest doubter studies the evidence, and is willing to follow the light. He does not find it convenient to doubt.

There is plenty of evidence that the Bible is true, that Christianity comes from God, and that the Christ of the Bible can become the Christ of personal experience to-day. The gospel message appeals to a man's conscience and heart as well as to his mind, superior or otherwise.

Perhaps you say, "I'm not a thinker. There may or may not be a personal God and an after-life, but, anyway, religion is not worth bothering about, and I've got enough to do to keep going in this world."

Well, there's no sense in making our economic grievances an excuse for turning down the gospel, especially as what is best in our civilisation is a by-product of Christianity.

You are up against hard facts, and you believe in facing them. You don't want God, of course, but more of the good things of this world, to relieve the drabness and worry of life, and also to help you to forget—what?

There are times in your life—when alone; in the silence of the sick-room; in bereavement; by the grave-side—when you have had a sense of inner disorder and defeat; when you knew you have refused the highest and the best; when you have had a glimpse of a disease uncured and a debt undischarged; when you have felt a foreboding of future retribution.

In your heart you know what it all means. Have you faced out this hard fact?

To get right with God and serve Him won't make you enjoy less the really good things of this world.

Perhaps you say, "Religion is all right for those who can't live straight without it. I don't go to church or chapel or mission hall, but I'm just as good as those who do."

So you are hiding from God in your respectability, and perhaps in your "social service!"

Or you may acknowledge God's claims and yet evade personal surrender to Christ by trusting in religious services, church work or a correct creed.

Do you speak of "finding God"—some day? What do you mean by that? It actually means turning to God in repentance and faith and serving Him as long as you live. Do you really want to find Him?

Maybe you have always believed in Christianity, have some sense of your need of salvation, and often desire the good things of the gospel. Why, then, are you not a Christian? Is it because you do not desire these good things strongly enough to be prepared to accept God's terms?

Is there some sin, some evil habit or secret indulgence, or some resentment you will not give up?

Are you afraid of what people will say?

Do you dislike the thought of leaving a manner of life that does yield some amount of satisfaction for a life that seems to you thin and dry?

Is not the root reason, in every case, simply this: you are unwilling to change your way of looking at life; you are unwilling to submit to God; you are unwilling to commit yourself to Christ, and live to please and serve Him?

Here is a threefold reason why you should become a Christian by obeying the gospel message: The message is true; God commands you to receive it; and it meets the deepest needs of your truest life.

It is worth your while to yield to the Lord Jesus Christ. You will never regret it; and life will never be the same again.



"Thine arrows are sharp in the heart of the King's enemies."—Psalm xlv. 5

Conducted by Pastor J. J. MORGAN

## For Local Preachers.

### SERMONS WITH GRIP

Alas the quality of "grip" is painfully lacking in the pulpit to-day. The sermon fails to grip the people because it has not gripped the preacher. We as preachers need to be gripped and held by God's truth, before we can hope for it to grip and hold others. We don't want to "hold" certain truths about God and Salvation, but we do want these truths to hold us. We want more preachers who think deeply and speak fearlessly. Of Martin Luther it is written: "Well do we say Martin Luther unchained the Bible, and the Bible first unchained him. When he found peace through its precious truth of justification by faith, what cared he for papal authority or ecclesiastical formalism? The sound of his hammer as he nailed his theses on the cathedral door at Wittenberg, figuratively speaking, aroused Germany from its slumber."

Martin Luther was first gripped by the truth, and his preaching had grip in it. Others were gripped until the glorious Reformation came into being.

May God raise us up a generation of preachers with grip in their sermons. Truth applied by such preachers would revolutionise our churches.—J. J. M.

### SALTLESS PREACHERS

One great qualification for successful labour is power to get the truth home to the heart. Not merely to deliver it. I wish the word had never been coined in connection with Christian work. "Deliver" it indeed—that is not in the Bible. No, no; not deliver it; but

**Drive it home—send it in—make it felt.**

That is your work; not merely to say it, not quietly and genteely to put it before the people. Oh! this genteel way of putting the truth! How God hates it! "If you please, dear friends, will you listen? If you please, will you be converted? Will you come to Jesus?" No more like apostolic preaching than darkness is like light! Here is just the difference between a self-consuming, soul-burdened, Holy Ghost, successful ministry, and a careless, happy-go-lucky, easy sort of thing, that rolls it out like a lesson, and goes home holding itself in no way responsible for the consequences. Here is all the difference, either in public or individual labour. God has made you responsible, not for delivering the truth, but for getting it in, getting it home, fixing it in the conscience as a red-hot iron, as a bolt straight from the throne; and He has placed at your disposal **the power to do it**, and if you do not do it, **blood will be upon your skirts.**

—Mrs. CATHERINE BOOTH

### THE PREACHER AND GOD

"Christ alone can save the world, but Christ cannot save the world alone."

He needs our co-operation, human hands must "roll away the stone," so that those who are dead in trespasses and sins are brought face to face with the living Christ. It is our privilege and honour to be permitted to join with God in the greatest task in the world, the saving of the lost. He does not send us forth on our own, He promises to us His presence, as well as His power. "Go . . . teach . . . baptise . . ." lie in between two glorious verses, "All power is given unto Me in heaven and in earth,"

and "Lo, I am with you alway even unto the end . . ."—J. J. M.

## For Sunday School Workers :

### MIGRATION BIRDS

In all school work there are the migration birds. They come here for a few Sundays, and then they are gone, probably to another one. Can we make these migration birds settle down to a contented life in one school? They are difficult to handle if they have a roving spirit, but it would be worth while to win them to the school. Migration birds feel the cold and desire a warmer climate. Could we have warmer atmosphere in the Sunday school so that these birds will not feel the cold, and have no desire to find a warmer climate?—J. J. M.

### WHEN JESUS TAUGHT A BIBLE CLASS OF TWO

The greatest Teacher in the world taught a Bible class of two one Sunday. The class was held on the dusty Emmaus road, the exposition was Moses and all the prophets, the central theme was Christ. Two doubters came to the class that day. They were discouraged and sad, but they returned rejoicing, their hearts aglow, their spiritual eyes opened, and soon they were telling others what they learned. That was a seven-mile, two-hour, all-the-scriptures exposition.

Dr. Joseph Parker says: "If the Risen Lord of Glory thought it worth while to walk seven miles and spend two hours in enlightening the minds and comforting the hearts of two humble and obscure disciples, if He was content to spend a good part of his first Sabbath in taking a class of two, and pouring from the rich treasury of His truth into their minds, we may not think it unworthy to spend time in enlightening or comforting one human heart that craves the succour it is in our power to give. The disciple is not above His Master."

So don't give up that class of two.  
—J. J. M.

# The Penalty of Privilege

Therefore to him that knoweth to do good, and doeth it not, to him it is sin.—James iv. 17.

"**T**HEREFORE" always marks the conclusion of an argument, so read the context in which this verse is found (vv. 13-17). Life is full of uncertainties, but there is one certainty for every child of God. We are responsible for knowing the will of God, for it is clearly revealed and defined to us in His Word.

We know that we were lost and we know that now we are saved.

We know that others are lost and need to be saved.

We know that it is the will of God that the unsaved should have the message of salvation.

We know what the message is and that He has authorised us to go and give that message.

We know that we have peace and that they are without peace,—restless, helpless, hopeless sinners.

We know that we have the light of life and they grope in darkness.

We know that heaven is our home and the best is always before us.

We know that hell is their home and the worst awaits them.

We know that every day increases our responsibility and lessens the prospect for the unsaved.

Our text shows us that increased knowledge means increased responsibility, and therefore indifference to God's revealed command is sinful. There is no good



deed we can do that can equal the deed of warning the lost and working for their salvation.

Sin separates from God. Participation in known sin on the part of a believer is cruel, for it hurts the heart of Christ and hinders the unsaved. The greatest good that anyone can do is to do that which will please Him most, and we know that if we "walk as He walked" we will be seeking the lost, for He came to "seek and to save that which was lost." And He says, "As My Father hath sent Me, even so send I you." How tremendous, then, is the sin of one who knowingly allows the blind to walk into the ditch when a word of warning might have saved them!

It is a wonderful privilege to know Jesus Christ as our Saviour and Lord. Our hearts leap with joy at the very mention of that precious truth. It is blessed to have the assurance of our salvation and know that we have inalienable rights and titles to heaven, sealed by the blood of Christ and attested by His own words. We cannot magnify enough the grace and

love which has made all this possible, but what a solemnity accompanies it!

To know that there is only one way to peace and paradise; to look into the faces of men and women, boys and girls, with the deep consciousness that many of them do not know the way out of the maze; that they carry heavy hearts and know no rest of soul; and yet to have no prayer for them, no word of warning, no sorrow of heart, no holy passion for their salvation, should convict us of an awful sin in God's sight.

We know He came from heaven to earth to save the lost and left the message with us, and we are sinning every day and all the day if our hearts do not throb with a holy longing that others may know the way, the truth and the life; and, not only so, we must and will be judged for this sin and lose—not our salvation—but the joy that might have been ours eternally.

"If ye know these things, happy are ye if ye do them!"



# The Elim Evangel



## NEWS FROM THE CHURCHES

The Attraction of the Gospel—The Prevailing Power of the Word of God

### TIMES OF POWER AND BLESSING Work Amongst the Children

**Islington** (Pastor W. J. Patterson). The Tuesday night prayer meetings continue to be times of real power and blessing, and God's Spirit has been mightily manifested. A sister testified to the Lord's healing touch after being prayed for at one of these meetings, for which praise is given to God. The church is thankful for the restoration of Mrs. Patterson once again into the midst after a long period of absence.



**Pastor  
W. J. Patterson**

God is also blessing the work among the children, and at the anniversary service they presented a piece entitled "The Gospel Train," illustrating that the way of salvation is free to all. Pastor Patterson afterwards spoke to the children on "Benaiiah who slew the lion."

A recent gospel service was taken by Mr. Cox from Southampton, who brought with him the breath of revival blessing from the Principal's campaign. An open air service has been commenced for twenty minutes before the gospel meeting on Sunday evenings; in this way it is hoped to bring in the unsaved.

### REFRESHING CONVENTION SERVICES Edified Saints

**Malvern** (Pastor W. G. Attwood). The Foursquare Gospel Convention has left

many holy memories of wonderful hours of blessing. The ministry of Pastor C. J. Dyke was most refreshing, and believers were much edified through the Word given. Pastors F. J. Slemming and H. Haith also visited the Convention, and others of the Lord's people from various churches in the surrounding districts. The Gloucester Silver Band was also present and rendered useful and inspiring service.

### FRUITFUL FELLOWSHIP Missionary Ministry

**Cardiff** (Pastor J. J. Morgan). The church at Cardiff has been privileged of late to have the ministry of various visiting brethren whose messages have brought spiritual uplift to God's children. Pastor J. R. Moore spent a week-end at Cardiff in the interests of the missionary work, and a very blessed time was enjoyed around the Word of God. Pastors Dyke of Merthyr and J. C. Cariss of Salisbury also paid profitable visits to the Temple, leaving behind memories of fruitful fellowship. Recently at the gospel service two brothers gave their hearts to the Lord.

### BROADCASTING THE GOOD NEWS What God Hath Wrought

**Huddersfield** (Pastor L. C. Quest). The saints at this church are still broadcasting the glorious news that Jesus Christ is the same to-day as yesterday. The Saturday evening Foursquare Gospel night provides real spiritual pleasure for God's people as they assemble week by week.

The gospel services during the past months have been times of heaven upon

earth. A special series of addresses have brought blessing to all. The Holy Ghost is at work amongst the people it is



**The Interior of the Elim Church,  
Huddersfield**

evident. Recent studies in the Word have led to the encouragement and strengthening of the saints. God's Presence at His table on Sunday mornings is most precious. The Sunday afternoon Bible Class and the Thursday evening prayer meeting are both a spiritual enrichment to the church.

**By bearing the pangs of soul  
travail, the child of God can  
save others from bearing  
the pangs of hell.**



# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

## Happy Days at Eastbourne CRUSADER HOUSE PARTY

By MABEL DALTON (Headquarters Staff)

The 31st July has arrived, and here we are back at "school" at Eastbourne. Is this the school mistress coming? No, but kindly Mr. and Mrs. Craig with their bright welcome, during which one's trunk is spirited away to some upper regions. And we soon follow to be shown our sleeping accommodation by Mrs. Gray, with whom we know we are going to be quite at home.

Well, this is certainly the goods. Not huts and bungalows nestling among the hills, but a large boarding school, with its attendant conveniences away and above ordinary camps. Three tennis courts and gymnasium provides ample scope for recreation, and our little private chapel affords a grand opportunity for spiritual exercises.

We are privileged to have in our midst Pastors D. B. Gray and D. A. Vanstone, through whose untiring efforts a full programme is arranged every day. Not a moment is allowed to drag.

The half-hour chats on the lawn after breakfast in the morning are anticipated with pleasure, as well as the evening sing-song and time of prayer and testimony, when sometimes a word is given by our "Colonel," Mr. Craig, or Mr. Vanstone, our "Captain." Sometimes we are led by Pastor Gray in prayer and at the piano. These times are special seasons of blessing calculated to make all the difference in the workaday life of each listener, and as a result consecrations are being made, and one of our number has started on a new life with the Lord Jesus Christ as her Captain, to which fact she gladly witnessed immediately after her decision. Praise the Lord!

(continued on next page).



## National Youth Effort

Thousands of Elim  
Crusaders prepare for  
Campaign throughout  
the British Isles for  
Extensive Evangelism

Again the National Crusader Week approaches. Prayerful preparation engages hundreds of leaders in an effort to win youth for Christ. Personal evangelism must be our keynote as well as collective attack. Crusaders in offices, workshops, home, and in every pursuit in life must endeavour to invite their everyday associates to the special meetings to be arranged. Launch your attack with unbounded enthusiasm and zeal. Raid your town or city with bold enterprise. Open air witness or marches, visits to hospitals, prisons, etc., special services for children, youth rallies, and campaigners on tour, with unique programmes in every Elim Church, will all be engaged in this National Crusader Week. You have a part to play. Your contribution is expected in this great Elim Crusade.



National Crusader Week  
October 3rd to 10th

## PROGRESS AT ISLINGTON

The Crusader branch at Islington is making steady progress under the leadership of Pastor Patterson. During the last few weeks we have had a good variety of meetings. "Holiday Night" proved a great blessing, when several of the members told of their spiritual experiences whilst on holiday this year.

"Question Night" was also very interesting, questions being given with three minutes to search our Bibles for the answers. The Crusader giving the most correct answers was given a book. Recently we had a Crusader communion service and spent a very blessed time round the Lord's table.

The meetings are well attended and several backsliders have been restored.

## BECONTREE BLESSINGS

Blessings continue to fall on the Crusader meetings held at Becontree. A Tract Band has been commenced and we believe God will bless the efforts put forth. The Lord has been moving in various ways. Crusaders are becoming earnest for God and are being filled with the Holy Ghost. Wonderful times have been experienced in the Crusader communion service and helpful messages upon the vital themes of Christian experience were given by the Pastor. The Lord hath indeed done great things whereof we are glad.

## Dundee Determination

The meetings continue at a very high standard, and our Crusaders continue to grow in grace and in the knowledge of Jesus. We are looking forward again to a winter of rich blessing and by the grace of God mean to carry the standard high.

## Village Missions by Horsham Crusaders

Truly we can say we are finding pleasure in God's service, as we go forth week by week into the open air with the glorious message of salvation. Several outlying villages have been visited recently, when the Crusaders took the Sunday evening service. At this two young people accepted the Lord.

## Happy Days at Eastbourne

(Continued from previous page)

Crusaders from Birmingham, East Ham, Ilford, Croydon, and others from Southend, Wood Green, Tamworth, Bristol, Clapham, Brighton, Hastings, Hendon, etc., are found fellowshiping with one another. As the days go on, more and more reserve is tumbled overboard, and everyone becomes quite pally, as only one can, I think, at this sort of house gathering. We play games together, and with the Eastbourne Crusaders, and with those from the other holiday home.

We enjoy very much the Sunday services at the Eastbourne Tabernacle, especially the spirit-bedewed chorus before the breaking of bread,

Blessed Jesus, blessed Jesus,  
Thou hast loved us, Thine we are.

We are joined at one of our alfresco teas by our Crusader President, Pastor James McWhirter, and his wife, and then again at supper, after which we all adjourn to the drawing room, where Pastor McWhirter teaches us a popular revival chorus—

Who have I in heaven but Thee, Lord?  
Who have I in earth but Thee?  
There is no one else like Jesus,  
Fairest of the fair to me.

Then a sweet time of prayer.

Thankful hearts are lifted to God for His bountiful provision, and allowing us to enjoy such a holiday in the company of His children, with His glorious sunshine all around, and His joy in our hearts. Thanks too to those who were instrumental in securing the house and making it run so smoothly through their self-sacrifice.

## On the Making of Incense

(Continued from page 585)

Humility is indeed a rare flower. God grant that the humility of Jesus Christ may fill our hearts, for it brings

### THAT WONDERFUL PERFUME

which He desires.

His further instructions follow: "As for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof." There are some things that God will not share with you but desires altogether for Himself. One of the things He will not share is His glory. He must have all the glory and all the praise. I suppose the reason that condemnation comes upon people many times, is not because these qualities are not found in our experience but that they are so mixed. We mix our motives and try to take some of the glory unto ourselves. So many times we have mixed motives and there is so much of self that God does not get the glory that is due to Him. He says, "You cannot have My glory for yourself." This is not prepared to show you off. It is not given to make you more beautiful so that people will praise you and point you out. It is given that Jesus may be seen in you. This is given so that there might be a real fragrance for Him and not for yourself. We have too many idols in the Church of God to-day; so many have fallen because they have taken the glory to themselves. May God keep us from these things and keep us in the place where we will be humble and

### GIVE GOD ALL THE GLORY,

where we have nothing to boast of in ourselves but realise that God alone is to be glorified. We have not been kept this past week because we have done anything worthy of being kept. We have not been able to think a thought, to utter one sentence that is worthy of repetition except it came from God, so we have not a thing of which we can boast.

Oh that we might enter into His presence with real praise and worship filling our hearts, worship that is wholly His, worship that does not want to exalt self or savour of the flesh in any way! The Scripture says, "It shall be unto thee holy for the Lord." And the context brings to us the thought that it is also to be wholly for the Lord, so it is to be entirely holy unto the Lord.

"Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people." It is a dangerous thing to take the glory of the Lord and try to smell of it so that we might be blessed. I wonder if in Pentecostal circles there have not been folk set aside by God, not because they became great sinners, not because they were living worldly lives, but because they

### TOOK SOME OF THE GLORY.

The blessing which God had given them and which was to be absolutely for His glory, they began to attribute to themselves; they put their nostrils to it and said: "Now that was pretty good. See what God has done through me." They began to take unto themselves that which belonged wholly to the Lord. We cannot afford to do this.

Let us keep low at the feet of Jesus and give Him all the glory and all the praise, pour out our hearts in worship and adoration and give Him His rightful place, reserving naught for ourselves. We need not worry about a place for ourselves for He will take care of that. Our great concern should be to prepare a place for Him in this world. If we become anxious about making a place for ourselves of course there will be none for Him and the place we make for ourselves will last but a very short time. But if we will make a place for Him and forget ourselves, when He comes He will have a place all ready for us.

## CLASSIFIED ADVERTISEMENTS

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

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, 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.

**Boscombe**, Bournemouth.—Apartments, board-residence; 10 minutes pier, bus, etc.; comfortable, clean home; all conveniences, h. & c. Miller, 24, Walpole Road. C444

\* **Brighton**.—Board-residence from 35/-, bed and breakfast from 21/- weekly; well recommended by visitors. Mrs. Robinson, 13, Stafford Road. C349

\* **Brighton**.—Bed and breakfast 18/6 per week each; central; Valley Gardens, opposite the Level; pleasant outlook; Foursquare. (Stamp). "Shalom," 89, Ditchling Road. C433

**Brighton**.—Come and spend your holidays on the glorious Brighton Downs. Bed and breakfast £1 per week; full board if required; Christian home; Foursquare. Mrs. Smith, "Fernleigh," Sea View Road, Woodingdean. C435

**Cornwall**, Newquay.—Picturesque, Christian guest house, sheltered, secluded position, comfortable and homely, ideal for winter guests; vacancies during September; h. & c., electric light. Mr. & Mrs. Hooper, "The Place," St. Columb Minor. C432

**Eastbourne**.—Sunny rooms facing sea; board; September, 45/- sharing, 47/- single; reduction & sharing large room; recommended by Elim Pastors. Mrs. Weeks, 1a, Queens Mansions, Queens Gardens, Opposite Pier. C428

\* **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.: Tulsa Hill 3804

**Guernsey**, C.I.—Homely board-residence; suit elderly couple or person requiring rest; healthy part of island; buses run to the beaches or town; Christian fellowship; moderate terms. Mrs. Rutter, Capon Farm, Catel Hill. C439

**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. C311

\* **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. C416

**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. C392

\* **Maldon**, Essex.—Christian guest home, sunny aspect, home comforts, garden, garage, hot and cold water; happy fellowship; near assembly, shops, water; from 25/-. Miss May, High View, Wantz Road. C377

\* **Malvern**.—Comfortable apartments, rooms and attendance; pleasant aspect, quiet; buses and shops near; recommended; near assembly. Stevens, "Hill View," Hornyold Avenue, Malvern, Worcs. C438

**Old Colwyn**.—Sunny North Wales calling! Mountain air, sea breezes, magnificent scenery, near sea, bathing from house, home comforts, Christian fellowship; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergelle Road. C436

**Old Colwyn**.—Holiday and Rest Home; open all the year. Beautiful autumn scenery and mild winters; no fogs; all home comforts, fires, etc. Christian fellowship; recommended. Terms, apply: Mrs. W. J. Thomas, Henblas, Sefton Road. C440

**Ramsgate**.—Holiday Home; vacancies after August 28th; Christian fellowship; good food; family worship; close sea and country; terms 35/- p. w. Stamped envelope. Mr. & Mrs. Webster, 85, West Cliff Road. Established 1921. C431

\* **Shanklin**, I.O.W.—Board-residence, or bed and breakfast; 9 minutes' walk from sea and station; liberal table; homely; terms moderate. Mrs. Niblett (Foursquare member), "Willow Dene," 46, St. Paul's Avenue. C418

\* **Shanklin**, I.O.W.—Thornbury Boarding House, Alexandra Road. Select position, 2 minutes from cliffs, quiet restful house standing in large garden; good cooking, separate tables; well recommended. Miss Fvfe, Tel. 230. C419

\* **Southend**.—Home from home holiday; good liberal table, every comfort, highly recommended; 5 minutes from assembly, trains, trams, sea, parks and buses. Mrs. Robins, "Longwood," Ambleaside Drive. C441

**Southport**.—"Buxton House," 37, Bold Street; superior, homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout, bath, piano. Mrs. Bates. C287

\* **Westcliff-on-Sea**.—Comfortable, homely board-residence, or permanencies arranged; 30/- weekly, from October to Easter; 1 minute station, 3 doors to sea; happy fellowship. Miss Colliver, 7, Seaforth Road. C434

### HOUSES, FLATS, ETC. For Sale, To Let, and Wanted

**Clapham**.—Very pleasant small bedroom to let, suitable for business person, 7/6, including electricity; homely Christian atmosphere; near Elim Tabernacle, Clapham. Any meals by arrangement. Box 463, "Elim Evangel" Office. C443

### SITUATION WANTED

Young man, single, requires change of position; 13 years' experience provision trade. Please write, 70, Crowdon Grove, West Croydon. C420

### FOR SALE

Portable typewriter, Barr-Universal (U.S.A.), special strong construction, four-bank keyboard; recent model incorporating all improvements, little used. Extremely useful for those who have to write French. Cost £18—sell for £8, or near offer. Write to: Rigert, 85, New Road, Brixham. C442

### PROFESSIONAL

**Brighton**.—Cedars Nursing Home, Withdean, Brighton. This home, beautifully situated with garden and chapel, is unique in the care it provides for the medical, psychological and spiritual sides of healing. The whole atmosphere of the staff and management is such as to create the friendly spirit of help and co-operation so necessary to obtain healing. For medical and suitable nervous cases. Hot and cold running water and electric fires in all bedrooms; specialist supervision and fully-trained nursing staff; interdenominational; Fees from £5 5s. Apply, Matron. C379

### MARRIAGE

**McIlveen : Bunting**.—On August 25th, at the Elim Tabernacle, Melbourne Street, Belfast; by Pastor W. J. Martin; David McIlveen to Margaret Jane Bunting.

### WITH CHRIST

**Adams**.—On August 18th, Lily Adams, dearly loved member of Elim Church, Bangor; fell asleep in Jesus. Funeral conducted by Rev. J. McEwan.

**De Burg**.—On August 17th, Kathleen Rhoda De Burg, aged 17, of Chelmsford. Funeral conducted by Pastor G. Backhouse.

**Dennis**.—On August 19th, Mildred Dennis, aged 29, beloved Crusader, of Elim Church, Yeovil. Funeral conducted by Evangelist J. J. Way.

**Hackett**.—On August 14th, William Hackett, aged 47, beloved member of Elim Church, Blackheath, Birmingham. Funeral conducted by Rev. Keaye and Evangelist I. R. Moore.

## Bibles for Students

### WE CAN SUPPLY

#### Scofield Bibles.

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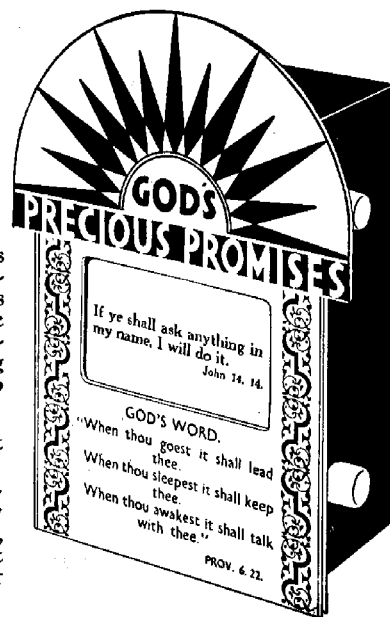
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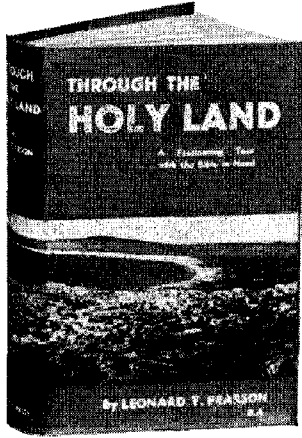
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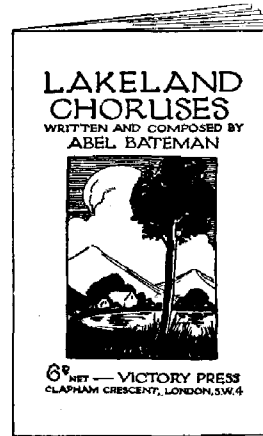


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