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# Elim Evangel & Foursquare Revivalist

Registered at the G.P.O. as a newspaper.

Vol. XVIII. No. 45.

November 5th, 1937.

2d.

*"One is your Master;  
even Christ; and  
all ye are  
brethren."*

*Mat. 23:8.*

*"For ye are all  
one in Christ  
Jesus."*

*Gal. 3:28*



*"Thou hast redeemed us to God by thy blood out of  
every kindred, and tongue, and people, and nation."*

# The Elim Evangel

AND FOURSQUARE REVIVALIST

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

EXECUTIVE COUNCIL:

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R. Mercer, and J. Smith.

General Headquarters:

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

Vol. XVIII. No. 45. November 5th, 1937. 2d.

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# 4 Coming Events 4

**ARMAGH.** Now proceeding, in the Elim Tabernacle, College Street. Evangelistic and Bible Study Campaign conducted by Pastor W. Leslie Taylor.

**BARKING.** October 24—31. Elim Hall, Ripple Road. Campaign conducted by Pastor P. S. Brewster. Sundays at 8 p.m. in the Baths Hall, East Street.

**BRISTOL.** November 14—28. Elim Evangelistic Christian Church, Terrell Street (near Infirmary). Special visit of Pastor J. J. Morgan.

**CARDIFF.** November 14—28. City Temple, Cowbridge Road. Bible and Evangelistic Campaign conducted by Principal P. G. Parker. Week-nights (except Friday, 7.30. Sundays, 11 and 6.30.

**GHICHESTER.** Now proceeding. "Back to the Bible" Campaign conducted by the "Back to the Bible" Campaigners; in the Cicestria Hall. Sundays, 6.30 p.m. Week-nights (except Mondays and Saturdays) 7.30 p.m. Thursday afternoons at 3, special Divine Healing services.

**CLAPHAM.** November 6. Elim Tabernacle, Clapham Crescent; Annual Crusader Rally at 7 p.m.

**DEPTFORD.** Every Saturday during November in the Alliance Temperance Memorial Hall, Albury Street (off High Street). Special speakers expected.

**DOWLAIS.** October 17—31. Elim Tabernacle, Ivor Street. Evangelistic Campaign conducted by Evangelist W. L. Green.

**EAST HAM.** November 4, 11, 18, 25, and December 2. Elim Tabernacle, Central Park Road. Series of Lectures by Pastor P. N. Corry.

**ELIM WOODLANDS.** November 6. Annual Crusader "At Home" from 3.30 p.m. November 27. Reunion of Eastbourne Crusader House Party, 3.30 p.m.

**GUERNSEY (Delancey).** Now proceeding. Elim Foursquare Gospel Church, Delancey, St. Sampsons. Evangelistic Campaign conducted by Mr. William George.

**GUERNSEY (Vazon).** October 31—November 14. Campaign by Pastor T. Thomas.

**GUILDFORD.** Sundays, November 14, 21, 28. Borough Hall. Public meetings conducted by Pastor P. S. Brewster. (November 14, Visit of London Crusader Choir.)

**HENDON.** November 10-21. Elim Tabernacle, Ravenshurst Avenue. Campaign by Pastor David A. Vanstone.

**HORNSEY.** October 25—31. Elim Tabernacle, Duncombe Road. Special meetings conducted by Pastor G. H. Thomas. Each evening 7.45 (except Saturday); Sundays, 6.30 p.m.

**HOVE.** November 8—20. Elim Tabernacle, Portland Road. Palestine Exhibition. Conducted by Rev and Mrs. L. T. Pearson, B.A.

**HULL.** October 27—November 7. City Temple, Hessle Road; campaign conducted by Pastor D. A. Vanstone.

**ISLE OF WIGHT.** December 5. Ventnor, Royal National Hospital, 2.30 p.m., and H. M. Borstal Institution, Camphill, 5.30 p.m., London Crusader Choir.

**ISLINGTON.** Now proceeding until October 31. Elim Tabernacle, Fowler Road, off Halton Road. Campaign by Pastor A. Longley. Sundays, 6.30 p.m. Tuesdays, Wednesdays, and Thursdays, 7.30 p.m.

**LAUNCESTON.** Now proceeding in the Oddfellows' Hall, Western Road. Gospel Campaign conducted by Evangelist F. W. Kent.

**RYE PARK.** Now proceeding. Elim Hall, Rye Road, Rye Park, Hoddesdon, Herts. Series of Lectures by Pastor D. J. Rudkin. Every Monday at 7.30 p.m.

**RUGBY.** October 24—Nov. 7. Rodea Hall, Castle Street and Friends' Meeting House, Regent Place. Special services conducted by Evangelist F. A. Hodge.

**SAUNDERS STREET (Belfast).** Now proceeding in the Elim Tabernacle, Saunders Street, special campaign for deepening of spiritual life, conducted by Pastor W. Leslie Taylor.

**SOUTH CROYDON.** November 7. Elim Hall, Selsdon Road. London Crusader Choir, 6.30 p.m.

**SOUTH CROYDON.** November 17. Elim Hall, Selsdon Road. Croydon and District Crusader Rally. Speakers include Pastor E. C. W. Boulton.

**THORNTON HEATH.** October 25—31. Elim Tabernacle, Moffatt Road. Special meetings conducted by Pastor F. C. Packer. Each evening 7.45 (except Saturday); Sundays, 6.30 p.m.

**WEST BROMWICH.** October 24—Nov. 7. Ruskin Hall, Lombard Street. Campaign conducted by Pastor J. Newman.

**WIMBORNE.** October 17—31. Elim Foursquare Gospel Church, Leigh Road. Evangelistic campaign conducted by Pastor F. Shadlock.

**WINTON.** November 7. Elim Church, Hawthorn Road. Special visit of Pastor E. C. W. Boulton.

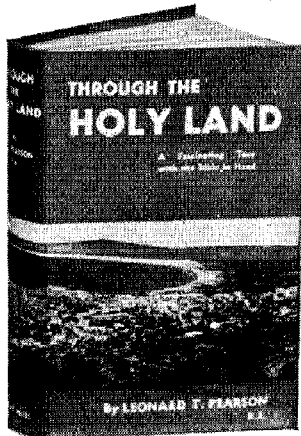
**WOOLWICH.** October 30—November 1. Elim Hall, Crescent Road, corner of Burrage Road. Visit of Pastor P. N. Corry.

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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. 45

NOVEMBER 5, 1937

Fridays, Twopence

## Personality and Personal Work

By WADE C. SMITH

ONE thing clearly demonstrated in the divine plan for saving souls is the prime use of personality. God's grace and His love for lost men could not be expressed in any language that men ever spoke. No language, ancient or modern, oral or written, has the eloquence, the strength, the tenderness, the beauty, or the power of expression in any wise to convey the wonder of it, the surprise of it, the infinite magnitude of it.

Therefore, God used a Personality—His only begotten Son—willingly offered—to tell that marvelous love and to provide the way of salvation. And our Lord Jesus "took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross" (Phil. ii. 7, 8).

In His earthly ministry, in the flesh, healing the sick, telling the good tidings, binding up the broken-hearted, proclaiming liberty to the captives and the opening of the prison to them that are bound (Isaiah lxi. 1), bringing new hope to lost men, the Lord Jesus showed the love of God plainly. That love was made personal, through a Personality. A Person in the flesh lived and moved among men; a Person voiced words of cheer and comfort and salvation; a Person died upon the Cross.

### THIS IS GOD'S PLAN:

through personality to bring salvation.

After the resurrection, our Lord appeared to His disciples and, among other things, said to them: "As My Father hath sent Me, even so send I you" (John xx. 21). And before He ascended to the Father, He commanded them to "Go," and promised to accompany them to the end, in the Person of the Holy Spirit (Matt. xxviii. 19, 20; cf. John xiv. 16, 17).

Thus every disciple of the Lord Jesus Christ may truly regard himself as sent in person on a mission of soul saving—sent by his Lord, even as the Father sent His Son—a personality making personal contact.

It is the divine plan.

What comprises a personality? It is just as well to take stock here and see what we have in the "personality" which is to be brought to this unique task. What are the service factors in a personality? Let us go into the commonplace details.

First, there is the traditional seat of the emotions: *The Heart*. "For as he thinketh in his heart, so is he" (Prov. xxiii. 7), and "out of it [the heart] are the issues of life" (Prov. iv. 23). For convenience here we will include one's spirit. This is the place where the impulse must start. It is the place of one's reaction to the love of Christ and to the challenge of the Great Commission. You have a heart.

### GOD DESIGNED IT

of such pattern and capacity that it might contain a great, warm, surging impulse for service—service to Him and to humanity in His name. This factor animates the personality and gives it its true character.

Next, there is *the Mind*, the Intellect. Here is the executive department of the personality. It is here that the conceptions, the plans, the decisions are formed, under the guidance of the Holy Spirit. We find that here is exercised tact—judgment. The intellect is very capable, and God gave it to us to use—always yielded, however, to His direction. A personality with a used intellect is very attractive to a great many people, and therefore more effective in winning favour. Be grateful for an alert, quick-acting mind; but be careful also that it is under control. A brilliant mind is fertile soil for the Devil's sowing of the seeds of conceit and pride, and these weeds choke the channel and prevent the free course of the Holy Spirit. Humility tremendously enhances the effectiveness of good headwork and adds power to personality. The mind is also a repository for the language of God's Word, storing it up in memory for use as occasion calls for it.

*Five servants*. Now come five subordinate servants, very very useful and necessary. They also are factors in

### THE PROCESS OF SOUL-WINNING,

and the manner in which they are used furnishes to

the observer the outward symptoms of the inward character of the personality.

*The eye.* It is the eye that brings instantaneous photographs to the mind, pictures by which the "executive department" may quickly form its plans. A situation is comprehended at a glance. The eye says, "There is a man in trouble; his downcast look, his expression, his whole attitude betray his depressed spirit." Mind has information from the eye as a basis on which to form a plan of approach. Then, there is a subtle power in the eye. It adds eloquence and tenderness and persuasiveness to spoken words. Often the eye speaks a language of its own, very inviting, very compelling. You will never know a person fully until you look that person in the eye.

*The foot.* "How beautiful upon the mountains are the feet of Him that bringeth good tidings" (Isaiah lii. 7)! The foot greatly expands the range of a personal worker's activities and enables him to move to the point of contact. True, there have been startling examples of personal work done by bed-ridden servants of God; but who would not be grateful for a good pair of feet to facilitate getting about?

*The hand.* "These hands have

#### MINISTERED UNTO MY NECESSITIES,

and to them that were with me," said Paul (Acts xx. 34). Very expressive is the hand. There is something in a kindly handshake that is convincing. The hand can give altogether a new meaning to a statement, a warning, and can even take the offence out of a rebuke. Well do I recall, as a lad, the day when one of the officers of the Church laid his hand upon my shoulder as he warned me about an unwise thing he saw me doing. I would have been offended, had it not been for the kindly, fatherly way in which he placed his hand upon me. A current came through it from his heart, and I appreciated it. But here again, the matter can be overdone. A vigorous handshake urged by zeal to crushing power is a terror to a prospect's arthritis! The executive mind must direct prudent handling of all these splendid factors.

*The ear.* We might overlook the importance of this servant in personal work; indeed, the ear is often overlooked, causing delay, and possibly complete failure, in the effort. One must be a good listener—yes, to many irrelevancies and to much that is simply "beating the Devil around the bush." Sometimes it is necessary to listen to outright abuse, or to words of scorn and scepticism, maybe to angry words. If one has a patient ear, which also means

#### A RESTRAINED TONGUE,

an advantage is being gained. Let your prospect spend himself; it clears the deck for action. Nine times out of ten, if you can listen out the tirade, your prospect will make himself sorry; then in the calm that follows, your opportunity is wide open for the effective word. There is a sympathetic ear, too, which must share a real sorrow through patient listening. Oh yes, the ear can do much to prepare the way for the message that carries the remedy.

*The tongue.* Last of the five, and of course not least, is the tongue. The ministry of this servant, as is generally understood, is to make the message vocal.

It must be told in spoken words. None can ever hear the name of Jesus, except from a tongue. There are some who say, "Live right, be merciful, generous, and kind; be loyal and regular in support of your Church; and then your life is a sufficient witness, without words." The theory is correct, as far as it goes. These things ye ought to do, but the spoken word of witnessing is necessary, too. God gave us the tongue, and

#### ITS SUPREME MISSION

is to "tell the story." The tongue must be backed up by the right use of other factors, but it is to be used.

Much could be said about the method of using this member, but for the lack of space, let us dismiss it with just one other suggestion. Make sure that the tongue speaks God's words in soul-winning. "The Word of God is quick, and powerful, and sharper than any two-edged sword . . ." (Heb. iv. 12). One may be ever so witty, ever so eloquent, ever so logical, and yet fail to make an impression; but the Word of God does not fail; it does not return unto Him void, but accomplishes that which He pleases, and prospers in the thing whereto He has sent it (Isaiah lv. 11). It is the only statement which is guaranteed—the statement of Scripture. Therefore, see to it that the tongue carries the unerring and invincible blade which goes down into the "thoughts and intents of the heart."

Thus we are naturally endowed with factors which are capable of making a personality with wonderful possibilities of the highest service to the Master, in winning souls for Him—and saving souls to blessed eternal life.

*Supernatural resources.* For the enrichment and use of this personality, God has provided two great resources, namely: The Holy Spirit and the written Word.

*The Holy Spirit.* Heart and mind under the direction of the Holy Spirit will

#### MAKE NO MISTAKES.

With unerring impulse and wisdom they will send the five servants, eye, foot, hand, ear, and tongue forth upon the divine mission with all the definiteness, promptness, gentleness, incisiveness, and patience necessary to success. Only the Holy Spirit can bring conviction to the heart of a sinner; only the Holy Spirit can regenerate a lost soul. Yet He chooses to employ a yielded personality in doing that amazing work. The Holy Spirit gave us the Word; He it is also who makes its meaning plain to us, and through us makes it plain to the one we would seek to win. No personality need ever lack the illuminating power of the presence of the Holy Spirit. He has made Himself very accessible and very approachable in the simplest of terms. The promise comes through the lips of the Lord Jesus: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke xi. 13). It is just that simple.

The other great resource, powerful yet easily available, is the Word, "the Sword of the Spirit." It is invincible, and, as already shown, cannot fail. Personality is vastly enriched, strengthened, and inspired by an intimate knowledge of the Word of God. In a very wonderful sense, the Word is Jesus Christ Himself.

Not the leather-covered volume, nor the pages or the printer's ink, not even the language itself, but the Truth, who is the Life and the Way. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men" (John i. 1-4). Thus, when you go with the Word—in mind, in heart, and upon the tongue, you confirm to yourself the fulfilment of His promise: "Lo, I am

with you alway" (Matt. xxviii. 20). No personal worker need be left to speculate as to whether the Lord is with him or not, if the Word is in his heart.

In this sketch we have simply been taking a brief look over our resources for the highest service, as they exist in personality, which is the possession of each one of us, plus the two great factors God has made available to us. May the review of this wealth inspire us with fresh confidence and larger faith in our Lord as we set forth to make conquest for Him, going in His precious name.

### When I Think of His Love for Me

E. E. HEWITT.

Duet. *Slowly, with expression.*

B. D. ACKLEY.

1. All the fears and mis-giv-ings that bur-den'd my heart, Like the  
 2. The temp-ta-tions of earth losetheir treach-er-ous pow'r, And from  
 3. Bless-ings rich and un-num-ber'd in Je-sus I find, And by

mist of the morn-ing flee; Earth-ly wor-ries and cares from my  
 bond-age, He sets me free, And the sweet bells of vic-t'ring  
 faith, shin-ing realms I see; Clouds of tri-al and grief with bright

CHORUS.

spi-rit depart, When I think of His love for me.  
 out ev-ry hour, When I think of His love for me. } When I think of His  
 mercies are lin'd, When I think of His love for me.

love for me; There's a calm on the troubled sea, Tho' the bil-lows may roll,

Joy and peace fill my soul, When I think of His love for me.

This piece is taken from "Elim Songster, No. 4." Price 3d. each. 2/6 per doz. post free.

## Bible Study Helps

### FIRST EPISTLE TO THE THESSALONIANS

#### I. The Model Church (ch. i).

1. Its service (vv. 1-5).
2. Its faith in the Word (vv. 6-9).
3. Its hope (v. 10).

#### II. The Model Minister (ch. ii).

1. Fearless and guileless (vv. 1-3).
2. Pleasing to God, unburdensome (vv. 4-6).
3. Gentle and affectionate (vv. 7, 8).
4. Holy and fatherly (vv. 9-11).
5. His crown of rejoicing (vv. 12-20).

#### III. The Model Brother (ch. iii).

1. Concern for the faith of brethren (vv. 1-4).
2. Effort in behalf of their faith (v. 5).
3. Comforted in their faith (vv. 6-8).
4. Praying for the faith of the brethren (v. 9).

#### IV. The Model Walk of Believers (chs. iv. and v.).

1. Walk in holiness (iv. 1-8).
2. Walk in love (iv. 9, 10).
3. Walk in honesty (iv. 11, 12).
4. End of the walk—Rapture of Church (iv. 13-18).
5. Sudden termination of the walk (v. 1-11).
6. Injunctions (v. 12-23).
7. Conclusion (v. 24-28).

### PREACHING THE WORD

1. **It is Life.**—"Lights in the world, holding forth the word of life" (Phil. ii. 15, 16).
2. **It is Light.**—"Thy Word is a lamp unto my feet, and a light unto my path" (Psa. cxix. 105).
3. **It is Power.**—"The power of God unto salvation, to every one that believeth" (Rom. i. 16).
4. **It is Pure.**—"Thy Word is very pure; therefore Thy servant loveth it" (Psa. cxix. 140).
5. **It is Unchanging.**—"For ever, O Lord, Thy word is settled in heaven" (Psa. cxix. 89).
6. **It Searches.**—"The Word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, . . . quick to discern the thoughts and intents of the heart" (Heb. iv. 12, R.V.).
7. **It Judges.**—"The word that I have spoken, the same shall judge him in the last day" (John xii. 48).

# The Incense of Intercession

(Continued)

By Pastor W. G. HAWKINS

**L**ET us notice the time of the offering: "When Aaron lighteth the lamps at even." "When Aaron." Later the sons of Aaron were permitted to burn incense, and it was when Zacharias executed this office, that the message was given of the birth of John (Luke i.). Nevertheless in God's sight it was the privilege of Aaron, or the high priest. It was counted a signal honour by a priest at the time of Christ to offer incense once in a lifetime, because the number that served had so multiplied: they shared the high priest's privilege in worship. What blessed privilege is thus ours for we share with Christ the glories of spiritual worship. What sublime heights have we reached in Him that we should be counted worthy to worship the Father "in spirit and in truth."

Once in a lifetime?

## "PARTAKER OF CHRIST"

This honour has been given us to continually offer. Can we measure the height of His grace? Lifted from the mire to an heavenly calling, an heavenly place, now a partaker of that more excellent ministry! Let us together kindle the incense of worship. Let pæans of praise ascend to our God that sitteth upon the throne. Hallelujah!

The margin renders the word "evening" as more literally "between the two evenings." It is the same word in chapter xxix. 41, for the evening sacrifice, and yet again we read of the slaying of the paschal lamb between the two evenings (Exodus xii. 6, marg.), that is between three and six o'clock.

And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

Come with me to the hill called Calvary. There the Lamb of God is dying upon the cross, God's great offering for sin. Away yonder in the Temple the evening sacrifice is being offered. The priest moves into the holy place to burn the incense. In order to do this he stands at the golden altar, immediately before the veil. A roll of thunder is heaven's Amen as the Saviour, hanging on the cross, cries with the thrilling voice that rang over Galilee's waters and echoed from the hills and mountains, "It is finished; Father, into Thy hands I commend My Spirit." Thus with triumph He made a show of principalities and powers. The rocks are rent, the earth quakes, the sepulchres of kings and prophets are riven by an invisible Hand. The supernatural power seems to concentrate especially over the Temple. With what joy does heaven

## TEAR THE VEIL

from the top to the bottom. Because of man's sin love had erected this barrier, the cherubim with flaming sword must guard the way to the tree of life, but now atonement full and complete has been made, justice has been met, mercy has been satisfied.

The priest standing at the golden altar was amazed; for not only was the veil rent, we are confident it was thrown open. The glory of God is revealed between the cherubim, whilst the smoke of the incense seems to be wafted by a heavenly wind over the mercy seat. Death was the penalty for entering the holy of holies. But now the blood of Christ has been shed that is passed and all may enter. This man was the first to share the blessings of the new priesthood. How significant that these times should synchronise. Surely it teaches us that the Father's search for true worshippers is rewarded. In other words, the first emphasis of the Saviour's death (in the rending of the veil) is that the Lord would have a people peculiarly His own, to enter into His presence, behold His glory, and worship. It is now the right of all to come, for in Christ are we priests, and as children of God, kings. Come ye then of the holy nation, of the royal priesthood, bring your spiritual sacrifice.

Beloved, Jesus is the fulness of every type. It is an old saying "All roads lead to London," and all Scripture leads to Christ. He filleth all in all, be it the door, altar, laver, water, pillars, candlestick, mercy seat, or the incense.

He is the Incense. Let us find the joy and the life of victory in this blessed truth, dwell within the veil, in

## THE PRESENCE OF GOD,

and exalt the name of Jesus, then all heaven will respond.

The incalculable value of this sacrifice is revealed in the fact that the incense was to be beaten small and placed before the testimony or the ark of the covenant (Exodus xxx. 36). "Beaten." What a wonderful word. The gold for the mercy seat and candlestick, the spices for the ointment, the frankincense, the oil for the meal offering, the flour for the shewbread, were all beaten. How vividly these types portray Him who oftentimes resorted to Gethsemane (which means "olive press").

"The Captain of our salvation was made perfect through sufferings" (Heb. ii. 10). "It pleased the Lord to bruise Him." "Though He were a Son yet learned He obedience by the things which He suffered" (Heb. v. 8). Beaten, then placed within the veil. Two things are seen within the veil. The precious shed blood and the beaten incense. Rivers of blood might flow without, clouds of incense arise, yet all the time within God could see the blood of the atonement, the incense of intercession. This illustrates the scripture, "The Lamb slain from the foundation of the world." (Rev. xiii. 8), for all down through the ages God has seen the blood of Calvary. Commencing in Eden when the blood flowed to make coats of skin, to Abel's blood crying from the ground, then in the typical death and resurrection of Isaac. And so we might continue. The precious blood of Christ has been speaking better things than that of Abel's, all through the ages.



The incense, beaten small, speaks of Christ as Intercessor and Advocate. God has seen Him as such from before

#### THE FOUNDATION OF THE WORLD.

Through Him Moses prevailed on the hill of Rephidim, and Amalek (type of the flesh) was discomfited. By Him Abram was permitted to plead for the sinful cities. In sheer desperation Aaron ran into the midst, when the plague was sweeping through the host of Israel, and burnt incense in the golden censor. Its message to God was of Jesus the great Intercessor, for His sake the plague was stayed, and Aaron "stood between the living and the dead." Still God has the Blood and the incense before Him in the glory. The accuser of the brethren may appear before the Lord, but all is well for our Advocate has never lost a case.

The meaning of the incense within the veil is appreciated the more, by a study of the sixteenth chapter of Leviticus, which describes in detail the events of the Day of Atonement.

It will suffice for us to notice four outstanding events.

- (1) The slaying of the offering.
- (2) The blood taken into the holy of holies.
- (3) The blood sprinkled upon the mercy seat.
- (4) The burning of the incense.

We need not remind the true child of God of the one great Offering. There was no other good enough. "He steadfastly set His face toward Jerusalem," and there He died "the just for the unjust that He might bring us to God." Wonderful Redeemer!

The precious blood of Christ is now in heaven. "He entered in once by His own blood" (Heb. ix. 12). With that blood the heavenly things themselves have been sprinkled (v. 23). Thanks be unto God "Christ was once offered

#### TO BEAR THE SINS

of many" (v. 28). As High Priest He has gone into the Holy of Holies. However, we may expect Him again, for "Unto them that look for Him shall He appear the second time without sin unto salvation." The sacrifice accepted, with the tinkling of the bell, shall He come forth, for His own.

However, let us remember our salvation is not wholly dependent upon the Blood. Is this statement a bomb-shell to you? "He shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not" (Lev. xvi. 13). On this great day the life of the high priest was dependent not only upon the blood, but also upon the ascending cloud of incense. Remember that the Lord Jesus Christ is our representative in the glory. His blood is our only hope and plea, but in Him we are preserved by the ascending incense. We have proved beyond all doubt that incense is a type of intercessory prayer. Then let us read a few scriptures together.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God (Rom. viii. 26, 27).

He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

Who shall lay anything to the charge of God's elect? It is God that justifieth.

Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us (Rom. viii. 32-34).

But this Man, because He continueth ever, hath an unchangeable priesthood.

Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them (Heb. vii. 24, 25).

He is able to save because He intercedes. Many misunderstand this text. They quote "uttermost" to mean the deepest depths. We would not for one moment question that blessed truth, but surely this means that Christ is able to save me thoroughly, completely, absolutely, both now, to-morrow, and for ever, because He is interceding. What a blessed salvation is ours in Him. Is not our faithful High Priest worthy of our sacrifices of praise?

Beloved, we have travelled far in our study, pausing on our way to behold the beautiful

#### FLOWERS OF TRUTH

that have blossomed upon the highway; we might have stopped to examine them more fully, but lest the flowers have taken too much of our attention, let us gather up our thoughts. Why is the altar within the veil?

1. Because the holy of holies is a type of heaven. The worship of the saints ascends to God by the incense of Jesu's name.

2. With the rending of the veil God has made an open way. The altar must not come between the believer and God, all may worship in the immediate presence of God.

3. The work on earth is now finished, but the intercessory labour of love shall continue "until all the ransomed Church of God be saved to sin no more."

In the consideration of these, and many other reasons, may your soul find its true expression in spiritual sacrifice, for this is what the Father is continually seeking. May He receive from us an offering of praise.

#### ANONYMOUS GIFTS

We thank those who have given of their substance as follows:

Work in General: H.M.S. *Greyhound*, 7/-; Southsea, £5; Amman, Transjordan, 10/-; London (Tithe), £6 10/-; Leeds, 7, 12/6.

Foreign Missionary Fund: Birmingham, 5/-; Woolwich, per Miss Henderson, £1; Barking sister, designated, £1 10/-; Birmingham (A.B.S.), 2/6.

Jubilee Appeal Fund: London, N.W.1, 7/6.

Prison Work: Brandon sister, 5/-; Bath (Maranatha), £10; Southport, 10/-; Hove "Evangel" reader, 5/-; Southampton, Sway, 10/-.

**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.



# The Worry of the Nations

By Pastor P. N. CORRY

SEVERAL prophecies of Jeremiah contain a Hebrew word used in Deuteronomy xxviii. 25. It is translated in our Authorised Version "to be removed into"), but a note in Young's Concordance questions if it should not be translated "ill treatment." In the French Bible it is translated "a terror." It is the Hebrew word for "a worry" or "to become a horror," and when this literal meaning is put upon the reading of the different verses, one is astounded at the completeness of its fulfilment. The passages are as follows:—

The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt become a horror [or a worry] unto all the kingdoms of the earth (Deut. xxviii. 25).

And I will appoint over them four kinds, saith the Lord: the sword to slay, and the dogs to tear, and the fowls of the heavens, and the beasts of the earth, to devour and destroy. And I will cause them to be a horror [or a worry] unto all kingdoms of the earth (Jer. xv. 4).

Thus saith the Lord of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil. And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be a horror [or a worry] unto all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them (Jer. xxix. 17, 18).

Therefore thus saith the Lord; Ye have not hearkened unto Me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be a worry [or a horror] unto all the kingdoms of the earth (Jer. xxxiv. 17).

How true it is that the Jew has been, and is, one of the greatest "worries" in the world of politics and economics. In one day's paper I have noticed the following from South Africa, France and Palestine:—

## South Africa.

On Monday, 18th January, General Hertzog, Prime Minister of South Africa, declared in Parliament that

the Government had received warnings from its Ministers overseas that, owing to the uncertain revolutionary conditions in Europe, South Africa ran the danger of being over-run by undesirable elements of various kinds.

In introducing the Government's Aliens Bill, General Hertzog said

that the causes which prompted the introduction of the Government's Bill were the influx of Jews

to South Africa and the increasing bitterness against the Jews in this country, which was primarily a result of this influx.

The number of Jews in the country had reached a figure which had begun to cause anxiety in wide circles among non-Jews.

This anxiety had already begun to take the form of a strong anti-Jewish feeling, arousing the fear that if the influx was not checked it would not be long before there would be such a degree of anti-Jewish feeling that it might lead to bloodshed.

Later this evening the Bill passed its second reading in the Assembly by 83 votes to 28.

## France.

In the same day's issue of the *Daily Telegraph* a report from Paris declares that a number of French overseas possessions are favourable to conditions of settlement of Jewish colonists. But, says M. Moutet, Minister of the Colonies:—

"We must not have any illusions about the possibilities of a large-scale settlement of this nature in our overseas territories.

"To try and carry out large-scale colonisation would involve us in the same risk of bringing about the same political difficulties with which Palestine is at present faced."

## Palestine.

At the final meeting of the Royal Commission on the Palestine disturbances, the Greek Orthodox Archbishop said that every Moslem was doing his duty in stopping Jewish immigration, and a Syrian publicist who gave evidence for two hours summed up the case for the Arabs and urged that

the Arabs were not essentially anti-Jewish and would be glad to see Jews escaping persecution provided no distress was inflicted on the Arabs by Jews coming to Palestine.

This is not the complete story, for it is true to say that no matter in what place the Jew will be found, there will be trouble. He is made to feel (increasingly so as the years go by) that he is a worry or a horror, and surely this has been at the back of every persecution of the Jewish race. Their state is a painful reminder that the word of prophecy is a word of truth.

We cannot reach everyone but we can reach someone, and it is for the ones we can reach that we shall have to answer.

# FAMILY ALTAR



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

**Sunday, November 7th.** I. Samuel xviii. 1-16.

“Then Jonathan stripped himself” (verse 4).

The originator of the covenant is practical in the matter. He strips himself of his princely attire, and turns David into a prince. There is another covenant—into which we have entered. A greater than Jonathan instituted it, and we are the Davids. The Christ of God willingly and voluntarily stripped Himself at Calvary's Cross, and we are wearing the royal apparel He gave us that day. We are clad in His righteousness, of which He stripped Himself when He became sin for us. To-day, whatever critics may say, we are members of the King's household. We have joined His family, and are wearing royal apparel. Let us give daily diligence to see that we keep that apparel clean and comely as befits sons and daughters of the King.

PRAYER TOPIC:

For Pentecostal outpouring to be given upon minister and congregation in every Elim centre at home and abroad.

**Monday, November 8th.** I. Samuel xix. 1-11.

“If thou save not thy life to-night” (verse 11).

Here was urgency indeed. No time for consultations. No time to arrange many matters. David must fly. And who could be blamed had he ignored the warning. Certainly not the woman who issued it. But David was wise, and fled from his enemy. Is this portion being read by someone who has never yet accepted Jesus as Saviour? Have you dallied about life's most urgent business? Do you not realise that the opportunity of salvation may at any time slip from you, and that then hope will be utterly gone? Make your decision now. All other business can wait, must wait. This is urgent, important, vital. Take this tide at the flood. It may never come your way again. To-day, in the first hours of a new week, let Christ come into your life as Saviour.

PRAYER TOPIC:

That the Word of God may reach the hearts of men and women in the Tzaneen district to-day, that Mr. and Mrs. Millan may be encouraged.

**Tuesday, November 9th.** I. Samuel xix. 12-24.

“The Spirit of God was upon him also” (verse 23).

We can never tell when God may use His divine prerogatives. Certainly Saul had no idea that God would take possession of his mouth and employ it to his own condemnation. God is never at a loss. His methods are many and diverse. They may often be beyond the realm of our understanding. But that does not preclude their use. God might have con-

demned Saul through the prophets themselves. But how small Saul was made to feel when his own tongue was taken possession of. His power of resistance was completely broken. And the mighty man had fallen. He was grovelling in the dust before the greatness of Jehovah. It would have been better had he broken himself. A thing we might all remember. It is better to humble ourselves than to be humbled.

PRAYER TOPIC:

That the full gospel banner may be unfurled in the villages and outlying districts of our cities and towns.

**Wednesday, November 10th.** I. Samuel xx. 1-15.

“For thou hast brought thy servant into a covenant” (verse 8).

David was quite within his rights to exact the terms of the covenant. Jonathan had brought David from the sheep pen into the palace, and it was up to him to see things through. Not that he was unwilling. He was, in fact, very willing. But David reminds the king's son that there is a covenant, and that now has come the time for him to be a beneficiary. The covenant into which we have entered with the Lord Jesus Christ means many benefits to us if only we will obtain them. David in his danger sought the protection of the covenant. We should act similarly. We often suffer when we should not. The covenant offers us freedom from these things. Let us seek its protection, its aid. Christ is waiting to fulfil all covenant conditions.

PRAYER TOPIC:

That those working amongst children and young people may be inspired to renewed efforts to win young lives for the Master.

**Thursday, November 11th.** I. Samuel xx. 16-26.

“He loved him as he loved his own soul” (verse 17).

Many eyes will be wet with tears to-day. Memory will play its part, and evil days will be re-lived. To some the tragedy of twenty years ago will have an eternal echo. For in that terrible world catastrophe men loved and gave. As we think of the love between Jonathan and David we are not surprised that time has not healed the breach friendships suffered in that holocaust. Human love is wonderful. But there is a love that is greater. Jesus loved us as He loved His own soul. And He gave. Love always gives. But divine love gives divinely. And to-day there are people who are possessors of eternal life. They, more than any other, can give the nearest assessment of divine love. They know it, they feel it, they have it.

PRAYER TOPIC:

For spiritual and physical refreshing to be the portion of Miss Paint labouring in India.

**Friday, November 12th.** I. Samuel xx. 27-42.

“Only Jonathan and David knew the matter” (verse 39).

There are some things that are not for publication. The blessings of God in the covenant are oftentimes too sacred to be breathed. They are between God and His people. Are we all in possession of divine secrets? It can be so. But it means nearness to the heart of God. For all God's secrets are whispered. You must be near, very near. In the beautiful privacy of communion God makes Himself known to His friends. Let us not be content with a remote religion. We lose by aloofness in spiritual things. We cannot afford to live at a distance from God. The air around is cold. Only on His bosom is there warmth. The atmosphere around is charged with death. Only in His presence is life. Let us come near that the voice of God may speak secrets into our soul.

PRAYER TOPIC:

That the presence of the Master may be realised by members of the Foursquare Gospel Testimony, Unattached Crusaders, and those cut off from Pentecostal fellowship.

**Saturday, November 13th.** I. Samuel xxii. 1-18.

“A captain over them” (verse 2).

What a band of men. The down-and-outs found a friend in the outcast. History repeats itself. There was once a Man dying outside a city wall. Priests had refused to come near Him lest they be defiled. He had been made an Outcast. But since that day there have gathered to Him men and women of all nations. They are people who have tasted this world's bitterness, and He has become a Captain over them. And still such men rally to His banner. Its history is blood-bathed, but still men gather under the only Captain who can lead them from their sorrows. Life begins anew for all who come under His captaincy. He frees them from all that oppresses, and they become His servants. Soon they will see their “outcast” King sitting upon His throne.

PRAYER TOPIC:

That Holy Ghost power may rest upon the message of salvation preached to-day in all open air meetings.

Christ knows the deepest recesses of your personality and its utmost powers, and He alone can help you to develop yourself at your best. That is why His will needs to be done in you and by you daily.

“IT is not a light thing to be a missionary. The farewell meetings and the going forth are the least part. To give one’s whole life is to lay that life down through long slow, unobserved years. It is to travail again and yet again till Christ be formed in the children God has given us.” (Amy Carmichael).

Miss Ewens (India) writes: “I have just returned from a very lovely holiday in Simla feeling refreshed in every way. God’s people there gave me the opportunity of ministering the Word and the Lord blessed us. One who was present at all the meetings writes:



Pastor Francis’s people gathering for a service at Pilgrims Rest.

‘How good it was of Him to bring you up here to us. What a rich ministry it was, we were fed on the finest of the wheat.’ Oh, for the showers just here at Telaiya. Things are going on too ordinarily to suit me. However, we do rejoice in the fact that Muntu has come into our midst at Giridih. He is daily studying God’s Word but has not yet been baptised. This man I wrote of before. He came to us for a few days last November and the Lord saved him. Please pray for young Merwar. He was going on so well before I went away and now I have returned to find he has left Telaiya and no one knows his whereabouts. Our young workers Panchanan and Sam are still with us and are going on with the Lord but so far they have not received the Holy Ghost baptism. In closing, I would like to remind those who are preparing Christmas parcels for us, to be sure and send them off at the latest by November 15th. Greetings to you all in the name of Jesus.”

Mrs. Francis (Pilgrims Rest, Transvaal), writes: “Through God’s grace we are all well and very busy. Mr. Francis is keeping better but gets very tired and worn out at times. Geoffrey is getting a fine big boy and talking of everything and a real joy and sunshine in our home. We look to you, dear ones in the homeland, and beseech you to continue with us in earnest intercession for the drifting souls who are without hope. May he send a mighty revival and break down the forces of the evil one. There is power in the Blood. We thank you all for your

# News From Our

## By the MISSIONARIES

*I expect to pass through this world but once. Any good I show, to any fellow creature, let me do it now. Let me*

past prayers which have not been unheard or unanswered. Praise God, there is not only a dark side, but His grace has made it possible for us to rejoice. He gives encouragement on the way. We are happy to be able to relate that God is blessing. Praise Him! Since you last received news from us several have been saved and blessed. God is true to His promise and while we sow the seed He waters it and lets it spring up and bear fruit.”

Pastor and Mrs. Mullan (Tzaneen), Transvaal, make an appeal for prayer in the following letter:

“Beloved in the Lord. Greetings! As so few women seem to be interested in the service for them held here each Friday afternoon, I decided to go with the eight or nine more earnest ones, into the kraals and try to stir them up for the Lord by our singing and happy fellowship together.

“We met in Flora Magiela’s hut, which had been freshly smeared with cow-dung (for the floor) and well swept in our honour, and after a brief talk and time of prayer we commenced our walk. As we passed the various women at work with their mealies, or tobacco, etc., we invited them along, but the replies were not too pleasant, and such remarks as these were evidenced: ‘Go away! You are lazy and have plenty of time for God, but we are workers.’ ‘Yes, we come!’ and they would shriek with mirth although we saw no joke. ‘God? God? Where is He?’ In spite of such discouragement we went on, singing, ‘*Hloma Nyimpi ya Hosi*’ (‘Stand up, stand up for Jesus’), and soon came to the rows of tin huts



Miss Ewens’ helper Raju speaking to a group of people in India.

# Our Missionaries

## INARY SECRETARY

ood thing, therefore, that I can do, or any kindness that I can  
ne not defer it, or neglect it, for I may not pass this way again.

—A.D. 1420. From an old sampler.

occupied by the employees of the railway. Many children were playing in the dirt, eating much-begrimed lumps of mealie porridge and when we



Mrs. Taylor's  
builders at  
work in  
Congo.

appeared some ran to us and came into Marie's hut, where we intended holding the service. As in Flora's home, so in that one we found things tidy and clean, although from beneath the old iron bed protruded old clothes, a primus stove, shoes, etc., in a glorious array! During the service those outside were shouting and laughing and many threw stones on the roof of the hut, and others rudely imitated the singing when we were praying or speaking!

"From this little glimpse of the Lord's work here in Africa you will see the opposition and persecution at work, and we are not, as is commonly supposed, overwhelmed day and night with eager men and women hungry for God and willing to follow the Lamb. Would to God there was revival and eagerness! Pray with us for it."

Mrs. Taylor (Congo), writes breezily as follows: "At last I have got hold of the heir of the kingdom of Ngoi Mani, and the chief's eldest son Ngwele—he is on a two months' holiday from the Catholic School where his father and the State have placed him, and he has pleaded to be allowed to be with us here, so I am letting him learn carpentry and he comes in to morning Bible study each morning! How I have longed to get that lad (about nineteen years old); it seems too good to be true. He is still a Catholic but one sees his desire to get out of it. His young brother also came and I have already the little lad Gideoni whom the chief gave me, so I now have the three. Oh! I must tell you, whilst at Lubinda on *safari* we managed to corner the chief and a lot of soldiers and Catholics for one of our evening meetings. It was funny! Through a lie the chief had

told he could not possibly wriggle out of it, and they were forced to sit and listen to six speakers pouring forth the Water of Life, and a dozen hymns. How my lads cheered when we reached camp!"

From Pastor and Mrs. H. C. Phillips (Transvaal), comes this pathetic plea for dark Africa. They write: "Some of our missionaries have written of the darkness of this land—this land of sunshine. The darkness is not physical, it is spiritual and moral. It has been so for centuries and centuries. When the ancient Phoenicians named the continent Africa—black—they realised that the one thing that predominated was blackness. The Bible speaks of the 'depths of Satan' and 'where Satan's seat is' and of the 'mystery of iniquity.' These terms describe the commonplace of everyday life here, not the exceptions. Do not be misled by articles on Modern South Africa with its ultra modern cities, education, commerce and religion. Side by side with all that is a background of the blackest ink. Praise God Jesus said the last shall be first. Some of these last to be evangelised will be first, and the darkest may become the most dazzlingly bright in the kingdom of God. Pray, pray, pray that these children of darkness may become the sons of the living God."

Mr. and Mrs. Scott are being blessed of God in their keen evangelistic drive in Belgium, but they are also being hotly opposed by the enemy, particularly as they are attacking the strongholds of Romish power, and not without effect, for their weapons of warfare are not carnal, but are mighty through God in the pulling down of strongholds. . . . Pray for them, therefore. They stand in need of much prayer, as do all our beloved missionaries at this time.

"Ye that are the Lord's remembrancers, keep not silent."



Co-workers  
Pastor  
H. C. Phillips  
and his son  
John.



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.

## Rationalists and the Bible.

In some quarters it is held that no rational man can any longer accept the Bible as God's inspired Word. Yet we must not forget that some of the greatest minds that this world has ever known have, after a lifetime of putting the Bible to every conceivable test, held unswervingly that it is a unique, divinely-given, infallible book. One great thinker, the headmaster of a large college, only as recently as this year said: "I was expecting to become an astronomer. I am of a scientific turn of mind, and I am not accustomed to take things because of tradition, or on the word of others without reason. With all the emphasis of which I am capable, I say . . . that it is the most scientific and reasonable thing in the world to believe in God and in the Bible as His revelation. The internal unity and harmony of this Book, composed as it is of sixty-six books, written during a period of over a millennium and a half, by kings and servants, by generals and herdsmen, by lawyers and fishermen, by doctors and tax collectors; the marvellously corroborating testimony of archæology, much of which I have seen myself in the museums of London, Paris, Rome, Constantinople, Leningrad, Cairo, and Jerusalem; the fulfilment of prophecy in hundreds of cases, cited by such minds as Pascal and Newton as complete demonstrations of Divine inspiration; the effect this book has had on earth's civilisation; the character of one Man it portrays, Jesus of Nazareth, and the transformation wrought by faith in His name,—these and many other things convince any open mind that divine authority exists and that obedience to that authority is the only way to complete success."

Such a witness and from such a quarter speaks volumes. Yes, the Book itself is the great authority for its divine origin.

### THOUGHTS FOR THINKERS

In every true prophet there is something volcanic.

There is no such thing as impossibility, when God says, "Forward."

The way of the Cross is . . . the soul's way to God.

We can only know God by accepting His will.

In other religions we have man seeking God; in the Christian religion we have God seeking man.



## Gleanings from Other Fields

### Gipsy Smith in America.

Although in his seventy-seventh year, and on his thirty-third visit to the States, Gipsy Smith is conducting a most successful series of evangelistic missions in America.

### All-night Prayer Meeting.

We are pleased to learn of the recent all-night prayer meeting for clergy and ministers held in the Aldersgate Street Y.M.C.A. The whole night was spent in intercession. Other similar gatherings are being arranged.

### Bibles in Mexico.

The American Bible Society shows an increase of 10,000 Scripture volumes in Mexico. More Bibles were disposed of in the past twelve months than in any previous year of the Society's work there in the past sixty years.

### Enlarging the Borders.

The Harrow Methodist Circuit has opened four new churches or halls in twenty weeks. This is a splendid achievement.

### Rumanian Action.

The Rumanian Government has decided upon an action which will mean that every Baptist Church in the land closes down this year. The Baptist World Alliance is protesting against this measure.

### Mildmay Mission to the Jews.

We are happy to learn that Mr. Samuel Hinds Wilkinson, director of the Mildmay Mission to the Jews, has recovered from his recent illness.

### Outgoing Missionaries.

A service of prayer was recently held at Kingsway Hall, for 168 outgoing missionaries, this forming part of the autumn farewell meeting of the Church Missionary Society.

## To All Who Are Anxious To Spread the Good News

ASSORTED parcels of back numbers of the *Elim Evangel* can now be obtained for free distribution at the greatly reduced price of 3/6 for eight dozen copies. Write to the Elim Publishing Company, Ltd., for your supply to-day.

An exceptional offer is made of assorted back numbers of the *Young Folks' Evangel* for free distribution. Parcels of 1,000 printed with name and address of Church and one week-night service and Sunday school in coloured ink on top of each copy for 7/6 post free. 1,000 plain copies 5/- post free. Be sure and take advantage of this special offer and place your order without delay with the Elim Publishing Company, Ltd., Clapham Crescent, London, S.W.4.

Gleanings from the Garden of Communion. No. 9.

# The Rhythmic Life

By Pastor E. C. W. BOULTON

"Men . . . that could keep rank"—I. Chronicles xii. 38.

One step at a time I take, dear Lord,  
In fellowship with Thee;  
The soul that journeys thus through life  
Enjoys true liberty.

"**M**EN . . . that could keep rank." This was simply a matter of keeping step—moving in rhythm—movement with music in it. This does not necessarily mean the sacrifice of personality, the surrender of individuality, but its dedication to the supreme end in view. Fired by a common passion and purpose lives can be made to move together in a harmony which defies all resistance, and survives all antagonism.

"Men . . . that could keep rank." The emphasis is inescapable. Not only regularity but *continuity* of movement. There was nothing spasmodic in this action—step followed step as they moved in the God-planned pathway. Wherever this principle obtains there must be the development as well as the concentration of power. Loss of energy through leakage is thus prevented.

The burden of our Lord's prayer was for this unity among His people. "*That they may be one,*" He cried, and later in that priestly prayer He revealed the object of that unity—"that the world may know." There is something tremendously impressive about unity when it has a reasonable and worthy basis.

"Men . . . that could keep rank." Graceful rhythmic movement is always attractive. Soldiers on the march make a powerful appeal to the onlooker. But in God's army behind the regular movement there must be the united heart—the undivided allegiance. Uniformity is usually a matter of organisation, whilst unity is a question of life. The one is mechanical, the other spiritual.

"Men . . . that could keep rank." This implies the existence of some sovereign standard which guides and governs movement. It introduces the thought of authority and discipline. And this must be remembered in all our relationships with God. It is our individual surrender to the law that controls life in Christ that brings His people together in a fellowship that finds its source and centre in Him. Obedience to the law of a common attraction must result in unity. It is as we yield to the constraint of His loveliness that we are bound to each other in Him.

What a beautiful and blessed thing it is to find this community of lives moving together in perfect harmony. Pentecost provides us with an eloquent example of this. "*All of one accord.*" One hundred and twenty souls dominated and driven by the same spiritual impulse—swayed by a kindred vision.

When life thus moves in unison with God it becomes possessed of an irresistible dynamic. All its faculties are harnessed to the divine will. The whole being is enlisted in the service of Christ. The whole of the redeemed personality is swung into co-operation with the plan of God.

Surely nothing pleases the ear and the heart of God more than this spiritual harmony in the fellowship of His people. To Him it must be a delightful thing to find a company of saints who in mind and will say Amen to all that His heart has planned. Where no challenging thought or desire finds a place.

O keep these eyes upon the goal,  
Whatever others do;  
In union with Thy perfect will,  
One of Thy chosen few.

Help me this day, O Lord, to maintain that rhythmic movement of mind and spirit, lest I come into conflict with any thought of Thine. Let not my life suffer in any way from spiritual distortion. Let no action or attitude of mine lead me out of focus with Thy perfect plan. Give unto Thy servant a *discerning* heart that he may distinguish the flesh from the Spirit. Show me, blessed Master, how to keep step with Thee in the detail of daily life. Save Thy child from being swept out of the stream of obedience by the eddy of spiritual pride. Grant him that humbleness of mind and sincerity of spirit which will prevent any painful lapses in his fellowship with Thee.

From morn to eve I would live the life which is "hid with Christ in God." Drawn on through the moments and the hours in an ever-deepening consciousness of Thine overshadowing and indwelling love.

O blessed life of harmony  
With God above;  
The music daily grows more sweet:  
The keynote—love!

Christian Biographical Series.

## The Great John Wesley (No. 4)

Proved and Passing.

By Pastor S. GORMAN

**W**ESLEY was in every sense of the term a tried and proved servant of Jesus Christ, and upholder of the fundamental beliefs of the Christian faith. In the year 1770 in the month of November, when preaching Whitfield's funeral sermon in Tottenham Court Chapel, Wesley urged the congregation to steadfastly uphold the fundamentals of Christianity. Said he, "Keep close to these good, old unfashionable doctrines, how many soever contradicted or blasphemed. Go on, my brethren, in the name of the Lord and in the power of His might. Let brother no more lift up sword against brother; rather "put ye on as the elect of God, bowels of mercies, humbleness of mind, forbearing one another in love."

On another occasion, when those opposing his teaching wrote pamphlets against him, Wesley clearly proved his unshakable faith in salvation in a letter he wrote to Fletcher of Madeley: "I always did, for between these thirty and forty years, clearly assert the total fall of man, and his utter inability to do any good of himself; the absolute necessity of the grace and Spirit of God to raise even a good thought or desire in our hearts; the Lord's rewarding no work, and accepting of none but so far as they proceed from His preventing, convincing and converting grace through the Beloved; the blood and

### RIGHTEOUSNESS OF CHRIST

being the sole meritorious cause of our salvation." At the age of seventy-five, he said, "Forty years ago I knew and preached every Christian doctrine which I preach now."

The churches who in the earlier days of his work closed their doors to him, and opposed his teaching, later proved him to be a man of God, and a stalwart of the faith once delivered to the saints. Consequently, during his later years persecution had practically died out, and he was continually receiving invitations to preach in the churches; in fact, the invitations were so numerous that he was unable to accept them all. Concerning this unique change of the attitude of the churches to Wesley and his message, the following has been recorded: "His journeys were now a sort of triumphal progress, in which the clergy and others vied with each other to honour the preacher. On the occasion of his last visit to Cornwall, in 1789, his congregation at Gwennap Pit, said to be the finest amphitheatre of its kind in Great Britain, was estimated at over 20,000; and now, on every successive Whit-Monday a commemorative service is still held there. The increase of members during the year 1787 was nearly 4,000 throughout the Kingdom, while striking accounts concerning the number of conversions came from the United States." On the last Sunday of the year 1788, Wesley had a strange experience. He was taking the service at All Hallows, Lombard Street. Just as he was putting on his gown, prior to entering the pulpit, he is reported to have said to the attendant: "Sir, it is upon fifty-years since I first preached in this church;

I remember it from a particular circumstance. I came without a sermon, and, going up the pulpit stairs I hesitated and returned into the vestry under much mental confusion and agitation. A woman who stood by noticed my concern and said: 'Pray, sir, what is the matter?' I replied, 'I have not brought a sermon with me.' Putting her hand on my shoulder she said, 'Is that all? Cannot you trust God for a sermon?' This question had such an effect upon me that I ascended the pulpit, preached extempore with great freedom to myself and acceptance to the people, and have never since taken a written sermon into the pulpit."

The passing of Wesley into higher service is full of tender and touching pathos. In the year 1790 he was conscious of the infirmities of age. He wrote: "I am now an old man, decayed from head to foot. My eyes are dim; my right hand shakes much; my mouth is hot and dry every morning. I have a lingering fever almost every day. My motion is weak and slow. However, blessed be God, I do not slack my labour, I can preach and write still." In spite of this consciousness of weakness, Wesley remained marvellously active in God's service until the end came. On March 1st of 1791, after a few days of great suffering, he lay dying. That night he was very restless, raising himself up in bed, he sang,

### "ALL GLORY TO GOD

in the sky." Some of his friends called on him and offered prayer for him. When finished he shook hands with each of them and bade them farewell. While conversing with them his voice became a mere whisper. Henry Moore wrote: "Finding they could not understand him, he paused a little, and with all the remaining strength he had, cried out, 'The best of all is God with us!' then, lifting up his dying arm in token of victory and raising with a holy triumph not to be expressed, he again repeated the heart-reviving words, 'The best of all is God with us!' The end came the next day, March 2nd, 1791, and so a great man, a mighty soul-winner, and a fine preacher, passed into the presence of the Lord of life and glory.

### ONLY BELIEVE

Some things God cannot do: He cannot break His Word and He cannot deny Himself. Our faithlessness cannot mar His faithfulness any more than the cloud can extinguish the sun; the sun shines on in spite of the clouds. Not to believe in the Lord is to spite ourselves, for faith honours itself when it honours the Lord, and unbelief shuts itself out of the Land of Blessing; it is folly to lock the larder of God's supplies when we might enjoy the plenty. Not to believe is to shut ourselves up in the dungeon of Doubting Castle and place ourselves in the paw of Giant Despair; but to believe is to place the hand of our confidence in the palm of His dented grasp and enjoy the fellowship of His love.



# A Return to Pentecost

By STANLEY H. FRODSHAM

**T**WENTY years ago, Andrew Murray, who was probably the most spiritual writer of his day, wrote a book entitled, "The Key to the Missionary Problem." After setting forth conditions at length, he frankly says, "The missionary revival we need and pray for *can only come by a return to Pentecost.* The end is ever contained in the beginning, and returns to the beginning. To know what Pentecost means, to have its faith and its Spirit, *is the only power* to evangelise the world in this generation."

He further says, "Let us strive to realise our position. The great commission was given in connection with Pentecost, and its fulfilment was made entirely dependent on it. 'It behoved . . . that repentance and remission of sins should be preached in His name among all nations . . . but tarry ye in the city of Jerusalem until ye be endued with power from on high.' 'Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me . . . unto the uttermost part of the earth.' *The Pentecostal commission can only be carried out by a Pentecostal Church, in Pentecostal power.* It is vain to think of this generation accomplishing the Pentecostal commission without a return to the Pentecostal state. The Pentecostal state is the only one that satisfies God, the only one that ought to satisfy us. *The power of God for the work of God must be the watchword of every worker.* Let each of us begin with himself in seeking for the Church the restoration of her Pentecostal power for the work of conquering the world for her King.

"The need of the Pentecostal power is urgent beyond all thought. Let us give ourselves anew to prayer that the Church may be restored to her Pentecostal state. Let us unite in love with others, and pray without ceasing, and watch unto prayer that, for the sake of His Son and a perishing world, God would restore His people to their first estate in the devotion and power and joy of Pentecost."

How wonderfully God has answered prayer. God is raising up a Pentecostal Church in this generation. We believe that this is only the beginning of things.



"He is not ashamed to call them brethren."  
Heb. 2:11.

"Bringing many sons to glory." Heb. 2:10

God has promised to pour out His Spirit upon all flesh (Joel ii. 28; Acts ii. 17). Dr. Treharne writes concerning this scripture, "At Pentecost, when a partial fulfilment took place, God was not tarrying for man, nor waiting for the sons of men; *they were waiting, tarrying for Him.* So, in the climax of its fulfilment, there is to be a great waiting on God. When the Church's zeal as a witness has waned, and lukewarmness has taken place of fire, then there is seen a remnant crying mightily to God; and suddenly, shall come the rushing, mighty torrential visitation of the Spirit upon all flesh. Who will not begin—if he has not begun already—to ask of the Lord this rain in the time of the latter rain, i.e., in these last days? (Zech. x. 1).

Become a candidate for a personal Pentecost, and open your being for all God has for you. No child of God can afford to shirk his part in the Lord's last commission (Matt. xxviii. 19, 20; Mark xvi. 15-18), and you must have "*the power of God for the work of God.*" The Master promises, "Ye shall receive power after that the Holy Ghost is come upon you."

# Keys to the Gospel of John

By SARAH E. DILTZ

**T**HE Gospel according to John is profound, and yet it can be made so simple that scholars will grasp its lessons and remember them easily. The teacher must make the lessons live before the class.

One method is by presenting each chapter as a definite study. Have the scholars name the chapter, if possible, after the presentation. A key, three and a quarter inches long, made of heavy yellow cardboard, and bearing the name of the chapter, makes a good symbol. Each pupil in the class has a key-ring with twenty-one keys on it. Webster tells us that a key is "that which serves to unlock, open, discover, or solve something unknown or difficult." A key lets us into the house, but we must look through the rooms if we wish to enjoy its beauty or learn of its contents in detail. The single-incident-a-chapter method is an excellent key to the Gospel chapters, and as one pursues a deeper and more detailed study, the key becomes the symbol of authority and possession.

The cardboard keys have the name "John" and the number of the chapter printed in ink on the part ordinarily held in the fingers; and the name given to the chapter is printed on the shaft of the key. The following titles may be given to the chapters in John:

1. Finding the first disciples.
2. A marriage in Cana of Galilee.

3. Nicodemus.
4. A woman of Samaria.
5. A man with thirty-eight-year infirmity.
6. Feeding the five thousand.
7. The feast of Tabernacles.
8. The Father.
9. The man born blind.
10. The good shepherd.
11. The raising of Lazarus.
12. The anointing by Mary.
13. The last supper.
14. The way to the Father's house.
15. The true vine.
16. The Holy Spirit.
17. The High-priestly prayer.
18. The Garden of Gethsemane.
19. Calvary.
20. The Resurrection.
21. Christ's threefold charge to Peter.

The members of a class can make the keys themselves, and a loose-leaf notebook ring, or an inexpensive key-ring may be used. The scholars will be glad to own the keys, and they offer a convenient method for reviewing the Gospel of John.

[A similar method may be adopted with each of the Gospels.—ED.]

## Who? and What?

### THE PASSOVER

By Pastor JOSEPH SMITH.

"On the 14th of Nisan, every trace of leaven was put away from the houses, and on the same day every male Israelite not labouring under any bodily infirmity or ceremonial impurity, was commanded to appear before the Lord at the national sanctuary with an offering of money in proportion to his means" (Deut. xvi. 16, 17).

As the sun was setting, the lambs were slain, and the fat and blood given to the priests. The Mishna gives a particular account of the arrangement which was made in the court of the Temple. Those who were to kill the lamb entered successively in three divisions. When the first division had entered, the gates were closed, and the trumpets were sounded three times. The priests stood in two rows, each row extending from the altar to the place where the people were assembled. The priests of one row held basons of silver, and those of the other basons of gold. Each Israelite then slew his lamb in order, and the priest who was nearest to him received the blood in his bason, which he handed to the next priest, who gave his empty bason in return. (On particular occasions, as in the great observances of the Passover by Hezekiah, Josiah, and Ezra, the slaughter of the lambs was committed to the Levites.) A succession of full basons was thus passed towards the altar, and a succession of empty ones towards the people. The priest who stood next the altar threw the blood out towards the base in a single jet. When the first division had performed their work, the second came in, and then the third. The lambs were skinned, and the viscera taken out with the

internal fat. While this was going on the Hallel was sung, (Psalms cxiii.—cxviii.) and repeated a second, or even a third time, if the process was not finished. As it grew dark the people went home to roast their lambs. The fat was burned on the altar, with incense, that same evening.

A spit made of the wood of the pomegranate was thrust lengthwise through the lamb. According to Justin Martyr, a second spit, or skewer, was put transversely through the shoulders, so as to form the figure of a cross. The oven was of earthenware, and appears to have been in shape something like a bee-hive with an opening in the side to admit fuel. The lamb was carefully so placed as not to touch the side of the oven, lest the cooking should be affected in part by hot earthenware, and not entirely by fire, according to Exodus xii. 9. If anyone concerned in the process broke a bone of the lamb so as to infringe the command in Exodus xii. 46, he was subject to the punishment of forty stripes" (Smith's "Dictionary of the Bible").

**The unleavened bread.** It appears to have been made of the finest wheat flour. It was probably formed into dry, thin biscuits, not unlike those used by the modern Jews. Leavened bread was made by taking a piece of fermented sour dough and mixing it with the pure, unadulterated flour, thus causing dissolution, lightness, swelling. It is easily seen that leaven is a type of sin, and the law was very emphatic concerning it being entirely put away from their houses from the first day of the feast. "Whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel" (Exodus xii. 15). Before the feast commenced all leaven was removed from their houses, and then the head of the house with a lighted candle carried out a most diligent search for any which might have escaped notice, after which he pronounced a solemn curse upon any which might still be concealed somewhere. Paul, in I. Corinthians v. 6-8, most tactfully applies this to the Christian's passover feast.



# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

## National Crusader Week KINGSTON

A week of prayer, finishing with a whole day of prayer, preceded the Crusader Week at Kingston. The result was, of course, a manifestation of blessing. At each meeting of the Crusade, the consciousness of God's presence was gloriously real.

Numbers were excellent throughout the week, and the ministry of visiting speakers and of our own Crusaders was a source of great spiritual uplift. Miss Kennedy, and Pastors Boulton and Rudkin, each brought a message with a challenge. The Kingston Crusaders' Union sent a party of young men who gave us a breezy encouragement to sturdy faith. Local Crusaders, in corporate and other singing, and in testimony and message, gave of their best.

No hands were raised at any of the meetings to signify an acceptance of the Lord Jesus, nevertheless a very definite work was done. A new and stronger fellowship with older members of the Church was established. As a Crusader band we are, more than ever, "one in Christ Jesus"; and now, with hearts aglow, and eyes shining with new vision, we press toward our goal: **THE YOUTH OF KINGSTON FOR CHRIST.**

Only like souls I see the folk thereunder,  
Bound who should conquer, slaves who should be kings—

Hearing their one hope with an empty wonder,  
Sadly contented in a show of things;—

Then with a rush the intolerable craving  
Shivers throughout me like a trumpet call,—  
Oh to save these! to perish for their saving,  
Die for their life, be offered for them all!

—F. W. H. Myers.

## SOUTHPORT

Glory to Jesus, I know I am saved,  
Saved by His wonderful grace.

It was with this glorious note of praise and assurance that Crusader Week commenced at Southport, praise being the keynote throughout the whole week. Continual blessing was our portion evening by evening. Heart-searching messages on praise, salvation, consecration, service, etc., were faithfully proclaimed. Solos, duets and choir pieces were blessed of God as they were sung from hearts knowing redemption by sovereign grace. On the Thursday evening a representative number carried the message to Liverpool. The Cadets and Sunday school also took their part in this Youth Crusade. It was our privilege on the Saturday to welcome Pastor Quest with the Huddersfield Crusaders. A time of rich blessing was further experienced under their ministry. Friends from Halifax and Liverpool also joined us in a time of sweet fellowship in the Master's presence.

## HALIFAX CRUSADER RALLY

Life! Life! Eternal life!  
Jesus alone is the Giver!  
Life! Life! Abundant life!  
Glory to Jesus for ever!

This was the keynote of the Crusader Rally at Halifax. Hundreds of young men and women from the various Yorkshire Foursquare Gospel Churches, gathered together in the name of Jesus, rejoicing, because in Christ they had found LIFE in the fullest sense of the word. As we listened to the testimonies of some of these Crusaders, we were told, how in days gone by they had sought satisfaction in other directions. Some in the pleasures of the world. Some in the enthusiasm of a political circle, and in many other ways had they tried to satisfy that deepest longing of their hearts. Then we heard how they had been led to accept the Lord Jesus Christ as their own personal Saviour, and I think I am right in saying, that the unanimous feeling of this great company of Crusaders could be most fittingly expressed in the words of the chorus of the old hymn:—

Now none but Christ can satisfy,  
None other name for me,  
There's love and life and lasting joy,  
Lord Jesus, found in Thee.

All Foursquare Gospellers love singing and the programme that Pastor Thorne had prepared was particularly rich in this direction. We had the joy of listening to a united choir piece, then in turn, Crusaders from Bradford, Halifax, and Leeds each sang the praises of our God.

Another pleasing feature of this rally was a dialogue given by the Halifax Cadets entitled "The Gospel Clock." This was beautifully arranged and carried an effective message. Pastor David Vanstone was the speaker at both afternoon and evening services. We shall not soon forget his bright and intensely practical addresses. Our brother delivers his message in a manner which does not leave his hearers in doubt as to his meaning, and one feels certain, that as a result of this rally many were the inward resolves to follow the Lord more closely than ever before.

## Crusader Week at Ipswich

The Crusader Week at Ipswich was one of blessing and joy.

The services throughout were very well attended and many strangers joined with us in worship and testimony.

(continued on next page).

## BOURNEMOUTH RALLY

The high spot of the Bournemouth campaign in connection with the National Crusader Week proved to be the united rally of the Springbourne, Christchurch, Wimborne and Winton Crusader branches which was held in the Springbourne church on Wednesday, 6th October.

Pastor Robert D. Bradley (Winton) presided and was supported on the platform by Pastor Green of the Wimborne Church. Appealing musical items were rendered by some of the visiting branches.

In his inimitably easy style, Mr. Douglas Craig talked to the young people. Taking Isaiah xliii. 10 as his text, he urged the Crusaders to fulfil their calling as chosen servants by being witnesses for their Lord and Saviour, and emphasised his message by many impressive anecdotes. He likened Christ's witnesses to John the Baptist (His first witness), who was born for the purpose of witnessing and was fed and clothed by God, and he spoke of the great joy of pointing men and women, as did John, to the Lamb of God who taketh away the sin of the world.

## FOREST HILL

Great were the expectations during the National Crusader Week, and God did not send His children empty away. Hearts were blessed and edified.

We thank God for the privilege that was ours of having in the midst the London Crusader Choir, the Ilford Quintette, and visitors from overseas; these programmes together with the efforts of the local Crusaders proved a source of great blessing.

**ANNUAL  
"AT HOME"  
November 6  
at ELIM  
WOODLANDS**

**ALL CRUSADERS SPECIALLY INVITED**  
from 3.30 p.m. Tea at 4.30 p.m. (charge 1/-) followed by a  
**GREAT RALLY in the CLAPHAM TABERNACLE**  
at 7 p.m. Open to Everyone.  
Conducted by Evangelists and Students (British and Foreign) of the Elim Bible College.  
**Evangelism! The Greatest Challenge of Modern Times!**  
Do Not Miss This Meeting!

## CRUSADER WEEK AT IPSWICH (continued)

The messages given by the Crusaders each night were an inspiration and great encouragement. They expounded the Word of God in a very helpful and enlightening way.

The testimonies and solo singing also

proved again to us that the Lord had indeed been gracious and that amongst us were many "brands plucked from the burning."

Pastor T. Thomas's gospel song ministry was appreciated by the people.

The closing service was conducted by one of our late Crusaders, Mr. John Statham.

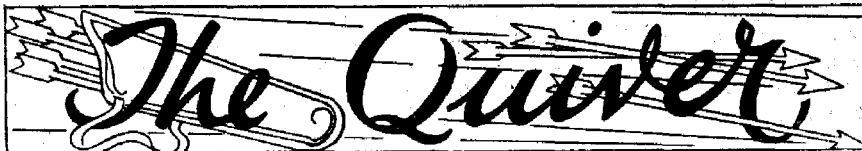
As a result of recent efforts we have secured two new Crusaders, for which we praise God.

## Healed in 1927—Still Healed in 1937



**I**N June, 1919, I had a serious illness. After attending me a fortnight the doctors considered it necessary to remove my right kidney. I was taken to the nursing home and prepared for an operation. In the operating room I was examined with powerful instruments. The surgeon did not operate; he wished me to go to the South Hants Hospital. Here I was X-rayed and prepared for an operation, but the physician said, finally, I had a growth on the kidney, and they could do nothing for me. I was in bed for eleven weeks, and walked about the house with two sticks for some time after my return home. In the September of 1927 Principal Jeffreys was holding a campaign on Southsea Common. My husband and I, with some friends, went to the tent. With others I went to the platform and was prayed for. Praise God, He answered, and healed me. Up to that time I had not been free of pain one moment for eight years. I do thank Him I am still healed, after nearly ten years.

—(Mrs.) F. JONES (*Ower*).



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

Conducted by Pastor J. J. MORGAN

### PRAYING YOURSELF HOT

M. Lawrance became acquainted with the Rev. W. H. Griffith Thomas of London while crossing the ocean in 1903. Before separating, the minister gave him the following lines, which contain excellent advice for any minister, teacher, or local preacher:

"Think yourself empty.  
Read yourself full.  
Write yourself clear.  
Pray yourself hot."

### THE DELIVERY OF THE ADDRESS

Robert Lee, in his book on "Personal Evangelism," gives the following suggestions:

1. **Speak in the Spirit.** Be possessed and controlled by Him.
2. **Speak as the Spirit gives utterance.** Don't be bound by your notes.
3. **Speak in simple language.** Don't go out of your way to speak in words of four or five syllables.

### 4. Take nothing for granted. Example:

"Ye are God's husbandry" was the text; after the sermon a member of the congregation said: "I thought it had something to do with getting married."

5. **Speak humbly.** Said Rowland Hill to a young preacher who had made a mess of things: "Young man, if you had gone up (cocksure) as you came down (crestfallen) you would have come down as you went up."

6. After reading out your text, **don't throw your Bible down**, or shut the pulpit Bible with a bang. Treat the Bible reverently.

7. **Speak reverently** of the Lord Jesus and of God. Don't call God "Gawd."

### For Sunday School Teachers.

#### GETTING DOWN TO BED ROCK

The aim of all teaching is to enlighten. In the Sunday school, the teacher's job is to enlighten the child's mind regard-

ing the fundamental things of our salvation. First there is the problem of sin, the fruit of sin, the penalty for sin. The attitude of God to sin. Then the remedy for sin. Christ's death and human sin. God's attitude to those who trust Him for salvation. Then the blessed results of believing. Peace, Joy, Hope, Eternal Glory. Let the lesson bring out these things; and the scholars will not drift into a life of sin, but rather will be led to trust in the "Rock of Ages."

—J. J. M.

Calvin said—

"The Scripture uniformly commands us to look forward with eager expectation to the coming of Christ, and defers the crown of glory that awaits us till that period. The day of Christ's coming is of all events the most auspicious."

## CLASSIFIED ADVERTISEMENTS

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.

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

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

**Glossop, "Beth-Rapha."**—An ideal Elim Home for quiet, restful autumn or winter holiday. Every comfort, centrally heated, beautifully situated; Christian help and fellowship. Apply: Pastor T. Tetchner, "Beth Rapha," Spire Hollin, Glossop.

**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. C459

\* **London.**—Christian greetings. Mr. and Mrs. Barwell 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. C461

**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

\* **Shanklin, I.O.W.**—Thornbury Boarding House, Alexandra Road. Select position, 3 minutes from cliffs, quiet restful house standing in large garden; good cooking, separate tables; well recommended. Miss Fyfe, 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," Ambleside Drive. C441

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

**London.**—To let, unfurnished flat, 3 rooms and use of bathroom; re-decorated; £1 per week. Apply, 51, Rosebery Road, King's Avenue, Clapham Park, S.W. C469

## SITUATIONS VACANT.

**Experienced** nannie, over 25 (B.A. Christian desired) for boy 9 months. Small modern house, maid. Further particulars upon application to Mrs. Ian Bostock, "Enzed," Thornyfields Lane, Stafford. C465

**Young** cook-general for North London, near Elim Assembly; house-parlourmaid kept; four ladies in family; good personal reference. Apply, 89, Hornsey Lane, Highgate, N.6. C470

## 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

## BIRTH.

**Beech.**—On October 12th, at 72, Edward Street, Grantham, to Rose (née Burrage) wife of Sidney Beech, the gift of a son, Gordon John. C468

## MARRIAGES.

**Morgan; Spinks.**—On October 18th, in Siloam Church, Llanelly, by Rev. G. J. Morgans, assisted by Rev. G. Davies and Pastor O. Murphy; Alan Howard Morgan to Freda Maud Spinks.

**Rees; Burgess.**—On September 25th, in the Foursquare Gospel Church, Pontardulais, by Pastor A. Chuter; Garfield Rees to Gladys May Burgess.

## Sacred Gramophone Records

**R1** WHEN JESUS BECKONS ME HOME, and LIGHT UP THE WAY. Sung by John Thorne and Quartette, with organ accompaniment.

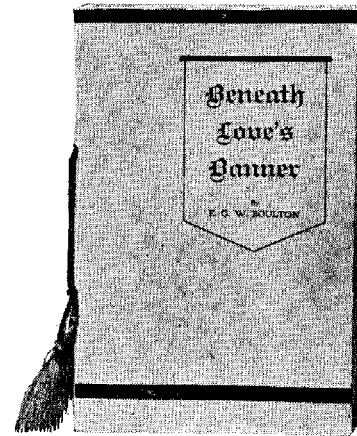
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