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

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

Tim Evangel

Foursquare Revivalist



MARCH 4th, 1938.

Vol. XIX. No. 9.

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

THE PSALMIST'S PRAYER (see page 136)

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Official Organ of the Elim Foursquare Gospel Alliance

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton, P. N. Corry, S. Gorman, W. G. Hathaway, C. J. E. Kingston, R. Mercer, and J. Smith.

General Headquarters:

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

Vol. XIX. March 4th, 1938 No. 9

CONTENTS

The Gifts of the Spirit	129
George Muller of Bristol (No. 5)	131
"Spiritual Glow"	132
Music: Jesus, Thou Lord of All	133
Bible Study Helps	133
Forgiveness for the Worst	134
Family Altar	135
The Psalmist's Prayer	136
Editorial	138
Secretarial Notes	138
The Temple of the Lord	139
Critical Comments on Current Concerns	140
Praise the Lord!	141
Reckless for God	142
Elim Crusader Page	143
Personality of the Holy Spirit	144

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Wednesday, March 9th

in the Town Hall, Birmingham

3 and 7 p.m.

GREAT FOURSQUARE GOSPEL DEMONSTRATION

Conducted by

Principal GEORGE JEFFREYS

Speakers include; Pastors E. C. W. Boulton, P. N. Corry, W. G. Hathaway & R. Mercer.

Special singing by united Crusader Choir conducted by Pastor D. B. Gray.

also in the Elim Tabernacle, Graham Street at 11 a.m.

JUST PUBLISHED

DINSDALE YOUNG—THE PREACHER

By HAROLD MURRAY

An intimate sketch of one of Methodism's most popular and picturesque personalities. A great lover of his Bible, a great preacher, whose ministry at the Methodist Central Hall, Westminster since 1914 has had a world-wide influence. Well written, a book to thrill all who are interested in preachers of the Word. Price 2/6 (by post 2/9).

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4 Coming Events 4

BARKING. March 3 and 10. Elim Hall, Ripple Road. Series of Bible Studies on The Holy Spirit, by Pastor E. C. W. Boulton.

BARKING. February 28, Elim Hall, Ripple Road. Annual Prize Distribution and visit of Pastor D. B. Gray.

BECNTREE. February 27. Christian Temple, Green Lane. Visit of Ilford Quintette at 6.30 p.m.

BISHOP AUCKLAND. Now proceeding. Church of the Foursquare Gospel, Bondgate. Revival and Healing Campaign conducted by Evangelist W. R. Cole. Sundays, 7.30 p.m. Week-nights (except Fridays), 7.30 p.m. Divine Healing Services Sundays and Wednesdays, 3 p.m.

GHELMSFORD. Commencing March 6, Elim Tabernacle, Mildmay Road. Campaign by Pastor W. E. Smith.

CHRISTCHURCH. March 2. Special Prophetic Lecture: "Why the League of Nations is a Failure," in the Christchurch Town Hall at 7.30 p.m. Speaker: Pastor R. D. Bradley.

CONGLETON. March 6—20. Revival Campaign conducted by Pastor E. H. Lucas in the Players' Hall on Sunday, March 6 at 7.30 p.m. and continued in the Town Mission, Cole Hill Bank. Week-nights, 7.30 p.m. (except Fridays).

DUCKFIELD. March 6. Elim Foursquare Mission Hall, Broad Street. Visit of Pastor G. H. Thomas.

ELIM WOODLANDS. On account of the Rally at Kensington Temple, the Open Day will be postponed from March 5th to the second Saturday, March 12th. Particulars later.

GLASGOW. April 2. South Scottish Rally in the City Temple, Bath Street. 7.30 p.m. Speakers include: Pastors F. A. Farlow, A. J. K. Magee and Evangelist E. C. Jones. Convener: Pastor Leslie Newsham.

GLOSSOP. Commencing March 14. Elim Tabernacle, Ellison Street. Campaign by Pastor D. Vanstone. (District Crusader Rally, March 19th, 3 and 7 p.m.).

GREENOCK. March 9—14. Spring Convention, Elim Tabernacle, Belleville Street. Speakers include: Pastors W. G. Hawkins, L. Newsham, and Mrs. Saxon Walshaw. Convener: Pastor A. J. K. Magee.

GREENOCK. March 5. Foursquare Gospel Rally, Elim Tabernacle, Belleville Street. 3 and 7 p.m. Speakers: Pastors F. Farlow, L. Newsham and Evangelist H. Jones.

HAYES. Regular Foursquare Gospel Services are now held in the Albert Hall, Albert Road: Sundays, 6.30 p.m. Will interested friends in the district communicate with Mr. A. Benton, "Elim," Church Road, Hayes, Middlesex.

ILFORD. Now in progress. Elim Hall, Scrafton Road. Campaign by Pastor D. Vanstone.

ISLINGTON. March 6. Elim Tabernacle, Fowler Road, off Halton Road. London Crusader Choir, 6.30 p.m. (Holloway Prison at 3 p.m.)

KENSINGTON TEMPLE. March 5. Kensington Temple, Kensington Park Road. Monthly Crusader Rally. Friends' Night, and Big Musical Programme, 7 p.m.

LEEDS. March 6, 7. Foursquare Gospel Church, Bridge Road, off Lady Lane. Special visit of Pastor E. C. W. Boulton.

LIVERPOOL. Now proceeding. Bible campaign conducted by Pastor W. J. Hilliard, in the Elim Tabernacle, Windsor Street. Sundays, 6.30 p.m. Week-nights, 7.30 (Fridays excepted).

MIDDLESBROUGH. March 6—20. Revival and Healing Campaign, conducted by Evangelist C. A. C. Hadler (late of Pastor P. S. Brewster's Revival Party) in the Jerusalem Church, Brentnall Street, off Grange Road. Sundays, 7.30 p.m. Week-nights, 7.30 p.m. (except Fridays).

SHEFFIELD. Now proceeding. Bible Campaign conducted by Evangelist W. H. Farrow in The Friends' Meeting House, Hartshead. Sundays, 6.30 p.m. Week-nights, 7.30 (Wednesdays and Fridays excepted).

SOUTH CROYDON. March 9. Elim Hall, Selsdon Road. Visit of Thornton Heath Crusaders.

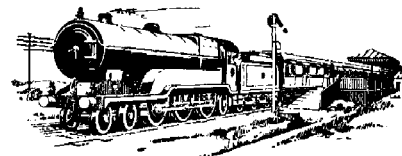
Remember

TO BOOK APRIL 18th, 1938 (Easter Monday), FOURSQUARE GOSPEL

Demonstration

in the ROYAL ALBERT HALL

Cheap Railway Tickets from all parts



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. XIX., No. 9

MARCH 4th, 1938

Fridays, Twopence

The Gifts of the Spirit

II.—THE PURPOSE OF SPIRITUAL GIFTS

By Pastor C. J. E. KINGSTON

THERE must be some purpose in the bestowal of these nine wonderful gifts of the Holy Spirit, for in all the works of God we can perceive an economy which would prevent the needless waste of unnecessary manifestations of power.

God gave these supernatural gifts firstly to empower His Church in her great task of preaching the gospel to the world. They were to be the "signs and wonders" which would arouse a desire on the part of the unbelievers to hear the message of God's love in Christ. When Moses and Aaron stood before Pharaoh they were given a "wonder" to startle him into listening.

"And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand . . ." (Exodus iv. 21). And so also when the early Church went forth with the Word of reconciliation the Lord confirmed it with "signs following" (Mark xvi. 20) and "granted signs and wonders to be done by their hands" (Acts xiv. 3).

In those days the world was used to the supernatural in religion. The pagan religions, as the heathen religions of to-day, could show many inexplicable

SUPERNATURAL WONDERS

to their initiates. Sorcerers, such as Jannes and Jambres of Moses' day and Simon of Peter's (Exodus vii. 11, 12 and Acts viii. 9), "bewitched the people" and no new religion could hope to sway the ignorant multitudes unless its followers could show evidence of its power. It is recounted that Cræsus, King of Lydia, wishing to test the powers of the Delphic Oracle, sent some envoys with instructions to number one hundred days from the time they left him and then to ask the Oracle what he was doing on that day. He was, at the time, cutting up a tortoise and a lamb and boiling them together in a brazen pot. The Pythoness told the envoys exactly what he was doing at home and with such a proof of the Oracle's apparent omniscience Cræsus remained faithful to it until his death, although later on it sadly deceived him.

In Yule's *Marco Polo* it is recounted that the Great Khan (Cublay) thought Christianity a far better religion than his own, but he could not accept it for his

people because the Christians could not do anything of a supernatural order. "Our priests," he said, "can do anything they please; cups come from the middle of the hall

FULL OF WINE

without being touched by human hands; they can control storms; their idols speak and give predictions."

Therefore in giving these supernatural gifts of the Spirit God evidently intended them to arouse the interest of unbelievers in the moral aspects of the truth in Christ. They were the blast of the trumpet before the ambassador's proclamation; the ringing of the bell before the town-crier's message.

Dare any sane man suggest that this materialistic age with its wonders of science does not need a counterblast of Divine supernaturalism to arouse the interest of careless multitudes? Nowadays men make idols of the creations of their own genius; they worship before the triumphs of twentieth century inventiveness. From the worship of the God-man, Christ Jesus, the world now turns to the worship of the self-deified man-god. Where then are God's signs and wonders to arouse this careless age?

In Moses' day the Divine rod swallowed up the crawling rods of Jannes and Jambres (Exodus vii. 11, 12); in Peter's day the Divine supernaturalism of the Holy Ghost aroused

THE SORCERER'S ENVY

(Acts viii. 18, 19). Gideon cried out, "If the Lord be with us . . . where be all His miracles?" (Judges vi. 13). Shall this age alone stand bereft of Divine power before the high priests of materialism and human selfishness?

Shall the prophets of God now call to an empty heaven while the modern Baal-worshippers call down their spurious fire? Thank God, No! For God still lives and answers prayer. The nine miraculous gifts of the Spirit are still available to the Church of God, as the Divine witness to her message, to-day as in the first century of the Christian era.

Then secondly, God gave these supernatural gifts to divide amongst the members of His family the attri-

butes of His Deity, the family traits so to speak, the divine characteristics, which the child of God inherits by virtue of his new birth. In these nine gifts the Holy Spirit divides omnipotence and omniscience into nine parts. Just as the one white light, falling upon a prism, is divided into the various colours of the spectrum so the manifestations of the Holy Spirit are divided at Pentecost into these nine glorious gifts.

Looking at these a little closer one can discern in them a

BEAUTIFUL ORDER

marking a threefold trinity :—

1. *Gifts of Inspired Illumination.*

- (a) The word of wisdom.
- (b) The word of knowledge.
- (c) Discerning of spirits.

2. *Gifts of Inspired Power.*

- (a) Faith.
- (b) The gifts of healings.
- (c) The working of miracles.

3. *Gifts of Inspired Utterance.*

- (a) Prophecy.
- (b) Divers kinds of tongues.
- (c) The interpretation of tongues.

“ The manifestation of the Spirit is given to every man ” (I. Cor. xii. 7). Not to “ every man ” whether saved or unsaved, for we are told that the “ world cannot receive ” the Spirit (John xiv. 17) and the “ natural man receiveth not the things of the Spirit of God ; for they are foolishness unto him : neither can he know them, because they are spiritually discerned ” (I. Cor. ii. 14).

Nor even to “ every man ” whether baptised in the Holy Ghost or not, for otherwise believers would not be encouraged to “ desire spiritual gifts ” (I. Cor. xiv. 1) and it is only “ after that the Holy Ghost is come upon you ” that “ ye shall

RECEIVE POWER ”

(Acts i. 8).

But to “ every man ” who is filled with the Spirit there is given a “ manifestation of the Spirit ”—a family characteristic which should mark those who are true children of God. Just as the sapling growing in the forest bears all the characteristics of the mighty oak which it one day shall be and from which it sprang ; just as the young bird in the nest has wings and feathers which one day will enable it to fly like its parents, so are the redeemed the offspring of God and should display the supernatural characteristics of their heavenly parentage. The writer to the Hebrews says of that unity of Christ with the “ sons ” that “ He is not ashamed to call them brethren,” and then He quotes from Isaiah, “ Behold I and the children whom the Lord hath given Me are for signs and for wonders ” (Isaiah viii. 18 ; Heb. ii. 11, 13).

Did “ signs and wonders ” follow Christ’s ministry ? Then the “ children ” also should and can take part with the same.

Then lastly, these spiritual gifts are bestowed that they may provide the basis for ministry in the Church. This is seen quite clearly when it is realised that

THE VARIOUS OFFICES

mentioned in I. Corinthians xii. 28, “ First apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments (R.V. margin, “ wise counsels ”), diversities of tongues,” have their foundation in the gift or gifts bestowed upon the individual. Natural ability may fill the Church and may glorify the preacher, but ministry without the fulness of the Spirit’s gift can never turn men’s hearts to God.

So the early Church, recognising that the Holy Spirit had distributed in

PERFECT SOVEREIGNTY

these gifts “ as He wills ” (I. Cor. xii. 11), also recognised that in this way God “ set ” in the Church the various ministries needed for the “ perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ ” (Eph. iv. 11, 12). Thus the “ manifestation of the Spirit is given to every man to profit withal ” (I. Cor. xii. 7). To use the gift imparted for self-exaltation is out of Divine order but so also is it to withhold the exercise of the gift through any fear of man. These gifts are not personal property but the common property of the Church and the individual recipient is therefore responsible to God and to the Church as to how the gift is ministered.

We should remember also that these gifts are God’s gifts in the full sense of the word “ gift.” The apostles used them as conscious that they were theirs. God had given them. So when Peter would heal the lame man at the Temple Gate he said, “ Rise up and walk ” (Acts iii. 6), not, “ O Lord, make this man to walk.” Paul, likewise, said to the cripple at Lystra, “ Stand upright on thy feet ” (Acts xiv. 10). There was here a conscious exercise of a gift given in

THE FULL REALISATION

that its exercise lay in the power of its present owner. In exactly the same way Christ commanded His disciples, “ Heal the sick ” (Matt. x. 8), not, “ Pray to Me and I will heal the sick.”

Let us, then, in triumphant faith, claim, receive, and exercise these supernatural gifts, coveting “ earnestly the best gifts ” and desiring “ spiritual gifts ” (I. Cor. xii. 31 and xiv. 1).

D. L. Moody said—

No man can be a disciple of Jesus Christ without bearing the Cross. A great many people want to know why Jesus Christ has so few disciples, and Mahomet has so many. The reason is that Mahomet gives no Cross to bear.

George Muller of Bristol (No. 5)

MULLER STORIES.

By Principal P. G. PARKER

FOR this article we have promised some stories about George Muller.

A late elder of our Church at Bristol remembered Mr. Muller well. He was fond of relating how he went into one of Mr. Muller's meetings, and heard him say, "Look at this new suit I am wearing. My heavenly Father gave it me. It fits me exactly—for *He knows my fit.*"

That was really the secret of the whole of Mr. Muller's life. He was sure his heavenly Father knew his fit. *Jehovah-jireh*—the Lord would provide.

Here is a typical extract from Mr. Muller's diary :

"November 21st, 1838. Never were we so reduced in funds as to-day. There was not a single halfpenny in hand between the matrons of the three houses. Nevertheless there was a good dinner, and by managing so as to help one another with bread, etc., there was a prospect of getting over this day also; but for none of the houses had we the prospect of being able to take in bread. When I left the brethren and sisters at one o'clock, after prayer, I told them that we must wait for help, and see how the Lord would deliver us this time. I was sure of help, but we were indeed straitened. When I came to Kingsdown, I felt that I needed more exercise, being very cold; wherefore I went not the nearest way home, but round by Clarence Place. About twenty yards from my house, I

MET A BROTHER

who walked back with me, and after a little conversation gave me £10 to be handed over to the brethren, the deacons, towards providing the poor saints with coals, blankets and warm clothing; also £5 for the orphans, and £5 for the other objects of the Scripture Knowledge Institution. The brother had called twice while I was gone to the Orphanage, and had I now been *one half-minute* later, I should have missed him. But the Lord knew our need, and therefore allowed me to meet him. I sent off the £5 immediately to the matrons."

In purchasing the first piece of land on Ashley Down the owner was kept awake for two hours. From Mr. Muller's diary we get the facts:—

"February 4th, 1846. This evening I called on the owner of the land on Ashley Down, about which I had heard on the 2nd, but he was not at home. As I, however, had been informed that I should find him at his house of business, I went there, but did not find him there either, as he had *just before* left. I might have called again at his residence, at a later hour, having been informed by one of the servants that he would be sure to be at home about eight o'clock; but I did not do so, judging that there was the hand of God in my not finding him at either place: and I judged it best, therefore, not to

FORCE THE MATTER,

but to 'let patience have her perfect work.'

"February 5th. Saw this morning the owner of the land. He told me that *he awoke at three o'clock*

this morning and could not sleep again till five. While he was thus lying awake, his mind was all the time occupied about the piece of land, respecting which inquiry had been made of him for the building of an Orphan House, at my request; and he determined that if I should apply for it, he would not only let me have it, but for £120 per acre, instead of £200; the price which he had previously asked for it. How good is the Lord! The agreement was made this morning, and I purchased a field of nearly seven acres, at £120 per acre.

"Observe the hand of God in my not finding the owner at home last evening! The Lord meant to speak to His servant first about this matter, during a sleepless night, and to lead him *fully* to decide, before I had seen him."

Again, "October, 10th, 1855. From Surrey 5/- and a gold chain. From a shepherd in Australia, who had read my narrative while tending his flock, 12/-. See how the lady near London sends her gold chain, and the shepherd in Australia his 12/-. Thus the Lord in the greatest variety of ways supplies me with means, for the greater part,

THROUGH ENTIRE STRANGERS.

I simply desire, through this work, to direct the attention of those who need it to the precious truth, that God is unchangeably the same, and that those who take Him at His word, as given to us in the Holy Scriptures, will find how unspeakably blessed it is, even for this life, to do so."

"November 19th, 1851. Early this morning came, in the course of my reading through the Holy Scriptures, Hebrews v. and vi., and my heart was greatly strengthened by Hebrews vi. 15, "And so after he had *patiently endured*, he obtained the promise.' I have not once, even for one moment, been allowed to doubt, either the power or the willingness of the Lord to supply me with all that shall be needed for this other Orphan House, since I came at first to the conclusion that it was His will I should enlarge the work; yet, I have often, very often, been led to ask, that He would graciously be pleased to sustain my faith and patience to the end.

"The following case will especially show in what a variety of ways the Lord is pleased to supply me with means. To-day I received from an individual, hitherto an entire stranger to me, the following letter:—

"My dear brother, I

ASKED THE LORD

for help with regard to yourself and your work. The other night a stranger called at my house, and left a parcel, declining to give her name, saying, "Take charge of this for Mr. George Muller." The parcel contained £3 14s. 9d., two silver spoons, and two silver thimbles; 4/- was added to pay the expenses. May the Lord prosper you, my brother."

Now for another side of answered prayer:

"The spiritual condition of the orphans (wrote Mr. Muller) generally gave to us great sorrow of heart,

because there were so few comparatively, among them, who were in earnest about their souls, and resting on the atoning death of the Lord Jesus for salvation. This our sorrow led us to lay it on the whole staff of assistants, matrons and teachers, to seek earnestly the Lord's blessing on the souls of the children. This was done in our united prayer meetings, and I have reason to believe, in secret also; and in answer to these our secret and united prayers, in the year 1872, there were, as the result of this, more believers by far among the orphans than ever. On January 8th, 1872, the Lord began to work among them, and this work was going on more or less afterwards. In the new Orphan

House, No. 3, it showed itself least, till it pleased the Lord to lay His hand heavily on that house, by the smallpox; and, from that time the

WORKING OF THE HOLY SPIRIT

was felt in that house, also, particularly in one department. At the end of July, 1872, I received the statements of all the matrons and teachers in the five houses, who reported to me, that, after careful observation and conversation, *they had good reason to believe that 729 of the orphans then under our care, were believers in the Lord Jesus.*

(Next week: Concluding Muller Stories.)

"Spiritual Glow"

By Pastor P. N. CORRY

NOT long ago I went into an Elim Hall and found one of our young men wrestling with the slow combustion stove. He seemed to be having a great time hammering away at some hard obstruction in the bottom of the grate. He won and presently brought out a large clinker that had been the cause of all the trouble, preventing the air from having free course. Air and space being restored it was not long before the fire, which had to all appearances been out, began to burn and soon we felt the effect of his victory and enjoyed the warmth from the combustion stove. Removing that clinker made all the difference between a glacier and a glowing friend. But a fire does not only exist to warm people, but as G. K. Chesterton says, "It exists also to light their darkness, to raise their spirits, to toast their muffins, to air their rooms, to cook their chestnuts, to tell stories to their children, to make chequered shadows on their walls, to boil their hurried kettles and to be the red heart of a man's house and hearth."

Is it any wonder that no central heating system, be it ever so efficient, can take the place of affection that the Englishman gives to a glowing fire? Even when the open fires in many homes are

THINGS OF THE PAST

and called "dirty," it is not to be wondered at that all sorts of electric stoves try to be excellent imitations of log fires or glowing coals with contraptions inside to fake the flickering flames of the real thing.

The glow of the fire upon the altar in the midst of the camp of the Israelites must have been a wonderful comfort to any who were lying awake. The evening sacrifice was slowly burning (to burn as incense is the word in the Newberry margin in Leviticus i.) all night until the morning and then renewed with the morning offering, and for that reason it was called the Burnt Offering, "because of the burning upon the altar all night unto the morning . . . the fire shall be burning upon the altar, it shall never go out" (Lev. vi. 8-13). The altar was the glowing heart of the nation as they camped and moved through the wilderness. What a comfort, what an assurance it must have given to every faithful heart; God is with us to go before or to abide and the altar aglow found its reflection in the pillar of flame. Yea, rather the pillar of flame was God's answer to the fire upon the altar of burnt offering.

Paul surely was thinking of this when he wrote the twelfth chapter of Romans. He invites us by all the tender mercies of God to present our bodies as living sacrifices, holy,

ACCEPTABLE UNTO GOD

and then in the same chapter tells us to "maintain the spiritual glow" (Rom. xii. 11). The sacrifice must not be spasmodic but regular. Such is our "religious" service in the new dispensation. No sacrificial victim can take the place of the heart's devotion. It is not the vain oblations of the old covenant but the glowing heart of renewed consecration. Maintain the spiritual glow is our Christian duty, or as I. Thessalonians v. 19 records it, we must "never quench the fire of the Spirit."

How can it be done? *First, by a daily cleansing of the altar, just as is recorded in Leviticus vi.* The ashes of the altar had to be removed every morning, and while the fire was burning in it fresh fuel added to the flame. Too many hearts are cold because the ashes of past sacrifices and past blessings have been allowed to remain upon the altar. The only way to keep the glow is to clear the grate. Past warmth will not kindle present devotion. We had better forget those things which are behind and reach forth to those which are before (Phil. iii. 13). There is always fresh fuel ahead if we will clean away the dead ash that chokes the present.

Second, we must have a sacrifice ready to feed the freshly glowing flame. The priest had to lay the burnt offering in order upon the wood and burn thereon the fat of the peace offerings (Lev. vi. 12). The result of our

PEACE WITH GOD

will produce such freshness of praise that the daily sacrifice of our hearts' love and our devoted service will then burst into flame and the glow spread through all the camp.

Paul tells us three things that are required to make our sacrifice complete. If you will turn to Hebrews xiii. 15, 16, you will see what they are.

First.

"By Him let us offer the sacrifice of praise to God continually, that is, the fruit of our lips confessing His name" (Heb. xiii. 15).

This continual sacrifice of praise and public confession must come first. It takes the place of the Jewish

burnt offering and as such must be renewed daily. Nothing that is stale or old will take its place.

Second.

"And to do good" (Heb. xiii. 16).

No words are necessary to perform this part of our service but as followers of Christ we do as He did "who went about doing good" (Acts x. 38). The meal offering (Lev. ii.) was never separate from the burnt offering—both went together as you will readily see if you will read through Numbers xxix. There are many who imagine that the Lord only requires our praise, public worship and confession of His name and they neglect the simple acts of "doing good." It must never be left out of our sacrifice and is as much a part of it as the greatest sermon.

Thirdly.

"And to communicate forget not: for with such sacrifices God is well pleased" (Heb. xiii. 16).

The communication here referred to is the same as that about which we read in Gal. vi. 6 and Phil. iv.

15, 16. They were gifts to those who taught the Word and who were the messengers of Christ. You may not look upon your offerings as a part of your morning sacrifice, but Paul did and it is good to remind ourselves of the threefold nature of the believer's sacrifice. If the spiritual glow is to be maintained then the fire of our love to God, to the needy and to the Church must never be allowed to go out.

Please do not turn from this page without asking yourself a few questions: Be straight with God and ask yourself: "Am I a glowing coal or a blackened clinker in the Church of God?" "Is the glow upon the altar or do ashes cause the flame to die down?" The remedy is in your own hands, the way to glowing Christianity clearly shown in the Word. If you obey the result will not only be feelingly manifest in your own heart but through all the camp. Try it for a month and you will never want imitation fires again because the fire of God in you will be the red heart of your home, your hearth, and will be a witness in the darkness of the world's night to the reality of "spiritual glow."

Jesus, Thou Lord of All

W. FRANCISCO LLOYD.

A. R. G. WITTS.

1. Je - sus, Thou Lord of all, On Thee we hum - bly call, We rise to
 2. The Fa - ther's ho - ly will Thou didst O Christful - fil, Thou wast a
 3. Our load on Thee was laid, Our fear - ful debt was paid, By Thine own
 4. Tri - umph - ant o'er the grave, Might - y and strong to save, Our great High
 5. Al - might - y, conq'ring Lord, Be Thy blest name a - dored, We wait Thy
 6. Come, Je - sus, quickly come, Take all Thy ransom'd home, Thy reign of

bless and praise Thy name, From sin to give re - lease, And grant us
 will - ing vic - tim led To the ac - curs - ed tree, To die and
 blood and a - go - ny. Then, as the work was done, Thou well - be -
 Priest in heav'n a - bove, Crown'd King in glo - ry now, To Thee Thy
 com - ing from a - bove, When those who sleep shall rise To greet Thee
 right - eous - ness be - gin. Make wars and tumults cease, Grant, Lord, for

life and peace, Thou didst en - dure the Cross of shame.
 set us free, And there to bruise the ser - pent's head.
 lov - ed Son, 'Tis fi - nish'd, didst vic - to - rious cry.
 children bow, And sing Je - ho - vah's match - less love.
 in the skies, With all on earth who know Thy love.
 discord, peace, Come, King of glo - ry, en - ter in.

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Bible Study Helps

A FEW "WITHOUTS."

Some indispensable things—absolute necessities; things believers cannot get along without:

1. Without shedding of blood is no remission of sin (Heb. ix. 22).
 2. Without faith it is impossible to please God (Heb. xi. 6).
 3. Without works, faith is dead (James ii. 14-26).
 4. Without holiness no man shall see God (Heb. xii. 14).
 5. Without love we are nothing (I. Cor. xiii. 1-3).
 6. Without chastisement we are not sons of God (Heb. xii. 6-8).
 7. Without Christ we can do nothing (John xv. 5).
 8. Without Christ it is to be without hope and without God (Eph. ii. 12).
- Without feeding on God's Word we will be weak, unenlightened, unestablished, unstable and unsettled.
- Without prayer we are powerless.
- Without service and testimony we are barren, fruitless and joyless.

THE MINISTER'S SEVENFOLD OFFICE.

1. As Ambassador, to represent Christ (II. Cor. v. 20).
2. As Preacher, to declare the Word of God (Rom. x. 14; I. Cor. i. 21; II. Tim. iv. 2).
3. As Teacher, to instruct in the knowledge of the Word (Matt. xxviii. 20; I. Tim. iv. 11).
4. As Servant, to obey His Lord's commands (Luke xix. 13; Col. iii. 23, 24).
5. As Overseer, careful supervision of the flock (Acts xx. 28; Col. iv. 17).
6. As Shepherd, faithfully to feed the flock (Ezek. xxxiv. 5-8; I. Pet. v. 2-4).
7. As Watchman, to warn of coming judgment (Isaiah lxiii. 6; Ezek. xxxiii. 7; Mark xiii. 35-37).

The Way of Salvation**Forgiveness for the Worst**

“ONE evening,” says a Russian evangelist, “when the hall was crowded, the Director of a College in Leningrad sat on one of the front benches. He kept looking around with an expression of disdain. When I had concluded my message a swarthy man in the back of the hall rose up and shouted, ‘Look at my face, how black I am! But within I am blacker still! I have spent eight years in chains in Siberia. Ever since my youth I have been a criminal and a murderer. I have taken the lives of more men than there are people now in this hall.’ Then he threw himself on the floor weeping. I inquired whether he knew the gospel of Christ. ‘No,’ he replied, ‘I never heard it till to-night. Can a man like me obtain forgiveness?’ The wonder of pardon was wrought in this man, and his face shone with joy.

“The Director, becoming uneasy and angry, stamped out of the hall; but after fifteen minutes he returned. ‘Preacher,’ he exclaimed, ‘what shall I do? I have denied God—denied there is a God.’ He was told, ‘The way is very simple; if you realise and confess your sins, then the blood of Jesus Christ will cleanse you from all sin, just as it has this murderer. There is no other way.’

“‘My sin is greater than that of the mur-

derer,’ said the Director. ‘For twenty-five years over 1,000 students have been under me, to whom I have been telling there is no God—neither heaven, nor hell. After the Revolution broke out I met many of the students who had been taking part in all kinds of crime that had resulted from my work. I have slain more than has this murderer. I poisoned the souls of many. This man has done his own murdering; mine I have done by means of many. How can there be any deliverance for such as I?’

“Exhausted, he let his head sink on his breast, his cheeks wet with tears, his face hidden in his hands. I read aloud Christ’s wonderful invitation to sinners. Then he began to ask the Lord to reveal Himself to him. The whole company wept together, and many came forward for salvation. The Director was saved and he embraced the old criminal, and both wept for joy. The next night seven of the Director’s senior pupils found peace with God.”

It matters not how wicked you have been; God’s gracious invitation comes to you, “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” Come to-day, acknowledge your guilt before Him, and the blood of Jesus Christ, God’s beloved Son, will cleanse every stain.

The Many-sided Christ

OUR Christ challenges the world by His many-sidedness. He meets the needs of all classes and conditions of men. As deep answers unto deep, so does He respond to the moving of each soul of mankind. If we were to call the roll of the world’s workers to-day and ask them, “What think ye of Christ?” their answers would be something like these:

To the artist He is the One Altogether Lovely.
 To the architect He is the Chief Cornerstone.
 To the baker He is the Living Bread.
 To the banker He is the Hidden Treasure.
 To the builder He is the Sure Foundation.
 To the doctor He is the Great Physician.
 To the educator He is the Great Teacher.
 To the farmer He is the Sower and the Lord of Harvest.

To the florist He is the Lily of the Valley and the Rose of Sharon.

To the geologist He is the Rock of Ages.
 To the judge He is the Righteous Judge.

To the lawyer He is the Counsellor, the Lawgiver, the Advocate.

To the newspaper man He is the Good Tidings of Great Joy.

To the philanthropist He is the Unspeakable Gift.

To the philosopher He is the Wisdom of God.

To the preacher He is the Word of God.

To the lonely He is the Friend that sticketh closer than a brother.

To the servant He is the Good Master.

To the toiler He is the Giver of Rest.

To the sorrowing He is the Comforter.

To the bereaved He is the Resurrection and the Life.

To the sinner He is the Lamb of God that taketh away the sin of the world.

To the Christian He is the Son of the Living God, Saviour, Redeemer and Lord.

ANONYMOUS GIFTS

The following anonymous gifts recently to hand are acknowledged with thanks:

Elim Debt Fund: Deptford sister, 10/-; Eastbourne, 5/-; Bexley Heath, 10/-; Gloucester church, £1; Hull, 10/-; Edinburgh, £1.

Work in General: Leeds, 13/-.

Revival and Healing Campaigns: London (C.G.H.), designated, 10/-.

Prison Work: Birmingham (Sparkbrook), 8/6.



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

Sunday, March 6th. Matt. xii 38-50.

"Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother" (verse 50).

And so relationship is revealed by obedience. It is what I do more than what I say that is the revealing thing about my life. And obedience springs out of relationship—I do the divine will because I am one with the Father. The true spirit of sonship finds expression in obedient response to the commands of God. The will of God becomes the delight of the Spirit-born believer. He finds his chief joy in carrying out the wishes of the One who has redeemed him. O Lord, grant unto Thy servant this distinctive characteristic. Let me prove my fellowship with Thee by the things which I do. Teach me to show forth my oneness with Thee by the likeness which I bear to Thee. In all things, both great and small, I would manifest the true spirit of obedience.

PRAYER TOPIC:

That much blessing may rest upon the two campaigns commencing at Congleton and Middlesbrough to-day.

Monday, March 7th. Matt. xiii. 1-17.

"Because they had no root, they withered away" (verse 6).

How many withered lives there are in the garden of life. We wonder at their drooping condition, and why they have failed to fulfil the promise of earlier days. It was because there was no deep rootage in God. There was an absence of reality in the hidden places of the life. The heart was not gripped by divine things, and so when blighting influences came to bear upon them they failed to survive the searching test of these things. "They withered away." In other words they were unable to endure. They yielded to discouragement and succumbed to temptation. What a need for reality and thoroughness in the early stages of Christian life, so that a good foundation may be laid against the hour of fierce onslaught.

PRAYER TOPIC:

For God's guidance in all the preparations for the forthcoming great gatherings in the Royal Albert Hall at Easter.

Tuesday, March 8th. Matt. xiii. 18-30.

"Let both grow together until the harvest" (verse 30).

And so the good seed and the tares are to grow side by side until the time of harvest, and then will come the revelation of the real and the unreal. Tares and wheat may grow together in the church and in the family, and sometimes scarce be distinguishable the one

from the other. Yet there is a time of final and irrevocable separation coming, when the wheat will be gathered by the Great Husbandman, but the tares will be appointed to destruction. Sometimes we are tempted to anticipate that time of unveiling, and put our hands here and now to the task of separating the false from the true. This we must leave to Him who makes no mistakes. That day shall disclose the real character of every one who has professed Christian discipleship. The Lord knoweth them that are His, and not one of the ransomed sons of God shall be left finally to linger with the tares and share their fate.

PRAYER TOPIC:

God's anointing to be experienced by all the Lord's prayer warriors in their ministry of intercession.

Wednesday, March 9th. Matt. xiii. 31-43.

"The field is the world" (verse 38).

What a huge harvest field the world presents, and what opportunities and possibilities it represents for those who are really anxious to business for the King. To each believer is given some small corner in that vast field of opportunity wherein they may sow the seed of truth and life, and in which they may lay up for themselves treasures unto eternity. To the Church of Christ is given the responsibility of investing consecrated effort, in this great redemptive crusade. To gather as much of the golden grain ere the final catastrophe of judgment overtakes the world. The days are rapidly passing and soon the privilege of sowing and reaping will be gone for ever. How it behoves the labourers of the Lord to make the most of these last days of a declining dispensation.

PRAYER TOPIC:

For real pentecostal outpouring upon the central gathering at Birmingham to-day.

Thursday, March 10th. Matt. xiii. 44-58.

"And He did not many mighty works there because of their unbelief" (v. 58).

Alas, how the hand of beneficent grace may be held fast by the power of unbelief! Unbelief acts as a dam to heavenly blessing, preventing the manifestation of the Divine power. It shuts the heavens and robs the people of God of their heritage of liberty and victory in the Holy Ghost. It gives the Church a sense of inferiority in the presence of the adversary, and makes her apologetic and compromising when she should be strong and do exploits for her Lord. The rain of unbelief will prevent the saints of God from catching fire, and make revival impossible. God will not

work in an atmosphere of doubt and fear—there must be faith as the vital condition of spiritual outpouring. Without this we may look in vain for the return of Pentecostal power and results.

PRAYER TOPIC:

The Divine touch of life and victory to rest upon all God's tried saints at this time.

Friday, March 11th. Matt. xiv. 1-12.

"The fame of Jesus" (verse 1).

The mighty works which attended and confirmed the ministry of the Master caused His fame to spread throughout the land. Everywhere could be found those who, either directly or indirectly, had profited by the power which He exercised. But what opposite effects were produced by this widespread fame of Jesus. In some it created wonder and awe; in others it gave birth to admiration and devotion, whilst in some it called forth bitter antagonism. His healing ministry was the sign for deadly enmity amongst those who were jealous of the influence which He wielded. It is just the same to-day. Men's hearts are either moved to devoted allegiance or to cruel criticism and opposition. Some bow in humble adoration at the Cross of the slain Lamb; others hail Him as the enemy of a selfish socialism. And yet in spite of all this His fame still spreads. Hallelujah!

PRAYER TOPIC:

That God's blessing may be upon all our dear missionaries' children.

Saturday, March 12th. Matt. xiv. 13-21.

"He . . . gave the loaves to His disciples, and the disciples to the multitude" (verse 19).

This is always the divine order in Christian ministry. Says the Apostle: "For I have received of the Lord that which also I delivered unto you." This is the Christian worker's authority. He is authorised to take to other needy souls that which has brought satisfaction to his own heart. We have the same thought conveyed to us in those two pregnant words associated with the Promise of the Father "Tarry . . . Go." There are those who obey the latter injunction but overlook the former—they "go" but they do not "tarry." Blessed are those servants who are careful to observe the divine order and arrangement—who wait for the necessary power to discharge their God-given responsibilities effectively. When we fail to wait upon the Lord we haste to the field of service in vain.

PRAYER TOPIC:

Revival power to be present in the Chelmsford campaign now in progress.

A Christian's thoughts must be such that if at any time they were cast in full upon a screen anywhere he would not be ashamed.

The Psalmist's Prayer

By JOHN WRIGHT FOLLETTE

*That Chamber still and stately waits us ever,
That sacred pure retreat—
That rest in Arms of tenderest enfoldings,
That welcome passing sweet.
O Home of God my Father's joy and gladness,
O riven Veil whereby I enter in!
There can my soul forget the grave, the weeping,
The weariness and sin.
O Chamber, all thine agate windows opened
To face the radiant east—
O holy Temple, where the saints are singing
Where Jesus is the Priest—
Illumined with the everlasting glory,
Still with the peace of God's eternal now,
Thou, God, my Rest, my Refuge, and my Tower—
My Home art Thou.*

MY title might suggest that there is only one prayer accredited to the Psalmist, but that of course, is not true. He made many, many prayers. I have selected the verse which is displayed in bold type in this article from a Psalm which declares his faith in such assuring terms; it holds in digest the secret, as it were, of his prayer life. Right in the midst of his declaration of assurance and faith in his God, he drops this little nugget. It is an epitome of his teaching on prayer.

It is particularly helpful and suggestive because of its sheer simplicity. So much has been written on

THE SUBJECT OF PRAYER

that one sometimes either becomes bewildered or tired by the elaboration and side issues involved in the subject such as faith, earnestness, God's power, etc. Here he comes directly to the points he wishes to make and leaves the mind and heart fresh and buoyed in faith, because of the simplicity of prayer which invites the confidence of even the weakest suppliant.

Let us once more read our text: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple."

This is direct, comprehensive and inclusive because it covers the essentials of a deep and fruitful prayer life. First he says, "One thing have I desired of the Lord." In other words he gets away from the complex complicated atmosphere of the material realm. Life to-day has become too complex for very definite and particular seeking of God. The appeals from all angles of life clamour and call, making

demands and attracting our attention, until it is almost impossible to get any freedom from the present drive of seemingly

LEGITIMATE DEMANDS.

This spirit of complication has crowded its way into the spiritual realm and would make fatal inroads upon the Christian's prayer life. Here we find the Psalmist has reduced his prayers to one thing. This is indeed a blessed and fortunate position. He has been able to pass judgment upon the issues clamouring for attention and has now sifted them down again and again until the essential and vital element remains. So often we think many things are essential when after all many of them (after deep consideration) may be dropped out and we find in the last reduction that perhaps, as here, one thing after all is necessary.

Did you ever notice the "one things" mentioned in the Bible as being essential when one might think other elements should be forthcoming to complete the situation? "One thing thou lackest," "This one thing I do," "But one thing is needful," etc. So it is here, "One thing have I desired of the Lord." However he does not let it remain in the early stages of desire, but it grows into an intense attitude of seeking. Prayer is more than desire—that is but the first stage of it. The desire becomes paramount and finally overwhelms the lesser wishes and desires until this desire, which at first may not seem so strong, has been fed and nourished by the will and heart until it becomes

THE DRIVING FORCE

in the prayer life. It fills the consciousness of the person and so his thought life carries it continually to the front. This desire now fills his vision and becomes the vehicle upon which the strength of his life rides out.

What is the character of the prayer? "That I may dwell in the house of the Lord all the days of my life." In other words it is lifted from the realm of the natural, above asking for things and material blessing, up to the plane of the spirit. It is spiritual in character and in its last analysis suggests "spiritual adjustment." It is the essential and necessary prayer for all of us. This same teaching is again given to us by Christ Himself in the sermon on the mount. "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. vi. 33). Again Jesus emphasises the necessity of putting spiritual things first. It is a

law or principle fundamental in the Christian life and is as exacting, effective and operative as any law in physics, chemistry or in the realm of nature.

The Bible does not contradict itself, but rather the laws and principles it holds for Christian living are at once the same in any part of its

WONDERFUL TEACHING.

The Psalmist discovers and voices the spiritual principle which Jesus two thousand years later again takes up and emphasises. Jesus continually stressed the spiritual meaning of life. Not by ignoring the natural but by placing proper emphasis where it belonged. The fact was ever clear before Him—man is essentially spirit. Therefore the absolutely essential items concerning him will be of spiritual character. The natural order will by divine arrangement follow when the fact of his spiritual relations are first regarded.

The Psalmist surely does not mean by this desire that he wants to move bag and baggage into the house of the Lord and sit down. Please do not think along such crude lines of interpretation. Rather he wants to move "in the spirit" from the distracting, complex materialistic arrangements of the natural into the realm of the spirit or "the house of the Lord." Here (in the house of the Lord) his spirit, which is the essential element in his makeup, may find adjustment and poise in God. The heart was neither made for the world nor for anything the world may offer. It can never find peace, rest or true happiness in material things. Jesus says, "Come unto Me all ye that labour and are heavy laden, and I will give you rest." The Psalmist here calls it

"THE HOUSE OF THE LORD."

After all, this is not merely a picturesque but a very happy statement of truth.

Dear one, have you found your way into the house of the Lord? Or do you still find the pressure and struggle of life driving you to seek rest in material things, all of which are outside His house? In His house we find Him and He is all we need. "Yes," someone is saying, "that sounds good in a hymn or a talk as a theory, but I want bread and butter." Very well, I do too. God never wants us to be so spiritual that we do not eat. We are to live normal, healthy, natural lives, balanced and sensible. We do need bread and butter—some need it badly. But we are Christians and must abide by the law or principle which Christ has established. What law? The law mentioned in Matthew vi. 33, as I just quoted. If we seek first the things which He says we are to seek, we at once become involved in an arrangement of God's doings which will make it possible to release for us the material things. The very first verse in the Bible gives us the divine order, "In the beginning God." Let us see that we keep Him there.

Now we find a twofold purpose in this seeking of God. First—"to

BEHOLD HIS BEAUTY."

In other words we are to be occupied with Him. His glory, beauty, purpose and person. It is the same

thought suggested in the Lord's prayer. The first part of the prayer has to do with His position, honour, will, kingdom, purpose, etc. Then the question of daily bread follows, but God first.

Do you notice that David is first occupied with the beauty of the Lord? This does two things for us. It pushes out of the mind and heart the lesser items. Sometimes in prayer (when we first come into His presence) we are so full of thoughts, plans, suggestions, reasons, ways, wishes and what not, that it makes a perfect screen between the heart and God. The Psalmist has found out the danger of this and so tells us what occupies his attention first—"the beauty of the Lord." His beauty, grace, love and mystery soon place the other things in shadow (and sometimes we even forget about them). How strange some prayers would sound if we truly realised that we were in the very immediate and glorious presence of Jesus. The second thing that happens by beholding Him is that an atmosphere is made. How much at times depends upon "atmosphere"!

The second part of the desire is, "to enquire in His temple." The Holy Spirit

CREATES THIS ATMOSPHERE

of faith and confidence by enabling us to behold Him. Then it is that the Holy Spirit brings to our hearts the petitions and things for which we should pray. While occupied with His beauty how could one ask foolish and non-essential things? To be occupied with Him brings the heart so close to His that we shall be bearing the same burden and have the same interest that is on His heart. Being now in divine order we are free to open our hearts in a most personal and wonderful way.

Shall we not afresh let the Lord work in our prayer life and if necessary revolutionise it a bit? Let Him reduce it. Let Him sift and search until we are reduced in the desires and wishes which demand so much attention. Life will become more liveable and God-honoured when we follow the divine plan for prayer as for any other phase of Christian living. This article is not to be technical. I do not want to put anybody in bondage and make him feel he must pray only thus and so. Let it rather be a little suggestion in building up and enriching our prayer life for His glory.

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple."

—Psalm xxvii. 4



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.

Miracles.

How much religious thought there is that seems to stumble at the miraculous in the gospel of Jesus Christ. From quarters where you would least expect to find it the most determined criticism is directed against those who stand for an evangel that includes in its scope the supernatural power of God manifest through faith and prayer. We wonder exactly what satisfying answer such criticism can give to the argument of splendid experience which many sections of the Christian Church of to-day are able to advance. Has the evidence of experience no weight with these critics? Are loosened limbs and opened eyes not most tangible and convincing demonstrations of the very power which this type of criticism attempts to disprove? Or are these critics unwilling to admit that which is so obviously the handiwork of God as substantial proof that He is the "same yesterday, to-day and for ever"? Is disease something which lies outside the scope of the gospel message? Prayer must either be "a farce or a force." The teaching of the Book and the experience of those who truly believe it and obey it is a glorious confirmation of the reality of prayer. Miracles do not, as some affirm, belong exclusively to the birth period of the Christian Church. Such a contention does not spring from a frank and fearless study of Scripture. The miraculous energy of God is resident in Christ, and in the Church which He indwells. The same power that swept the early Church is being manifest to-day in the midst of those who believe. Let us get back to a large and lofty vision of our wealth in God.

Labourers and Lovers.

THAT "labourers" in God's service must be "lovers" was uniquely brought before us when listening to a Jewish missionary from Poland. He had only been in our country three weeks. Considering the circumstances his English was wonderfully good. But the pronunciation of some words was very quaint. Each time he pronounced the word "labourers" it sounded to us as though he said "lovers." "The harvest truly is great, but the labourers (lovers) are few: Pray ye therefore the Lord of the harvest, that He will send forth labourers (lovers) into His harvest."

Again and again since then the thought has come to us, "Labourers must be lovers." We must love our work, love the souls of men, love the Master for whom we labour. If we love then the tiredness and sacrifice will count as nothing. Love does not count the cost—it does not retreat through difficulties and opposition. Love labours on when there is no word of praise and no apparent fruit. But, ultimately, the labourers who labour for love rejoice in success.

SECRETARIAL NOTES

By W. G. H.

The Christian Evangelical Mission of Wolverhampton, founded six years ago by Captain Royston-Bishop, is being taken over as a going concern by the Alliance and Pastor W. F. South is taking charge. He commences his ministry there on Sunday, March 6th.

* * *

Elim Foursquare services are now being held in the Villier's Hall, Villier's Street, Uxbridge, Middlesex, and Mr. W. Rosser, recently of the Swansea Church, is in charge.

* * *

All Elim friends in the Birmingham area will be glad to know the Principal is to conduct the Demonstration in the Birmingham Town Hall on March 9th at 3 and 7 p.m. We are looking forward to a great day of blessing.

* * *

It is encouraging to learn from several sources of the splendid efforts being made by Elim Churches to be self-supporting. Quite a number of Churches which were unable to do this before, have, this month, risen to the occasion and are meeting all their liabilities.

* * *

Gifts to the Elim Debt Fund continue to come in from Churches and from individuals. We are exceedingly grateful for these sacrificial endeavours, and are keeping the need before the Lord continually.

* * *

Evangelist D. R. McClean, recently in charge of Lytham, Lancs., has now taken charge of Lisburn.

* * *

The monthly day of prayer is Tuesday, March 1st.

Prayer Changes Things

Philippians iv. 6

Prayer is requested for :

A mother who has been in hospital and returned home no better; she is in much pain. That the Lord's healing touch may be given.—M.N.

A brother suffering with a skin disease, that he may be healed by the power of God.

A Christian young man who is forming worldly alliance, that God may intervene.

A believer in Christ suffering from internal trouble which is seriously hindering Christian service, that God may completely heal for His glory.—R.G.D.

A man whose general health is impaired and who is suffering with rupture, that the Lord will deliver.—E.

A sister whose condition has improved as a result of prayer, that the work of healing may be completed.—E.H.

Gleanings from the Garden of Communion. No. 16.

The Temple of the Lord

By Pastor E. C. W. BOULTON

"Being Himself the Keystone: into whom the structure harmoniously arranged expands into a holy temple for the Lord."—Ephesians ii. 21. (Ferrar Fenton)

Not by human mind or hands
This temple fair,
The handiwork of God it stands
Divinely fair.

WHAT a beautiful picture of the Church of God this inspired figure of the apostle's supplies, showing the stability and strength of this temple not made by human hands.

The Christian structure which is being built by God depends upon the Divine Foundation for its strength, and upon Christ the Great Keystone for its unity; it is this which holds the temple securely together so that the gates of hell shall not prevail against it. It is His life flowing throughout the whole that makes and keeps it one. Oneness with Him, the Risen One, relates every stone in the building to the other, and thus the whole groweth into a holy temple in the Lord. Living stones gathered from the uttermost parts of the earth—chosen of God and shaped by His hand for fellowship in this great spiritual edifice of the ages.

We cannot think of a building in the course of erection without the idea of *development* claiming our attention. To those who possess powers of spiritual perception it is a joy to watch the thought of God taking shape, and trace the divine plan moving to completion. To behold stone after stone being hewn out of the rough quarries of nature and prepared for a place in the tabernacle of God. To the uninitiated onlooker there is much Christian life which does not seem to possess the promise of that spiritual beauty for which the Holy Spirit makes it yearn. But though "it doth not yet appear what we shall be: . . . we know that, when He shall appear, we shall be like Him."

What a need for perfect *adjustment* in each part of the structure if God's ultimate purpose is to be accomplished. It is in maintaining that right relationship to the Chief Corner Stone that anything in the nature of distortion will be eliminated from the building of God, whose handiwork we are. "*Harmoniously arranged*," suggestive of an entire absence of confusion—no stone out of place—all subordinate to the supreme purpose of the Lord.

What glorious symmetry! What gracious design! What perfect union! And how eloquently all this speaks of the wisdom which planned, and the skill that executes this work of God, and how it magnifies that grace which hath superabounded to the enrichment of bankrupt creation.

Day by day the building grows,
Living stones God's purpose shows;
Soon the veil of flesh be rent,
Earth shall learn what Cal'vary meant.

The world fails to perceive that which God is doing at this time. Occupied with its ambitious schemes for the creation of an earthly paradise it is blind to that which is being revealed of that other and eternal Kingdom which is even now being established among men. It has no time to listen to the Voice that calls to heavenly things.

How I bless Thee that Thou hast chosen me as a living stone in the temple of Thine eternal purpose. In Thy gracious plan Thou hast found a place for one so utterly unworthy as me. Fitted into that thought of Thine, life shall reflect the glory of Him whose hand hath chiselled and shaped and polished it. I thank Thee for all Thy patience and perseverance with one who has been so slow to respond to Thy touch, and for Thy understanding love which has borne with me in moments of weakness and wandering.

Work on, O blessed Sculptor, until Thy hand hath brought to completion all the rich purpose of Thine heart. Hail, glorious climax to all the rich design of Divine Love! All things are moving on to the final unveiling of the sons of God. The hour of manifestation hastens on apace. Soon, full soon, the tabernacle of God shall be with men, and in the light of His countenance shall the nations of the earth rejoice. Eternity is about to dawn and creation shall awake to the realisation of redemption in its utmost sense and scope.

Hast'ning to completion
Is God's plan,
All shall soon be finished
Love began.

Critical Comments on Current Concerns

By "PURITAN"

Note: The object of this weekly article is to give readers a knowledge of things happening in religious and secular realms, particularly to show the errors of false religious systems. The writer keeps an eye on several papers, but, of course, is out of touch with purely local matters. If readers come across anything of interest in local papers, or addresses, the writer would appreciate their contribution. Please address all communications to "Puritan," c/o the "Elim Evangel."

Nonsense from the "Wells" of "Wisdom." Some people delight in writing silly things. Their name causes it to be swallowed by the public. H. G. Wells has been at it again. In a review of his latest book, "World Brain," in the "News Chronicle," February 18th, Robert Lynd says: "Many men with first class brains would disagree with Mr. Wells' statement that nothing important ever began or worked out in Palestine, and with the very personal assumption expressed in the sentence: 'Christianity, I imagine, or something very like it, would have come into existence, with all its disputes, divisions, heresies, protestantism and dissents, if there had been no Essenes, no Nazarenes, and no crucified victim at all.' It is arguable that an Encyclopædia edited from this point of view would leave the reader grossly misinformed of one of the greatest formative influences on European civilisation, ethics, music, painting, architecture and literature."

The more I read of the rubbish uttered by these so-called "geniuses," the more convinced I am of the divine authority of the Bible and the Christian Revelation. Were I not a Christian, I think the foolishness of these people would drive me to embrace Christianity.

Money, its Curse and its Powerlessness. Someone has defined money as "that which will purchase everything in this world, except happiness, and which is a passport everywhere except to heaven." There is much truth in those words, though they are not quite correct. The "Daily Express," for February 14th, 1938, reports that the multi-millionaire philanthropist Seth Kurajmal Jalan, suffering from a mysterious disease, has offered to give £50,000 to charity if any doctor can cure him. Jalan, sixty years old, has paid for an aeroplane to bring an Indian doctor from Dacca to try to cure him, but so far neither English nor Indian doctors have been able to diagnose his disease. Outside his palatial home, the street has been blocked for hours by people praying for his recovery." Reader, if this morning's post had brought you a cheque for £1,000, how you would have shouted for joy. But listen! With the coming of the new day, the Lord raised you up and bestowed upon you that health of body which is worth more than all the gold in the world. What have you done? Have you spent most of the day grumbling? Stop it right away, and shout Hallelujah!

The Next Case shows the curse of "the love of money." Glaring headlines in newspapers have recorded the trial of four educated, "high class" young men, ages ranging from 22 to 26, for robbing with violence a merchant who came to their hotel with four diamond rings valued £13,000. Some of the men admitted that they had committed the crime because they wanted money for various purposes.

"When you look at others with their lands and gold,
Think that Christ has promised you His wealth untold.
Count your many blessings, money cannot buy.
Your reward in heaven, nor your home on high."

The Devil Buckles the Armour On. The "Daily Sketch," February 16th, 1938, reports that in connection with Russia's new offensive against religion, Karl Radek, intimate friend of Lenin, has been pardoned and recalled from his exile in Siberia, whither Stalin had sent him. The article says concerning him: "He is charged with a special

commission by the Soviet's Godless League. He is an expert on matters concerning Britain and the U.S.A. There is none in Russia who can write anti-God propaganda so well." He has been commissioned to write four pamphlets on the following subjects: "The Godless movement among the British working classes," "Atheism in the U.S.A.," "The English clergy, main support of the world's capitalism," and "Godless education of natives in the colonies."

These pamphlets, in four languages, are to be showered all over the world. There are many ways of stemming this tide of devilry, but the supreme method is that which the Apostles employed in Acts, chapter four. They prayed for an outpouring of the Holy Ghost with the accompaniment of signs and wonders. The place where they were gathered was shaken, they spoke the Word with boldness, and the enemy was gloriously overthrown. The U.S.S.R. can do nothing against the Holy Ghost. Charles Bradlaugh was a tremendous power for the Devil in the '70's and '80's, but when Moody came along he dealt the infidel a crushing blow. One day (Soltau records) Bradlaugh ordered some of his clubs to close down to attend Moody's men's meeting, in order to just grin and make the gathering a farce. But the Holy Ghost broke those men down as Moody preached mightily on "I will arise and go to my Father." Hundreds were converted, and Bradlaugh's clubs never recovered. Let us, to use Moody's words, "storm heaven" for another tempest of Holy Ghost revival that will sink every infidel ship in this country.

Spiritist Nonsense. Paganism and childishness seem to be the chief characteristics of spiritist messages. Some people talk about "Christian" Spiritists. There is no such thing. Christianity and Spiritism are, as the "Psychic News" once declared, "poles apart." The following is an example of the talk of mediums, taken from an address by Estelle Roberts, reported in the "Psychic News," February 19th. The medium was supposed to be giving a message to a woman from her dead husband, a minister. "Childish" is about the best way to describe it. He was supposed to have talked about "his old-fashioned pipe with a head on it. He enquired about his bunch of keys, and then said he didn't need them in the spirit world, as the doors opened of their own accord." Then he "told his daughter why he always wore a beard. It was because he had once cut himself with a razor and it left a mark. He explained that he wore a beard all round his neck." This spirit was also supposed to have said, "I have not yet seen *what* you and I used to talk about in the earth-life—Jesus, but I have heard the voice. I am hoping to make sufficient progress to be privileged one day to be taken into his presence. We used to talk about that."

That is a fair example of what Spiritism is. The editor of the above paper delights to have a weekly sneer at Fundamentalists, but he fails to see what drivels these "spirits" talk. Fancy talking about keys and pipes and beards! Compare the matchless revelation that John had when the door was opened in heaven and he saw, not pipes and pet cats and beards, but the infallible panorama of the events that were to come to pass on the future days. And what blasphemy concerning the Lord! He is called "what," and is merely a voice. The Bible declares that "every eye shall see Him." Those who have believed in Him for salvation will see Him and be changed into His likeness, but those who have refused His Finished Work will "mourn, when they see the Son of Man, coming in the clouds of heaven with power and great glory." Spiritists ridicule this. But so did the apostate nation when Jeremiah proclaimed the coming judgment. But it didn't alter the fact that God did what He declared He would do.

PRAISE THE LORD!

Inspiring Fellowship Gatherings—Encouraging Reports of Church Work

FIFTEEN DECISIONS

The Spirit of Liberality

Croydon (Pastor H. Kitching). Times of rich spiritual blessing are reported from this centre. Every section of the Church shows healthy signs. The recent Annual Fellowship Meetings revealed the spirit of liberality which possesses the members and friends of this Church. It is hoped that the new Extension Building



ELIM TABERNACLE, CROYDON

Fund will soon realise sufficient to clear all commitments. The Crusaders and Cadets have each held their respective efforts with marked success. The pastor has recently concluded a series of illustrated sermons—crowds have attended each of these services. The old-fashioned gospel has in this way been presented anew to the people, and as a result fifteen souls claimed Christ as Saviour. The Crusader work continues with unabated enthusiasm—the young people's meetings being most helpful and joyful.

HOLY GHOST MINISTRY

Former Minister's Visit

Manchester (Evangelist W. Douglas). The Church here recently enjoyed a week-end visit from Pastor and Mrs. Tweed of Blackpool. A blessed time was experienced and five precious souls accepted Christ as Saviour. Over two hundred gathered to hear the Word of God. The ministry of God's servant was clothed with the power of the Holy Ghost.

SIGNS OF BLESSING

All-Round Increases

Bradford (Pastor J. Woodhead). The Annual Fellowship Gathering proved a most encouraging time. The reports revealed excellent progress during the previous year. Precious souls had been added to the Church, and a real forward move had been made in all sections of the work. Crusaders, Cadets and Sunday school departments show an increase. Miss Wigglesworth gave an inspiring address on "Fellowship."

Pastor J. Cariss of Salisbury (a former Bradford Crusader) recently ministered to the Lord's people at Southend Hall, and God graciously blessed the hundreds of people who assembled for that service.

RADIANT FELLOWSHIP

Joyous Saints

Southport (Pastor F. G. Cloke). A very happy day was spent at the Annual Fellowship Meeting; a most enjoyable tea was beautifully prepared by the sisters of the assembly, and all felt that it was in the true sense of the word a time of blessed and uniting fellowship. Pastor Cloke expressed his joy at being present on such a very happy occasion, and remarked on the wonderful way in which the Lord had blessed the church throughout the last twelve months. A number of letters, bearing a cheerful and comforting message, were despatched to the sick members of the assembly. After which the church officers followed with their reports of the various sections of the work, and all hearts were gladdened by the wonderful spirit of unity prevailing in each section of the work.

A great forward move has been made by the Crusaders in open air work, and house-to-house visitation. It is also wonderful to learn how the Sunday school and Cadet meetings are growing, although not in great numbers, yet the spiritual life among the little tots is amazing, even to hear them praying in their own prayer meetings, with many blessed results, is beautiful. Twelve new members were received into fellowship recently.

A steady and lasting work is being done by the Public House Band.

LAUNCHING OUT IN FAITH

Prospects Brighter than Ever

Coventry (Evangelist W. Evans). This Church recently held its first Annual Fellowship Meeting which proved a season of spiritual refreshment. Some months ago a new building was erected under the supervision of the pastor and several of the local brethren. The spirit

of Foursquare fellowship and the manifest presence of the Lord made this an evening long to be remembered. The reports revealed that in spite of the expenses connected with the new building, the financial prospects of the church were brighter than ever before. The erection of the building was a step of faith which God has been pleased to honour. This proof of the divine blessing has brought fresh devotion and enthusiasm into the church. Strangers are being drawn to the services, many souls have been saved, backsliders restored, and some cases of divine healing.

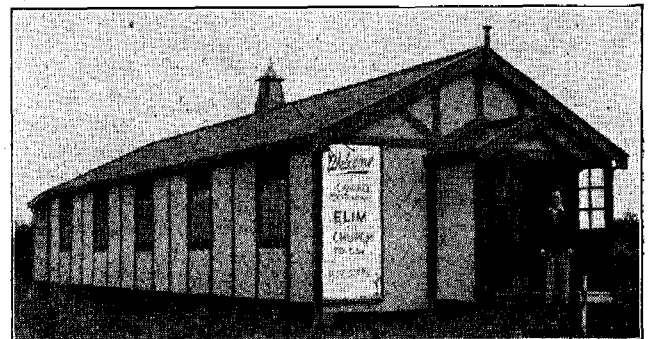
SALVATION AND BAPTISMS

Fruitful Ministry

Leyton (Pastor J. Dyke). With hearts rejoicing in God the saints give Him thanks for blessing bestowed during the recent months, which have witnessed steady progress. His Presence at the breaking of bread services and prayer meetings is manifested in a precious way as worship and prayer ascend. The Word goes forth with unction, and is bearing fruit in the salvation of souls and deepening of spiritual life. Some time ago the church enjoyed the ministry of Mr. W. Petersen on the occasion of the presentation of a Communion Set, in remembrance of early associations with the local assembly.

During one month 13 souls yielded to the challenge of the gospel—to God be all the praise! The ministry of visiting Pastors and others has also been a means of blessing, and the Bible studies on "The Church" and "The Lordship of Jesus Christ," given by the late Pastor on Thursdays have been rich in revelation and inspiration to go forward in the name of Him to Whom all power has been given. In January a baptismal service was conducted, when seven sisters were immersed (among them a mother and her two daughters) before a crowded congregation. After a convincing message from the platform each candidate gave a

The
New Elim Hall,
Coventry



clear testimony of conversion and received an appropriate word of promise or exhortation from the Church Secretary before being baptised. One soul responded to the appeal at the close of this service.

Pastor E. C. W. Boulton's visit was much appreciated and his ministry was a definite blessing to many hearts.

"Infallible proofs of Christ's Coming" was the theme of the gospel services for some weeks, and many were enlightened and encouraged afresh thereby. The gracious command and provision in Jas. v. 14 is frequently obeyed and experienced, and the church rejoices in the manifold proofs that "God is just the same to-day," Hallelujah!

NEW MEMBERS WELCOMED God Moving Amongst His People

Move (Pastor C. W. Slemming). At the Annual Fellowship Meeting recently held, four new members were welcomed into the Church. A spirit of real fellowship prevailed throughout the whole of the service. It is evident that God is working amongst His people, which is surely a prelude to the revival for which the church has prayed so long. The instructive and edifying Bible addresses which are faithfully given each week by the pastor, are most helpful to the saints.

NEW HALL OPENED Large Congregations

Petersfield (Evangelist J. Gardiner). Times of spiritual refreshing are being experienced in this assembly of God's people, under the ministry of the one whom the Lord has put in charge of the work. During the past months the saints have been busy, and a new hall, right in the centre of the town, has been opened. The opening Sunday evening service saw the largest congregation the church has known in Petersfield. The Sunday school special gathering was the last meeting held in the old hall, which was packed; the special items given by the scholars made a deep impression upon those who had gathered. The pastor's expository preaching is being greatly blessed to all, and the open air meetings in the Square on Sunday evenings are a real inspiration. The Crusader meetings have also received a new impetus of late. A real move of God's Spirit is expected in this district.

THE LORD WORKING WITH THEM New Sunday School Effort

Rugby (Pastor J. W. Newman). The recent Annual Fellowship Gathering showed that the Lord has been at work in the midst of His people during the past months. Both the Church Secretary

and Treasurer spoke at this service. The right hand of fellowship was given to fourteen new members at this meeting. A new Sunday school work is being launched which it is hoped will prove a valuable adjunct to the Church's activities. The Crusader gatherings are being greatly blessed. Recently they conducted the Sunday evening service.

THE POWER OF GOD FALLS Instant Healing

Christchurch. The Lord is doing business in the same old way in this corner of His vineyard. Five new members were received into fellowship at the recent Annual Fellowship meeting. God is still pouring out His Holy Spirit. A short time ago at a Crusader meeting the power of God fell whilst the young people were reading the Word, and a brother received the baptism in the Holy Spirit.

A visit from Miss Munday during which she told the story of her remarkable healing, brought much encouragement to the church. Five indicated their willingness to yield to Christ. A sister was healed instantly in the first of these special services. Each meeting was swept by the power of God. In all, eight souls were saved and several backsliders restored.

Reckless for God

By BEATRICE V. PANNABECKER

AS we read the third and fourth chapters of the Acts of the Apostles we are made to wonder at the accomplishment of the disciples and the early Church. Truly, they had received the Holy Ghost, but then, too, thousands have received Him since then. But you say, "What made the disciples' ministry so fruitful and their accomplishments so great in so short a time?" There is only one explanation to be made, they became absolutely "reckless." Not all the apostles became "reckless" but all the early Christians put themselves to the task before them with a real vim. They did not wait for crowds to gather to begin a service. If they found one man they told him the story and soon had another believer—and a crowd. Jesus Christ and what He could do was their theme.

They were "reckless" in their consecration. They laid everything they had and hoped to have upon the altar. They held nothing in reserve for themselves. There is a price to be paid for God's best.

They were "reckless" in their preaching. Read again that sermon of Peter's delivered on the Day of Pentecost and you will have a sample of their preaching. They did not compromise but they struck straight at the mark and hit. That first sermon ruined the disciples for ever with the old Church folks. Such preaching the world had never heard before. Their preaching brought conviction as well as stirred the ungodly.

The early Christians were "reckless" in their praying. They dared to pray and ask for things others would not think of troubling God for. Their job was

to pray and preach the Word. They prayed the glory down upon their souls and others. They prayed revivals down. They stormed the very gates of heaven. God is looking for souls to-day who are so "reckless" in their praying that the glory will fall and souls will be born into the Kingdom.

They were "reckless" in their giving. No age ever saw such giving. They did not stop with their tithes but they gave their "all." Some folks to-day are afraid they will starve if they give their meagre "tithes." If we withhold from giving then we starve spiritually. We cannot expect to thrive spiritually and refuse to give our tithes and offerings unto the Lord. Too many folks are like the rich young ruler. He wanted to get what Jesus and the disciples had but he did not want to pay the price.

They were "reckless" in their faith. They had a holy audacity. Faith deals with God and takes Him at His Word; takes things from Him humanly impossible. Their faith claimed mighty things. Our trouble is we haven't become "reckless" enough to get us anywhere. Let us scale the heights in our faith, ascend beyond the clouds, and storm the gates of heaven until things are brought to pass. Will we do it? They may call us fanatics, wild, crazy and mad. They said Jesus was beside Himself. Paul was so "reckless" and full of fire they said he was "mad."

One of England's greatest preachers has said, "Until the Church of Jesus Christ goes after souls until the world will think we have gone mad, we'll never accomplish much in this formal age."



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

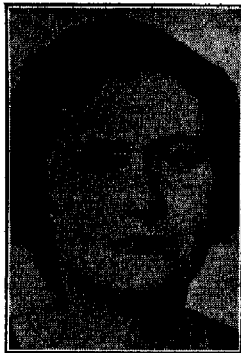
Our Commissioners' Corner.—No. 9.

FORWARD!

By Mrs. JAMES McWHIRTER

"Speak unto the children of Israel that they go forward," God commanded Moses. Somebody has said that it is a greater task to make people saints and soldiers than to get them saved. That was Moses' task with the Israelites. It is ours to-day. This Old Testament story of a nation's spiritual evolution reflects the experiences of Christians

for all time. The point in the text is the peril of the people not being saved far enough for safety. At once the spotlight is upon the most dangerous position of modern Christianity.



Mrs. James McWhirter

Many believers are saved and satisfied but not safe. The Church is not definitely enough *not of this world*. Just here we want to come to grips with every Crusader. Have you left Egypt so far behind that it would be difficult for you to return to it under pressure of temptation? If not, God's message to you is, go forward. Your associations and attachments, habits and thought life should be as far removed from the world as possible. Your proximity to Egypt hazards your life, virtue and destiny. We are well aware that this teaching of separation from the world is not popular. Unchristian people call it narrow-mindedness and have no patience with such other-worldly ideas. Nominal Christians hate and

(Continued at foot of col. 3)

Unattached Crusaders and International Chain Link Rally at Ealing

The monthly Saturday Crusader Rally held at the Ealing Church was a service of spiritual uplift. Pastors D. Forsyth, C. J. Kingston, D. A. Vanstone and D. B. Gray all participated in the gathering, and the singing of the Clapham Singing Band, under its conductor, Mr. Ronald Cooper, was a contribution greatly appreciated and pleasingly rendered. Individual items by unattached Crusaders from various parts of the country added further interest and joy to the meeting. We appreciated their excellent items, and Crusaders everywhere should remember in prayer their fellow-Crusaders not so privileged in Four-square Fellowship, that God will use them in their work and stand for the whole counsel of God. "Linkmaker" (Miss E. Tetchner) of Crusader Headquarters' Staff also spoke and gave a descriptive and most edifying talk on the new International Chain Link Group of young Christian men and women. Pastor David Vanstone's concluding message sent us away with a zeal intensified to better serve the Christ and His Kingdom.

Forward! (contd. from col. 1.)

persecute those who possess what they only profess.

Therefore in making an appeal for a forward movement in the advancement of our Crusader cause it is of the utmost importance that we commence at the spiritual foundations of every member. The strength of a chain is in its weakest link. We do not want quantity at the expense of quality. The position of entire separation cannot be too jealously guarded. Israel found her first serious trouble in her exodus with the "mixed multitude." Most of the nation's internal corruptions can be traced to this first cause. It has ever been the same in the Church since the first young men left her ranks "having loved this present evil world." You may be sure that that love which led them astray began with associations of worldliness. They probably flattered their own vanity by calling themselves broad-minded. And no doubt they scorned

(continued next page)

Notes From Diary of London Crusader Choir

Jan. 30th. Choir to Ilford. Service in Congregational Church. Over twelve hundred present. Speakers included Dr. Paul Rader and Dr. N. Beattie, M.D. Several decisions for Christ. A stirring service and the gospel message in word and song gets across in no uncertain way. Choir sings with inspiration and is in good form.

Feb. 6th. Another heavy day. Arrive at Wormwood Scrubs Prison at 1.40. A great service in the beautiful prison chapel with its splendid organ and wonderful acoustic properties for singing. The Church Army Captain warmly thanks the Choir for their great and inspiring service. A quick exit! Awheel again in a few moments and at 3.15 the Choir arrives at the gates of the noted women's prison at Holloway for another service, full of memories and scenes difficult to forget. 4.15 en route for Elim Woodlands for tea—thence to Kensington Temple. A great congregation and stirring address by Pastor E. C. W. Boulton. The Kensington Choir joins with the London Crusader Choir in a number of stirring pieces.

Feb. 13th. To Maidstone Prison again, where the welcome to the Choir seems to be just as enthusiastic as ever. Pastor D. B. Gray (the Choir leader) seems to have a special liking for Maidstone and appreciates the privilege very much of being able to take the Choir there so regularly. We leave the Prison at 4.15 en route for Woolwich. A great service again at night, and in spite of snow, etc., a splendid congregation and decisions for Christ. Readers pray for us.

Saturday at Seven

March 5th at the

KENSINGTON TEMPLE,
Kensington Park Road,
Notting Hill Gate.

MODERN YOUTH

(a team of young men and women led by
Pastor D. A. VANSTONE)

will give thrilling messages on the power and practical aspect of the Gospel of Jesus Christ.

Hear a Doctor, London Stenographer, Pharmacist, Civil Servant, University Student, and an Overseas Visitor, give their own story.

MASSED CHORAL ITEMS

by choirs of Kensington Temple, East Ham, Islington, Barking, Leyton and Ealing.

Pastor Douglas B. Gray

(Chief Crusader Secretary), will preside, supported by

Crusader Commissioners & Youth Leaders

THIS IS FRIENDS' NIGHT—

EVERY CRUSADER SHOULD BRING
A FRIEND! EVERYONE WELCOME!

FORWARD!

the narrow-minded weaklings who could not participate in their questionable pastimes and recreations. But eventually they found the pull of the world too strong. In order to be *kept* in the world *but not of it*, we must keep within the provisions of grace. We are not covered by the Divine security policy outside the will of God. It was one of our Lord's temptations to step outside the narrow way of God's will for *Him*. The same temptation will ever be ours as individuals and as a movement. It would be easy to settle the subject of mental and physical recreations if the New Testament contained a code of laws. The love relationship of the new covenant leaves to our honour, sense of duty, and devotion the determining of such matters. Here is a guiding principle that contains the spirit of the law of love which can easily be applied. Any recreation which makes a contribution to the health of mind or body, if it be convenient, may be participated in provided there is nothing questionable about it to your own mind and that its associations do not compromise your allegiance to Christ. Note we have incorporated in this statement Paul's ruling on questionable things, "let every man be fully persuaded

in his own mind." It is presumption for anyone to take upon themselves to judge others. We would often save ourselves and others much pain and trouble if we remembered the French proverb, "To know all is to forgive all."

Social conditions, customs and associations all in turn may constitute a thing wrong in one instance while right in another. Therefore our own conscience and not another's must decide. A Calvary love, a Christ-enlarged heart will cover a multitude of diverse opinions and save us from personal and local prejudices that would make us intolerant of the liberty of others. There is such a wide disparity between the age limits of our Movement that it makes it impossible to treat any point representatively. Those of the mature age of thirty-five should not forget that their wise-heads and sober poise came through experience. An allowance must be made for youth in its early 'teens. If it measured up to the standards of the seniors it would not say much for those of us who have had a twenty years' start.

There are many details in our personal and group life that will need readjusting for this new advance. It would be profitable for each one of

us to sit down, and consider honestly before God whether our life measured up to His standard in the following particulars—just a few out of many that might be mentioned. Our thought life—our relationships with our family—with the opposite sex—with our fellow Crusaders. Could you meet Jesus face to face on all these counts? To be right with God postulates that we are right with each other. By the Saviour's all-sufficient enabling grace let us do unto others as we would they should do unto us. Let us harmonise all our relationships with the will of God. Then Elim's thousands of consecrated youth can go forward in fighting force. Let us one and all strain every sinew, nerve and thought for the realisation of our motto—"God's best for us—our best for God." We have as grand a cause as any other national youth movement, therefore let our loyalty, zeal and sacrifice be worthy of the cause. The generation of the disciples of the Bible story made the first chapter of Church history. It is very probable that we are making the last chapter. May we emulate their magnificent example.

[This concludes the series under the heading, "Our Commissioners' Corner."]

Personality of the Holy Spirit

1. *The use of personal pronouns denote personality.*

John xiv. 17, "He dwelleth with you."

John xv. 26, "He shall testify of Me."

John xvi. 7, "I will send Him unto you."

John xvi. 8, "When He is come, He will reprove."

John xvi. 13, 14, Pronoun "He" mentioned eight times.

2. *Personal treatment denotes personality. The Holy Spirit is:*

Blasphemed. Matt. xii. 31, 32, "Blasphemy against the Holy Ghost."

Lied to. Acts v. 3, "Lie to the Holy Ghost."

Vexed. Isaiah lxiii. 10, "Vexed His Holy Spirit."

Resisted. Acts vii. 51, "Always resist the Holy Ghost."

Despised. Heb. x. 29, "Done despite unto."

3. *Personal acts denote personality. The Holy Spirit:*

Witnesses. Rom. viii. 16, "Spirit itself beareth witness."

Leads. Rom. viii. 14, "As many as are led."

Intercedes. Rom. viii. 26, "Spirit maketh intercession."

Loves. Rom. xv. 30, "Love of the Spirit."

Speaks. I. Tim. iv. 1, "Spirit speaketh expressly."

Grieves. Eph. iv. 30, "Grieve not the Holy Spirit."

4. *Personal offices denote personality. The Holy Spirit is a:*

Comforter. John xiv. 26, "Comforter which is the Holy Ghost."

Teacher. John xiv. 26, "Shall teach you all things."

Guide. John xvi. 13, "He will guide you into all truth."

Theoretically we may believe this. Do we in our real thought of Him, or in our practical attitude towards Him, treat Him as a person? Do we regard Him indeed as loving, wise and strong, as worthy of our confidence and love and surrender, as Christ? He came to be to the disciples, and to us, what Christ had been to them during the days of His personal companionship with them (John xiv. 16, 17). Do we know the communion or fellowship of the Holy Ghost? (II. Cor. xiii. 14).

The Holy Spirit is a person.

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.**

- * **Benfleet, Essex.**—Two furnished rooms (with quiet family), self-contained, or part board; within easy access to bus for all parts. Mrs. Harvey, Hope Villa, Hatley Gardens, nr. Tarpoons. C506
- Glossop, "Beth Rapha."**—An ideal Elim Home for quiet, restful winter or spring holiday. Every comfort, centrally heated, beautifully situated; Christian help and fellowship. Apply: Pastor T. Tetchner, "Beth Rapha," Spire Hollin, Glossop.
- * **London.**—Elim Bible College. Visitors welcomed, Bible lectures, spiritual fellowship, spacious house and grounds, central heating, and home comforts. Full board 35/- per week, sharing room; 42/- single room. Supper, bed and breakfast 4/6 or 5/6 per day. Apply: Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.
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MARRIAGE

Pengilly Westcott.—On February 12th, in the Stonehouse Methodist Church, Plymouth, by Rev. R. Stanley Bennett; Frederick Pengilly to Emily P. Westcott.

WITH CHRIST

Geddes.—On January 12th, Mrs. Geddes, of the City Temple, Glasgow. Funeral conducted by Pastor L. Newsham.

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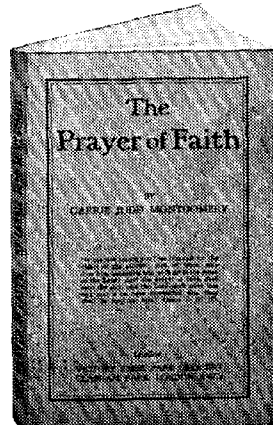
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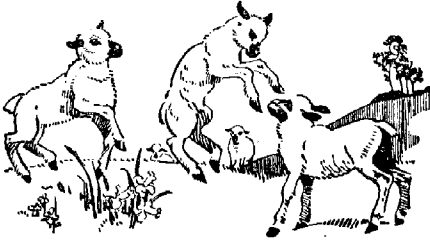
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