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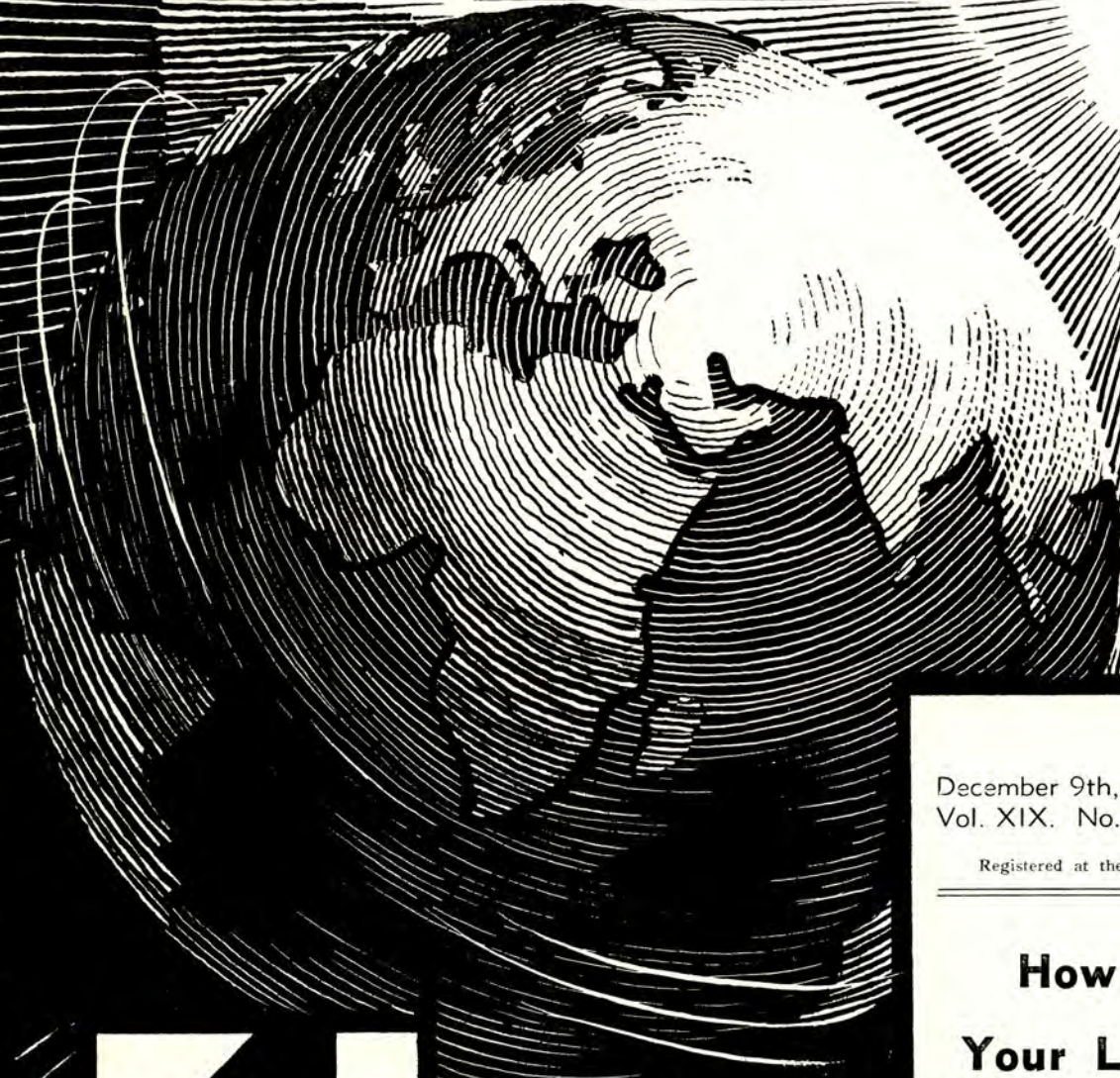
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Altim Evangel

Foursquare Revivalist



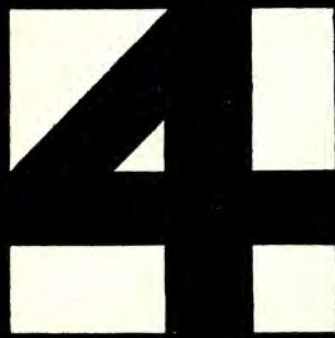
December 9th, 1938.
Vol. XIX. No. 49.

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

**How to Get
Your Loved Ones
Saved**

(SEE PAGE 776)



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 Avenue, Clapham Park, London, S.W.4.

Vol. XIX. December 9th, 1938 No. 49

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4 Coming Events 4

BARKING. December 4—5. Baths Concert Hall, East Street. Visit of London Crusader Choir. 3 and 6.30 p.m. Monday, 7.30 p.m. East London Rally: Pastor E. J. Phillips and Mr. Douglas Craig.
BEAUFORT (Monmouthshire). December 10—12. Soar Baptist Church. Special series of services conducted by Principal P. G. Parker.
BIRMINGHAM (Sparkbrook). December 10—11. Elim Tabernacle, Golden Hillock Road, Sparkbrook. Special visit of Pastor E. C. W. Boulton.
BIRMINGHAM (Graham Street). December 10—12. Elim Tabernacle, Graham Street, off Newhall Hill. Visit of Pastor P. N. Corry.
CATERHAM. December 9. Co-operative Hall, Upper Caterham. Visit of Pastor E. C. W. Boulton. 7.30 p.m.
CROYDON. December 18. Elim Tabernacle, Stanley Road. Service of Christmas music and carols (new and old) conducted by the London Crusader Choir. 6.30 p.m.
CROYDON. December 15. Elim Tabernacle, Stanley Road. Special visit of Miss Ayres, returned missionary from India. 7.30 p.m.
EAST HAM. December 18. Elim Tabernacle, Central Park Road. Visit of Pastor P. N. Corry, 11 a.m. and 6.30 p.m.
ELIM WOODLANDS is open to visitors on the last Saturday of each month during the winter, from 3.30 to 9 p.m. Tea followed by meeting. Tickets 1/- each.
HAYES (Middlesex). Now proceeding in the Albert Hall, Albert Road. Gospel campaign conducted by R. B. Chapman and G. K. Matthew (touring evangelists of The World Revival Crusade). Sundays, 11 a.m., 3 and 7 p.m. Mondays, Tuesdays, Wednesdays and Fridays, 7.30 p.m.
HENDON. December 4—18. Elim Tabernacle, Ravenshurst Avenue. Campaign by Evangelist W. Kirkby.
ILFORD. November 24, December 1, 8, and 15. Elim Hall, Scrafton Road. Bible studies by Pastor P. N. Corry.
MALDON. December 7. Methodist Church, Wantz Road (kindly lent). Convention, 3.30 and 7 p.m. Speaker: Pastor J. Dyke. Convener: Pastor J. A. Wright.
MERTHYR. Now proceeding. Revival and Healing Campaign in the Jerusalem Church, Court Street, conducted by Pastor H. W. Fielding.
NEATH. December 4—15. Elim Foursquare Gospel Church, Marshfield Road, Melyn. Evangelistic campaign by Pastor H. W. Fielding.
NEWBURY. December 1 to 9. Temperance Hall, Northcroft Lane. Special meetings conducted by Principal P. G. Parker.
NEWTOWARDS. November 20—December 4. Elim Tabernacle, Court Street. Evangelistic Campaign conducted by Pastor W. J. Martin. Sundays, 7 p.m. Week-nights (except Saturdays), 8 p.m.
STOCKPORT. December 3—5. Elim Church, Great Portwood Street. Visit of Pastor E. C. W. Boulton.
THORNTON HEATH. November 10, 17, 24 and December 1, 8. Elim Tabernacle, Moffatt Road. Special series of Bible Studies on the Work of the Holy Spirit, by Pastor E. C. W. Boulton.
YEOVIL. December 3, 4. Elim Hall, Southville. Special visit of Pastor W. G. Hathaway.

Christmas

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Christmas and New Year CONVENTIONS

ABERDEEN. December 31—January 3. Elim Tabernacle, Marischal Street. December 31, Watchnight service; January 1, 11 a.m., 3 & 7 p.m. January 2, 3 & 7 p.m. January 3, 7.45 p.m. Speakers: Pastors E. C. W. Boulton and E. Dainton. Convener: Pastor J. Hill.
BRADFORD. December 24—29. Southend Hall, Leeds Road. Speakers include: Pastors P. N. Corry and R. D. Bradley. Convener: Pastor H. W. Greenway.
DOWLAIS. Elim Tabernacle, Ivor Street. Further particulars later.
EDINBURGH. December 31—January 3. Elim Tabernacle, Dean Street. Convener: Pastor J. R. Knight. Further particulars later.
LURGAN. December 31—January 8. Elim Tabernacle, Windsor Avenue. Speaker: Mr. Samuel Burke (Grangemouth, Scotland). Convener: Pastor F. A. Farlow.
SWANSEA. Elim Tabernacle, Alexandra Road. Further particulars later.

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The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIX., No. 49

DECEMBER 9th, 1938

Fridays, Twopence

The Result of One Day's Travailing Prayer

By CHARLES G. FINNEY

IN the memoirs of Charles Finney he tells the following remarkable incident:

"As the excitement increased on the subject of slavery, Mr. Leavitt the publisher, espoused the cause of the slave, and advocated it in the *New York Evangelist*. I watched the discussion with a good deal of attention and anxiety, and when I was about to leave on a sea voyage, I admonished Mr. Leavitt to be careful and not go too fast, in the discussion of the anti-slavery question, lest he should destroy his paper.

"On my homeward passage my mind became exceedingly exercised on the question of revivals. I feared that they would decline throughout the country. I feared that the opposition that had been made to them had grieved the Holy Spirit. My own health, it appeared to me, had nearly or quite broken down; and I knew of no other evangelist that would take the field, and aid pastors in revival work. This view of the subject distressed me so much that one day I found myself unable to rest. My soul was in an utter agony. I spent almost the entire day in prayer in my state room, or walking the deck in intense agony, in view of the state of things. In fact I felt crushed with the burden that was on my soul. There was no one on board to whom I could open my mind or say a word. It was the spirit of prayer that was upon me; that which I had often before experienced in kind but perhaps never before to such a degree for so long a time.

I BESOUGHT THE LORD

to go on with His work, and to provide Himself with such instrumentalities as were necessary. It was a long summer day in the early part of July. After a day of unspeakable wrestling and agony in my soul, at night the subject cleared up to my mind. The Spirit led me to believe that all would come out right, and that God had yet a work for me to do, that I might be at rest, that the Lord would go forward with His work, and give me strength to take any part in it that He desired. But I had not the least idea what the course of His providence would be.

"On arriving at New York I found, as I have said, the mob excitement, on the subject of slavery, very

intense. I remained but a day or two in New York, and went into the country, to the place where my family were spending the summer. On my return to New York, in the fall, Mr. Leavitt came to me and said, 'Brother Finney, I have ruined the *Evangelist*. I have not been as prudent as you cautioned me to be, and I have gone so far ahead of public intelligence and feeling on the subject, that my subscription list is rapidly failing; and we shall not be able to continue its publication beyond the first of January, unless you can do something to bring the paper back to public favour again.'

"I told him my health was such that I did not know what I could do, but I would make it

A SUBJECT OF PRAYER.

He said if I could write a series of articles on revivals, he had no doubt it would restore the paper immediately to public favour. After considering it a day or two, I proposed to preach a course of lectures to my people on revivals of religion which he might report for his paper. He caught at this at once. Says he, 'That is the very thing'; and in the next number of his paper he advertised the course of lectures.

"This had the effect he desired, and he soon after told me that the subscription list was very rapidly increasing.

"I began the course of lectures immediately and continued them through the winter, preaching one each week. Mr. Leavitt could not write shorthand, but would sit and take notes, abridging what he wrote in such a way that he could understand it himself. The next day he would sit down and fill out his notes, and send them to the press.

"These lectures were afterward published in a book, and called, 'Finney's Lectures on Revivals.' Twelve thousand copies of them were sold as fast as they could be printed. And here, for the glory of Christ, I would say, that they have been reprinted in England, they were translated into Welsh, into French, and, I believe, into German. They were very extensively circulated throughout Europe and the colonies of Great Britain. They were, I presume, to be found wherever the Eng-

lish language is spoken. After they had been printed in Welsh, the Congregational ministers of

THE PRINCIPALITY OF WALES

at one of their public meetings appointed a committee to inform me of the great revival that had resulted from the translation of those lectures into the Welsh language. This they did by letter. One publisher in London informed me that his father had published eighty thousand volumes of them. These revival lectures, meagre as was the report of them, and feeble as they were in themselves, have been instrumental, as I have learned, in promoting revivals in England, Scotland and Wales, in various parts of Europe, in Canada East and West, in Nova Scotia and in some of the islands of the sea.

"In England and Scotland, I have often been refreshed by meeting with ministers and laymen in great numbers that had been converted, directly or indirectly, through the instrumentality of those lectures. I recollect the last time that I was abroad. One evening three very prominent ministers of the gospel introduced themselves to me after the sermon, and said that when they were in college they got hold of my revival lectures

which had resulted in their becoming ministers. I found persons in England, in all the different denominations, who had not only read those revival lectures, but had been greatly blessed in reading them. When they were first published in the *New York Evangelist* the reading of them resulted in revivals of religion in multitudes of places throughout this country.

"But this was not of man's wisdom. Let the reader remember that long

DAY OF AGONY

and prayer at sea, that God would do something to forward the work of revivals, and enable me, if He desired to do it, to take such a course as to help forward the work. I felt certain then that my prayers would be answered; and I have regarded all that I have since been able to accomplish, as, in a very important sense, an answer to the prayers of that day. The Lord pressed my soul in prayer until I was enabled to prevail. Through the infinite riches of grace in Christ Jesus, I have been many years witnessing the wonderful results of that day of wrestling with God. In answer to that day's agony, He has continued to give me the spirit of prayer."

The Mount of Olives

By Miss M. W. BRAND

Jesus went unto the Mount of Olives.—John viii. 1.

RIGHT through Scripture we find that mountains have played no small part in the plan and purpose of God. Again and again their heights have been the scene of the Divine visitation. Meditation upon such a subject as "Mountains of the Bible" results in the uprising before us of glorious spectacles of the past. Horeb, Sinai, Carmel all come into view and thereon we behold enacted manifestations of God's power and majesty. Passing on to the time of our Lord we find that mountains again play their part in His earthly life and ministry. We think of the most blessed of all—Calvary. We think of the Mount of Transfiguration; of Olivet. It is the latter I want us to consider now. Let us for a while meditate upon the Mount of Olives and discover its significance in our Saviour's sojourn here in this world and the purpose it served. Methinks, we must draw nigh with unshod feet, for truly here is holy ground.

It was here the Master prayed. "At night He went out, and abode in the mount that is called the Mount of Olives" (Luke xxi. 37). A place where He oft-times resorted; a hallowed height where the Son

COMMUNED WITH THE FATHER.

Through the long darkness of night He and the Father were in communion and converse. Olivet! a veritable glory peak. What wonderful prayer meetings must have taken place there, what wonderful glory must have shrouded her summit while the world lay sleeping below.

The Gospels lead us to understand that many were the nights Jesus spent in prayer upon that mountain. The dear Lord Jesus prayed much, and, oh, how He prayed. His disciples one by one would have a special place in His prayers. I can think of Him praying for

impetuous Peter that his faith should not fail, because Satan desired to have him and to sift him as wheat. I can think of Him praying for James and the beloved John. He would name them all; no one forgotten. Martha, Mary, Lazarus, and, yes, I can think of Him praying for His enemies. He would pray for Judas. "He knew what was in him," and yet He loved and prayed for Judas even unto the end. And, wonderful thought, Jesus would pray for you and me. A little verse in the prayer of our dear Lord in John xvii. 20 tells me this is blessedly true. "Neither pray I for these alone, but for them also which shall believe on Me through their word." And that means you and me! How happy to know that even back all the years the blessed Master was

PRAYING FOR US.

"It mattered to Him about us," and we had an interest, a part, a share in the petitions made upon Olivet. Should not then the Mount of Olives be a precious place to us?

Now let us link up our text with the preceding one and we read this: "Every man went unto his own house. Jesus went unto the Mount of Olives." As I read and ponder over these words there comes into my mind the pathetic statement which fell from the sacred lips of my Saviour so long ago. "Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay His head" (Luke ix. 58). As I view my text in the light of such words what wonderful meaning they convey to me. At even men went home to rest but Jesus went unto the Mount of Olives. Often no rest or sleep for Him; the head that should have lain upon a pillow was bent in prayer. That wearied body derived no strength from health-

giving sleep, no, the tired frame was often racked with great sobs of anguish wrung from His very soul. Those eyes were not closed in slumber but were red with weeping and tears. Scripture tells us that Jesus not only prayed but He also wept. I fancy the grass upon Mount Olivet was often bedewed with His tears. The tears of Jesus—how precious and dear; tears shed from that great

HEART OF COMPASSION.

“He had come unto His own and His own received Him not.” “They would not come to Him, that they might have life” (John i. 11 and v. 40). How He longed to gather them together, as a hen doth gather her brood under her wings, alas, they would not! And His tears flowed for them. Great Man of Compassion! Man of sorrows, despised, and rejected of men. Did He weep because of the lack of men’s esteem towards Him? Nay! He wept not for Himself but for their sakes. They knew not the things which belonged unto their peace; they were hid from their eyes. To them He was a despised Nazarene, Joseph the carpenter’s son. They did not regard Him as the Christ, the very Son of God. And so Paul in writing to the Hebrews says of Him, “In the days of His flesh, He offered up prayers and supplications with strong crying and tears.” As we look away to Calvary we see a mountain bathed in blood, precious blood drawn from the veins of Immanuel. As we look away to Olivet we see a mountain bathed in tears, tears drawn from the fount of love, the heart of God Himself.

We will turn now to Luke xxii. 39, 40, “He came out, and went, as He was wont, to the Mount of Olives; and His disciples also followed Him, and when He was at the place, He said unto them, Pray!” On this occasion the

DISCIPLES OF JESUS

followed Him to the Mount of Olives and there He told them to pray. I would ask a question. Have we followed the Lord unto the Mount of Olives? A mountain in the natural is something that stands out from the rest of the land, something high and above the plain. And have we a Mount of Olives in our lives? I speak of prayer. Is prayer something which stands out in our lives; a dominating factor; something high and above all else; like a grand and mighty mountain rearing in a glorious background of power to our earthly walk below? Is our prayer-mountain a place where we “ofttimes resort thither”; a hallowed and holy height where we are often found alone with God? We can all have a spiritual Mount of Olives, where prayer is wont to be made. Like a mountain it will be a peak which is nearer heaven and God, far away from earth—“Heights sublime, where the soul is at home with God.” “At home” is a lovely phrase and how very blissful the experience—“At home,” with our God on the mountain where the glory shines around. There we can draw near and be still. There we can learn more of God and His wondrous ways. There is no greater source of power, no sweeter spring of comfort, no more blessed means of fellowship than

THE THRONE OF GRACE

and of prayer. Surely the voices of old speak not in vain. “Evening, and morning, and at noon, will I

pray, and cry aloud: and He shall hear my voice” (Psalm lv. 17). “I give myself unto prayer” (Psalm cix. 4). “Praying always with all prayer and supplication in the Spirit” (Eph. vi. 18). “Pray without ceasing” (I. Thess. v. 17). Let us then obey their call and in the doing we delight the One who with the voice of voices said, “Men ought always to pray, and not to faint” (Luke xviii. 1).

May we tarry on the mount—a place of glory, a place of prayer, and, let us not forget, a place of tears. Jesus wept there in prayer and are we going to follow Him all the way? Do we ever weep as we pray? Upon that mountain top our Lord and Saviour shed tears for those who hated Him and hid their faces from Him; for those who spurned the life He offered them. And to-day as we think of the many now rejecting this same Jesus shall we be unconcerned? Shall we not weep for them? May we not agonise in spirit for them and allow the Spirit of God Himself to make intercession through us with groanings which cannot be uttered? As Jesus on the mountain prayed the world below lay sleeping. And from our prayer-mountain we too can see

A SLEEPING WORLD.

Men are in sin and unbelief and unless they are roused they sleep the sleep of death. May we so pray and realise that men are heading for eternal damnation. May we go unto the mount often and ask of Him, “Lord, teach us to pray!” How good it were if we like Job could say, “God maketh my heart soft.” How good it were if the record repeated of us what it says of David, “And David went up by the ascent of Mount Olivet, and wept as he went up” (II. Sam. xv. 30). How good it were if like Jeremiah we were burdened for the lost: “Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for my people.” Or again like the Psalmist: “Rivers of waters run down mine eyes, because they keep not Thy law” (Psalm cxix. 136). How untouched our hearts, how hard our unconcern. God, soften us! So many dewdrops to waken the sleeping rose, so many raindrops to feed the bursting seed, so many tears ere a soul be born into the family of God.

And still there is more to tell of Olivet. We read that forty days after the Lord Jesus Christ rose from the dead He ascended up into heaven and it was from the Mount of Olives that a cloud received Him out of sight.

THIS GLORIOUS FACT

should mean much to us in our prayers. Yes, it is indeed the whole secret why we can and do pray. Jesus left the Mount of Olives and He ascended to a higher and greater than Olivet. He ascended to the Throne and is on the right hand of the majesty on high. And list to the blessed Word: “He is our Great High Priest and is passed into the heavens; He is touched with the feeling of our infirmities, therefore we can come boldly unto the throne of grace and obtain mercy, and find grace to help in time of need.” Long, long ago the dear Lord was praying for His people upon that mountain and to-day, glorious thought, away up yonder in the glory He is praying still, praying for you and me. Shall not our prayer-mountain then be a

place of wonderful assurance and faith for us? We can pray and realise that He has gone on before to appear in the presence of God for us, and "He ever liveth to make intercession for us."

The Mount of Olives—what joy this meditation brings. To acclaim thee I needs must borrow the language of angels: "Hail, wonderful Olivet, thou art highly favoured, blessed art thou among mountains. Upon thee the Saviour prayed, He wept, and from thee He ascended up into heaven. But thy mission is not yet o'er. Great has been thy glory but greater glory is yet to be thine." There is a

GRAND AND GLORIOUS DAY

coming when this same Jesus shall come in like manner as He went. Zechariah xiv. 4 says, "And His feet shall stand in that day upon the Mount of Olives." After the rapture of the saints to their eternal home this mighty Redeemer is to come again to earth and His saints with Him. Not as a meek and lowly Nazarene but as a mighty Conqueror; He is coming to reign and rule. "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever" (Rev. xi. 15). All shall own His sovereign sway and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 11). Thus the Mount of Olives is to

be as a stepping stone for the feet of this conquering King in His triumphal march from heaven to earth. So great shall be the majesty and glory of His coming that this mount shall cleave in the midst thereof. What glorious deliverance! Sin, strife and sorrow shall be no more but righteousness, peace and equity.

The earth shall sing when He comes again,
And the shadows flee away.

What does this mean to us poor mortals? It means this:

VICTORY AND POWER.

Our prayers are to Him "unto whom all power is given in heaven and in the earth." Our God is omnipotent and almighty. "His is the kingdom, and the power, and the glory for ever!"

May we be a people who often go unto the Mount of Olives and our lives shall be transformed. Men will marvel and take knowledge of us that we have been with Jesus. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II. Cor. iii. 18). How glorious were the recording angels to write against our names the blessed words of commendation, "Behold, he prayeth!"

Out of the Limelight into the Light

ANNA LARSSEN, in the first decade of this century, was the glory of the Danish stage. She was born to the profession, her father having been an actor, and in the tenderest years of childhood she appeared in appropriate roles. She loved the stage. In her reminiscences she dwells in happy memory on her contacts with the great Eleanora Duse. She remembers the nobler phases of the profession while at the same time revealing with unflinching honesty its seamy sides. When God called her to a life of Christian testimony the Danish critic Eduard Brandes said of her: "Few realise what the Danish theatre has lost in this rare actress,—shrewd, artistic, thoughtful, witty, satirical, ravishing in her naturalness." Such roles as *La Dame aux Camélias*, *Trilby*, *Ophelia*, *Juliet* (with Adam Poulsen as Romeo) are a tradition of Copenhagen life. When she played *Salome* in Oscar Wilde's piece, kissing the bloody head of John the Baptist under her cape, women swooned all over the theatre.

It was a career which represented the very quintessence of worldliness. When the break came it was sharp and complete, and one that cost everything.

Her mother, who had been for years without religious interest, was suddenly transformed by the grace of God, and the daughter recognised from her life that here was no merely theoretical conversion. Then came the

FIRE OF REVIVAL

in Wales, and its appearance in Scandinavia in the ministry of Mr. Barratt. Anna Larssen attended these meetings and her heart was touched.

When she got home she knelt down in her room and said: "Lord Jesus, I believe you are my Saviour and that the blood cleanseth me from all my sins. Now I surrender myself to thee and thou mayest do with my life what Thou wilt."

"And God accepted me," she writes, "and did His work in my heart, erased my sins, and gave me the new life. As many as received Him, to them gave He power to become the sons of God." I sprang up, cried and laughed at the same time, clapped my hands in wonder and jubilant joy, and paced up and down the room, thanking God. The miracle had happened. I had found my heavenly Father. I noticed that His love streamed through my whole being."

When she went on to the stage that evening she realised how actual the change in her was. The theatre had become repellent. Certain ironical references to religious things in the play wounded her as never previously. She felt impelled to witness to her theatrical colleagues, but was restrained by an unconquerable embarrassment. Then in prayer with Pastor Barratt she received a filling of the Spirit for witness. It was as a sea of light and warmth passing over her, and on the way back to the theatre the experience continued. Now she had courage. She invited

HER STAGE FRIENDS

to a meeting in her villa. They came from the Royal Theatre, and from private theatres to sit close packed in her rooms. One actress, Anna Lewani, who had been a hater of God and had actually cursed Him, was converted in this meeting. She became a close spiritual friend of Anna Larssen in the time of testing that was

to come, and eventually entered mission work in Ceylon.

Of another actor here converted, Cajus Bruun, she writes that he had a distinct call from God to leave the theatre but felt that he must continue until he had cleared some debts. He went to a clergyman in the State Church for advice and was told to abide in his calling for the time being. This he did. "I talked with him many times and he related how he had often seen the eyes of Jesus when he was on the point of going on to the stage. He never came to complete quiet of mind, but nevertheless died in the faith and never failed to witness to his Saviour when he had opportunity. He did not attain the highest which God had for him on earth because he followed 'sound reason' when God called, instead of stepping out in faith."

But this is just what Anna Larssen did.

At first, indeed, she sought to live the Christian life in her profession. She was playing "The Lady of the Camelias" with Anna Lewani. The two new-born kept together in the dressing room. Before the beginning of the play they would kneel together in prayer. If others were around they would

PRAY IN SILENCE

before their mirrors. After the performance they would go home together to keep themselves separate from the old spirit of worldliness. With a fresh anointing from on high came the direct admonition to abandon a proposed tour in Finland. The conviction that she must cut loose from the theatre became more and more insistent to Anna Larssen. But then she was bound for a year, and a fine of 20,000 crowns (about £1,000) awaited her if she broke contract.

The directors of the Royal Theatre were greatly disturbed at the prospect of losing their great actress. They induced her to go to a nerve clinic for observation and rest. She was glad to go. The clever specialist was the soul of kindness. He urged her to think what it would mean to those she loved if she should leave the theatre. "These wonderful gifts were God-given. Did not the Bible say that every one should stay in the calling in which he was called?" When he talked of art she replied with Jesus Christ. At last in irritation he cried out, "But you have no idea what Fru Larssen signifies for the Danish stage." "And you, Herr Professor," came the answer straight as a bullet, "have no idea whither God will lead her in the service of the gospel."

After two months, when she was leaving the clinic, the Professor said to her: "Well, little Mrs. Anna, if I make my report to the theatre on your condition, it must be that you are

THE ONLY SANE PERSON

here in the clinic. All the rest of us are out of our minds."

"I took this," writes Anna Larssen, "as a declaration of unbelief's bankruptcy before a certain, though inexplicable, miracle of God."

The great renunciation involved great difficulties. Theatre folk are not of those who lay up treasure either in heaven or on earth. When she left the clinic she had a few pence in cash and a debt of several hundred pounds. The fine of 20,000 crowns was never assessed.

That was a direct answer to prayer and fasting. When she reached home there awaited her a letter from a Christian man in England with a cheque for 1,300 crowns to help her over the crisis. It read:

"Dear Madam: I praise God for His great grace to you and that you are following on to know Him who is life eternal. I myself will pray, and ask London friends to pray, for yourself and for your old comrades on the stage. Believe me, Yours faithfully in the Lord, Cecil Polhill."

Even so it was necessary for her to sell her home and all that she had. They were put up at auction and she had the bitter experience of listening to the auctioneer's voice, the fall of the hammer, the movements of stranger feet as they moved about in curiosity. This sale cleared her debt. "I recalled to the Lord the promise, 'Every one that hath forsaken houses or lands for My name's sake, shall

RECEIVE AN HUNDREDFOLD,

and shall inherit everlasting life.'"

She tried to teach, found pupils in French and Spanish. Now came the severest tests. Her strength had returned and with it the flame of her art began again to burn within her so as to give an almost physical pain. In the last three seasons she had played more than twenty roles. These rose up before her mind's eye, especially at night. Was she called out of her life work to wither here in a lodging on Queen Olga Road? Every nerve in her body protested against this waiting. "I cannot bear it! I cannot!" She talked with Mr. Barratt about it. After a little discussion he said: "Would it not be possible to start a Christian theatre, here in Copenhagen?"

"The idea lit up my soul. A Christian theatre. 'Would that it were possible!' I said."

"But the actors should be Christians," returned Mr. Barrett.

"Yes, naturally, they should be, otherwise it would not succeed."

"And the dramatists would have to send Christian plays."

"I thought immediately of Sarah Bernhardt's Easter play, *La Samaritaine*, which Edmond Rostand had written for her and which I would have so gladly played. It began to lighten again."

"And the director should be a Christian."

"The last

RAY OF LIGHT

went out of me. We would have only Christians in the audience. Others would not come."

"I believe that God has a better platform for you than that," said her spiritual adviser.

Offers streamed in to her from various theatres, one from Adam Poulsen, a friend of long standing and famous in the profession. She declined and received this reply:

"Dear Fru Larssen: Thank you for your letter. It made me more happy than if you had accepted. With kind greetings, Adam P."

"I keep that letter as a little jewel," she writes. The great actor in his heart of hearts knew that she was right and hoped that she would stand firm.

The director of the Royal Theatre, Copenhagen, enticed her with flattering monetary terms and roles

which would be quiet and suitable for a Christian woman. The great Norwegian actress, Betty Henning, urged her to accept. "Her gifts were from God. It could not be His will that she should bury them." Other old friends added their welcome back to the stage, and a film company proposed a 20,000 crown engagement. All in vain.

But an offer came to give readings in Norway from Hans Christian Andersen and Paludan-Moller. Full houses everywhere greeted the famous woman. After the readings she would add a few personal words regarding

HER OWN SALVATION

through Christ. "I felt that God gave to this witness His special blessing." Many came to her afterward in deepest agitation. Thus, in Trondhjem, a business man some days later told her that he had been drawn to the readings wholly out of curiosity, that God was the last thing that interested him. But her little testimony had struck him down like lightning and he was now unspeakably happy as a disciple of Jesus.

After a little this slight tie was cut between herself and her art, and she began holding tent meetings with the aid of her husband, Mr. Björner, a like-minded servant of Christ. They had a little gospel wagon with kitchen and beds, in which they lived and went from place to place through the country. Their teaching was blessed and souls were saved. Later they gathered together many of these new converts in a church built by humble Christians in the Triangle quarter of Copenhagen.

This brilliant woman with the deep eyes, deep as wells, has been brought out of the world to be a witness to the deep things of the Word and of Christian experience. Her published autobiography, *Teater og*

Tempel ("Theatre and Temple"), is vivid, brilliant, true. It is a great document of the Christian life which has not yet been, but should be speedily translated for the instruction and encouragement of a larger world than that of Scandinavia where it is now being widely read.

Perpetual Intercession

He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.—Hebrews vii. 25.

Our High Priest's intercession is perpetual, unceasing; it is sovereign, and part of the divine covenant-gifts. Even as He died for us, and rose again, and ascended into heaven for our salvation, so He ever liveth to intercede. It is not in answer to our prayer, it is not according to our works and merits, that He died for us. Even so is His intercession His own divine, gracious, sovereign gift. As His infinite and inexhaustible love brought Him from the throne of His glory to live and die upon earth, so the same love is now the source of His constant care and faithfulness, and of His never-ceasing intercession. Justified by His blood, we are now much more abundantly saved by His life.

—A.S.

I Know the Lord will Make a Way

I know the Lord will make a way for me, . . . I know the

Lord will make a way for me; . . . If I live a holy life, Shun the

wrong and do the right, I know the Lord will make a way for me. . .

This chorus, which has proved a real blessing wherever it has been introduced, is reprinted from "Pentecostal Testimony." Try it for yourself.—W.G.H.

Bible Study Helps

THE LOVE OF GOD

(John iii. 16)

1. **The scope of God's love.**—It encircles the whole world.
2. **The manifestation of God's love.**—It makes the highest sacrifice that is possible.
3. **The object of God's love.**—Salvation to all who believe.

THE PATH OF THE SHINING LIGHT

(Prov. iv. 18)

- The path of truth.**—Psa. xxv. 10; John xvii. 17.
- The path of purity.**—Matt. v. 8.
- The path of love.**—John xiii. 34; xv. 10.
- The path of peace.**—John xiv. 27.
- The path of joy.**—John xv. 11.
- The path of light.**—Psa. xxvii. 1.
- The path to heaven.**—Rev. xxi. 23.
- "Walk in the light, as He is in the light."
—I. John i. 7.

FAITH IN GOD

1. Faith in God—**Defined** (Heb. xi. 1, 6).
2. Faith in God—**Obtained** (Rom. x. 17; Eph. ii. 8).
3. Faith in God—**Exercised** (Gal. vi. 15; ii. 20; I. John v. 4).

HAVE you some loved one who is unsaved? Have you prayed and wept and worried and grieved about one until you have almost lost hope? Dear child of God, did you never hear of the "Blood Covenant" in God's Word that takes in all our loved ones: the written contract by which God binds Himself to save them if we meet the conditions He has laid down?

When the first Passover was instituted in Egypt, it was "a lamb for an house." (Exod. xii. 3). One member of that household sprinkled the blood on the door, and all beneath that roof were safe, for God's covenant with them was, "When I see the blood I will pass over you." This was the blood covenant for our households, and it has never been revoked. "A Lamb for an house" is sufficient to-day, the precious "Lamb of God," "Christ our Passover."

God had already made a family covenant with Abraham four hundred years before: "And I will establish My covenant between Me and thee . . . to be a God unto thee and to thy seed after thee" (Gen. xvii. 7). This includes us to-day, for "if ye be Christ's then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 29). Let us draw near in faith and receive the wonderful Abrahamic promise and blessing: "In thee shall all

THE FAMILIES OF THE EARTH

be blessed" (Gen. xii. 3); and "I will bless thee, and thou shalt be a blessing" (Gen. xii. 2). Oh, let us lay hold of the promise not only for the sake of our own loved ones, but also for the sake of the many souls that will be reached through them!

Other Old Testament Types. Turn to some other beautiful types God has given us to illustrate this wonderful truth, remembering, as we gaze upon them, that "all these things happened unto them for ensamples (marginal reading, "as types") and that they are "written for our admonition" (I. Cor. x. 11).

We see Noah "preparing an ark to the saving of his house" (Heb. xi. 7). The ark, we know, typifies Christ. And God said unto Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation" (Gen. vii. 1).

Watch Aaron the priest "offering his bullock of the sin-offering and making atonement for himself, and for his house" (Lev. xvi. 6).

Perhaps you say, "Yes, but that is all in the Old Testament." Well, aren't all the promises of God yea and amen in Christ? (II. Cor. i. 20).

But this precious truth runs through the New Testament as well. The angel promised Cornelius that Peter should tell him words whereby he and all his house should be saved (Acts xi. 14). When the Philippian gaoler cries out, "What shall I do to be saved?" Paul replies,

"BELIEVE ON THE LORD

Jesus Christ, and thou shalt be saved."—Is that all, Paul? So many ministers stop there in quoting it.

How Your Loved

By Mrs. W. A.

No; "And thy house" (Acts xvi. 31). When the four men bring the man sick of the palsy to Jesus, the record reads, "And Jesus, seeing their faith, said unto the sick of the palsy, Son, thy sins be forgiven thee" (Matt. ix. 2).

Vicarious Saving Faith. We have tested the power of vicarious faith in the healing of the body, but only explored the borderland of vicarious faith in the healing of the soul. Surely, since the soul is more important than the body, and saving faith seems more easily grasped than healing faith, and no question as to God's will in healing of the soul can ever arise, we ought to be able more often to "ask life for him that sinneth not unto death," and receive it. The beautiful healing ordinance given us in James v. 14, 15, shows the prayer of faith by the elders obtaining for a sick person both healing of his sickness and forgiveness of his sins. Do we grasp with the same force and determination the second part of that promise that we do the first. If called in to pray with a sick body in a stupor of unconsciousness, we even pray the more earnestly; why not also when we see a soul in the same unconscious stupor ("blinded," God calls it, II. Cor. iv. 4)? It only takes "just one look," anyway, of the sinner's, and if someone else is exercising

A STRONG FAITH

for him, how much easier that look!

Instance of Vicarious Faith. While God was making the Scriptures alive to us with this precious truth, He furnished an opportunity to "first be partaker of the fruit," before handing it out to others.

A young lady came to our church one Sunday morning, and after service asked us to pray for her aged father, who was lying at the point of death, and unsaved. We told her it was not God's will for him to die unsaved (II. Pet. iii. 9), and that a request in accordance with His will God promises to hear (I. John v. 14), so encouraged her to unite her prayers with ours in faith for her father's salvation. After special prayer for him, several of us called the next day, asking the Lord to give us a token while there by which we might know the sick man had made his peace with God. The dear mother told us, with tears in her eyes, that he had aroused from his stupor and told them God "had chastened him because He loved him, and had promised to deliver him." They could hardly believe

to Get Ones Saved

A. KORTKAMP

their ears, so asked him to repeat it, then tested his condition by asking other questions, all of which were answered rationally. Vicarious faith had borne him on strong, steady wings to the very feet of Jesus, and one look up into that blessed face had done the work. I expect to clasp hands with that dear father over on the other shore.

SPECIAL PROMISES TO PARENTS.

God's Word is full of covenant promises to parents, any one of which is sufficient ground for claiming their salvation before the God of all the earth.

"What man is he that feareth the Lord? him shall He teach in the way that He shall choose. His soul shall dwell at ease; and his seed shall inherit the earth." (Psalm xxv. 12, 13). He walks a God-chosen path, and he "dwells at ease," enjoys the rest of faith, assured of the salvation of his seed.

"Blessed is the man that feareth the Lord, that delighteth greatly in His commandments. His seed shall be mighty upon earth; the generation of the upright shall be blessed" (Psalm cxii. 1, 2).

"And I will give them one heart and one way, that they may fear Me for ever, for the good of them and of their children after them" (Jer. xxxii. 39).

Why, we may even claim the Baptism of the Spirit for our children, for God says, in Isaiah xliv. 3, "I will pour My Spirit upon thy seed, and My blessing upon thine offspring." And in Isaiah lix. 21, He puts it in covenant form: "This is My covenant with them, saith the Lord. My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord." Even our grandchildren will be

BAPTIZED WITH THE SPIRIT

if we put in a claim for them. Peter ratified this promise for our children on the day of Pentecost: "The promise is unto you and to your children" (Acts ii. 39).

And, after the Baptism, there is the Spirit-filled, fruit-bearing life for them. "All thy children shall be taught of the Lord, and great shall be the peace of thy children" (Isaiah liv. 13). Blessed picture of a life lived at Jesus' feet, abiding in Him—an hundred-fold Christian!

Here is another precious promise for them: "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all

thine heart, and with all thy soul, that thou mayest live" (Deut. xxx. 6). Have you not many times realised in the testings and trials, that God was circumcising your heart to love Him more fully, and does it not give you faith to claim the same for your children?

My own dear father was a "child of the covenant." Born of pioneer Methodist missionaries, in the circuit-riding days, his mother early "prayed through" for his salvation. And when he marched away unsaved to the Civil War, she knew the Blood would protect and keep her boy. Brought home on a stretcher, very low with typhoid fever, she saw him lie for three days apparently dead, only medical tests revealing signs of life. The rest of the family

GAVE UP HOPE,

but the mother went calmly about her household duties, never shedding a tear. When informed by the doctor that he would never arouse out of that stupor, but would pass away in that condition, she surprised him by looking him quietly in the face and answering, "No, he won't. I've trusted God for that boy's salvation. God will not mock me. Willie can't die unsaved!" The battle was won, and faith not only gained the victory, but much "spoils" as well. At the end of the three days he recovered incredibly fast, and was transformed from a delicate youth to a strong, robust man, and throughout a long life he possessed exceptional health, never being sick in bed a day; and when his time came to go, he fell asleep in Jesus, leaving his children the precious memory of a father who had been a tower of spiritual strength in his home and community.

Oh, it means so much to be a child of covenant promises! Parents toil and sacrifice to give their children all the advantages possible; why not reach out and secure for them this best "advantage" of all? The unfeigned faith that was in Timothy, which dwelt first in his grandmother Lois, and then in his mother Eunice, meant more to Timothy's life than if they had given him a college education or a million dollars.

All Our Kindred. Perhaps you say, "My children are saved, but my brothers and sisters and parents are not. Is there any promise for them?"

THE GOD OF LOVE

has not forgotten your case either. Read the story of Rahab in the second and sixth chapters of Joshua. By faith Rahab put out the scarlet thread, which is a type of the blood of Christ (Heb. ix. 19, 20), and saved her "father and mother and brethren and sisters, and all that they had" (Josh. ii. 13), yes, "all her kindred, all that she hath" (Josh. vi. 22, 23). Who of your loved ones is left out? God was so pleased with Rahab that he inscribed her name among the "Heroes of Faith" in the eleventh chapter of Hebrews. He honoured her because, by faith in the God of Israel, she set forth such a clear type of this wonderful truth for all generations to come.

(continued on page 782).



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.

Let Us Pray !

POSSIBLY there never was an hour in the history of the Christian Church when she needed to pray more than the present. In an age when the enemy comes in like a flood, it is by means of prayer that the Spirit of God will raise up a standard against him. But it must be "praying in the Holy Ghost." Prayer possessed of real spiritual power. Prayer with passion and purpose in it. Prayer with sufficient energy to make it victoriously aggressive—a driving force at the very heart of the Christian fellowship. The Church is in need of *great pray-ers*. Great preachers are only really effective as they minister in co-operation with the men and women of the secret place. Prayer has a wider range of influence than we imagine, and all the great triumphs of the Church may be traced to prayer—revival always rises in suppliant hearts. World conditions demand prayer. The condition of the Church demands prayer. Therefore let us pray until God's purpose comes to pass on earth!

Jacob's Trouble.

THE latest move against the Jews must come as a shock to all believers in the Word of God, even though we may see these things foretold.

Up to a few weeks ago the Jews in Italy had been free from persecution, they held important posts in Government offices, in universities and in the Civil Service. Now, less than a week has changed all that. Mussolini has suddenly decided to copy the German pattern. All Jews who took up residence in Italy, Lybia, and the Dodecanese Islands after January 1st, 1919, must leave these territories in six months. State schools come under the ban and all Jewish students after next month will be expelled.

It is heart-rending to look round the world to-day and see the Jewish problems facing you in almost every country. 60,000 Jews have already left Vienna for foreign countries since the persecution began in Austria a few months ago and there are over 200,000 more who would like to leave if they could. What is to become of them? Countries are bound to reach the point of saturation and that will mean closed doors to these homeless wanderers. Driven from their own homes, their National Land, Palestine, closed to them, and all other doors fast barred, their plight is indeed pitiable.

We trust that all readers will unite with us in prayer unceasingly for these wanderers and as much as lies in us do all in our power to help them in these times which are hastening on to "Jacob's trouble." Be kind to the relatives of our Lord and Master, and pray for them.

SECRETARIAL NOTES

By W. G. H.

As a result of the Revival Campaign by the Principal at Nottingham, and the further Campaign by Pastor Barton and the Revival Party at Beeston, Notts., it has been necessary to send a minister to take charge of Beeston. Mr. V. Petersen, lately in charge of Watford, has taken charge there.

* * *

Mr. Kirkby, recently at the Elim Bible College, is taking charge of the Church at Watford.

* * *

The Rev. L. T. Pearson is extremely grateful to all friends who have so kindly responded to his appeal for books. The Palestine Police have requested him to express their sincere thanks for these gifts.

* * *

Christmas will find these men in lonely outposts and living under very difficult and dangerous conditions, and Mr. Pearson trusts that in many billets Elim Records will bring relief to strain and add the joy of Christmas. He urgently appeals for new and good used records which he may send out without delay. Gifts may be left or sent to the Elim Publishing Company, Ltd., Clapham Crescent, Clapham, London, S.W.4.

Gleanings from Other Fields

American Preacher.

Dr. H. A. Ironside has recently conducted a series of Bible studies at Edgware, where ten of the local churches united for this effort. The afternoon Bible Readings were given in the Parish Church.

Rev. Henry Cook.

Early next year, Rev. Henry Cook, of Ferme Park Baptist Church, is becoming Superintendent of the Baptist Metropolitan Area and Secretary of the London Baptist Association. In 1925 Mr. Cook succeeded Dr. Charles Brown as pastor of the church at Ferme Park.

Next Year's Keswick.

Rev. Lionel B. Fletcher is, we understand, to deliver the Bible Readings at next year's Convention.

General Evangeline Booth.

We are glad to learn that General Booth has recovered from her recent illness, and is once again back at the battle's front. She is due to conduct a series of Officers' Councils in Scotland early in the New Year.

American Evangelist.

Rev. Clifford Lewis, the young American evangelist, has recently been conducting campaigns in this country in connection with the National Young Life Campaign.

The Bishop of Oxford.

At the recent Diocesan Conference at Oxford, the Bishop in his presidential address, referring to the fourth centenary of the diocese in 1942, said that "he hoped the culminating act of that centenary celebration would be the re-dedication of ourselves to the purpose of winning souls for Christ."

Bible Demonstration.

The annual Bible Demonstration is being held this week in the Royal Albert Hall. Mr. A. Lindsay Glegg is announced to preside, and Miss Mildred Cable and Rev. F. J. Scroggie are the speakers.

Gleanings from the Garden of Communion. No. 29.

CHRISTIAN VIGILANCE

By Pastor E. C. W. BOULTON

"Seizing your opportunities." (Colossians iv. 5, Weymouth)

O give me faith that can discern
Thy open door;
That falters not nor fears when Thou
Dost go before.

WE cannot close our eyes to the fact that some lives are comparatively barren of opportunity for achievement, whilst other lives are large with opportunity and offer splendid scope for attainment. We must also in some instances have been impressed with the remarkable manner in which those who have had scanty opportunities have used them to the realisation of a maximum of success, whilst on the other hand those who were richly endowed with opportunities have failed to realise the harvest of achievement which one might reasonably expect from them.

Obviously opportunity involves responsibility. The larger our opportunities the greater our responsibility. God will not hold us accountable for opportunities which we never had. Circumstances may have denied us the privilege of carrying the gospel to the perishing in heathen lands. But the Lord will not lay this to our charge in the day of reckoning. It is one of the strange and perplexing ironies of Christian life that sometimes those whose hearts are burning and burdened with desire to go to those dark and distant lands, find their path hedged in by insurmountable barriers, whilst those to whom the path to the foreign mission field lies wide open, possess no urge nor inclination to go.

Perhaps the circle in which our life has been spent has been unavoidably small, and our influence correspondingly restricted. We have yearned for a larger sphere in which to exercise our talents. It has been the great lament of our hearts that the door of opportunity has for so long remained fast closed in our face. We have grown impatient before what seemed the frustration of our most cherished desires for service. But God will only hold us responsible for the way in which we responded to those opportunities which were actually ours.

I thank Thee for the privilege
Thy will to do;
To tread the pathway of the Cross
Chosen and true.

"Seizing your opportunities." The suggestion contained in these words is that opportunity may

easily be sacrificed. To make the utmost of one's opportunities demands *vigilance*. In the moment of opportunity there must be no hesitation. The chance to do something for God may be gone whilst we are found halting in indecision. We must be continually on the watch, ready to capture and convert the opportunity which comes our way into wise and useful ministry. Decision and determination will save us from a painful "afterwards" of regret.

Across our path God brings precious chances of ministering to lonely, hungry hearts. Loads may be lifted, sorrows shared and wounded hearts healed by the touch of a tender hand or a word coming from a warm and loving heart. We must not let these golden opportunities slip from our grasp. They should, as the apostle urges, be seized and sanctified to the extension of the kingdom of God.

It is to those who make the most of those less important opportunities that God will open the way into larger ministry. Let us beware lest in our ambitious anxiety to do something great for God we neglect the smaller and less spectacular opportunities of service. The cup of cold water offered in the Master's name may be a service which holds little of romance; it savours too much, in some people's opinion, of the commonplace. Yet it may prove the beginning of a great work for God. At least it indicates the true attitude of the heart, and shows willingness to be faithful in that which is least, if thereby Christ may be magnified.

How many prayer opportunities are missed by God's children. Every need which confronts us may prove to be an opportunity for demonstrating the effectual power of prayer. Each new difficulty which arises may be but another challenge to prevailing intercession.

It may well be that those fresh sets of circumstances which have recently developed in your life are intended to be the urge of the Spirit to experience in some new and glorious manner the sufficiency of His grace, and the power of His Word.

I would not miss one precious chance
My Lord to serve;
But in the hour of need, I pray,
His grace may nerve
To do the thing His will appoints.

The Way of Salvation

LOST—and FOUND!

By MABEL STUBBS

A PARABLE is a story with a meaning. Let us see what we can find hidden away in the story which we call the parable of the lost son (Luke xv. 11-32). First we read of a "certain man" who had two sons. This, surely, is a picture of our heavenly Father. The younger of his two sons comes asking for "the portion of goods that falleth to me," and, having got all he wanted, he "gathered, all together and took his journey into a far country, and there wasted his substance."

Oh, how like many of us this younger son is! He wanted all he could get out of his father, but he did not want him. And how often we want all we can get from God, our Father in heaven, but we do not want Him. We only desire to please ourselves, and enjoy ourselves, as did this young man. The presence of his father was a restraint upon him. So off he went: and he did enjoy himself—for a time.

But after a bit he found out, as everyone does in the end, that "whatsoever a man soweth, that shall he also reap" (Gal. vi. 7). "When he had spent all, there arose a mighty famine in that land; and he began to be in want." He was a failure, and the world has no more use for us when we have failed. The world only has a use for those who can amuse it; and so this young man found that his friends all forsook him when he was in need of their help.

Helpless, hopeless, and hungry, he remembered the only one who had never failed him—his father! He had not wanted him when he was in prosperity, but now—oh, how he longed for him now! "And . . . he said, . . . I will arise and go to my father, and will say to him, Father, I have sinned . . . and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father."

"I will arise and go"—"I will say, Father, I have sinned." First, he had to *come* to his father, and then he had to *confess* his sin. These two always go together. There can be no forgiveness and no restoration apart from these two things. But if we, who have been lost in the "far country," will come to our heavenly Father, and confess that we have sinned, then "He is faithful and just to forgive us our sins" (I. John i. 9).

"And [he] came to his father." And what of the father? Did he remember the heartless behaviour of the son, and refuse to have anything to do with him? No! "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." What wonderful love! How often

that father had gone to the top of his house, and looked yearningly up the long, dusty road down which his son had disappeared that day long ago. His eye had seen the ragged, yet still beloved, figure appear round the bend in the road, and with his arms outstretched in welcome, the father had gone to meet his son.

Oh, how wonderful to think that our heavenly Father is watching for our return when we have gone astray! How great is the love which can forgive, and yearn over that which is lost! How gracious that He should come to meet the returning sinner, with arms outstretched in welcome! Someone has likened the Cross to the arms of God, stretched out to save—for all who return from the "far country" must return via the Cross.

"And the son said, . . . Father, I have sinned." "But the father said, . . . Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet." What a picture of what our heavenly Father does to those who come to Him, and confess their sin! First, He calls for the "best robe." The son in our story had to give up all his own filthy rags, and then his father clothed him in a beautiful, clean, white robe. Those filthy rags may once have been a rich robe, of which the son had been proud—but now he loathed their uncleanness. And our Father tells us that "all our righteousnesses are as filthy rags" (Isaiah lxiv. 6).

We may have done good and beautiful deeds in our lives, but they are stained with sin, and are unclean. Let us yield up the "filthy rags" of our own righteousness, and take from Him the "best robe" which He would put upon us—the robe of His righteousness, without which none can enter the heavenly home.

John, in his vision of the "great multitude," standing "before the throne [of God], and before the Lamb," notes that they were all "clothed with white robes." And the angel tells him: "These are they which . . . have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne" (Rev. vii. 9, 14, 15).

But not only is the "best robe" put upon the son who is no longer lost, but found. The father calls for something else—"a ring on his hand." When a woman takes upon her lips the marriage vows, her husband puts upon her hand a ring, as a sign that she belongs to him. So the heavenly Father puts a seal upon those who come to Him in penitence, seeking restoration to a Father's love. Let us never forget to wear our

LOST and FOUND! (continued)

ring—that something which tells others that we belong to Him.

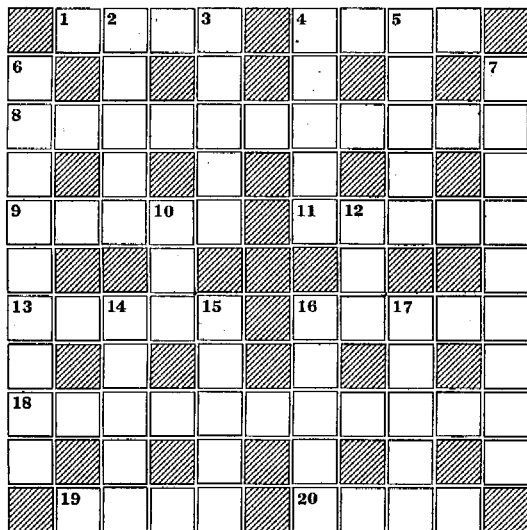
And not only a ring, but “shoes upon his feet” does the father provide in his grace. And our heavenly Father also provides shoes for the returning sinner—“your feet shod with the preparation of the gospel of peace” (Eph. vi. 15). Surely in order that everywhere we go we may tell others of our Father’s love and wondrous forgiveness!

What a sad touch we get at the end of this little story. The elder brother, returning from his work, hears the rejoicing, and calls a servant to know the cause. And when he hears, “he was angry, and would not go in.” Even the

tender entreaties of his father were of no avail. Bitterly he replied: “These many years do I serve thee, neither transgressed I . . .” Self! Self! Self! And what a self-righteous Self! And yet—have we never sulked because someone else was being made a fuss over, and not us? How grieved must have been that loving father’s heart over his hard, unforgiving elder son! Oh, that we may never grieve that loving heart of our Father in heaven through our hardness, and an unforgiving spirit! Let us seek the lost ones, and rejoice with our Father when they are found, remembering that in His sight our righteousnesses are as filthy rags, and we are only acceptable to Him because we, too, are clothed in the white robe of His righteousness!

OUR SPECIAL “EVANGEL” CROSSWORD For Increasing Bible Knowledge

No. 6.



CLUES ACROSS:

1. Poisonous snakes.
4. Formed by a bird.
8. Mother of Ishod (1 Chron. 7: 18).
9. Pools of water.
11. Periods of time.
13. A son of Midian (1 Chron. 1: 33).
16. “Peace I — with you” (John 14).
18. The Lord said that Israel should become such a land (Mal. 3).
19. A cunning hunter.
20. The wringing of this brings forth blood (Prov. 30).

3. Can the leopard change these? (Jer. 13).
4. These will not always be forgotten (Psa. 9).
5. Place ruled by a queen in the days of Solomon.
6. These kept watch over their flock.
7. Person whose tongue separates friends.
10. “Let not God speak with us, lest we —” (Exod. 20).
12. Formed after Adam (1 Tim.).
14. Isaiah asks who has weighed these in a balance (Isa. 40).
15. Name in the genealogy of Christ (Luke 3: 35).

CLUES DOWN:

2. One who carried the cross of Jesus (Mark 15).
16. A language known to Pilate.
17. These helped to form a spice brought by Nicodemus.

SOLUTION TO NO. 5 CROSSWORD

- Across:** 1. Asia (Acts 20: 18). 4. Sort (Gen. 6: 19). 8. Lying (Prov. 6: 17). 9. Amber (Ezek. 1: 4). 10. Eat (John 4: 31). 11. Maker (Isa. 45: 9). 13. Smith (Isa. 44: 12). 15. Lamentation (Gen. 50: 10). 20. Swine (Matt. 7: 6). 21. Grace (John 1: 17). 22. Assembled (Dan. 6: 11).
- Down:** 2. Stick (2 Kings 6: 6). 3. Anger (Prov. 15: 1). 4. Seats (Mark 12: 39). 5. Rabbi (John 1: 38). 6. Blameless (1 Cor. 1: 8). 7. Archangel (Jude 9). 12. Eve (Gen. 3: 20). 14. Met (Mark 11: 4). 16. Maids (Job 19: 15). 17. Niece. 18. Argob (Deut. 3: 4). 19. Image (Matt. 22: 20).

Nature Solves a Problem

“If two goats meet each other in a narrow path above a piece of water, what do they do?” asks Luther. “They cannot turn back, and they cannot pass each other; and there is not an inch of spare room. If they were to butt each other both would fall into the water below and be drowned. What will they do, do you suppose?”

“Well, nature has taught the one goat to lie

down and let the other pass over it, and then they both get to the end of the way safe and sound.”

Now, Paul was meeting goats on narrow ledges of rock with the sea below, and so are you, and so am I. If I am willing to lie down and let you pass over my prostrate body, then we shall both be saved. What a lesson of love and concern for our fellow men!—*Alexander Whyte.*

How to Get Your Loved Ones Saved

(continued from page 777)

We have often been asked, "How many will the Blood Covenant cover?" and I think the only right answer from God's Word is, "As many as you can get under it." God says, "If the household be too little for the lamb,"—and it will be, as we get a bigger and bigger conception of the Blood. I know one woman who is claiming the salvation of her neighbours under the covenant (Exod. xii. 4). Why, even the flocks and herds were included, so we can claim protection for our motor-cars (Exod. xii. 32). The children of Israel were given the land of Canaan, but they really possessed only that "that the sole of their foot should tread upon" (Josh. i. 2, 3). I had a brother-in-law in France whom we had not heard from for some time, and I prayed and

SEARCHED THE WORD

for days for some scriptural ground for claiming him under the Blood Covenant. Finally I discovered that one little phrase that included him, "all that they had." (Josh. ii. 13). Evidently there were brothers-in-law, sisters-in-law, nieces and nephews under the favoured roof that night. If Rahab had had a husband, the scarlet thread would have saved him too.

Husbands and Wives. But a special promise as to husbands is given in I. Peter iii. 1, 2, and, of course it covers the wives as well: "Though they obey not the Word, they may be won by your chaste conversation (margin, "behaviour," godly life) coupled with fear," the fear of the Lord. They may curse your God and you, but love them, be kind to them, take your stand for God, believe the promises, and He has pledged Himself to save them.

One sister in our Church put God to the test on this promise. Her husband persecuted her constantly, and one evening after she went to Church, decided, though not a drinking man, to go down town and get drunk to humiliate her. The enemy had "come in like a flood," but "the Spirit of the Lord lifted up a standard against him." While waiting for the tram-car, he suddenly turned, and, almost unconscious of his steps, was led up to the little mission hall where we were holding meetings then. He stood up before them all, and made public confession to his wife, and others whom he had insulted, and then went down on his knees for

GOD'S FORGIVENESS.

Soon after he received his Baptism, and he is now one of the trustees of our Church.

Sometimes you are called to stand on the Word of God when everything else seems swept from beneath your feet. Another sister in our Church was trusting God, under the terms of the Blood Covenant, to save her father, who was dying with tuberculosis. He had not been inside a church for years, and no minister dared speak to him of religion. But alone with God, just ten days before his death, he settled the great question and found peace—a peace that even those at the bed-side could see, God even giving him a beautiful vision to cheer him and comfort the daughter's heart.

Spiritual Children. After you have claimed all your natural kindred "under the Blood," you need not stop there. God has promised us "spiritual children"

(Isaiah liv. 1, 3). Let us pick out here and there the ones that no one is praying for (Psalm cxlii. 4), and the ones who are "despitefully using us." (You have special authority from Jesus Christ to pray for them anyway, so use it in faith, Matt. v. 44.) Let us ask God to give us a big family of spiritual children; the cost of living, spiritually, is, as in the natural, high in these last days, but they will have a rich Father who will supply all the grace they need.

Objections. "But," you say, "I know many good Christians whose loved ones have died unsaved." "Let God be true, but every man a liar" (Rom. iii. 4). Do not put anyone's experience above the Word of God. Perhaps they did not believe and

CLAIM THE PROMISES.

The Bible is full of promises for healing, and for the Baptism in the Spirit, yet how many good people never lay hold of God for either. Perhaps they did not meet the conditions and stand in the place before God where they had authority to claim the Covenant. God was displeased with Moses because he failed to put his children under the Israelitish Covenant by circumcision (Exod. iv. 24-26). Can He be better pleased with us if we fail to put our children and all our loved ones under the wonderful Blood Covenant He has provided? "He setteth the solitary in families" (Psalm lxxviii. 6). Perhaps you are the very one He has chosen and set in that unsaved family to stand in the gap and plead for the rest. And if He has commissioned you to "stand between the dead and the living," you may be sure He will put you through a course of training and testing. He will prove you on each one, but "back of the proving is God, who will cause you to stand." He may wait until He gets through with you, until you have become a true child of Abraham, have learned to "call the things that be not as though they were," have become "strong in faith, giving glory to God" for their salvation, and then turn the whole artillery of heaven loose on your loved ones.

"But," one says, "my boy is so wild and wayward, I cannot get him to go to Church any more; he never allows himself to come under any

CHRISTIAN INFLUENCES."

Well, was not the "wild ass redeemed with the lamb"? (Exod. xiii. 13). Are you looking to God to save him, or to Church services? How many Christian gatherings did Paul attend? Only one that I have heard of, and yet God found a way to save him, and turn him into an apostle. Even the man that had charge of the execution of Jesus was not too hard a case for God. God generally uses Church services to save people, but He is able to save without, if you cannot get them to attend. Though your children are fulfilling last-day prophecy, "disobedient to parents, unthankful, unholy" (II. Tim. iii. 1, 2) your captain is more than a match for theirs, and the promise is direct and plain: "I will contend with him that contendeth with thee (i.e., the Devil), and I will save thy children" (Isaiah xlix. 25). Strange that so many heartbroken parents fail to see this clear statement of the promise!

(To be continued).



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

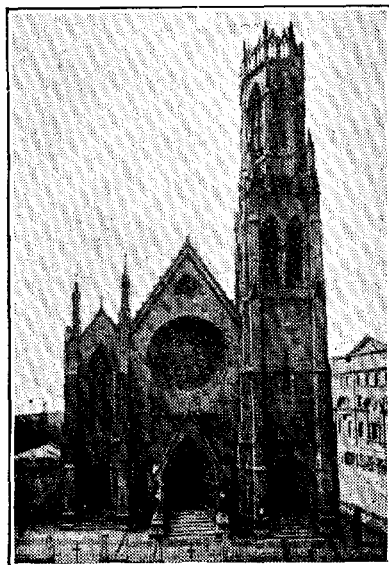
The Glasgow Crusader Week and Rally

By JIM ARMSTRONG
(Crusader Secretary)

We are happy to report great times of blessing experienced during the 1938 Crusader Campaign. Although our Crusader Week had to be postponed from the original date through unforeseen circumstances, we are thankful to God that He did not postpone His blessing. Right from the very beginning of the campaign it was evident that the Lord was going to do a great work not only amongst the unconverted but also amongst His own people as well.

The opening meeting, which was preceded by much prayer by Crusaders and older friends alike, was wonderfully blessed of God. A converted Roman Catholic told of how God had opened her eyes to see the truth of the gospel and also a converted atheist told of how he had

(Continued next page)



Glasgow City Temple

Eight Hundred Men Hear the Gospel Message

The London Crusader Choir ministered to a congregation of over eight hundred men during their recent visit to Wormwood Scrubs Prison. Following the visit the following letter was received from the Chaplain's department:

"Thank you very much indeed . . . from us all . . . to you all, for the very helpful and inspiring afternoon you gave us yesterday. It was a great treat to everyone, sir. It was of great help to everyone of us. In more than one case . . . it meant spiritual uplift, and there are some men and boys who have "Turned their eyes upon Jesus." Thank God for that, and for you all."

Thus this work continues with blessing resting upon the weekly endeavours in such places. Already the Choir has twenty-six prison service appointments (D.V.) for next year. Thank you readers for your unceasing prayers and practical help towards the Prison Work and Fund.

A "FELLOWSHIP TIME" THOUGHT

Take my pen and let it write
Words for Thy Divine delight;
Take my fingers, let them trace
On the paper, words of grace;
Take my thoughts and let them flow
From Thyself, as pure as snow.
Ev'ry nerve and pow'r of mine
Henceforth be for ever Thine!

—A. VANSTONE.

(Continued from col. 3)

gel, and as one listened to each item, the Lord Himself was portrayed in a glorious setting from hearts that had been moved to use their talents in His service.

The final Sunday evening's meeting concluded with a stirring message from Mr. J. Leech, K.C. (Crusader Commissioner). We rejoiced to know that we were in the "net" of our Great Master Fisher, and trust that others too will have been caught through the ministry of His children during the Crusader Week.

Crusader Secretaries DO YOU—

Possess lists, Nos. 1 and 2, giving suggestions for programmes for Crusader meetings? If not, write for copies from the Chief Crusader Secretary.

Thornton Heath Crusader Activities

God requires active service from His people, and such being the case, the opportunity afforded to the Crusaders during the special Crusader Week was responded to with real zest.

The power of God rested upon all service ventured in His name, from the very first to the last meeting, resulting in blessing.

We were privileged to have with us on the Tuesday evening several Swedish students, and their ministry both in song and testimony was a delight to all. Mr. Leslie Wigglesworth gave an interesting account of his experiences of missionary work in the Congo.

A Service of Song, the first of its kind in this branch, was richly blessed of God, and it is good to remember that great things often have small beginnings.

Special mention must be made of the *Evangel* service, when the Crusaders individually contributed a page toward an "Outstanding Thornton Heath Special Issue *Evangel*"

(Continued at foot of col. 2)



"Evangel" Night at Thornton Heath

THE GLASGOW CRUSADER WEEK & RALLY

(Continued from previous page)

been set gloriously free. The testimonies of the Crusaders in word and song and the short message by Pastor Newsham on, "The Power of a Changeless Christ," stirred the hearts of the 700 people present and as a result God's seal was put on our effort by His saving five precious souls.

The Foursquare Gospel Witness, which was the title of Monday's meeting, captivated the interest of those who had never heard the gospel declared in this fourfold manner and also inspired our own Foursquare Gospellers to stand true to the grand old message.

On Tuesday evening the challenge was sent out, "Does God Answer Prayer?" and we praise God that by the expounding of His holy Word and by personal testimonies it was proved to us that Elijah's God still lives to-day.

Missionary night fell on the Wednesday and here again one's heart was touched to think of the millions who are dying daily, without having heard of Jesus and His love.

Thursday was our "Broadcast Night" when a programme was re-

layed from the City Temple studio. As God's Word and the messages in song went forth on the "ether," we were reminded of the verse of scripture, "whom having not seen, ye love."

At last the day of our great Youth Rally dawned, and we were not disappointed for a blessed time was spent in the presence of God. We were privileged to have as special speakers Pastor W. Leslie Taylor and Pastor J. R. Knight, who are both recent comers to Scotland. In the afternoon meeting Pastor Jones (Dunfermline) and Pastor Taylor spoke and we were exhorted to work for the Master and to use all in our power to extend the kingdom of God. At this meeting testimonies were given by Crusaders representing Falkirk, Greenock and Glasgow. Again in the evening meeting the Spirit of the Lord was upon us as the messages were given out by Pastor Taylor and Pastor Knight. Much blessing was also experienced by the singing of the Glasgow and Greenock choirs at this service.

With such a happy week of blessing and spiritual uplift we looked forward to even greater things on Sunday night, one closing service, and our expectations were not cut off. As the messages went forth the challenge was given for greater service for Him who died for us. The gathering was reminded that if the best was to be realised in the Christian life, it would have to be a life of warfare and a life of risk. Everyone was stirred by this theme and as a result about 400 people raised their hands, signifying their desire of a closer walk with God and also vowing that during the following week they would try to win at least one soul. With such a consecration we are really expecting God to do a mighty work in this beloved land. At the end of this meeting three souls acknowledged Christ as their Saviour, making a total of ten for the week.

Praise God for the way He is blessing at Glasgow and for the way in which He is leading. Our one desire is that we may walk closer to Him and try with all our heart to give of our best to Him.

DWELL DEEP

By

May Agnew Stephens



In the depths of ocean's caves; far away from sight or sound
Of its restless throb and fret, there are treasures to be found;
Noble mountains rear their heads; at their feet the mosses creep;
If their beauties you would scan, you must
Dwell deep!

So in God's most wondrous plan ever this must be the sign,
If you would the fulness know of the mystery divine—
Life in death, and death in life; peace amid life's storms to keep;
This the secret—learn it well—you must
Dwell deep!

Care and trial, stripes and pain, are the ropes that let us down;
But our Father holds them well, and His peace our lives will crown;
Worldlings take the surface show, then but dust and ashes reap;
Would you win life's purest joys? You must
Dwell deep!

Do you wonder, heart opprest, where He dwelleth? Come with me;
In that quiet meeting place thy El-Shaddai waiteth thee;
Rest in Him; He will not fail, while earth's shadows round you creep,
His Almighty to prove if you
Dwell deep!

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.

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Holiday Apartments, etc.**

* **Edinburgh.**—Happy Christmas House Party; spiritual fellowship under Pastor J. R. Knight's supervision; Christmas fare; good accommodation; terms moderate. Apply immediately. Miss Leask, 5, Warriston Crescent, Edinburgh, 4. C727

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Have.—Comfortable Christian home (private family); suit lady; modern conveniences; good locality; close to sea, shops, Elim Tabernacle; permanency or otherwise; or bed and breakfast, etc.; moderate. Write: Mrs. Richards, 81, Westbourne Gardens. C728

* **London.**—Elim Rest House—Adjoining Elim Woodlands. Comfortable home life for those desiring rest or change in quiet, spiritual surroundings. Apply: Miss Baker, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

London.—Superior accommodation, bed and breakfast 4/-. select district, very central; newly-decorated rooms, interior, spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C723

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Southsea.—Board-residence, or bed and breakfast, also permanent; near sea and tabernacle; nice select, quiet district. Miss L. Bacon, 4, Devonshire Avenue. C706

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MISCELLANEOUS

Wanted.—For the sake of the children, Pastor working in poor district needs Electric Lantern; must be cheap. Write: Pastor T. Burton Clarke, 69, Elm Road, Cheadle Heath, Stockport. C732

MARRIAGE

Gallienne & Le Page.—On November 17th, in the Elim Church, Vazon, Guernsey, by Pastor Jack Moore: Roland Ernest Gallienne to Lena May Le Page (both Elim Crusaders).

IN MEMORIAM

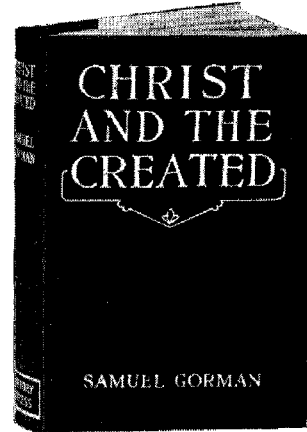
Miles.—In treasured memory of our darling Phyllis, Crusader, of Northfields, London. Called home December 9th, 1935. Mum and Dad, Plymouth.

Home at last, thy labour done,
Safe and blessed—the victory won;
Jordan passed, from pain set free,
Jesus now hath welcomed thee.

C730

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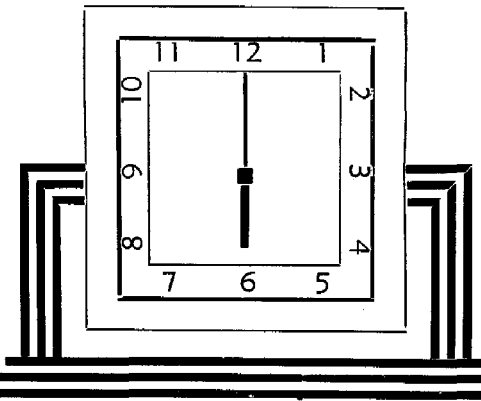
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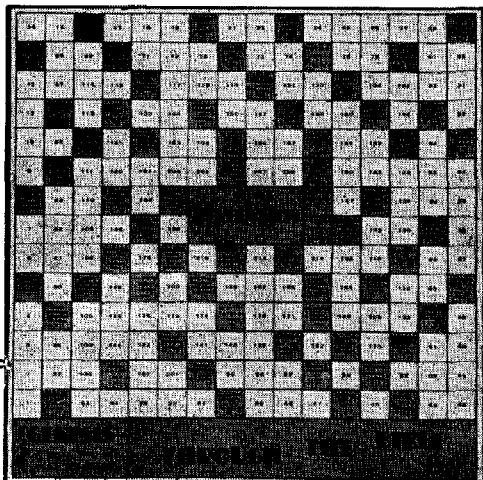
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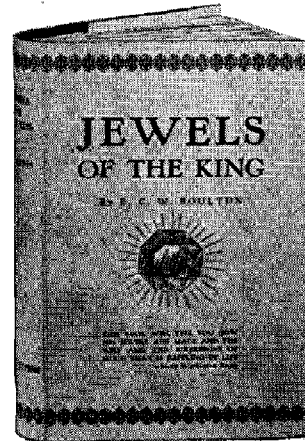
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