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Elim Evangel & Foursquare Revivalist

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

Vol. XX. No. 3.

January 20th, 1939.

Twopence

IN THIS ISSUE :

Why, How, and What Shall We Sing ?

Read this—and learn to make His praise glorious !

The Fruitless Fig Tree

Read this—and ask yourself, "Am I bearing fruit?"

Crisis and Character

Read this—and consider the present and the future.

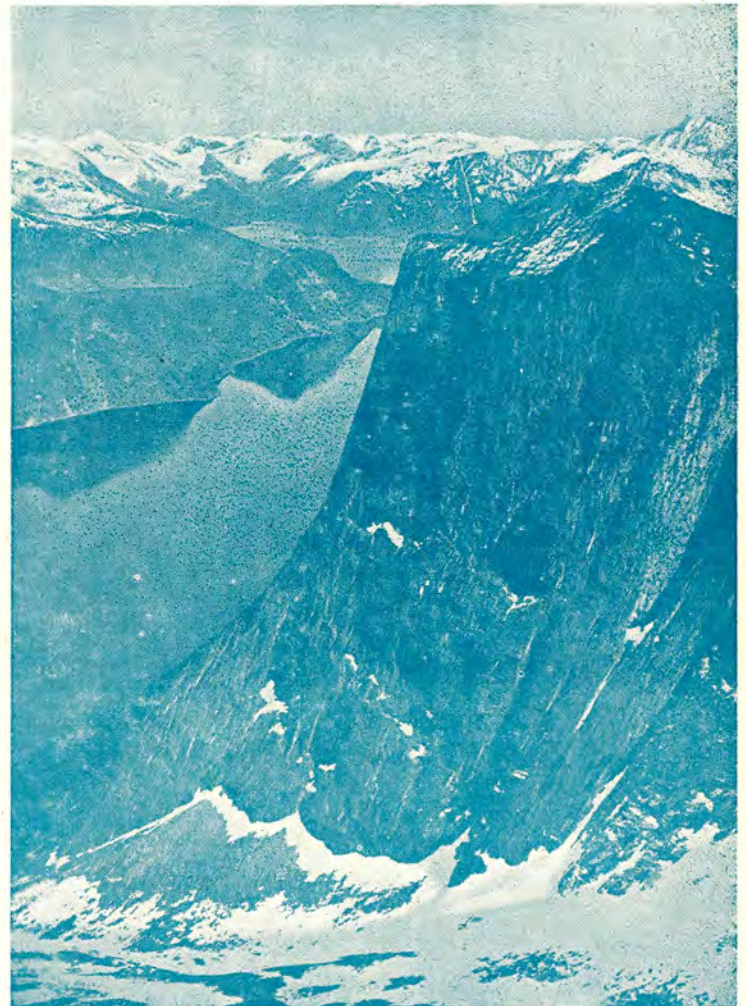
Present Help from Past History

Read this—and draw encouragement and help from the Biblical narrative.

Picture News—News from Churches and Campaigns

Crusader Page—A Lesson on Pardon, etc., etc., etc.

**READ IT ALL
—AND RECOMMEND IT TO OTHERS**



"Praise ye the Lord from the heavens : praise Him in the heights."—Psalm cxlviii. 1.

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. J. Phillips)

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. XX. January 20th, 1939. No. 3

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REMEMBER

TO BOOK APRIL 10th, 1939

(Easter Monday), for the

FOURSQUARE GOSPEL

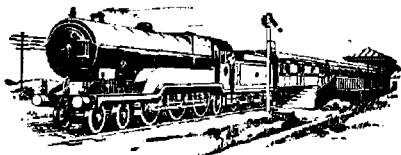
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Coming Events

ADDISCOMBE. January 18, 25, February 1, 8, 15 and 22. Adult School Hall, Woodside. Series of Bible Studies on the Work of the Holy Spirit, by E. C. W. Boulton.

BIRMINGHAM (Erdington). Commencing January 8. Elim Hall, Wood End Lane. Evangelistic Campaign by Pastor H. W. Fielding.

BIRMINGHAM (West Smethwick). January 15-26. Elim Tabernacle, Oldbury Road. Campaign by Pastor David Vanstone.

BOURNEMOUTH (Springbourne). February 5. Elim Tabernacle, Victoria Place. Pastor W. G. Hathaway.

BRIGHTON (Preston Park). January 18. Elim Hall, Balfour Road. Special visit of Chichester Crusaders.

CATERHAM. January 30. Co-operative Hall, Upper Caterham. Visit of Pastor D. B. Gray, 7.30 p.m.

CHELMSFORD. January 25. Elim Tabernacle, Mildmay Road. Essex Crusader Rally, conducted by Pastor D. B. Gray, 7.30 p.m.

CLAPHAM. January 15-19. Elim Tabernacle, Clapham Crescent. Special series of Five Talks on "Heroes of Faith" by Pastor George Stormont. Sunday, 6.30; week-nights, 7.30.

CLAPHAM. January 23. Elim Tabernacle, Clapham Crescent. Tenth Anniversary Service of the London Crusader Choir, conducted by Pastors E. C. W. Boulton, D. B. Gray, W. Evans, W. Francis, and past members. 6.30 p.m. (Choir at Wormwood Scrubs Prison, 1.30 and 2.30).

CLAPHAM. Elim Tabernacle, Clapham Crescent, Saturday, February 4 at 4.30. Tea-time Missionary Conference (open to Young People's Leaders), followed by United Missionary Youth Rally at 7 o'clock. Watch for further announcements of this great gathering.

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.

GRIMSBY. January 21, 22. Elim Hall, Tunnard Street. Pastor W. G. Hathaway.

HENDON. January 29. Elim Tabernacle, Ravenshurst Avenue. Pastor W. G. Hathaway.

HOVE. February 18, 19. Elim Tabernacle, Portland Road. Pastor W. G. Hathaway.

ILFORD. Commencing January 8. Elim Hall, Sraffton Road. Campaign by Pastor Gwilym I. Francis.

ILFORD. January 29. Elim Tabernacle, Sraffton Road. Visit of London Crusader Choir, 6.30 p.m. (Afternoon, Choir at Pentonville Prison).

LEYTON. February 12. Elim Hall, Vicarage Road. 11 and 6.30. Pastor W. G. Hathaway.

MONAGHAN, EIRE. Commencing January 22. Campaign by Pastors F. A. Farlow and D. R. McClean.

RAYLEIGH. January 15, 17, 18, 19. Elim Tabernacle, Castle Road. Special series of Four Talks on the Second Advent of Christ by Pastor C. J. E. Kingston, Sunday, 6.30; week-nights, 7.30.

ROCHESTER. February 12. Elim Tabernacle, Star Hill. Visit of Pastor D. B. Gray and London Crusader Choir, 6.30 p.m. (Choir at Maidstone Prison, 2.30 p.m.).

SALISBURY. January 29, 30. Elim Tabernacle, Scotts Lane. Visit of Pastor E. C. W. Boulton.

SHEFFIELD. Commencing February 5. Friends' Meeting House, Hartshead. Campaign by Pastor P. S. Brewster and Party.

WOOD GREEN. February 7, 14, 21, 28. Brook Hall, Brook Road, Mayes Road. Series of Special Studies on Christian Evangelism by Pastor E. C. W. Boulton.

WOOLWICH. January 5, 12, 19, 26 and February 2. Elim Hall, Crescent Road, corner of Burrage Road. Special series of Bible studies on the Work of the Holy Spirit, by Pastor E. C. W. Boulton.

WOOLWICH. February 6th. Elim Hall, Crescent Road (corner of Burrage Road). Visit of Mr. J. Douglas Craig, 7.30.

ELIM BIBLE COLLEGE

The new term began on January 10, and the lectures (except on Fridays) are open to any non-residents who wish to take advantage of them. For non-residents the charge is £1 1s. per term. Application should be made to the Dean, Elim Bible College, 20, Clarence Avenue, Clapham Park, London, S.W.4.

Elim Bible College Correspondence School

Why not join the Elim Bible College Correspondence School? It brings the Elim Bible College into your home. Send a post card for particulars to the Secretary, E.B.C.C.S., 20, Clarence Avenue, Clapham Park, London, S.W.4.

Form of Bequest

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

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

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. XX., No. 3

JANUARY 20th, 1939

Fridays, Twopence

Why, How, and What Shall We Sing?

By CLINTON H. PATTERSON

WHY shall we sing? If those who have never made a study of this topic will take a good concordance and read all the verses listed under the headings of "praise" and "sing," they will be surprised to find so large a number of verses that exhort us to sing praise unto the Lord. Persons who know the joy of the Lord, the joy of His salvation, will seldom if ever ask, "Why should I sing?" We once knew a brilliant pastor who loved to hear his congregation sing the fine old hymns of the Church. He would sit back of the pulpit during the singing of a hymn and move his lips as if trying to sing, but he could not sing at all. People in this class are to be pitied. Some years ago, the pastor referred to went home to be with his Lord, whose praise he has doubtless been enabled to sing as he could not do while a pilgrim here on earth.

David said: "Praise ye the Lord, sing unto the Lord a new song and His praise in the congregation of saints" (Psalm cxlix. 1).

Let those refuse to sing
Who never knew our God,
But children of the heavenly King
May speak their joys abroad.

How shall we sing? Again we shall quote from the Psalms. "Sing forth the honour of His name; make His praise glorious" (Psa. lxvi. 2). Let us emphasise the four words,

"MAKE HIS PRAISE GLORIOUS."

We believe that the Pentecostal Ship must change its course by several points of the musical compass if it would conform to the above admonition.

Place before an assembly of young people two groups of songs and ascertain which of the two groups they prefer to sing. In the first group, we will place a number of the really grand old sacred songs of the Church. In the second group, we will place an equal number of the more recent songs. The music is fast, perhaps in "pump-handle" time, and words that may carry but little depth of meaning. In many cases we fear the assembly would choose the second group of songs. Well, this would be preferable to selecting the old-time favourites, and then playing and singing them

in jazzy fashion to make them acceptable to modern taste. The old hymns should not be sung in unduly slow, doleful, funereal manner. Neither should songs of any type be

SUNG WITH THE SPEED

of a "streamlined" train, in fear that otherwise the service will not be "cheerful."

The writer was born on an eighty-acre farm. Near the rear end of the farm, was a shallow, "surface well" and a wooden pump. As a lad, it fell to our lot to drive the herd of dairy cattle out to pasture every morning, pump water to satisfy their thirst, and leave the trough full of water for the day. We usually had to "prime" the pump, before it would work. In other words, we had to pour water into the pump, before we could get water out of it. When at last water came from the pump, it was just like that with which it had been primed, for it had been primed with water drawn from the well by means of a bucket, attached to a cord or rope! There was another well outside the door at the farmhouse. This well was deep and the water was cool and good.

If we are to sing in a way that will "make His praise glorious," let us draw our songs from the deeper wells and sing them as they should be sung. We must not neglect the deeper wells lest they go dry.

Recently, a personal letter was received from a large manufacturing company. Along with other articles, they make records for gramophones. In their letter they make the following statement: "There is so little demand for

RECORDS OF HYMNS

that we are not in a position to consider making any new recordings of this type." This company doubtless knows what it is talking about and its statement was made from the business standpoint, not the religious or theoretical. It is a fitting comment on the debased musical taste of the people in these last days. If the Lord tarries, and the musical taste of the public continues to travel in its present direction, how long will it be before the publishers of sacred music will raise the cry, "There is now so little demand for gospel

hymns that we are no longer in a position to consider publishing new books of such hymns?"

What shall we sing? We quote from Psalm xl. 3, as follows: "And He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."

After we have "made His praise glorious" for His "power" and "mercy," for having become our "salvation" and "defence" and "refuge in the day of our trouble," let us earnestly select songs that may lead others to "see it and fear," and to "trust in the Lord." Doubtless many persons have been persuaded to accept Jesus Christ as their

SAVIOUR AND LORD

because their spirits were moved upon in a mighty way by the singing of some gospel hymn, after arguments and sermons had failed to reach them.

The stories given below to illustrate this truth are most interesting. The first one is from an article by Robert Harkness in the *Sunday School Times*. The story was told by the convert himself, Lieutenant-Colonel H. Moore. His parents, grandparents, and great-grandparents had all been Jesuits, and Colonel Moore hated the Protestants. After the South African war, he obtained a position as an instructor in a military school in Dublin. "Very soon after this, Dr. Torrey and Charles M. Alexander came to Dublin. During the progress of the meetings Lieutenant-Colonel Moore noticed a big white poster announcing the name of Dr. Torrey. At the foot of the announcement were the words, 'A choir of six hundred voices.' His fondness for music attracted him to the meetings. He said nothing to his wife, but went to the building in which the great choir was singing. As he came near he found priests guarding each entrance. They accosted every Roman Catholic and did their utmost to turn them away from the building, but Lieutenant-Colonel Moore was

DETERMINED TO HEAR

the singing.

"As he entered, he heard the great choir sing, 'He will hold me fast.' He was spellbound. He had never heard anything like it before. He writes, 'My eyes blurred, a big lump came in my throat. For over forty years I had lived in darkness. So tremendous was the impression that the hymn made upon me that by the time I got to my seat I made up my mind I would henceforth serve Jesus Christ. When I sat down I resolved I would renounce the Church of Rome for ever. I could not tell you a word of Dr. Torrey's sermon, but I remember his question at the close, 'Who is there here that from this moment will say, 'Come what may, I will serve Jesus Christ'?' Rising, I said, 'I will.'"

"The story of Lieutenant-Colonel Moore's zeal in winning others for Christ from that time on is evidence enough of the reality of the decision he made."

The second story is also from an article in the *Sunday School Times*, which in turn is from the biography of Charles M. Alexander written by his wife. The article referred to is entitled, "How Charles M. Alexander Selected Songs." We now quote from the article as follows: "I hesitated a long time before I would use the song, 'Tell mother I'll be there.' I have been criticised all over the world for using it,

but you would not criticise it if you knew what it has done, and what letters and testimonies I have received about it. The song had an interesting origin. When President McKinley was in office, his mother lay dying in Canton, Ohio, several hundred miles away. She sent word that she wanted to see her boy once more before she died. President McKinley chartered a special train and telegraphed, 'Tell mother I'll be there.' A gospel song writer caught up the idea and wrote the song. A friend of mine cut it out of a magazine, and sent it to me with a suggestion that I try it in my work. I pasted it in my scrapbook, more for my friend's sake than because I saw any merit in it, and carried it around for a year before I ever used it.

"One night in Newton Kansas, my last campaign with Williams, I was called on to sing a solo. I saw in the audience a great crowd of railwaymen, and said to myself, 'I wonder what would reach those men?' With some doubt, I finally decided to try this touching song, and was surprised at the extraordinary result. Many of the men professed Christ immediately. When the meeting was over, one big, burly engineer came up to me and said, 'Mr. Alexander,

I PROMISED MY MOTHER

on her deathbed that I would become a Christian; but instead of that, I have been going to the Devil faster than ever. Preaching never touched me, but this song did. If you will sing it to-morrow night I will bring the men.' He did bring them for many nights, and he used to call out, 'Sing, "Tell mother I'll be there.'"

"I used the song every night, and I have been using it ever since. I have seen as many as one hundred and fifty men at a single meeting rise and confess Christ, during the singing of that hymn, before the sermon was begun. Everywhere it has been the same. It reaches all classes because everybody has a mother. It has been criticised from a musical and from a literary standpoint, but no song has ever been written that can take the place of it."

It is believed that no other hymn has won so many souls for Christ as the one entitled, "Just as I am." Charlotte Elliott, the author, was born in London in 1789, and died in 1871. All her life she was an invalid. Her brother H. V. Elliott, after a long and fruitful ministry, admitted that far more good had been done by this song than by his preaching. The song still lives!

Just as I am without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come.

Let us sing and make melody in our hearts unto the Lord.

Let us praise Him in the congregation of the saints.
Let us sing in such a way as to "make His praise glorious."

Let us sing so that others shall be moved upon to accept Jesus Christ as their Saviour and Lord.

When we are not dwelling with the King then the work we do cannot be His. We bring forth fruit simply unto ourselves and that cannot abide.

The Fruitless Fig Tree

By ALBERT WEAVER

THE lesson of the fig tree which Jesus cursed on His way from Bethany to Jerusalem was the climax. He and His disciples were going to the city early in the morning and probably they all were hungry. Seeing this fig tree by the wayside, covered with leaves but fruitless, He cursed it. This gave Him a wonderful opportunity to teach His disciples and future generations a spiritual lesson. It was illustrative of the true condition of His chosen people, the Jews, at that time. With the fig tree, unlike other trees, the fruit appears first, then the leaves, but with this it was the reverse. Nature's law had evidently been interfered with. Leaves typify works, and in this incident it was quite applicable for the Jewish people as He found them, for they had nothing to present to Him but works. To all appearances their religious life was beautiful, but like the fig tree, it was full of works and void of the fruit of a godly life. This has always been objectionable in the sight of God.

He came to His own people whom He was meeting daily and from whom He expected the fruit of the Spirit, love, joy, peace, longsuffering, etc., and found none, but instead a murderous and resentful spirit, which caused them to seek His life constantly. The Jewish people were the tree. They were raised up for the purpose of

SHOWING FORTH A GODLY LIFE

and to do the work committed unto them. Jesus was hungry for the fruit that should have emanated from their lives. Works, pomp and show could not satisfy that hunger. This is one of the irrevocable laws of God. Therefore His curse was pronounced upon the whole Jewish regime of that day and it continued to be unfruitful and finally ceased to exist. This condemnation was not only applicable to this people of Christ's time who prided themselves on keeping the law, but can be applied to all dispensations, to all church life, and to all stages of Christian experience.

A tree that is not productive or serviceable is a lumberer of the ground and is occupying space that ought to be given to something else. In one sense every human being and every church and institution is a tree capable of production, either of good or evil, and from which consciously or unconsciously an influence is constantly radiating. In God's economy they have two functions, to be serviceable and productive. The two are inseparable, and where not found, His blighting and destroying hand sometimes falls upon it. This is no doubt why good people are often rendered unserviceable or taken away, and why churches and Christian institutions stand with "Ichabod"

WRITTEN OVER THEIR DOORS.

The chief lesson in the incident is fruit-bearing which is the product of a Spirit-filled life and is always expected from a follower of Jesus Christ, even by the world. It was also expected from the Jews who looked forward to the coming of their Messiah. On a healthy fruit-bearing tree, fruit and leaves are always to be

expected. Likewise in the life of a Christian, fruit and service go together. On the bottom of the outer garment worn by the priest of the Temple and Tabernacle, whose duty it was to go into the Holy Place and minister, was a pomegranate, then a bell, expressing the same truth, fruit and service. As Jesus did not find this fulfilled in His people He condemned them and showed His displeasure with their lives which had nothing to present to Him but works and outward display, although attractive to the natural man and gratifying to the flesh.

This is a hard lesson to learn and was not only applicable to the Jews of Christ's time, but to the Christians of our day. Has not Christ come to many a Christian and church of to-day, and found the same condition as He found among His chosen people, nothing but leaves? Christ's verdict is therefore, as found in Revelation iii. 16, to the Laodicean Church, "Because thou art lukewarm and neither cold nor hot, I will spue thee out of My mouth." He now stands

OUTSIDE THE DOOR

of this same Church (Rev. iii. 20), which is rich and increased in goods, lacking nothing, and governed by ecclesiasticism and every other ism conceivable, and He says to the individual, not to the Church, "If any man hear My voice . . . I will come in to him and will sup with him and he with Me." How sad, and yet is it not so in our day? The Jews rejected Jesus because He claimed Deity and announced Himself God manifested in the flesh. Now as the Holy Spirit has come, a different manifestation of God, are not the Church of to-day, and the individual Christian, committing the same sin if they do not give Him His proper place? Where this is found they have a form of godliness but deny the power thereof. Again, is it not possible for those who are saved, sanctified and baptised in the Spirit to be found fruitless or partially so, and when the Lord comes their way, hungry for the fruit of the Spirit, as found in Galatians v. 22, is He not disappointed? Do not even spiritually advanced Christians dwell sometimes on outward display, manifestations, and experiences, more than on the fruit of the Spirit? This too can be done for the purpose of drawing attention to themselves, which always detracts from Christ. There is great need at present for His children to be watchful in this, when the fruit of the Spirit is so necessary for the

UNIFYING AND UPBUILDING

of the Body of Christ. One can be fluent of speech because of natural talent or intellectual training, and draw crowds. He can have anointings and uplifts of the Spirit, miraculous healings of the body, all this, and more too, and yet be void of fruit; love, joy, peace, longsuffering, etc.

Furthermore, in this condition we can deceive and mislead others, by causing ourselves to be the attraction or drawing power and injure God's cause and rob

Him of His glory. Oh, for a manifestation of the real fruit of the Spirit, for the glory of God only. Jesus is hungry to receive such from the lives of His people. This necessitates, however, a realisation of our lack and real condition; also a humbling of ourselves individually that the Spirit may be once more poured out upon us in greater measure than heretofore. Divine fruit should emanate and radiate in great fulness from the life of every child of God. Oh, we can deceive ourselves and those about us concerning this, but never can we deceive God. If He finds not the fruit of the Spirit, or finds us not drawing from the True Vine, or if there are things in the life that choke the channel, His communion and fellowship with us will be limited and hindered. This will sometimes cause a shallowness or an

EMPTINESS IN THE TESTIMONY

or a lack of divine power, or bitterness or harshness in the speech, and an emphasising of externals rather than Christ.

A life desiring divine fruit in it, necessitates crucifixion and purging. This is the work of the Husbandman or divine Pruner, and He only can do it. This can only be realised, we believe, through a humble and contrite spirit, self-renunciation and abnegation, a life lived in God with self dethroned and Christ enthroned. Then will the fruit of the Spirit emanate without any effort or struggle on our part.

As fruit is a product of the tree or vine, it can only be found from that source. In order to produce this same fruit the life of the vine or tree must flow unhindered. Similarly in the life of a Christian. Christ must be the life, if the Christian is to bear the fruit of the Spirit.

When Jesus came to His chosen people they were busy beautifying the tree, regardless of fruit. Originally it was God's tree, but since the rejection of their Messiah, Jesus Christ, it has been the tree of Judaism and will remain as such until they are grafted in again. We believe this will take place not far in the future. Thank God, then the fruit of the Spirit will once more be apparent. Christ is coming again and it may be sooner than we anticipate, for there is every indication of it. Will He find Christians as He found the Jews, separated from the True Vine, Jesus Christ, and also ignoring God, the Holy Ghost, and His claims, and beautifying the tree of their own choice? This may be anything that we exalt above God—such as works, doctrines, our opinions, experiences, sectarianism, ecclesiasticism, etc. May He find them rather bearing much of the fruit of the Spirit and propagating His truth and principles in the earth.

If Christ is not the centre of

THE CHRISTIAN'S ATTRACTION

and worship, he will surely be satisfying his own fleshly desires and presenting to his fellow men nothing but leaves. Christ only is the food that will satisfy a longing heart. As we, His people, are expecting His return, may He not come and find us interested in nothing but the leaves of our own spiritual experiences. As sure as the fruit of the Spirit is in evidence, God's commands will be obeyed and the works of righteous-

ness will be the natural outcome, and we will go into all the world and preach His gospel to every creature, thereby fulfilling Christ's last command. From all appearances God is taking His saints through the death route these days, stripping them of everything superfluous and injurious, where they are willing. Where they are not willing He sometimes takes stringent measures which are not always easily understood. Many dear people therefore are refusing this way and drawing back because of an unwillingness to die to self. Scripture only can reveal to them the outcome. It is dangerous, however, to disobey God and to refuse to walk in the light. Jesus said, "Except a man forsake all that he hath, he cannot be My disciple." Those desiring to live the life of victory are having a tremendous fight, not so much against sin as with the self life, and they are experiencing the death struggle. May we be

FAITHFUL FOLLOWERS

and bear it as loyally as did Jesus. He bore it patiently, lovingly, unflinchingly and without a murmur. Even when the nails were driven, the thrust of the spear given, or hardest of all to bear, the taunts were made as to His Deity, and these, too, from His co-religionists, but bitter enemies. The forsaking of all His friends who heretofore stood by Him and followed Him was enough to crush Him.

May we then as highly honoured and blessed saints of God cease our murmurings and our impatience and everything that hinders our spiritual progress. Let us humbly exemplify Christ in our high calling with fortitude and bravery and with a faith that surmounts all difficulties, and seek to beautify the religion of Jesus Christ thereby, with a life full of divine fruit and works.

"TOO LATE NOW, FATHER!"

DURING a series of gospel meetings held in the schoolhouse of a small village a little girl became very concerned about the salvation of her soul.

She and her father lived next door to the school. He was an unbeliever, and hated everything to do with Christ, and strictly forbade his little daughter to attend any more of the meetings.

The poor child was very distressed, and did not know what to do. She obeyed her father until the next meeting was more than half-way through, and then, slipping out without his knowledge, she got through a hole in the backyard fence and ran in to the meeting.

It was some time before her father missed her, but when he discovered she had gone, he hurriedly went to the meeting, where he found his little girl on her knees with others, for whom the people of God were praying. So enraged was he that he pushed his way forward and lifted her up to take her from the place. As he raised her in his arms she looked up with a smile and said: "It is too late now, father, I have given my heart to the Saviour."

This was too much for the hardened man. He too sank on his knees, while God's children united in prayer, and very soon he found the Saviour whom he had tried so hard to shut out of his own heart and that of his little child.

Trials of Faith

By A. B. SIMPSON

FAITH is hindered by sight and sense, and our foolish dependence upon external evidence. The very evidence in which we must live and grow is the unseen, and therefore all outward things must be withdrawn before we can truly believe, and as we look not at the things which are seen, but on the things which are not seen, they grow real, more real than the things of sense, and then God makes them real in actual accomplishment. But faith must first step out into the great unknown and walk upon the water to go to Jesus, nay walk upon the air; but where was something only void it will find the rock beneath, like the traveller in the Alps who had reached the end of the mountain path as it suddenly disappeared beneath a great mass of ice and snow and became a subterranean torrent, while the mountain rose sternly in front and the miles of desolation which he had travelled lay behind. What should he do? Suddenly his guide exclaimed, "Follow me," and plunged into the descending torrent and then disappeared from his view under the great mountain which it tunneled. It was an awful venture, but he must either follow or die, and plunging in there was a sudden shock, and the whirl of waters, and blackness of darkness, and then a burst of light, and he was lying on the banks of a quiet stream on the other side of the mountain, in the sweet valley below. The unseen way had led to life and light.

So faith still walks in paths of mystery oft times, but God will always make it plain. Is not this the hindrance to your faith, that you hesitate to believe before you venture upon the naked word of promise? Your faith alone is the substance of things hoped for, the evidence of things unseen. God help us to walk by faith and not by sight.

Therefore God has to train us in the way of faith by difficulties, trials and seeming refusals, until, like the Syrophenician woman, we simply trust on and refuse to be refused. He is always waiting to recompense our trust by the glad words, "Great is thy faith! Be it unto thee even as thou wilt."

THE TWO MARTINS

At the beginning of the Reformation, Martin of Basle came to a knowledge of the truth, but, afraid to make a public confession, he wrote on a leaf of parchment: "O most merciful Christ, I know that I can be saved only by the merit of Thy blood. Holy Jesus, I acknowledge Thy sufferings for me. I love Thee! I love Thee!" Then he removed a stone from the wall of his chamber and hid it there. It was not discovered for more than a hundred years.

About the same time, Martin Luther found the truth as it is in Christ. He said, "My Lord has confessed me before men: I will not shrink from confessing Him before kings."

Glory, Glory

M.P.

MISS M. POWNELL,
Harmony by MRS. SUTTON REID.

Glo-ry, glo-ry to our com-ing King, Glo-ry,

glo-ry, While the heavens ring, Glo-ry, glo-ry,

for He's coming soon, Coming in glo-ry, coming for His own.

Copyright. Here is a new syncopated chorus which is quite good. Try it out in your next meeting.—W. G. H.

Bible Study Helps

JESUS SAID:

"O YE OF LITTLE FAITH"

1. When the disciples wondered about clothing (Luke xii. 28; Matt. vi. 30).
2. When the disciples wondered about food (Matt. xvi. 8).
3. When the disciples thought He was going to let them perish (Mat. viii. 26).
4. When Peter lost his faith and began to sink (Matt. xiv. 31).

LIFE

In Adam (without Christ)—condemnation (Eph. ii. 12) and degeneration (I. Cor. xv. 22).

In Christ—salvation (Rom. viii. 1) and regeneration (II. Cor. v. 17).

On Christ—foundation (I. Cor. iii. 11).

For Christ—manifestation (II. Cor. v. 20).

Through Christ—animation (Phil. iv. 13).

With Christ—transformation (Phil. i. 23).

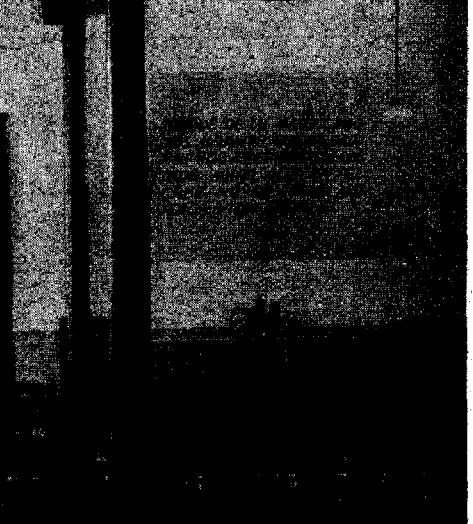
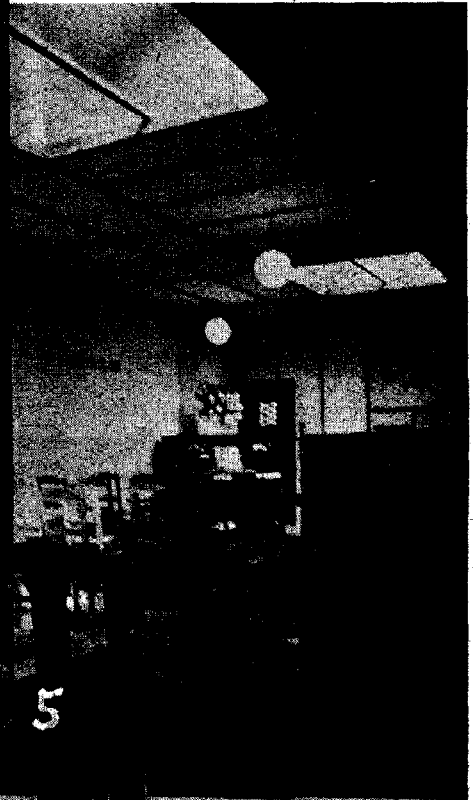
Like Christ—consummation (I. John iii. 2).
"For me to live is Christ" (Phil. i. 21).

PROGRESS IN HOLY LIVING (Gen. xii. and xiii.)

1. **Separation**.—"Get thee out" (xii. 1).
2. **Comforted**.—"Sichem," or shoulder (xii. 6).
3. **Taught**.—"Moreh," or teacher (xii. 6).
4. **Worship**.—"Bethel," or house of God (xii. 8).
5. **Feasting**.—"Mamre," or fatness (xiii. 18).

PICTURE NEWS

(1) The City Temple, Nottingham saved from destruction when a five-storey factory next door was practically gutted. For hours firemen poured water between the two buildings. (Photo by kind permission of the "Nottingham Guardian.") (2) The Christmas Tree at Elim Woodlands. (3) Another Christmas tree at Elim Woodlands! (4) Souls were born again and baptised in the Holy Ghost in this hall under Pastor and Mrs. Thomas's ministry in troubled Spain just before war broke out. (5) Light breaks through the darkness and shatters Rome's fetters in this building in Belgium through the anointed ministry of our missionaries, Mr. & Mrs. Archie Scott.



FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor JOSEPH SMITH

Sunday, January 22nd. I. Chron. xxix. 10-19.

"Build the palace, for the which I have made provision" (verse 19).

We find in David a wonderful type of our Lord Jesus. The shepherd king, the chosen one of God, who was born in Bethlehem of Judah. The man according to God's own heart, who subdued the enemies of Israel, slew the lion and the bear as the saviour of his flock, the one who met the great champion of the enemies of the people of the Lord and bruised his head. What spoil he took in battle from his enemies! But although he provided the material to build the house of the Lord, yet it was actually his successor who was the active agent in carrying out that work. So our glorious Lord, after He had bruised the head of the serpent and delivered His people from the power of their enemies, went away to send another Comforter—the gentle Spirit of God (typified by the dove) to convict of sin, to draw the sinner to Christ, to apply the merits of His sacrifice, and to build the Church of the living God.

PRAYER TOPIC:

For Divine power and blessing to attend the various campaigns and special services now in progress in our Elim churches.

Monday, January 23rd. I. Chron. xxix. 20-30.

"And he died in a good old age, full of days, riches, and honour" (verse 28).

What a splendid record to leave behind! How small were his beginnings, how despised by his brethren, how misunderstood; through what shame, suffering and rebuke he attained to his throne! How much like our Lord Jesus Christ, of whom he was a type. How wonderfully he was sustained of God: how zealous for the glory of God, and with what affection he sacrificed for the Temple of God. It was in these things that David was a man after God's own heart, not in those things wherein he failed Him. To sin was the exception in David's life—to please God was the rule. That is the reason why his sin stands out so clearly. It is like a big black spot against a white background. David is a good example of the fulfilment of the scripture which says: "Them that honour Me I will honour."

PRAYER TOPIC:

That the touch of God may continually rest upon the Principal and Revival Party.

Tuesday, January 24th. Luke i. 1-17.

"To make ready a people prepared for the Lord" (verse 17).

The Lord has His plans all ready. John came before the Lord; the disciples and others came with the Lord; Paul,

Stephen, and Timothy, with a host of others came after the Lord. Some came to sow, others to reap, but all came to labour. Even so it is to-day: there are those whose work it is to get ready the things necessary for a campaign, others to provide the means, others to intercede for blessing, others to help the young converts, others to provide for them a temporal building in which to worship the Lord, others to shepherd and feed them with the bread of life. But all are chosen to be labourers together with God. We get a good example of this in the number of trades and professions engaged in the building and furnishing of a home. Thank God there is something which all of us can do.

PRAYER TOPIC:

For awakening among the Roman Catholics of Belgium.

Wednesday, January 25th. Luke i. 18-33.

"And the Lord God shall give unto Him the throne of His father David" (verse 32).

When we consider how the Lord's people are regarded in the eyes of the world it is surely evident that the Lord seeth not as man seeth. Both His spiritual and His earthly people are despised by the people of the world. I was very much impressed with a message which came through the gifts in our meeting only last Sunday morning. How that the Lord's heart went out in sympathy towards His ancient people, and that if it were not for the long suffering of God He would smash in pieces those who afflicted them. It is ever the same. "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; . . . and things which are despised, hath God chosen . . . that no flesh should glory in His presence." Yes, He is coming to be King over a despised people, but when He comes whose right it is, then it shall be: "Exalt him that is low, and abase him that is high."

PRAYER TOPIC:

For all Elim Crusader meetings, and especially for the Essex Crusader Rally at Chelmsford to-day.

Thursday, January 26th. Luke i. 46-56.

"He hath shewed strength with His arm" (verse 51).

The arm of the Lord was now about to be revealed. Up to this time that arm had been covered with Old Testament types and shadows, but now the real Christ had come forth, and men were going to see the strength and character of God revealed in their midst.

How glorious it is to realise that His strong right arm is stretched out to save you and to deliver you, to help you, and to lift you up. No wonder we sing: "What have I to dread, what have I to fear, leaning on the everlasting arms?" When we consider the way in which that strong arm of the Lord was used: not to slay countless thousands, not to make waste cities, not to clear the battlefield of legions of foes, not against man—but against the infernal hosts of darkness and evil. That Divine arm was stretched out to heal the sick, to restore sight to the blind, to make the lame walk, to give strength to the weak, and to save a lost world.

PRAYER TOPIC:

For Holy Ghost showers on the Elim work in Scotland.

Friday, January 27th. Luke i. 57-66.

"His name is John" (verse 63).

Not a very high-sounding name. Just plain John. In fact, high-sounding titles or names would have been superfluous. His dress and manner of life were even more simple than his name. But he wore the mantle of the Holy Spirit, and that alone was more than sufficient to make his name glorious. As we consider other great men, such as John Knox, John Wesley, Martin Luther, we hear very little of the Doctors and the Reverends which might have been legitimately added; such things have faded out like the light of a wax taper in the blaze of the noonday sun. In fact as time goes on titles are usually quite forgotten, but the simple name lives and shines in the pages of history, because it is set in immortality. Let us seek the glory that excelleth, the glory of God which will endure for ever.

PRAYER TOPIC:

The anointing of the Holy Ghost to rest upon all who minister to the sick and suffering.

Saturday, January 28th. Luke i. 67-80.

"To give light to them that sit in darkness" (verse 79).

Our business in this dark world is to shine for the Lord. We are not sent out to take hold of men and drag them to Christ. But we are sent by God to illuminate their darkness, to shed the light of the glorious Gospel around their pathway, that they may see for themselves where they are, and whither they are heading. Then it is up to them to follow the right as the light of God makes it plain to them. Their condemnation is that light is come into the world, and that they prefer darkness rather than light, because their deeds are evil. It is the light which they have received which will judge them at the last day. It is not God's way for His people to begin to judge the world now: the day of judgment is still in the future. I have learned that people who have a false vision are the first to call down the judgments of God upon those who do not agree with them, but their words are only so much blank fire.

PRAYER TOPIC:

For blessing on the work of Mrs. Taylor in the Belgian Congo.

AS the apostle wrote these and the succeeding words enjoining diligence, his mind must have wandered back some thirty odd years to an occasion when, his spirit worn down by the events of those days, he was caught off his guard, and denied his Lord. His words, "Be vigilant, be sober," show that the lesson of diligence as being the guarantor of strength, had not been forgotten. The Christian's position in a hostile age requires undiminishing diligence and vigilance. To maintain diligence is to ensure spiritual strength—and so defeat the prowess of the "roaring lion."

Peter realised the constant danger of believers being caught in the snare that fouled him; and so in this epistle he writes as he says, "to stir up your pure minds," and this third chapter especially is a timely warning to those suffering from lazy and careless minds. If in our minds we become lazy, it inevitably follows that all the vital and indispensable truths relapse into inactivity, thereby losing their power and importance. If we lose our diligence in spiritual things we

LOSE OUR SPIRITUAL SAFETY,

for weak Christians fall an easy prey to the wiles of the Devil. Moses, in his last exhortation to Israel, commanded the people to remember what Amalek did to them in the way. He (Amalek) would not risk an open battle, but pursuing in the rear, fought a rearguard action, catching the stragglers and sniping the fainthearted. Those who were weak and faint fell an easy prey to the enemy's tactics. Therefore, to be safe we must keep strong, and the way to strength is through diligence. In an effort to stir up our minds and arouse diligence I shall first call the witness of—

1. *The Crisis in which the world will be involved.*

From Olivet's pulpit two millenniums ago, the greatest Teacher forecast unprecedented calamities upon this world. In the following profound words he spoke of troublous times that would come—"Upon the earth distress of nations, with perplexity . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of the heavens shall be shaken." That solemn declaration has a greater significance now than ever before, for twenty centuries have narrowed the margin of safety. By that warning a time of great trouble has yet to come, a time of unprecedented anguish and tribulation that will sink all preceding crises into insignificance. History with its tribulations has not yet exhausted this prophecy either in intensity or scope, or other prophecies of both Testaments with which this prophecy agrees.

According to the Word of God this world is heading for a fearful crisis, and for this humanity is to blame. Men of hatred, vaunted pride, blatant defiance of God, and insatiable greed, have established conditions which are the actual processes that evolve war and catastrophe. Reciprocal fear and suspicion have filled the magazines of the world with sufficient power to annihilate whole nations; and the inventive genius of man is exerted towards the most efficient means of destruction. Therefore, if God abandons

By Pastor D. J. RUDKIN
(Elim Church, Selly Oak, Birmingham)

Crisis and

Seeing then that all these things
persons ought ye to b

man to his own destructive genius it will be ironic justice. The thought of any such calamity invokes the laugh of the scorner, for he believes that such a crisis is unbelievable in this "enlightened" age! That laugh is merely the lingering echo of the laugh of mockers in Noah's day, when he in the construction of a great ship declared to incredulous mankind a universal and imminent catastrophe. Man's greatest danger is the false security which is the product of his incredulity. It only needs now an indiscreet action or an unguarded speech to set light to the fuse which will explode every magazine in the world. The fate of millions can rest in the hands of a single man. Days of crises are most certainly coming, and man will be called upon suddenly to face an unparalleled tribulation. This age must run its course and fulfil its destinies, as other ages have fulfilled theirs.

This world will not slowly resolve itself by internal process into the kingdom of God, but on the contrary it will end in a "time of trouble such as never was before or will be again." It will undergo its regeneration, as Peter says, by a baptism of fire. In this baptism it will be convulsed and reel to and fro as a drunkard; it will be

SHAKEN AS AN OLIVE TREE,

and suffer the pangs of the travailing woman; and when they shall cry "Peace and safety" then sudden destruction. Would to God this were not so, for we have no pleasure in declaring such. For our part, we must stir up our minds and revitalise our characters by diligence, so that if we are called upon to meet the demands that any coming crisis or state of emergency may impose, we shall be quite prepared.

2. *The knowledge of these things should influence our characters.*

"What manner of persons ought ye to be?"

If truth does not affect our characters, then we do not believe it. Those who really feel the power of these truths will prepare themselves

Character

shall be dissolved, what manner of
?—II. Peter iii. 11.

against those days. Such a prospect as God's Word reveals demands; here and now, appropriate action. Shall we then make an honest investigation into our spiritual condition so as to trace and make good any deficiencies in our defences? We may be called upon to witness a great crisis; and so, while we have a chance, let us nerve ourselves for the battle. Those critical days will test our characters and call for steadfast endurance. The grand preparation for any such emergency is the strengthening of our characters by the utmost diligence and exertion. Under stress and strain we shall do according to what we are. As a help to some preparation I shall ask four personal questions:—

(a) *Do we realise the proper source and means of spiritual life?*

Spiritual life reaches our souls only by efficient contact with its source. Some Christians seem to think that spiritual life consists of

THE PERIODICAL STIMULATION

of their senses. These people are always on the track of changes, variety, and experiences; seeking anything within the compass of their creed which is exhilarating and fresh. Such things may give a pleasurable stimulus for a short time, but afterwards leave the soul high and dry, and overcome with that unhealthy morbid depression that longs for the next opportunity for stimulation. The everyday things do not appeal to this condition of mind—such as ordinary meetings or ordinary preachers. But the extraordinary finds them in the front every time. Such a spiritual, or rather, unspiritual condition is weak and unenduring—for it has no resources. The vital and efficient means of grace are prayer, fellowship and communion. Every Christian life must have its retreat into fellowship with God, and its constant source, to make its character constant and enduring in critical days.

Have we learned Horeb's lesson, I wonder? God was not in the wind, or the earthquake, or the

fire, but after these, a still small voice. As Christians, we need dispositions that are steady and that do not vacillate between the poles of intense excitement and passive morbidity; characters that have been stabilised by the vital effect of constantly hearing and obeying the "still small voice."

(b) *Does our experience depend upon the arm of the flesh?*

How much do we depend on others, what they say, where they go, what they do? Have we no vision, faith and will of our own? Do we shelter behind the faith and experiences of others? Lot's experience should warn us against these things. He had no faith or vision of his own, but sheltered behind his uncle's, and so could not resist the temptation to "pitch his tent towards Sodom." The

SLIGHTEST THING UPSETS

these people and defeats any good intentions they have. For petty reasons they forsake the Church and deprive themselves of the blessings of God's house and fellowship with His people. Unless someone constantly makes a fuss of them and urges them they neglect Christian duty. A fault in some fellow-Christian offends them; an omission on the part of another sends them into a spiritual coma. All because they depend upon the flesh instead of upon God. May God deliver us from such a deplorable spiritual defeat. Our faith should rest upon God and His Word—for such a faith is efficient and constant. It is difficult to realise how such people will stand in a crisis, if one by one the props are taken away. The foretold dangers ahead of us demand steadfastness in mind and soul, and the diligent exercise of individual dependence upon God. "None that trust in Him shall be desolate."

(c) *Do we appreciate all our privileges as we ought?*

We are, if we pause to think, a most privileged people. We are free to pray, attend Church, have divinely appointed shepherds to guide and preach the Word, and to serve God as we will. Such a happy state has not always existed here, neither does it exist in certain countries to-day.

But what if England is suddenly involved in an unprecedented crisis, what then? Supposing that meetings have to be restricted; property confiscated and the shepherds smitten or scattered. The last war is no guide to what the next one will be. The conquest of the air puts every beloved homestead on the battlefield, and every man, woman and child in immediate danger. When the powers of the heavens are shaken by the reverberations of those

HEAVY HELLISH BOMBERS

in their delivery of death to helpless civilians, and when behind the clouds a potent enemy steals in upon us to breathe fire and death into our faces, the circumstances of our daily lives will be completely changed. How shall we feel under those fearful conditions? Shall we have to add to our daily fear and dread the persistent memory of wasted privileges, and time ill-spent? Are you, fellow-Christian,

(continued on page 44).



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.

Church Statistics.

THE annual summary of Church statistics in *The Daily Mail Year Book* for 1939 makes painful reading. In his review, Mr. Frank F. Bateman points out that during the past year the Churches in the United Kingdom have lost over 20,000 members, and the Sunday Schools over 94,000. This is all the more distressing when one considers that the figures have shown a succession of losses over the past twenty-one years.

This falling away from the faith is but one of many indications of our Lord's near return. "Because iniquity shall abound, the love of many shall wax cold," said Jesus. "In the last days perilous times shall come. For men shall be . . . lovers of pleasures more than lovers of God."

It is a blessing for which we are profoundly thankful to God that Elim has not followed this downward trend, but on the contrary has shown a substantial increase in its number of Churches during 1938. This increase can only be maintained and augmented as we all—ministers and members alike—do our duty. It is for our ministers and local preachers so to lift up the Christ in all His fulness that men and women will be drawn to find in Him their Saviour and Satisfier. It is for each Church member to give heed to the scriptural injunction: "not forsaking the assembling of ourselves together . . . but exhorting one another, and so much the more as ye see THE DAY approaching."

A Lesson from a Barometer.

THE *New Yorker* reports that during the recent hurricane in the United States of America, a Long Island man had satisfied a lifelong ambition by buying an expensive barometer from Messrs. Abercrombie and Fitch, which arrived on the morning of September 21st. Eagerly he unwrapped it, and was disgusted to find the needle stuck at "Hurricane." After shaking it in a vain attempt to start it working aright, he sat down, wrote a very stiff letter to the makers, and went out to post it. When he returned, the house was gone, and so was the barometer.

The barometer of the Word of God has been falling for some time, pointing to coming storms and to grave dangers ahead. The words "in the last days" speak of men being lovers of self, covetous, boastful, proud, blasphemers, disobedient to parents, unthankful, unholy, without affection, covenant breakers, incontinent, fierce, puffed up, lovers of pleasures more than lovers

of God, having a form of godliness, but denying the power,—men whose ears are turned away from the truth and who have piled up riches together for the last days—scoffers who say, "Where is the promise of His coming?"

It will be more sensible to take heed to what the Divine barometer says and get to THE place of safety in the ROCK of AGES, than to find fault with it, only to discover our faultfinding was futile and we are left shelterless to face the blast of doom.

In this Issue.

Picture News (page 38) is a new feature. Every few weeks we hope to publish a number of photographs of interest to our readers. If you have a picture relating to the work of the Lord which you think our readers would like to see, please send it to the Editor.

On page 41, Pastor D. J. Rudkin asks: "What if England is suddenly involved in an unprecedented crisis—what then? Supposing that meetings have to be restricted, property confiscated, and the shepherds smitten or scattered?" No reader should miss this opportune article.



Gleanings from Other Fields

Dr. Hugh Redwood.

Much sympathy is extended to Mr. Hugh Redwood in his bereavement at the death of his wife, Mrs. Edith Redwood.

Sudan Interior Mission.

Dr. Rowland V. Bingham, General Director of the Sudan Interior Mission, is in this country for a visit of about two months.

William Booth's Birthplace.

The house in Nottingham, where the founder of the Salvation Army was born, has been converted into a much-needed hostel for stranded girls.

Dr. Barnardo's Homes.

In addition to the normal activities of Dr. Barnardo's Homes, arrangements have been made by them to accommodate one hundred or more refugee children from Central Europe.

The Sandes Homes for Soldiers and Airmen.

The New Year's Honours List included the name of Miss Eva Maguire (successor to the late Miss Sandes), who has been awarded the O.B.E.

Dr. L. Sale-Harrison.

Author of "Palestine: God's Monument of Prophecy," etc., Dr. L. Sale-Harrison is again in this country, lecturing on prophetic subjects.

Veteran Called Home.

Rev. G. F. Easton, the senior member of the China Inland Mission, passed into the presence of his Saviour on the 30th of December, at the age of 86. He laboured in China as a missionary for 55 years—from 1875 to 1930.

PRESENT HELP FROM PAST HISTORY

By LEONARD HARRIS

What God did in a desert He can do in your life. Where bitterness has robbed you of the joy of living, He can restore your soul again. The very waters that overwhelmed you will satisfy your heart, for God has a healing tree for every Marah experience.

"So Moses brought Israel from the Red Sea, and they went into the wilderness of Shur, and they went three days in the wilderness and found no water. And when they came to Marah they could not drink of the waters of Marah for they were bitter, therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord, and the Lord shewed him a tree which, when he had cast into the waters, the waters were made sweet: there He made for them a statute and an ordinance and there He proved them."—Exodus xv. 22-25.

THE experience of Shur followed hard upon the great victory won by God for Israel at the Red Sea. Israel had watched some of the finest men of Pharaoh's army perish in the attempt to follow Israel through the Red Sea. The victory song of Israel must have been living vividly in the minds of God's chosen people when suddenly, like a bolt from the blue, they are confronted with a barren desert that at best could only offer them bitter waters. It was a bitter reverse after a mighty victory.

REVERSES.

Israel had to learn what man is ever slow to understand: that reverses after victory are the victor's greatest blessing. Victory is often the victor's spiritual tomb, unless it is followed by its reverse. Victory is more deceiving than imagined; more treacherous than can be supposed by the untrained scholar in the school of Christ.

Why does God bring His people to Marah? It is here we touch the root of all suffering permitted by God. It is permitted, not that the experience should sour your soul, but that you should learn it was not the cunning of your hand that gained the victory, or the efficiency of your efforts that made the victory song possible. If you were allowed to ever think thus it would rob heaven of its dues, and crown the creature more than the Creator—flesh and blood would swamp God out of the picture.

We must remember that our afflictions are not singular. David received a prophet's kiss, and an anointing to be Israel's king, yet knew what it was to be hunted like an animal, and become a wandering exile. Jonah's most successful sermon caused him to throw himself under a tree and ask God to let him die. Fire called down from heaven to consume an offering to God did not stop the prophet from a cowardly flight

on hearing the threat of a woman. The sharper the salt to our taste so much the better for our souls, for the salt is the saving factor of many a promising career. As Spurgeon has said, "Some plants owe their medicinal qualities to the marsh in which they grow; others to the shades in which alone they flourish. There are precious fruits put forth by the moon as well as by the sun. Boats need ballast, as well as sail. A drag on the wheel is no hindrance when the road runs downhill. Had it not been for broken wings, some might have lost themselves in the clouds."

REALITY OF MARAH.

Marah was no mirage. It was something more than a supposed calamity—it was a desperate crisis. It was infinitely worse than the crumbs from the rich man's table to Lazarus, for with a craving thirst Israel could but look upon the water, yet not a drop could they touch. It was a banquet to the eyes, but as a leper feast to the soul. "They could not drink of the waters of Marah, for they were bitter."

Now the crisis is the acid test of any man, and as one has well said, you never know any man until he has passed the crisis of his life. Marah was a tragic revelation of the spiritual pulse of Israel, "for they murmured

against Moses." Bitter waters produced bitter souls—Marah became the spiritual plague spot to thousands.

The chosen people transferred their gaze from God to Moses, and it is here we are at the pearl of God's revelation. Any Marah experience will make our lives a continual Marah experience if we let our eyes drop from heaven to earth. How much easier it proves for God to heal bitter waters than to heal bitter souls. There are thousands in the world to-day who never darken the doors of a church because of a soured soul. Slandered name, misjudged aims, a life dream shattered

RETROSPECTION

Thou shalt remember all the way which the Lord thy God led thee.—Deut. viii. 2.

He was better to me than all my hopes,
He was better than all my fears;
He made a bridge of my broken works,
And a rainbow of my tears.
The billows that guarded my sea-girt path
But carried my Lord on their crest,
When I dwell on the days of my wilderness march
I can lean on His love for the rest.

He emptied my hands of their treasured store,
And His covenant love revealed,
There was not a wound in my aching heart
But the balm of His breath had healed.
Oh! tender and true was the chastening sore,
In wisdom, that taught and tried,
Till the soul that He sought was trusting in Him
And nothing on earth beside.

He guided by paths that I could not see,
By ways that I have not known;
The crooked was straight and the rough made plain
As I followed the Lord alone.

Has He changed for me? Nay! He changes not.
He will bring me by some new way,
Through fire and flood, through joy or woe,
As safely as yesterday.

in a night scandal. Quarrels have soured millions instead of proving a sweetening experience.

Moses has left us a golden example that we do well to copy. "And he [Moses] cried unto the Lord." God, brought into human sufferings, can sweeten the very experience to our profit.

RESTORED WATERS.

"And the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet."

Moses did but one thing—he restored Israel's gaze to God. God took bitterness out and put sweetness in, for it was not the tree or the faith or act of Moses that wrought the miracle—it was God behind the act. *What God did in a desert He can do in a life.* Where bitterness has robbed you of the joy of living, He can restore your soul again. The very waters that overwhelmed you will satisfy your heart, for God has a healing tree for every Marah experience. The tragedy of

sin crucified the Son of God upon a tree, but from the bitterness of that cruel act millions have drunk of the wells of salvation.

In closing let us pull the curtain aside, to see why God ever lets His people arrive at Marah. "And there He proved them." Heaven was behind it all, and let us take heart in remembering that no such experience has come to us because God has forgotten us—it is always by Royal appointment, to a trusting soul. How differently Israel might have acted had they believed in the unerring hand of God. Marah was a test, but it proved to be a defeat. Paul refused to let prison walls imprison his soul, for we read that at midnight he and Silas sang praises to God. Oh! that we could sing a song in the midnight of our experience, and thus quench our thirst at the wells of tribulation.

Marah was Israel's Bethel, where they discovered God as the "Jehovah Jireh"—the God who is enough.

CRISIS AND CHARACTER

(Concluded from page 41)

making the most of your opportunities, and answering loyally every call of royal duty? The past has gone for ever—nothing but its memory remains.

And finally I ask—

(d) *Have we formulated our future policy?*

Now is the time to exercise determination, while things in life are comparatively easy. If we compromise our position in these days, then in a national crisis we shall more easily do so. The Church has had a fairly easy time of recent years, and therefore its health has been impaired. It is losing its powers of resistance and fearless fortitude which develop in the furnace of affliction. The spirit of this age is stealing in under the subtle disguise of the legitimate, and there is a corresponding tendency to compromise. But compromise in principle means the dissipation of strength. Now is the time to make up our minds and make our vows of service. When the four Hebrew children were taken captive to Babylon, "they purposed in their hearts not to defile themselves." And in those dissolute and degraded courts their determination

CARRIED THEM THROUGH.

In the days when pagan Rome persecuted the lowly followers of Jesus Christ, before those noble heroes of faith saw the bloody arena or heard the growls of savage beasts; before they were tempted to renounce their faith—their decisions had been made. Decisions that amazed Rome were registered in those gloomy catacombs. As other remaining believers retrieved some mutilated body from the arena or some foul sewer by night, and bore it to its dark resting-place, they renewed their vows of faithfulness to the cause for which so many had nobly endured martyrdom. We can do no better than follow their example, and determine now that by God's grace, come what may, we will be true. A solemn vow to God will help us in trouble, and bind us to our profession with a stronger tie. If then we are called upon to face a test we shall have the added strength of our covenant with God.

In view of all these things there is a danger of taking

too much for granted. Some Christians think that the coming of the Lord absolves them from all responsibility and care. They are looking for His coming to save them from all trouble and danger that a crisis may entail. But we do not know when Christ is coming, for that event has been

SO HIDDEN BY GOD

as to exercise minds in every generation. Many believers are over-anxious to place His return so very near. Let us remember that the early Church viewed the revelation of Christ in just the same way as we do. If Christ comes in one thousand years' time, that will be soon—only to-morrow. Let us abandon useless speculation and get on with preparation. We should be prepared as if we knew for a certainty that He is to come to-morrow. I am convinced that the true Church yet has to undergo stress and strain, and the time will come when we shall have to say "Yes" or "No."

Such a view should not make us despondent or unhappy; such attitudes are unwarranted. If we have been careless and neglectful, then now is the time to "stir up our minds," and become diligent. But let us take courage, for when the battle is the fiercest—then victory is in sight. When the night is the darkest—then the Morning Star will shortly appear. "Seeing then that all these things shall be . . . what manner of persons ought ye to be?"

A CAUSE FOR THANKSGIVING

The biographer of Bishop Watts-Ditchfield relates that when a child he was one day in the house of a very old woman, who asked him to read a framed text, "Thou God seest me." Then she said, "When you are older, people will tell you that God is always watching you to see when you do wrong, in order to punish you. I do not want you to think of it in that way, but I want you to take the text home, and to remember all your life that God loves you so much that he cannot take His eyes off you."

Welcome News of Widespread Revival

Many Campaign Converts—Large Numbers Baptised in Water

A PROGRESSIVE WORK First Baptismal Service

Uxbridge (Mr. W. Rosser). Since the work at Uxbridge commenced about twelve months ago, it has grown steadily. Many souls have found the Saviour, and sick bodies have been healed, proving the Pentecostal experience in its truest sense.

Many have testified to the blessings received from the Bible studies delivered by

DAY OF PRAYER Special Christmas Services

Southport (Pastor F. G. Cloke). At a recent Day of Prayer our petitions were mingled with a volume of praise unto Him who hath loved us. At 7 a.m. there was a goodly gathering of young and old, faces radiant, hearts aglow, for God had called us to be intercessors. The Church assembled at intervals throughout the day,

after another hands were raised as the Evangelist appealed for souls and eighteen were saved in one meeting, glory to God!

Following the campaign a baptismal service was arranged. The day dawned upon a cold north-east wind, and ere the time for the evening service, snow had begun to fall. The crowd inside Jerusalem church grew, and the warmth of the fire of God caused the coldness of the night without to fade. One by one the candidates went into the *unheated* water, for it is the custom here not to heat water for baptism, but even the very cold water did not cause one of the candidates to flinch. "Glories!" and "Hallelujahs!" were raised from the hearts of those in the baptistery.

Numbers are still on the increase in this Church—a spot of joy in a depressed area. A sincere prayer from each Elim friend is earnestly solicited for this Church consisting of men and women, a large number of whom have been out of work for many years, but are still labouring for the Master—poor in earthly goods, but more than millionaires in heavenly blessings.



FIRST BAPTISMAL SERVICE AT UXBRIDGE.

Mr. Rosser is seen
in the baptistery
with a candidate.

our leader. The presence of God is also realised in the Sunday morning breaking of bread services and the breath of God is indeed felt in every being.

In November we held our first baptismal service, when Mr. Rosser had the blessed experience of immersing seven candidates. Each candidate testified to the saving and keeping power of the Saviour, and of their desire to follow their Lord all the way. The hall was packed with people, who joined in the bright singing of choruses and hymns, and one soul was added to the Kingdom.

The baptismal service seems to have stirred the people in the town, as strangers have since been attending the services. Already five more candidates are desirous of passing through the waters. A Sunday school is also in progress. This work is already showing signs of healthy growth and God is blessing.

The following report is from the "Uxbridge Press":

"The first baptismal service to be held at the Uxbridge Elim Foursquare Gospel Church took place at Masonic Hall last Sunday, the hall being well filled. Seven candidates passed through the waters of baptism, the candidates, wearing white, being immersed in a large tank which was nicely decorated. The meeting was convened by Evangelist R. W. Chuter, Pastor W. Rosser officiating. Enthusiastic singing was a feature of the service, also an excellent address by the Pastor on "Baptism by total immersion."

and at its close we were conscious of victory. When in the following gospel service three souls were saved, we felt that God had granted His heavenly benediction.

With the advent of the Christmas season our gospel services took the form of a series on "The Incarnation." Once more we repaired to Bethlehem, our hearts dwelling upon the blessed truths revealed there. At the close of each message God's great purpose was unfolded, and sinners were directed to the sinner's Saviour.

The Cadets, Crusaders, and Sunday school are making steady and very certain progress, God working in, and through, and with every branch of the work.

A CHURCH ON FIRE Evidences of God's Blessing

Merthyr (Pastor F. A. Hodge). A Church is on fire, and that Church is Merthyr, for there has certainly been an experience of the fire of God in our midst. The power of God has been manifested in a wonderful way since the last report. Pastor Hodge has held the fort with his able and powerful ministry of the Word, and in a period of six weeks eighteen souls professed salvation, and many more were baptised with the power of Pentecost.

A campaign was recently held by Pastor H. W. Fielding, for which the Palace Cinema was taken, and hundreds came to this first cinema service ever held in connection with the Merthyr church. One

TESTIMONY OF GOD'S GOODNESS Baptismal Service

Bournemouth (Winton) (Pastor A. J. Chuter). A baptismal service held recently was the scene of a family gathering of Elim friends from the surrounding districts of Christchurch, Wimborne, and Springbourne, when real fellowship and blessing around our Lord and Master was enjoyed.

Three of the districts were represented in the fourteen candidates who followed their Saviour into the waters in public confession of their renunciation of the past life of sin and self to rise in a new life of obedience and loyalty to Christ Jesus.

Pastor A. J. Chuter, who commenced his ministry at Winton in October, presided; and after Pastor F. Shadlock (Wimborne) had given a heart-searching but stimulating address, he immersed the converts in water. Each one gave a testimony and was given a text by Mr. Robertson of Christchurch.

A thrilling testimony has been received of God's goodness to one of the candidates, who, on arriving home from the service, found a letter giving him work after a period of six years' unemployment. As our hearts well up with love and gratitude to our Heavenly Father we are reminded of the passages in Samuel "Them that honour Me I will honour," and "To obey is better than sacrifice, and to hearken than the fat of rams."

SUCCESSFUL EVANGELISTIC CAMPAIGN

Fifty-Five Converts

Hayes (Evangelist R. B. Chapman). Looking back over the past few months

it gives us much cause to praise God for an abundant answer to our prayers. During the campaign conducted by Evangelists R. B. Chapman and G. K. Matthew in the Albert Hall, Hayes (Middx.) fifty-five decisions for Christ have been registered. Praise His wonderful Name!

Two cases of healing call for special comment. One, a Salvation Army officer, suffering from a very painful form of rheumatism for many years, came to a divine healing service one Sunday morning, was anointed and prayed for, and was instantaneously healed. The other case, a lady from Uxbridge, had been suffering from an incurable eastern skin disease. She was anointed and prayed for, and awoke the following morning to find that the complaint had completely disappeared. To God be all the glory for these trophies of His wonder-working power!

It gave us great joy to see the large hall well filled at every week-night service, and on Sunday evenings nearly every chair occupied. After each service the people were reluctant to go, and large numbers of young folk, and old too, crowded around the organ, and sang choruses with great fervour. It gave one great joy to see so many young people, who but a few weeks ago were in the dance-halls, spending their evenings hearing about and singing the praises of the One who has saved them by His grace.

The Kensington Crusader Choir kindly paid us two visits, and their messages in song were very much appreciated by all present. On Sunday, 13th November, the London Crusader Choir, after spending the afternoon at Wormwood Scrubs Prison, took part in the service, and their fine gospel messages in song were enthusiastically received by a large congregation, four decisions for Christ being registered, praise God!

Throughout the campaign we felt that the power of the Holy Ghost rested upon these two young evangelists, working through them to the salvation and healing of many. The campaign finished on Sunday evening, 11th December, with a baptismal service, very well attended. Ten candidates, six of whom were saved during the campaign, passed through the waters.

Regular services are now held in the Albert Hall, under the leadership of Evangelist R. B. Chapman, who though only having been here ten weeks, has found his way to the hearts of all. Great possibilities are ahead, and as a band of young people, filled with the Holy Spirit, we are going out with God's help to evangelise this great district of over 60,000 inhabitants, many in the blackness of sin and utter despair. We are also looking to the Lord for a place of our own in which we can worship Him.

RESULTS OF REVIVAL CAMPAIGN Forty-Seven Baptised in Water

Nottingham (Pastor W. Miller Barton). Since our last report appeared in the "Evangel," the Revival Campaign conducted by Principal Jeffreys, which lasted practically seven weeks, has ended. It was a time of great blessing and the turning point in the lives of some 800 who surrendered to Christ.

Following the campaign a great baptismal service was conducted by Pastor Barton, when forty-seven men and women followed their Lord through the waters, including many of those recently converted. The beautiful Temple was again crowded with eager, enthusiastic Foursquare Gospellers. The scene witnessed was one of marked reverence, solemnity, and awe, as one by one the white-robed candidates passed through the baptismery, thus proclaiming to the world their bond of allegiance to Jesus the Saviour.

The result of the campaign is evidenced in each department of the Church. We continue to see souls saved week by week. God is also visiting us in a special outpouring of the Holy Ghost, for Acts ii. is being repeated in our midst. The Crusaders have been greatly augmented in membership.

God has wonderfully preserved His House from a disastrous fire which broke out in a factory next to the Temple. For hours firemen fought the flames which at times threatened to overcome their efforts. We praise God for His preserving care for His church and people.

He is Coming Back

And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also—John xiv. 3.

I could wish for my friends no greater joy than that which is mine in the thought that He is coming back, and that He may come soon. I do not think it has ever made me fanatical; I do not see how it could. This is a blessed hope to me because "every man that hath this hope in Him purifieth himself, even as He is pure" (I. John iii. 3). It does not mean every man that hath this hope in himself, but in Jesus as the Son of God, and in His near return. The thought that He is coming back again keeps one pure, for how could we be worldly and indifferent if we realised that at any moment He might appear?—A. W. Chapman.

Bringing Back the King

The air is full of party strife,
And conflicts loud and long;
Each leader has some new device
To remedy the wrong.
Men vainly strive from age to age
Earth's golden age to bring,
But tell me why is there never a
word
Of bringing back the King?

The earth is waiting for her King;
The whole creation cries;
No other hand but His can bring
The rest for which she sighs;
His power alone can right her wrong
And heal the serpent's sting.
O Earth, break forth in the glad,
new song,
He's coming back, our King!

A. B. Simpson.



By permission of

["The Croydon Times."]

ANNUAL CHRISTMAS PARTY AT CROYDON

The above photograph shows a happy crowd of children belonging to "Sunshine Corner," Croydon, at the Annual Christmas Party. A large Christmas Tree was erected near the platform and decorated with toys and coloured lights. A toy was distributed to each of nearly 200 children who regularly attend the Wednesday evening children's service. For over two years Pastor H. Kitching ("Uncle Harry") and a loyal band of workers have laboured incessantly to bring the children to Christ, and their labours have not been in vain, for some of them now love the Lord Jesus Christ.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Ministers of Music

Foursquare Choirs' Noble Work

The Ulster Temple Crusader Choir continues to be of great service in various parts of the city of Belfast. Under the able leadership of Mr. John Bell, this band of zealous Irish Youth give of their utmost and best in the service of Christ. They have made visits to that large Belfast Institution, the Royal Victoria Hospital. During the Christmas season the choir was busy visiting various hospitals and institutes with the gospel in song, as well as participating in the great convention meetings.



Kensington Temple Choir visited Shoreditch Baptist Tabernacle, accompanied by Pastor P. Le Tissier, who gave an address. The minister in charge was most appreciative and requested a return visit.



The London Crusader Choir's visits to Barking, Lewes Prison, and Croydon, were services full of blessing and inspiration; also on Christmas Day the choir was at Wandsworth Prison, giving the joyous message of Bethlehem to the unfortunate men behind those grim and cheerless walls. At both prisons the governors and chaplains warmly thanked Pastor Douglas Gray and the choir for their services and messages.

ANOTHER PRISON TO BE VISITED

Readers will note with pleasure that the London Crusader Choir is making its first visit to the notable Pentonville Prison on Sunday, 29th January. Your prayers are specially desired for this service.

The Wedding Feast

Christ's Attitude Toward Marriage

*There was a marriage in Cana . . .
And both Jesus was called, and His
disciples, to the marriage.*

—John ii. 1, 2.

Jesus approved, sanctified, and adorned marriage by attending this wedding feast. The Bible from the beginning to the end puts high honour upon marriage. God Himself ordained it in Eden. It is not without peculiar significance that Christ made this His first public appearance and wrought His first miracle at a marriage, thus showing His approval, and putting His sanction upon the relation. There is no subject on which young people in these days need to receive more careful instruction than concerning marriage. The many ill-advised and unhappy marriages, the alarming frequency of separation, and the ease with which, for the slightest reason, divorces are obtained, show that the ordinance is losing its sanctity in the public mind. The Lord Jesus should be invited to every wedding as He was to this at Cana. No marriage relation should ever be entered into when His presence would not be welcome and on which His blessing cannot be sought and obtained.

It should be noted further here that it was a wedding feast which Jesus attended. His ministry opened amid scenes of human happiness. We need to learn that Christ is not merely the Friend for our sorrow hours, but also for our times of joy. We do not think enough of this. No doubt it is when trouble comes that Christ seems most precious to us; but He is a Friend for our gladness as well. This lesson from the Cana wedding we should not lose. Our Lord does not frown upon pure, innocent pleasures. Mirth is a duty in its place as really as prayer. We need not be afraid to invite Christ to our social enjoyments; indeed, if we cannot invite Him something must be wrong with the pleasures themselves.

CRUSADER SECRETARIES !

Another new chorus book entitled "The Voice of Melody," by Wm. and Mildred Dillon, is now published by the Victory Press. Here are some excellent new choruses and hymns for your Crusader meetings. Secure your copy at once. Only 6d., by post 7d.

Fellowship Time

No. 3.—A South
African Link in the
International Chain



This week we are introducing Patricia Gibson, a school-girl Crusader attached to the Durban (South Africa) Full Gospel Church, although actually of British nationality.

She was converted on March 30th, 1935, and baptised in the Holy Spirit towards the end of 1936. She has proved Christ to be a constant Friend to her at school and a Helper in the time of need. She has also proved Him to be her Healer on a number of occasions, and more than once the doctor has been surprised by the rapid recovery after prayer has been offered on her behalf.

Patricia is a Sunday school worker, and takes a keen interest in the activities of her Crusader branch as well as in tract distribution and open air work, and of course she is a member of the Fellowship Links.

We pray that as she leaves school God will open a wider door of service for her and that He will guide her and make her a blessing in days to come, should the Lord tarry.

East Essex Crusader Rally CHELMSFORD

JANUARY 25th at 7.30 p.m.

Speaker :

Pastor DOUGLAS B. GRAY
(National Crusader Secretary)

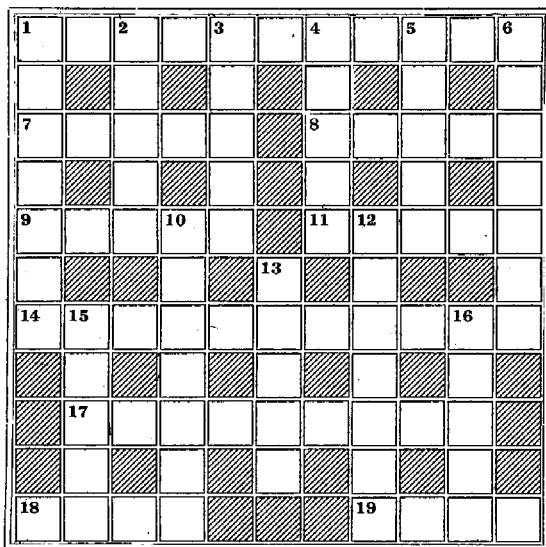
Musical Items by

Essex Crusader Choirs
and

Chelmsford Salvation Army Octet Party
EVERYONE WELCOME !

OUR SPECIAL "EVANGEL" CROSSWORD
For Increasing Bible Knowledge

No. 11.



The solution will appear next week.

CLUES ACROSS:

- 1. Ruling bodies (1 Cor. 12).
- 7. "The most high God — in the kingdom of men" (Dan.).
- 8. Abraham planted one in Beer-sheba (Gen. 21).
- 9. "— one that asketh receiveveth."
- 11. Lips must be kept from speaking this.
- 14. In Tyre, these were honourable (Isa. 23).
- 17. The Lord is this, in mercy.
- 18. Book of the Old Testament.
- 19. Length of Og's bedstead (in cubits), as given in Deut. 3.

CLUES DOWN:

- 1. Belonging to Jesus, its hem was touched by a sick woman.
- 2. Worth.
- 3. David was this.
- 4. Associated with Gog (Rev. 20).
- 5. She wanted to be called Mara.
- 6. Hebrew silver coins (Gen. 23).
- 10. Julius gave Paul liberty to — himself (Acts 27).

- 12. "As —, and yet well known" (2 Cor. 6).
- 15. Man of the tribe of Benjamin (Num. 13).
- 16. City between Nineveh and house of this (Eccles. 7).
- 17. Er (Gen. 38: 7).
- 18. Ass (Prov. 26: 3).

SOLUTION TO NO. 10 CROSSWORD

- Across:** 1. Erech (Gen. 10: 10). 4. Sling (1 Sam. 17: 50). 7. Pre-eminence (3 John 9). 8. Reeds (Ezek. 42: 16). 9. World (John 4: 42). 11. Eat (Prov. 25: 27). 12. Asa (1 Kings 15: 14). 14. Nun (Num. 14: 6). 15. Sackbut (Dan. 3: 5). 16. Eve (1 Tim. 2: 13). 18. Ass (Prov. 26: 3). 19. Respect (Psa. 138: 6).
- Down:** 1. Experience (Rom. 5: 4). 2. Elements (2 Pet. 3: 10). 3. Hymns (Col. 3: 16). 4. Sinew (Gen. 32: 32). 5. Ignorant (Acts 4: 13). 6. Greediness (Eph. 4: 19). 10. Ask (Matt. 7: 7). 12. Acres (Isa. 5: 10). 13. Abode (John 14: 23). 17. Er (Gen. 38: 7). 18. At (Jer. 8).

Does Prayer Change Anything?

By CHARLES BROWN

It changes me. The personal reactions which take place when one prays habitually and in simple, straightforward, earnest fashion, are too manifest to be questioned. Does anything ever change a man's inner life and disposition so rapidly, so thoroughly, so permanently as the habit of prayer?

It changes the atmosphere. This is done in the home in such a way as to affect the lives of the entire family when the members of that family meet daily and kneel before their Maker in prayer for help and guidance to live aright.

It changes the atmosphere of a community where places and habits of prayer are maintained. It changes the atmosphere of a college where those values in life which are supreme are exalted by the maintenance of services of prayer.

It opens doors into the unseen order. This kingdom of heaven enfolds us all. The opening of the doors make possible the direct approach and the ministry of the Spirit of the Father. My own deepest instincts, when my mind is clearest and my heart purest, the experiences of praying people in all lands and ages, and the testimony and practice of Jesus Christ, all confirm the claims I make for prayer.

The Way of Salvation.

A Lesson on Pardon

In the Scriptures God has revealed Himself in the character of Judge (Gen. xviii. 25). Man has been convicted of breaking the Law (Rom. iii. 19). Sentence of death has been passed on all men (Rom. v. 12). But God is ready to pardon (Neh. ix. 17) those who are willing to accept it as a free gift. There are six things about this pardon that I want you to notice. It is—

Procured by Christ (Heb. ix. 12).—A price was demanded (Heb. ix. 22). Christ paid it (Rom. v. 8). Not with money, nor through influence, but by taking the place of the sinner and meeting all the claims of a Holy Law.

Avails for All (Acts x. 43).—None need suffer the full penalty of their sin which is death (Rom. vi. 23). Rich and poor, high and low, black or white, the death of Christ is sufficient for all, but only efficient for those who believe (Rom. iii. 22).

Received by Faith (Rom. x. 8-11).—Just as the condemned man takes from the hand of the governor the king's pardon, so the sinner must reach out the hand of faith and appropriate the free Gift of God.

Delivers from Wrath (II. Thess. i. 8-10).—God cannot lie (Heb. vi. 18). And He tells in His Word of wrath ahead for the Christ-rejecter (Job xxxvi. 18). So beware lest you tarry too long and fall into the hands of the living God. "For our God is a consuming fire" (Heb. xii. 29).

Offered in the Gospel (John iii. 16), and nowhere else. Good works—church fellowship, Bible reading, saying prayers—while good in themselves, can never gain the pardon. The Gospel is God's appointed medium for proclaiming liberty to the captives, and the opening of the prison to them that are bound (Isa. lxi. 1; Luke iv. 18, 19).

Now is the Opportunity (II. Cor. vi. 2).—No time like the present. Death is busy; you may be the next victim. And what about meeting God? Christ is waiting to give that which shall make you free. A righteous pardon, "Written in the King's name, and sealed with the King's ring" (Esth. viii. 8). The power of which no man can revoke.

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.**

* **Elim Bible College.**—Visitors welcomed; spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elim Woodlands, 50, Clarence Avenue, Clapham Park, London, S.W.4.

* **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

London.—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 5/-. Phone Euston 1193. C724

* **London.**—Christian greetings! Bed-sitting room; breakfast or meals optional; easy access city, west end; well recommended ministers and guests. Mrs. Barnwell, 36, Granville Road, Stroud Green, N.4. Phone Mountview 7069. C737

SITUATION VACANT

Wanted, 2 sisters or friends, cook-general and house-parlourmaid; good home. Apply, Mrs. Edwards, 29, Kingston Hill, Kingston, Surrey. C741

BIRTH

Grinham.—To Mr. & Mrs. Grinham (née Thayre), on December 20th, the gift of a son, Peter Mortimer. Mrs. Grinham wishes to return thanks for God's abundant goodness at this time. C740

MARRIAGES

Cole & McClune.—On December 28th, at the Ulster Temple, Belfast, by Principal George Jeffreys; Pastor Edward F. Cole to Miss Sally McClune.

Hodgson & Walshaw.—On January 7th, at Elim Tabernacle, Halifax, by Principal George Jeffreys, assisted by Capt. P. N. Gorry; Edmund Hodgson (Preston), of the Congo Evangelistic Mission, to Helen Mary, only daughter of Mr. and Mrs. Saxon Walshaw (Halifax).

McPherson & Freer.—On December 30th, at the City Temple, Glasgow, by Pastor Leslie H. Newsham; Duncan McPherson to Barbara Freer.

McQueen & Logan.—On January 5th, at the City Temple, Glasgow, by Pastor Leslie H. Newsham; John Hunter McQueen to Elizabeth Melus Logan.

Savill & Swanson.—On December 26th, at Elim Tabernacle, Chelmsford, by Pastor George Backhouse; Leslie Frederick Savill to Ethelburga Swanson.

WITH CHRIST

Bayliss.—On December 2nd, Samuel Colston Bayliss, aged 19, Elim Crusader, Blackheath (late of Abertyswg). Funeral conducted by Pastors I. R. Moore and G. Cauty.

Brooks.—On December 28th, Albert Brooks, aged 79, member of Elim Church, Yeovil. Funeral conducted by Evangelist J. J. Way.

Johnston.—On December 25th, James Johnston, aged 79, member of Elim Church, Carlisle. Funeral conducted by Pastor W. Leslie Taylor.

MacDonald.—On January 2nd, Rev. J. I. MacDonald (of Clapham). Funeral conducted by Pastor C. J. E. Kingston.

Metcalfe.—On December 18th, Mrs. Annie Metcalfe, aged 74, member of Elim Church, Carlisle. Funeral conducted by Pastor W. Leslie Taylor.

Provan.—On December 14th, Charles Provan, aged 53, of Glasgow. Funeral conducted by Pastor Leslie H. Newsham.

Warren.—On December 30th, Susan Ann Warren, aged 79, member of Elim Church, Springbourne, Bournemouth. Funeral conducted by Pastor H. W. Fardell.

Here is a collection of

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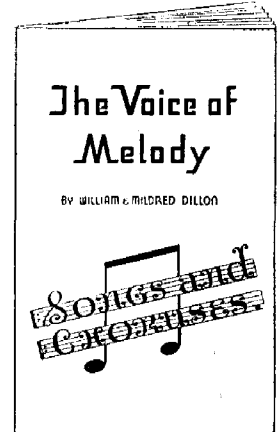
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