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# Elim Evangel & Foursquare Revivalist

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

Vol. XX. No. 4.

January 27th, 1939.

Twopence

## IN THIS ISSUE:

**The Lord's Second Coming**  
The Manner and Time of His Coming

**This Is The Victory!**  
The Importance of Faith

**Mown Grass**  
Consolation for Sufferers

**Give!**  
A Study of the Grace of Giving

**AND MANY OTHER HELPFUL  
ARTICLES**



"In His hand are the deep places of the earth; the strength of the hills is His also."—Psalm xciv. 4.

# 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.

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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 (Sparkbrook).** February 5—16. Elim Tabernacle, Golden Hillock Road. Campaign by Pastor David Vanstone.

**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.

**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.

**CHELMSFORD.** February 26. H.M. Prison, 2.30 p.m. All Saints' Anglican Church, 6.30 p.m. Elim Tabernacle, Mildmay Road, 8 p.m. Pastor D. B. Gray and London Crusader Choir.

**CHRISTCHURCH.** March 6. Town Hall. Convention service, 7.30 p.m. Speakers: Pastors W. G. Hathaway and H. W. Fardell.

**CLAPHAM.** January 22. 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.

**CLAPHAM.** February 8, 15, 22. Elim Tabernacle, Clapham Crescent. Crusader Bible School, conducted by Pastor J. Smith.

**COULSDON.** January 28. Elim Tabernacle, Chipstead Valley Road. Monthly South London Convention Meeting. Speaker: Pastor P. N. Corry.

**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.

**FINCHLEY (London, N.).** February 26. Elim Hall, Christchurch Avenue (corner of Ballards Land), North Finchley. Pastor W. G. Hathaway. 6.30 p.m.

**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. Saturday, 7.30 p.m. Sunday, 11 a.m. and 6.30 p.m.

**HULL.** March 4, 5. City Temple, Hesse Road. Special visit of Pastor W. G. Hathaway. Saturday, 7.45 p.m. Sunday, 11 and 6.30 p.m.

**ILFORD.** Now proceeding. Elim Tabernacle, Scrafton Road. Campaign by Pastor Gwilym I. Francis. Sundays at 6.30. Week-nights (except Fridays), 7.30. Thursdays, 3 and 7.30 p.m. Saturdays, Lantern Talks on Palestine at 8 p.m. In the Palais de Danse: Sundays at 8 p.m.

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

**LETCHEWORTH.** March 12. Elim Tabernacle, Norton Way North. Pastor E. C. W. Boulton.

**LEYTON.** February 11—13. Elim Tabernacle, Vicarage Road. Special week-end services. Saturday: Monthly Convention of North London churches; Speakers: Pastors J. Patterson and F. Packer. Sunday: Pastor W. G. Hathaway, 11 a.m. and 6.30 p.m. Monday: Pastor C. J. E. Kingston, 7.45 p.m.

**MERTHYR.** February 26—March 12. Jerusalem Church, Court Street. Campaign by Pastor E. J. Jones.

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

**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 January 22nd, Revival and Healing Campaign. Coliseum, Spital Hill. Sundays, January 22nd and 29th at 7.45 p.m. Friends' Meeting House, Hartshead, every week-night at 7.30. Conducted by Pastors P. S. Brewster and C. A. C. Hadler.

**TWICKENHAM.** February 9, 16, 23, March 2 and 9. Church Institute, First Cross Road. Series of Bible Studies on the Work of the Holy Spirit by Pastor E. C. W. Boulton.

**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.

## REMEMBER

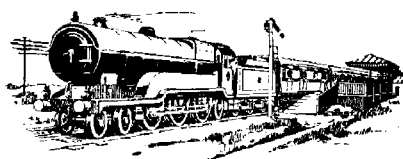
TO BOOK APRIL 10th, 1939

(Easter Monday), for the  
**FOURSQUARE GOSPEL  
DEMONSTRATION**

in the

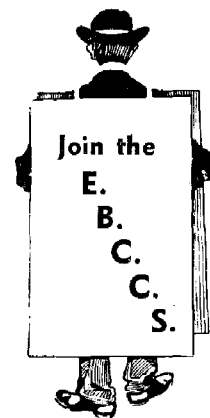
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## WHAT is the E.B.C.C.S.?

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# The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XX., No. 4

JANUARY 27th, 1939

Fridays, Twopence

## The Lord's Second Coming

By FAITH LOCKWOOD

**A**MONGST the many great sayings of our Lord one wonders why His words concerning His second coming are so often shirked or overlooked by Christian teachers to-day. In certain circles the mere mention of the Second Coming provokes a patronising smile, and one can feel rather than hear the whisper, "Crank," or "Second Adventist." While Christ's nativity, baptism, crucifixion, resurrection and ascension are accepted as facts of biblical history, His words concerning His return are regarded as apocalyptic or parabolic sayings, or as a Modernist said to me, "Figures of Eastern imagery." Surely there are no more flowers of rhetoric in the simple words, "I will come again and receive you unto Myself," than there is in any other simple statement He made when with His disciples.

Perhaps the mode of His coming offends the modern mind, which sometimes is surprisingly antiquated in its views. If a noted airman were to say he would travel from England to the Cape by air, the statement would be received with belief and equanimity, because the British public know that it can be and has been done. But because our Lord affirms that He will come as He went, which undoubtedly was by air, His statement is treated simply as a figure of speech. He foretold His death on the Cross and it took place; He foretold His resurrection and the event took place, He foretold His second coming, and to disbelieve His word casts a doubt not only on the whole

### FABRIC OF THE SCRIPTURES,

but on the veracity of our Lord Himself.

*The manner of His coming.* Perhaps the "like manner" of His coming offends the modern mind. Says a recent writer on theological subjects: "Manifestation of His presence through the senses . . . would tend to produce for many of us a sense of the uncanny. . . . Nervous balance must not be endangered by religious experience, but be built up by it." And to build up this argument, the writer quotes the incident in Luke xxiv. 37 where Jesus displays a tender concern for the disciples who were "terrified and af-

frighted," because they supposed they had seen a spirit, by showing them and asking them to handle His hands and His feet. If He comes in "like manner" as He went, shall we not see the hands and feet that the disciples saw and handled without the slightest sign of nervous perturbation or a sense of the uncanny, nay, rather with hearts throbbing with exceeding great joy?

Again we are told that in Bible days the world was supposed to be flat, and heaven "above the bright blue sky," whereas modern science shows that the world is round and the globe is surrounded by air. If this flimsy argument holds good, then it applies to the Ascension and the whole fabric of the New Testament story falls to pieces. If we believe in the Ascension we know that He ascended from a lower to a higher plane of life. He had already

### DESCENDED TO DEATH

and the tomb for our sakes, and now was the appointed time for Him to rise to the realms of His Father. The geographical position of the celestial realm is of no importance, and whether He went to a world of the sixth, seventh, or seventy-seventh dimension is of no real importance. To use an argument of such childish absurdity is like fighting with windmills. Heaven is not limited to time or dimension. You cannot confine the galaxy of the stars in a tiny telescope. Heaven extends as far as the presence of the Most High. The disciples knew that He had gone to prepare a place for them and that in due time He would come again. Meanwhile He would send the Holy Ghost the Comforter to be their Guide and Friend. This promise was fulfilled at Pentecost, and because the promise of His coming has been delayed we cannot, nay, we dare not say, that He will break His Word.

*The time of His coming.* In mistaken zeal men have fixed dates for the great event, which our Lord declared was hidden even from Himself, the Father alone knowing the day and the hour. Although Jesus showed His disapproval of those who fixed dates for His coming, He carefully related the signs that precede

His arrival, and commanded them not to ignore these signs but to be living on the watch tower of faith, that they may be ready for His appearing. "Watch, therefore, for ye know not on what day your Lord cometh." Are we to take our Lord's advice, or listen to those who scoff at the believer's

#### FAITH IN HIS COMING?

It has been said that a constant looking for Christ's coming unfits us for the duties of everyday life, that we become lethargic and possessed of that habit of mind known as "other worldliness." If you are expecting a dear friend to visit you, the knowledge does not make you lethargic or impractical; it stirs you up to do everything in your power to make the home ready for his arrival. The expectant heart is the prayerful heart and it is prayer and faith that strengthen the hands for service and give courage to fight the battle of life to its very end. Is it not wiser to place the head on the pillow each night with the whispered prayer, "Beloved Lord, if Thou shouldst come to-night make me ready to receive Thee," than to fall asleep unprepared?

To those who have the seeing eye and the hearing ear the portents of the times are grave indeed. Even if the Lord delays His coming for a while, ought we to ignore these signs? In matters of far less importance we say: "To be forewarned is to be forearmed." Even if we do not live to see the fulfilment of His great promise, we may help to arouse others to a knowledge of His return. Watchfulness is more pleasing to the Father than chill indifference, and if we believe, as Jesus taught us to believe, that according to our faith our prayers will be answered, we may

each do something to avert the ruin and disaster that is stealing on the world unawares.

Politicians are awakening to the gravity of the situation. Some time ago one of our leading politicians said we were going headlong into war with the

#### DOVE OF PEACE

embroidered on our banners. The empires of the world are proving too unmanageable to be controlled by a few well-meaning statesmen. A greater power than man's is needed to handle the situation. Christ alone can save the world from disaster. The world is suffering from a recrudescence of materialism and lawlessness. A state of affairs that would have been deemed impossible a few years ago is not only possible but is here in existence. Are we doing anything to avert world disaster?

Let us turn the searchlight of the Spirit on our own hearts and consciences. Do we, who believe in our Lord's second coming, simply look upon the trend of events as the fulfilment of prophecy irrespective of anything that we can do to prevent it? We read that our Lord sobbed bitterly (such is the literal translation of "wept") over Jerusalem's indifference to her future downfall. If our Lord was torn with sobs at this prospect, can we, assured of our own salvation, sit placidly at ease while the world is hastening to disaster? Let us not forget that it is the faith and prayer of the saints that will shorten the period of the Great Tribulation. Will it be longer because we have failed to do our part? Will there be a thorn in our crown because we have been faithless? Jesus wept and agonised over human sin and suffering. He trod the thorny path of the Cross with bleeding feet. Will there be any blood on our feet?

## Elim Missionary Married

### UNIQUE WEDDING AT HALIFAX

**T**HE Principal and the Revival Party as well as many other Elim ministers from the Yorkshire district, including Captain P. N. Corry of London who assisted, were present at a very happy event on Saturday, January 7th, in the Elim Tabernacle at Halifax. Miss Helen Mary Walshaw, only daughter of Mr. and Mrs. Saxon Walshaw, and granddaughter of "Granny" and Mr. Joseph Walshaw,

whom we all love dearly, was married to Mr. Edmund Hodgson of Preston, who has for so many years done yeoman service for God in the Congo.

The Tabernacle at Halifax was crowded with friends from all parts and it was delightful to see among their number a goodly sprinkling of Preston folks, with which Church Mr. Hodgson has been associated from the early days of the Pentecostal Movement. The power of God rested upon the wedding service and the united breaking of bread service which followed, and in response to the Principal's appeal two souls were saved, one of them being the eldest sister of the bridegroom. This unique result of a marriage service was truly significant, for it is in the work of the salvation of souls that our brother and sister are deeply concerned. This blessing at the wedding is, we trust, only the firstfruits of a mighty host that shall as a result of their united witness turn to God from idols, to worship the living and the true God and to wait for His Son from heaven.

We are sure that all readers of the *Elim Evangel* will join with us in wishing them God-speed in their work and will continually remember them at the throne of grace.—P.N.C.



Mr. and Mrs. Edmund Hodgson

# The Annual Belfast Christmas Convention

By Pastor W. H. URCH

IT was in the spirit of great expectancy that the Elim folk of Ulster awaited their annual Christmas Convention, and praise God, the prevalent expectations were fully justified. In England we say, "All roads lead to London," but in Ulster they all lead to Belfast. For Pentecostal believers they led to the Ulster Temple, Elim's spacious auditorium in the capital.

It was our privilege to welcome to the Convention not only our beloved Principal together with the Revival Party—all looking well and exceedingly happy—but also Pastors E. J. Phillips, W. G. Hathaway, W. Kelly, and W. Patterson as well. Last Christmas a cloud of sadness rested upon the gatherings, occasioned by the serious illness of our Principal, which made his usual practice of spending Christmas in Belfast impossible. This year, through the goodness of God, that cloud was dispelled, and the well-known voice was once again heard contending for the faith. Our joy was further enhanced by the presence of Pastor E. J. Phillips whom God has been pleased to restore once again to health.

The Convention services—which lasted from Sunday until the following Thursday—were times of almost unparalleled blessing, when the huge congregations were thrilled by the

## GOD-GIVEN MESSAGES

delivered by His servants. Undoubtedly both preachers and people had caught the true significance of the Christmas season.

On the Tuesday following a powerful exposition by the Principal, Pastor W. J. Martin (Irish Superintendent) baptised a number of believers, including some



from the newly-formed assembly in Larne; at the conclusion of which thirty-six people raised their hands to signify their willingness to follow the Lord in the same way at the next opportunity.

What shall I say about the singing at this Convention? I have listened to the singing of the famous

national hymn "O God our help in ages past" at Cenotaphs, in vast auditoriums, and in ordinary church services, but never have I heard it sung as it was sung at the Belfast Convention. You see, its truth had really gripped us. What is true of the singing of that hymn is true of every hymn and chorus during the whole Convention. Mr. Darragh was again leading us in praise, with Mr. Edsor at the piano, together with Miss Janet Conelly (the Ulster Temple pianist). We shall long remember Mr. Darragh's new chorus:

Travelling with my Saviour  
Through the enemy's land.

and shall sing it for a considerable time to come.

Writing of the singing, I must not forget the splendid services of the Ulster Crusader Choir, who under the leadership of Mr. John Bell rendered such excellent services. Thank God for such a large company of young people whose

## TALENTS ARE THUS CONSECRATED

to the Master's service.

On Thursday came the grand finale when the Principal expounded the subject of "Fulfilled Prophecy." Despite the brevity of time in which to advertise this extra and special meeting, the Temple was packed to its utmost capacity, and many had to be content with a stand instead of a seat, but not one who did so regretted it. As I write, the scene lives once again before me. A sea of faces, singing such as I have rarely heard before, a preacher whose message literally possessed him; and the whole proceedings dominated by the Holy Spirit Himself. The ever-changing panorama of events passed before us, each one attesting to the truth of the prophetic Word. Prophecies uttered by God-inspired men thousands of years ago were related as historical actualities by the preacher, who led us down the years, and bade us look forward to that day when He shall come whose right it is to reign.

In the sure knowledge that His coming is imminent, we took farewell of those who under God had been the means of so much blessing to us all, and left for our homes. Perhaps the next Christmas Convention will be "That great convention in the air." Who knows?

## This Month's New Books

- "Living Clocks." By G. M. Daniels. 1/- (by post 1/2).
- "Twenty-Five Years' Mission Work Among the Lepers of India." By Wm. C. Irvine. 2/6 (by post 2/10).
- "A Six-Year Plan in Bible Teaching." By D. A. S. Candy. 1/- (by post 1/3).
- "Made According to Pattern." By C. W. Slemming. 2/6 (by post 2/9).
- "Divine Clues to Sacred Prophecy." By Rev. E. H. Horne, M.A. 1/- (by post 1/1).
- "Parables from Stamps." By T. Christie Innes. 3/6 (by post 3/11).
- "The Little Helpers." By D. Hammonde. 9d (by post 11d).
- "Japan Needs Jesus." By Clifford Lewis. 1/- (by post 1/3).
- "Launch Out Into the Deep." By Andrew Gib. 1/- (by post 1/3).
- "Antichristian Spiritism." By J. Naylor. 2/6 (by post 2/10).
- "Chip." By G. A. Neilson. 1/- (by post 1/3).
- "Through the Holy Land." By Rev. L. T. Pearson. (Reprint). 2/6 (by post 2/10).

[Any of these books can be obtained from the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.]

# "This is the Victory!"

By Miss S. E. FOULKES

"THIS is the victory, even our faith!" How wonderfully clear the Holy Spirit defines in these words of I. John v. 4 the way of victorious living. And yet, to many the victorious way is a strange way their feet have never trod.

The Bible points the way to God. Nothing is omitted from its divine revelations to make the way to our Father's house a clear and plain path. Our kind heavenly Father makes our paths straight before us, and the victorious pathway of faith sweeps its way from Genesis to Revelation with the light of God's Word full upon it (Psalm xxvii. 11; John xiv. 6).

The Holy Spirit, our Guide into all truth, has taught us that without faith we cannot please God. In lessons oft repeated, in parables and in precepts, our divine Teacher has instructed us that all things are to them that believe, and according to our faith be it unto us. Our kingship to God, our Father, our approach to Him through the Son, and our reconciliation to the divine will are matters of simple faith in divine goodness. A continual and effectual outworking of God's omnipotent power and omniscient presence in our lives is effected through unceasing and unflinching faith in His love for us.

To many the word "faith" is so abstract as to obscure understanding. The dictionary defines

## FAITH AS A FIRM CONVICTION

of the truth as it is declared by another, simply on the grounds of their trustworthiness. Faith in God is assent to the Word of God in the simple assurance and confidence and conviction of its truth. Our faith in God is our spiritual capacity to place full reliance upon His Word, and our faith is weak or vigorous in the degree that we are willing implicitly to trust Him to do what He has faithfully promised in His Word. Faith relies positively and rests alone on the sure Word of God in an immovable assurance that what God has promised that will He surely do.

All power belongs to God. The very character of our heavenly Father is such as to induce the fullest confidence and the most absolute dependence upon His goodness. All failure in Christian living results from not having faith in God's goodness and power.

But whence cometh this faith that giveth the victory, this marvellous capacity to relate ourselves to God as did Abraham and Moses and endure as seeing the Invisible?

In Hebrews xii. 2 we are told that Jesus is the Author of our faith. He is also the Finisher of our faith. When Christ gave us Himself, He gave us the faith to inherit the 33,000 promises in God's Word. If we are in Christ,

## WE ARE NEW CREATURES,

old things have passed away and all things are new. In this new creature, born of God's incorruptible

Word, is the faith of the Son of God. The fears and doubts and limitations of the old man are nailed to Christ's Cross and the life we now live we live by the triumphant faith of the Son of God (Gal. ii. 20). Faith is a gift of God, and God's gifts are without repentance.

To each of us God has measured a measure of faith and it is required of us that we be found faithful. It is an exceedingly solemn thought that God has dealt to us a gift of faith to make us inheritors with His Son of all things, and that we are faithless in laying hold of that inheritance. The solemnity of this thought should sink deep into our hearts and arouse faith from its slumbers.

A kernel of corn planted in the ground springs up and bears first the blade, then the ear and then the full grain in the ear. Just so truly when Christ came into our hearts there was planted there the faith of the Son of God to bear the fruits of righteousness in our everyday lives. Faith is dealt by measure in our hearts, but faith cometh forth in its miracle-working power by hearkening unto the Word of God and doing it. The Word is spirit and life. Faith takes the life of the incorruptible Word, and makes it flesh, and makes God's blessings real to us through its quickening power. The Word not mixed with faith profits nothing. But the Word mixed with faith is profitable. Glory to God! (Heb. iv. 2).

Years ago archæologists found in the ruins of ancient Egypt grains of wheat, that had lain for

## HUNDREDS OF SILENT YEARS

in the tombs of the Kings. They had not fallen to the ground and died, according to the Scriptures, and brought forth fruit. But to test the vitality of the life germs scientists planted the age-old grains and immediately they sprang up into newness of life. So likewise faith, that mighty miracle-working power, lies buried in our Christ-born souls. And though for years we have not called upon faith to work for us, it will spring up into divine activity and growth if we will water it with the tears of genuine repentance for dead works, and nourish it into life with the sunshine of our praise and love to God. Faith is a gift of God, and is as free as the air we breathe. We breathe air deeply into our lungs, and the lungs proceed to oxygenise the blood stream and give vitality to life. Faith is in truth the lungs of the Spirit and inbreathes deeply of God's boundless love and blessings and vitalises them into everyday experiences.

Christ's mission was to destroy the works of the devil, and in His work of atoning grace we are translated from the powers of darkness into His kingdom of light. Faith inbreathes these heavenly blessings of Christ's uttermost salvation for soul and body and oxygenises them into a living and vital part of our Christian experience. God's blessings are not

Christ plus our own efforts but Christ plus our receiving, taking, inbreathing fully of

#### GOD'S UNMEASURED LOVE.

Faith, in some translations, is rendered take or obtain. We obtain by taking. Faith is a definite act of the will in taking Christ and obtaining His blessings. When we receive Christ we receive all God has to bestow, but we may not fully appreciate all that we have obtained. From Christ we receive sonship (John i. 12), salvation (John iii. 16), life (John iii. 36), satisfaction (John vi. 35; vii. 38), power (John xiv. 12), deliverance from judgment (John v. 24).

In His Word, God says, He has "Given us all things that pertain to life and godliness" (II. Peter i. 3, 4). When a gift is presented to us, it can never be possessed and enjoyed until it is taken or obtained. The awful famine afflicting the souls of God's people to-day is the result of neglecting to take what God has richly given to enjoy. Oh, just now, let us breathe into our souls the boundless grace of an infinitely loving God!

Faith is not in ourselves. Electricity is not in the cord that conducts it. Faith is in Christ and we are in Him. Faith is equally one of the means and one of the fruits of union with the risen Christ through the eternal Spirit.

Paul enjoyed in experience the conquests and overcomings of victorious faith. Listen to

#### HIS INSPIRED TESTIMONY,

"Wherever I go, thank God, He makes my life a pageant of triumph in Christ." Paul's victorious faith took the spoiling of his goods joyfully, gloried in tribulation, rejoiced in persecution, and nowhere or at no place suffered the glories of God to be robbed of their splendour.

## Mown Grass

**A** CERTAIN missionary was greatly burdened by ill health, financial difficulties, and more than all, by the lack of longed-for results on her field of labour. One morning there came to her a letter from a distant friend—one who intended to express only the loving sympathy of which her heart was full. "I just don't see why," she wrote, "that you have to suffer so much." It seems strange that God would send such hard things to one of His children, especially to one who has given up all for His sake." The missionary smiled as she read the letter, smiled for herself, but her face grew grave again as she thought of her friend. How mistaken, how utterly wrong, was her attitude! To keep from feeling burdened was difficult—the missionary knew she fell short of her privilege here; but to understand the Father's purpose behind the hard things—oh, who could fail in this, when there were all the accumulated teachings of His Word in regard to it! And the missionary felt the incense rise from her secret altar of prayer, as she asked for herself, for her friend, and for others who were dear to her, that they might be as God's lawn,

Paul testified that he lived by "the faith of the Son of God." The abundant fruits of faith in the victorious life of Paul were admittedly not the fruits of his own virtue but were the direct outworkings of the faith of the Son of God through the yielded channel of his redeemed life. Paul lived in Christ and Christ lived in Paul. Paul was crucified with Christ and knew the fellowship of His suffering, as well as the power of His resurrection through the faith of God's Son which resided in his self-renounced and self-effaced soul.

When things come up to blight our joy in Him we must draw on the measure of faith in Him. Like the measure of meal in the bottom of the barrel that failed not, even in the time of famine, this divinely bestowed measure of faith will not decrease from day to-day, but will keep us and our loved ones, like it kept the poor widow and her son, from all poverty of soul and spirit.

We have unflinching confidence in those we love. And faith is confidence. When we truly love God

#### WE HAVE UNSHAKEN CONFIDENCE

in His goodness toward us and we build our lives upon the faultless structure of His Word without regard to the circumstances which would belie its grand varieties.

The way of victorious faith is the way of full repentance toward God and entire obedience to His Word. It is the straight and narrow way in Christ of clean and holy living, of warm and loving hearts, and of free and glad praises to God. Every blood-washed soul who knows God as his Father, and Christ as his personal Saviour, if he will humble himself and come before God, willing to live aright and believe in the goodness of God will know victorious faith in its fulness as energised, and indwelt and brought into glorious manifestation by Christ in us the hope of glory!

submitting, not blindly but understandingly, to His frequent cuttings.

A well-kept lawn is a beautiful thing, though, strange as it may seem, there are people in the world who do not so consider it. An American family went to reside for a time in an Oriental country. Their native house was new, clean, artistic. The fence around the yard was prettier than fences have a right to be, with its new bamboo supports and young cedars planted close around. But the yard itself was bare, and the foreigners eagerly welcomed the springing green of early grass. A university student visited the family and cast his eyes upon the growing carpet. "Ho!" he exclaimed with evident disapproval. "Your garden has become soiled. It is better that you remove all that weed." The task was begun, though with much inward reluctance, and after a few days the ground was again bare and "clean."

Can it be there are those in the Lord's family who do not love the beauty of cut grass? Who do not yearn inexpressibly for that character of patience and sweetness which seems to be wrought only by what the



farmer-prophet calls "the king's mowings"? (Amos vii. 1). They are willing perhaps to be as "the grass of the field, which to-day is, and to-morrow is cast into the oven," for as such, there would be but one or two cuttings a year; but to be a lawn which is

#### MOWED TWICE OR THRICE

a week,—ah, that is a great deal!

There is one very lovely thing about this, and that is, whether we care or not, whether we understand or not, our Father most surely cares and understands for us. He knows exactly how much of trial is necessary for the forming of His likeness in our daily habit of thought, word, and action. It was necessary for the Lord Jesus, though why that was so, we may never know here. But we have His Word for it that "though He were a Son, yet learned He obedience by the things which He suffered" (Heb. v. 8). And so He sees to it that we are cut down, sometimes with apparent ruthlessness, and often with painstaking attention to all the edges and corners—rough places which we ourselves had not seen before.

How many are the agents God employs to do this work for us! His ministers are, or should be, trained to cut, prune, and mow, as well as to plant, bind, and heal. Then in quite another manner our friends, and particularly our home people, are used to smoothing off the ragged and uncouth places, the little uglinesses that are hidden to those who do not know us so well.

Loss, disappointment, and hardship are scythes the sharpness of which most of us have experienced. When these things come, the world urges the being of "a good sport," by which it usually means to hold the head high and admit to no one, least of all to oneself, that any real cutting has been done. But the Christian bows himself, humbly whispering, "It is my Father whose hand holds the scythe. Let Him do what seemeth Him good." And his attitude is one not only of submission, but of oneness with the great Husbandman in

#### UNDERSTANDING OF HIS PURPOSE.

This grows with the years, grows beautifully, until there is fulfilled in us the enabling promise to "glory in tribulation also."

Sometimes, under the stress of special need, even little children are given to know this glory. During the Boxer uprising in China, Archibald Glover was fleeing with his family to the coast. In the course of their extraordinary journey they spent a night in an old broken theatre, where, along with murderous vagabonds, they lay down on the stone floor, companions of cold, vermin, and unspeakable filth. After a night of great wretchedness, little five-year-old Hedley speaks:

"Father, dear."

"What is it, darling boy?"

"I think Jesus must have slept in a place like this when he had nowhere to go."

"Yes, darling, I think it very likely."

"Then we ought to be glad that we are like Jesus, oughtn't we?"

Such glorying in tribulation would make the Lord Jesus Himself look down with unutterable tenderness

upon His distressed child, even as He looked upon the angel-faced Stephen!

The King has yet another purpose in the cutting of His grass. Mr. Jones walks along the street toward his home. His eye is caught and held by neighbour Brown's beautiful lawn, so freshly mowed, trimmed, and raked. He passes on and gazes critically at the next house, his own. Ah, there is much that needs attention here, and it should be done at once! Mr. Jones demands an early dinner, and when it is finished he

#### PULLS OFF HIS COAT,

gets out the mower, and prepares to bring his lawn up to the standard set by his industrious neighbour.

Even so, trial is given for the purpose of testimony. Mr. Brown has witnessed a good confession even though he spoke not a word. And the child of God who submits with willing patience to the divine Mower witnesses likewise, to the comfort of every beholding Christian, and to the discomfort of every onlooking unbeliever. The one sees, and praises the God whose grace has made possible such Christlikeness of character; the other admits—sometimes with wistful longing in the admission—that here is a serenity, an anchorage of peace, that human effort cannot produce.

We have also the promise of something given to the cropped lawn. Very sweetly it falls on the tuned ear: "He shall come down like rain upon the mown grass: as showers that water the earth" (Psalm lxxii. 6). Such words as "showers" and "rain" stand, as we know, for the poured-out Spirit of God; for that delightful assurance of divine favour which is the blessing of the Lord that maketh rich, "and He addeth no sorrow with it"; for that fulness of joy which cannot be explained or imitated, and to which no world happiness can for a moment be compared.

Yet it sometimes seems to the Christian that this heavenly rain is long delayed. Again and again the Mower has passed over, until his poor sheared lawn lies withered in the heat. Then one day he meets with a devout friend and there is time for prayer together. Or he

#### PICKS UP A BOOK

or magazine, the content of which has been prayer-wrapped and Spirit-prompted. Or perhaps he hears a sermon from one who remembers habitually to "preach the Word." Or he opens the Book for himself and seeks desperately for light on his darkened way. Then suddenly—oh, how often God does things suddenly!—a word is newly illumined or an old truth freshly presented, and the floodgates are opened. Not a small sprinkle, but showers of blessing fall! The parched ground has become a pool and the thirsty land springs of water.

It is comforting to know that the Lord works with us in this rhythmic manner: garments of mourning, then oil of joy; nights of sorrow, the dawn of hope; painful cuttings, showers on the mown grass. And the testimony of believers throughout the world adds to the assurance of His Word that, when the work of the King's mowers seems too poignant, too continuous almost, to be borne, the heavens shall shortly be opened and the showers of gracious rain pour down.

# FAMILY ALTAR



## The Scripture Union Daily Portion: Meditations by Pastor JOSEPH SMITH

**Sunday, January 29th.** Luke ii. 1-17.

"I bring you tidings of great joy" (verse 10).

The great Deliverer was born: the One who was going to deliver man from the root cause of all evil and trouble, from all that causes sorrow and sighing, from all that causes grief and pain, and from the fear of death itself. But how few have realised even a small portion of these blessings! Do not these problems continue to harass the minds of the majority of men to-day just as much as before Christ was born? But, thank God, there is a small number scattered over the face of the earth, who have found in Christ the great Deliverer from the root cause of all evil—sin, and who are rejoicing in the righteousness, peace, love, and joy which He has brought into their lives. Their great Christmas day is the day when He was born in their hearts. Thank God that this experience is open to "as many as receive Him."

### PRAYER TOPIC:

Thanksgiving for all the Lord has wrought during the week that is past.

**Monday, January 30th.** Luke ii. 18-35.

"But Mary kept all these things, and pondered them in her heart" (verse 19).

This short verse reveals to us something of the kind of woman who was chosen of God to be the vessel through whom the Messiah of Israel should come into the world. There was depth of soul there, and a mind given to deep reflection: the type of woman who would adorn any assembly by her presence, the type which commanded respect. She was not given to chatter, nor idle gossip, but one who weighed up in her mind matters of importance, and if she did not understand things, could afford to wait and see how they would turn out. She realised that God was faithful, that His Word was the truth, that His promises would all be fulfilled in due course. We need more of the Mary type to-day. There seems to be so much lightness even in the most sacred matters, that we long for the fellowship of those whose hearts are as deep wells, filled to the brim with living water.

### PRAYER TOPIC:

For blessing upon these daily meditations, that they may minister to the spiritual needs of God's people.

**Tuesday, January 31st.** Luke ii. 36-52.

"And Jesus increased in wisdom and stature, and in favour with God and man" (verse 52).

There is something very beautiful in this verse: here was the development of human nature in perfect harmony with the Divine. It reveals to us a glorious fact: that Jesus came down to our level in so far as the human side of our nature

is concerned, that His wisdom as a child was not fully developed wisdom of the Man Christ Jesus, but at the same time it was perfect according to His years. I believe that Jesus was the perfect child, afterwards the perfect youth, and finally the perfect man. It is also worthy of note that before He stepped out in His public ministry, His manner of life was such that He was had in favour by all the people. The reason why men rose up against Christ afterwards was only because He testified that their deeds were evil, and they hated the light, and also the Lamp.

### PRAYER TOPIC:

For God's power and blessing to rest upon all our Elim missionaries.

**Wednesday, February 1st.** Luke iii. 1-14.

"And now also the axe is laid unto the root of the trees" (verse 9).

No more lopping off branches, the tree itself must come down. The world does not like to see its trees being cut down, and the trees of the Lord's planting being set up in their stead. They will admit that many of their trees are greatly in need of trimming, or of having some of the bad branches lopped off, but they still think that with careful handling they may be made to look respectable. But the Lord wants fruit, good fruit, and the world's trees either bear no fruit, or fruit which is deadly. What real good does the Lord get out of the life of the most respectable sinner? Of all his almsgiving, how much of it is done for the glory of God? How much does the sinner really sacrifice for Jesus Christ? He knows full well that Christ sacrificed His very life for him, but does that move him to do something for Christ in return? The fact is that the old carnal nature must go because it really never can bear good fruit. You might as well try cultivating a thorn to bear grapes, or a pine tree to bear apples, as to try reforming sinners to produce the fruit of the Spirit.

### PRAYER TOPIC:

For God's keeping power to hold all new converts in the early stages of their life in Christ.

**Thursday, February 2nd.** Luke iii. 15-23.

"In Thee I am well pleased" (v. 22).

There is nothing pleases God like obedience. Here was the King of kings, and the Lord of lords, mingling with some of the most notorious sinners of the day. But God had given His servant John a commission, and the perfect Servant recognised that commission, and was not going to hold Himself aloof from doing His part in fulfilling all righteousness. Another great servant of Jehovah, who was also willing to take his stand with the masses: that they might be saved,

was Daniel. Listen to his prayer. "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments." See how Daniel uses the personal pronouns "we, our, us," in this wonderful prayer recorded in chapter nine. No wonder heaven took particular notice, and sent an angel post haste with a special message, and furthermore to tell him that he was greatly beloved. Yes, the Lord is well pleased with all who are willing to identify themselves with sinners that they might be saved.

### PRAYER TOPIC:

For special blessing on all the Elim churches in Wales.

**Friday, February 3rd.** Luke iv. 1-15.

"And Jesus returned in the power of the Spirit into Galilee" (verse 14).

Jesus had lost nothing through the time of temptation, instead He had gained very much. The One whom Satan could not overthrow in private, he could certainly not overthrow in public. Alas, that we do not put more emphasis on the question of standing true to God and resisting temptation in private, when none but God sees us. For instance, how many Christians sin in thought who would think it terrible to sin in action: how necessary it is to be true to God when we think we are alone. Every man whom God has used in a public manner has previously gone through his course of testing privately. See how David met the lion and the bear when alone with the sheep, and being brave enough to face both of these terrible creatures, he was not afraid to meet Goliath in the sight of two armies. Besides, he went forth with absolute confidence, because of having had an experience. Likewise Moses, Daniel, Paul, Luther, Knox, Wesley, Booth, and a host of other leaders have had their testing times prior to their mighty deeds.

### PRAYER TOPIC:

That the Holy Spirit may make the Elim publications a means of spiritual refreshment to thirsty souls.

**Saturday, February 4th.** Luke iv. 16-30.

"And He closed the book" (verse 20).

A slight reference to the portion of scripture in Isaiah lxi. 1-2, from which the Lord Jesus was reading will reveal the fact that He closed the book in the middle of a sentence. The next line reads: "And the day of vengeance of our God." From the things which are happening in the earth to-day it looks as though He is soon going to read the remaining portion of the prophecy. How perfectly judgment and mercy are blended in His character! What an excellent foundation does a mixture of soft dry cement, sharp sand, and water make. Of Christ it was said: "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone." If we would be Christlike then we must see to it that our characters are formed after the example of the perfect Man. We must also know when to stop, as well as when to start.

### PRAYER TOPIC:

God's living touch to rest upon all Elim ministers as they wait upon the Lord for their ministry on the morrow.

# Throwing Out the Life-line

**B**RITAIN'S life-line! Where is it? What is it? The Suez Canal, spotlighted by the hostile eyes of many another nation, has been called "The Life-line of the British Empire." Though only a narrow neck of water it is of paramount importance, connecting as it does the Eastern part of the Empire's vast dominions with the Mother Country. But far more important to the British Empire than the Suez Canal is the gateway to life eternal through the pages of God's sacred Word. This life-line of eternal security, connecting man's soul with that other country whose shores are cast beyond the changeful scenes of time—in the land of fadeless day—Britain has endeavoured to send across the wave to the lands in darkness. For many hundreds of years, through the lips of consecrated messengers like Livingstone, Carey, Hudson Taylor, and others, the message of life and gladness has gone forth. This year we are going to pray and believe that God's sacred trust, this life-line of His great salvation, to us Britishers and more especially to us as a Pentecostal people, shall reach

## THOUSANDS AND THOUSANDS

of lives in ignorance and idolatry in lands afar.

Miss Ching from India writes a cordial letter for Christmas:

"Dear fellow-workers and prayer-supporters, I trust this will be in time to bring you my warm Christmas greetings. Praise to the One and only Incarnation, Jesus Christ the Son of God! Now that God has supplied the great need in Giridih of a man and wife to carry on the work and build the church, He has called me once more to go out into the place that He shall show. Miss Ewens opened a work in Telaiya and a big district was given her there by the Mission Community Board. Miss Emma Briton has the call to definite evangelisation and we are pressing out into this district together with our two Biblewomen, one of whom is supported by Elim: probably I shall find myself responsible for the other one, too, and many



## A Missionary Report by Miss A. He

other expenses, but I deeply praise God for His supply.

"We cannot get the house Miss Ewens had and are heading with our furniture for Hazaribagh Road believing that He has gone on before to prepare a place for us. There are scattered Christians in the district by ones and twos, and crowds and crowds of Hindus and Mohammedans. The winter season of good weather is so short and India so slow, so I shall greatly value your prayers. Believe me,

Yours in the great fellowship for souls,

D. C. CHING."

From Mr. and Mrs. Scott in Belgium there comes this inspiring news:

"Our meetings have been more powerful than we have yet experienced. We were pleased to have a visit from Miss Burnett (Congo) and Miss Wigglesworth on Sunday last. The former gave us a little word on Congoland, and the latter her testimony of God's goodness. A happy time of fellowship was spent together. We are having our

## NEXT BAPTISMAL SERVICE

on Christmas Day, when we are hoping, D.V., nine will pass through the waters, all trophies. There is one young fellow, seventeen years of age, who lives some seven miles away and who is a member of a large family which is very worldly and has no time nor place for God. Naturally he encounters much opposition from all sides. Despite the distance there is to travel, whatever the weather



Above: Sunday school group at Pilgrims Rest, photographed by Mr. Francis before leaving.

Left: After the morning service at Nelspruit.

# ... Across the Dark Wave

Anderson (Foreign Missionary Secretary)

you will find him coming along on his bicycle to the meetings; then he had an accident with the bicycle, and so could not come on it. What could he do? His mother gave him 15 francs pocket money every week and so now he comes by train which costs him for his three meetings 11 francs a week, and then there are collections. No one knows about this and it was only after looking into the matter that we saw how things stood. His meetings cost him something and he would give up anything to follow the Lord. Through this boy's testimony his mother has asked for a Bible, and said to him the other day: 'If you find that someone has been to your pocket and taken your New Testament it is me.' What good news, someone seeking after Jesus, and what better news still there is in these words, 'Seek and ye shall find.' Please pray much for him, for it is an entirely new district where he lives and as you know we are always after new colonies! This young man was won by his eldest sister who lives in the same town as we hold our meetings. She and her husband will also be passing through the waters at Christmas."

Mrs. H. C. Phillips writes from Nelspruit:

"Thanks so much for your nice letter, also for the parcel which is on the way. Will let you know when I receive it.

"On Monday we were called to a funeral right on the mountains where cars cannot go. A horse would be very useful on these occasions. A young



Above: A little Hindi school with the teacher and two relatives of the boys.

Right: A typical Congo village.

girl had died in childbirth. She was the step-child of one of our women, but, sad to relate, an unbeliever. I went

### ARMED WITH A WALKING STICK

(I knew the road, having tramped it a few times) much to the amusement of the woman who went with me. I explained to her how useful it would be in case we came home at night and met a snake! She roared! We arrived at the kraal at ten minutes to four and were not surprised to learn they had not finished digging the grave, neither was the gown sewn for the departed one. However, by 5.20 all was in order and the preacher began the service in the kraal. There was a crowd there and after singing "Over there" he gave a searching message. A crowd of heathen had gathered, as they usually do, and they were given to understand that that 'home' was for those who were washed in the precious blood of Calvary. May the Lord use the message to arouse them to see their need of a Saviour.

"The sun had set long before we left the graveside, for darkness falls quickly in Africa, and the steep mountain paths lay before us, but we knew that One was with us who would lead us safely home. As we walked back I saw the woman who was with me jump high and shout 'Nyoka!' I lifted up my stick and struck, and a snake lay writhing at our feet: another stroke, and he was dead. Oh, how Elizabeta praised the Lord for telling me to bring a walking stick!"

Mrs. Mullan from Tzaneen, writes:

"We were ever so glad to receive the parcel for the natives, and the stockings for me! We have about sixty school children to receive gifts, so it is really a blessing to have those little dresses towards supplying them. Our evangelist and a friend have been busily occupied for weeks past in machining  
(continued on page 60).







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.

## A Sudden Home-Call.

It is with deep regret that we record the passing of our beloved brother, Pastor Leslie H. Newsham. After a car accident on Saturday, 7th inst., he lay unconscious for five days and then entered into the presence of the Lord. Our heartfelt sympathy is extended to his sorrowing relatives and to the members of the City Temple, Glasgow, where he last ministered. Further particulars will appear in our next issue.

## Who Should Read the Bible?

It is a great mistake to postpone reading the Bible until we feel like it. And it is a great mistake to wait until we understand the Bible before we read it. George Muller spoke a sound and needed word when he said: "If the reader understands very little about the Word of God, *he ought to read it very much*; for the Spirit explains the Word by the Word. And if he enjoys the reading of the Word little, *that is just the reason why he should read it much*; for the frequent reading of the Scriptures creates a delight in them, so that the more we read them the more we desire to do so. Above all, he should seek to have it settled in his own mind that God alone, by His Spirit, can teach him; and that, therefore, as God will be inquired of for blessings, it becomes him to seek God's blessing previous to, and whilst, reading."

It is scarcely necessary to add that those who love the Bible most, and those who understand the Bible best, should also read the Bible continually. For it is the only Book in the world that yields up inexhaustible treasure to all who read it. We can no more come to the end of the blessing of reading the Bible than we can come to the end of the blessing of fellowship with God.

## Prayer Changes Things

Philippians iv. 6

### Prayer is requested for :

A young man in Manchester that he may be convicted and saved.—*C.Q.*

The healing of a sister who has been unable to attend Church services for about nine months owing to serious gastric trouble.—*W.*

The dearly-loved son of a widow, that he may be converted and healed of nerve trouble; also that his mother may have the assurance of sins forgiven.

A young man, that he may be baptised in the Holy Spirit, and that he may find employment.  
—*J.G.*

## SECRETARIAL NOTES

By W. G. H.

*An Elim Church has been commenced at Peterborough following the campaign by Pastor G. I. Francis. Meetings are held in the P.S.A. Hall, Lincoln Road, and Mr. Kirkby is in charge.*

\* \* \*

*The Full Gospel Assembly meeting in Maynard Road, Walthamstow, London, has now been recognised as an Elim Church.*

\* \* \*

*Some recent ministerial changes are as follows: Pastor W. Urch to Aberdeen, and Mr. Lunt (at Elim Bible College) to Watford.*

\* \* \*

*Pastor H. W. Fielding has been re-appointed to the Church at Vazon, Guernsey, to succeed Pastor J. R. Moore, who has resigned from the Elim ministry.*

## Beyond Explanation.

GOD cannot be explained. He can be believed, and loved, and trusted; but it is glorious to remember that we have a God who is not only greater than, but infinitely beyond and above, any explanation that human minds can offer. The same is true of certain direct acts of God, which we call miracles. Miracles cannot be explained by natural laws—if they could be, they would not be miracles. They are supernatural, not natural.

The miracle is rightly defined in Chambers's *Twentieth Century Dictionary* as "anything beyond human power, and away from the common action of the laws of nature." Let us therefore not fall into the common and popular mistake of saying that certain scientific discoveries now make it easier to believe in God and the miracles. Some say, for example, that the wireless and television enable us to understand how our Lord's voice, when He returns, can be heard by all mankind, and how, when "He cometh with clouds . . . every eye shall see Him" (Rev. i. 7).

No, these coming and assured events of God's miracle-working power are not explained or shown to be possible by wireless, television, or any other natural phenomenon. Let us rather rejoice that we have a God and Saviour who, when He will, disregards any and all laws of the natural world that He created. We are so much safer in the hands of the God of love and redemption, who is beyond our understanding. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" (Rom. xi. 33).

## Your Problem.

NEXT week we hope to print replies we have received to the problems already published in our columns. Meanwhile we invite replies to two other problems just to hand:—

**Problem No. 3.**—Should Christians speak of the mother of Jesus as the "Blessed Virgin," when Scripture does not so call her, and when apparently she had subsequent children?

**Problem No. 4.**—Should baptism in water be in the Name of the Lord Jesus as in the narratives in the Acts, or in the Name of the Trinity as indicated in the last chapter of Matthew?

# GIVE!

“... yet for your sakes He became poor, that ye through His poverty might be rich.”—II. Cor. viii. 9.

“FOR ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.”

Such is the argument the Holy Ghost employs by the pen of the apostle to prove the rightful claims of Christ upon our free will, and such is the powerful motive for Christian liberality.

At the beginning of the chapter he calls the attention of the Corinthians to the grace of God bestowed upon the churches of Macedonia, as manifested in a particular way. In the midst of great trials and in deep poverty they had gone beyond their ability in their contributions for the relief of their suffering brethren. Nor was this the result of an authoritative command upon a reluctant service, but they actually begged the privilege, with much entreaty, of presenting their gifts, devoting not only their money, but themselves, first to the Lord and then to the apostle. “Therefore,” he adds, “as ye abound in everything, in faith and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.”

It is called a grace because it was an expression of God's sovereign kindness that they were permitted to minister to the needs of the saints. That which arms the exhortation with resistless force is “the grace of our Lord Jesus, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.”

Jesus was infinitely rich, yet He voluntarily became poor, laying aside His celestial majesty and visible glory so that to all appearance He was a mere man and even a servant, having not where to lay His head; despised, rejected, ridiculed, and at last nailed to the Cross as an offering for sin.

Grace could not stoop lower than when Jesus went to the cursed tree under the burden of our guilt. Grace cannot rise higher than when it lifts us to the bosom and throne of our ascended Lord; and then speaking from that throne He puts the question to the conscience and heart of every saved sinner, “How much owest thou to thy Lord?” No real Christian ever reads, hears, or sings, that familiar hymn of Watts without finding a sympathetic chord struck in his breast by the last lines:

Were the whole realm of nature mine,  
That were an offering far too small;  
Love so amazing, so Divine,  
Demands my soul, my life, my all.

Then can we not express our gratitude to Him by obedience to His Word and actual conformity to His will in a way that is too much overlooked by His followers? Again and again does He recur to this great duty and privilege as when He sent out His apostles under the commission “Freely ye have received, freely give,” and on another occasion said to them, “Give and it shall be given unto you again, good measure pressed down, shaken together and running over shall be given into your bosom. Hence it is not strange that the apostle bids the Ephesian elders remember the words of our Lord Jesus Christ how He said, “It is more blessed to give than to receive.”

It is not so much to the one particular moment he refers that was filled with these wonderful words as to the entire tenor of our Lord's example, life and teaching. Everything He did and said was designed to recall His words: “It is more blessed to give than to receive.”

Every Christian is described in the Scriptures as a steward holding an office of His Master, and having no right to dispose of the means with which he is entrusted without the consent and approval of the Master.

What then is the plainly revealed will of the Lord concerning the charitable use of money He has placed in the keeping of His people?

1. They must give “willingly.” When He set up the tabernacle for a place of worship He said unto Moses, “Speak unto the children of Israel that they bring

Me an offering of every man that giveth it willingly with his heart ye shall take My offering.” We should give willingly, not because we expect the good measure back, but because we love God and want to see His kingdom extended in the salvation of the precious souls for whom Christ died. We should give supposing we receive nothing in return, realising that all that is in heaven and in the earth is His, and we must say with one of old, “We give Thee of Thine own.”

2. We are to give “according to our ability.” Under the law it is said, “every man shall give as he is able according to the blessing of the Lord thy God which He hath given thee.”

3. We must give “liberally.” “The liberal soul shall be made fat, and he that watereth shall be watered also himself.” The liberal deviseth liberal things and by liberal things shall he stand or be established. Here also the rule or principle of the Old Testament holds good in the New, as it is written, “He that giveth, let him give with liberality.” To give

## THE GRACE OF GIVING MEANS YOU ARE GIVING:

1. “WILLINGLY”—*Of every man that giveth it willingly with his heart ye shall take My offering. . . .*

2. “ACCORDING TO OUR ABILITY”—*Every man shall give as he is able according to the blessing of the Lord thy God which He hath given thee. . . .*

3. “LIBERALLY”—*He that giveth let him give with liberality. . . .*

4. “SYSTEMATICALLY”—*Let every one of you lay by him in store as God hath prospered him. . . .*

liberally is to give largely and generously out of that which we have. Hence the apostle, led by the Holy Spirit, says, "He that soweth sparingly shall reap sparingly, but he that soweth bountifully shall also reap bountifully and every man according as he purpoeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver."

4. We should give systematically. "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him that there be no gathering when I come." There is no rule laid down in the New Testament with regard to the proportion of the Christian's income which he is to dedicate to the Lord, save that he holds all he is, and all he has, subject to the pleasure and glory of Him who though rich became poor that we through His poverty might be rich. Giving makes us most like Christ who loved us and gave Himself for us, but since the rule of consecrating a tenth was observed by the servants of God before the Law was proclaimed, and since it was recognised as just and proper by Divine legislation, it would seem wise and safe to follow

in this way. Surely this is the very least a Christian can give if he even pretends to measure up to his privilege and responsibility. Everyone is to give from the richest to the poorest, to give as

#### AN ACT OF WORSHIP,

to give unto Him and not merely to objects that are earthly or secular and outside of His fold and service. The ground upon which the apostle rests his positive command is the touching appeal, "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." The Holy Spirit points us to our utterly lost condition as the bondslaves of sin and Satan and on our way to eternal ruin. He points us to the Cross of Jesus who paid the ransom price of our redemption with His heart's blood. He points us to the innumerable mercies and the exceeding great and precious promises that attend our pilgrimage through this world and to the glorious heaven awaiting us beyond, and then lays the solemn question upon our souls, "How much owest thou?"

## Throwing Out the Life-Line

(Continued from page 57)

'uniforms' for their school children and have completed twenty in all. A black skirt and bright blue blouse for the girls and shorts and blue shirts for the boys, with an 'embroidered' 'E.M.' on each pocket. For these the parents pay 3/- each for cost of material and buttons. In a couple more days there is to be a big conference at Nelspruit when Mrs. Phillips will have plenty to do in cooking for the many guests. Mr. Mullan and the evangelist, his sister and two other keen Christians are going. Our heartiest good wishes to you all, and many thanks again for parcel."

From Miss Hoskins, Japan, a short account has already appeared in a previous issue of the *Evangel*, telling of her safe return to Japan and the warm welcome she received.

From Mrs. Taylor in Congo we receive the following:

"Everybody is now busy digging. We have a proverb 'If you dig with one finger you will sleep with hunger: if you dig hard you may eat.' Which is very true. One must spend time in one's garden every day in order to keep up the supply of potatoes, carrots, onions, etc., etc., for we have no shops. It depends entirely on oneself whether one 'dies of hunger' or not. Greens and good vegetables are

#### ESSENTIAL TO GOOD HEALTH.

There is no lack of ground out here, but one has to get it out of the forest. The young men are now building a huge fence in order to get an allotment (free from goats) on the station. All the manioc, monkey nuts, and other food is grown at the top of a range of mountains to which everybody (i.e., all the people in the villages) climbs each morning, for four hours' hard digging, in order to make sure that the crops are out of reach of the village goats and sheep. They have

miles of fields and it would be impossible to put fences around all of them. The orange and lemon and other fruit trees are all in blossom and smell delightful, especially in the early morning."

Mr. and Mrs. G. H. Thomas have been on deputation work, but are now back at Thornton Heath.

Pastor and Mrs. W. Francis will be on tour in the Churches during the early months of the New Year, and covet your prayers.

Miss Ewens's health is slowly improving, but she still needs prayer for her complete and speedy recovery.

Miss Alice Marshall will be on a deputation tour in January. She returns about February 4th to Egypt. Her talks on the work in Egypt have been most interesting and inspiring. Miss Lily Marshall, her sister, is at present at Port Said helping in the work there.

Mr. Leslie Wigglesworth is at present in the north with his sister Alice who has just returned home from France and Belgium.

An interesting report, which will appear at a later date from Miss Paint, in India, is just to hand.

#### SHE WRITES CHEERFULLY

of her work there. From Mrs. Bradshaw in Congo, you will hear more news later, also from Mr. and Mrs. Blythen of Witbank, Transvaal.

Do remember all these, our dear missionaries, in prayer, not forgetting Miss Mollie Walshaw, who became Mrs. Edward Hodgson on 7th January, and who will have sailed for Congo by the time this appears in print; also Mr. and Mrs. Nosworthy, hard at work studying French in Besaucon (France). Please, lastly, mark in *red* on your nice New Year calendar, Saturday night at seven, on the 4th February, about which notable occasion you will hear more later.

God grant you all a blessed New Year!



Conducted by Pastor DAVID A. VANSTONE

[Our talk this time has been sent by an Anonymous Aunt whom we must welcome to our column, thank for her trouble, and ask for some more when she has time. Here is the story.]

I heard quite a good tale the other day—the kind of story that sounds too good to be true.

In the days when the people of America kept slaves, Old Joe, a darkie, was standing with several others in the slave-market waiting to be sold. He was a huge fellow, strong and healthy, but on his face there was a stubborn and angry expression. His master had died and here he was with his fellow-slaves to be sold by public auction.

He hated being a slave. He hated being bought and sold like a bullock or a sheep. Standing waiting in the hot sun, he suddenly decided that he would not be bought, and even if he were he would never work for his new owner.

Presently his name was called. The auctioneer began to describe him. "Number 9. Joe. Fine, strong fella. Years of hard work in him yet."

"I won't work," cried Joe angrily, but the auctioneer took no notice of him, and went on giving his age, height, weight, etc. "What offers?" he queried.

Someone made a bid. "I'm not going to work," yelled Joe. No one paid any attention to him. Ten dollars, fifteen, twenty. The bids went higher and higher. He had no idea he was worth so much. Soon only two bidders were left. One seemed determined to buy Joe, and finally, at a very high figure for a slave, the hammer fell. He was sold!

His new master came to collect him. "I'm not going to work," said Joe, "You can beat me and starve me, but I will not serve you." Seeming to smile, the "boss" led him away to the wagon, and all the way to the plantation the negro kept muttering to himself, "I won't work, I won't work."

At last they arrived, and the master, instead of taking Joe to the usual dirty slave-hovel, led him to a trim little cottage. "Joe, this will be your home while you are with us."

"This for me?" said Joe, surprised. "You need not work unless you want to," continued the master, "just stay here as long as you please."

"But Boss," cried Joe, in amazement, "aren't you going to try to make me work?"

"Oh no," said the master, quietly, "I bought you to set you free."

"To set me free! O master," cried Joe, falling on his knees before him, "how can I thank you enough? I will gladly serve you always and do anything you want me to do." And from that moment Joe became the most faithful and devoted servant his master had ever possessed.

Don't miss the point which must be pretty plain to you. While we were enslaved and chained by sin, our hearts full of rebellion, our Saviour gave Himself to set us free.

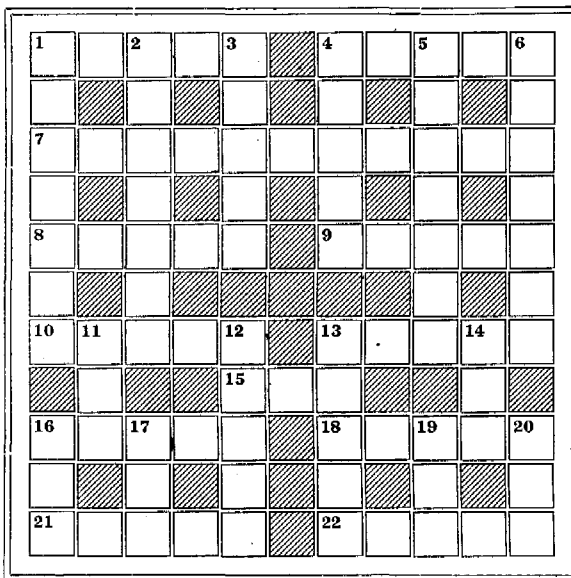
Since we have been saved at such a cost what should we do? Like Joe we should thank our Master, love Him with all our hearts, and serve Him faithfully—not because we must, but because we want to.

LOVE IS OF GOD

A young girl was seen to grow wonderfully in grace. No one guessed her secret. She fell ill, and a friend opened a locket which she wore always about her neck. There lay the secret: on the inside was engraved these words: "Whom having not seen we love." At all costs let us grow in the love of our Lord.

OUR SPECIAL "EVANGEL" CROSSWORD  
For Increasing Bible Knowledge

No. 12.



The solution will appear next week.

CLUES ACROSS:

- 1. A bunch of corn.
- 4. Absalom's sister.
- 7. Paul and Silas were brought before these.
- 8. Among valuables taken from the Midianites (Num. 31).
- 9. Quickness.
- 10. A name in the line of David (1 Chron. 3).
- 13. A king's business required this (1 Sam. 21).
- 15. A captain of Israel (1 Chron. 27).
- 16. "Friend, I do thee no —"
- 18. This will bring forth boughs (Job 14).
- 21. They that are this exercise authority.
- 22. To long for.

CLUES DOWN:

- 1. Where Peter preached Christ.
- 2. Weapons (Ezek. 26).
- 3. Clenched hands.
- 4. Sown among the wheat by an enemy.
- 5. Female relatives (Mark 10).
- 6. Remainder.
- 11. Name of a gate (2 Kings 11).
- 12. Job says: "How forcible are — words!"
- 13. Thus is the man who findeth wisdom.
- 14. A metal (Ezek. 27).
- 16. Movement of the head.
- 17. "I and My Father are —"
- 19. His heart was perfect with the Lord.
- 20. Number of the commandments.

SOLUTION TO NO. 11 CROSSWORD

Across: 1. Governments (1 Cor. 12: 28). 7. Ruled (Dan. 5: 21). 8. Grove (Gen. 21: 33). 9. Every (Luke 11: 10). 11. Guile (Psa. 34: 13). 14. Traffickers (Isa. 23: 8). 17. Pious (Psa. 103: 8). 18. Ruth. 19. Nine (Deut. 3: 11).  
Down: 1. Garment (Matt. 9: 20). 2. Value (Matt. 20: 31). 3. Ruddy (1 Sam. 16: 12). 4. Magog (Rev. 20: 8). 5. Naomi (Ruth 1: 20). 6. Shekels (Gen. 23: 15). 10. Refresh (Acts 27: 3). 12. Unknown (2 Cor. 6: 9). 13. Mirth (Eccles. 7: 4). 15. Raphu (Num. 13: 9). 16. Resen (Gen. 10: 12).

ANONYMOUS GIFTS.

To those anonymous donors who have helped the work of God by their gifts, we express our grateful thanks:

Foreign Missionary Fund: Durban Well-wisher, £1; London, N.W.1 (Saved to serve), 10/-; Southampton, £1; N.W.1—Grateful (designated), 2/-; Richmond Sister, £1 1s.

Debt Fund: East Ham Brother, 10/-; Stockwell, 10/-; Kensington Sister (M.M.), 10/6; London, E.C.2, £4; Halifax, 8/-; Guernsey, £2; Wimbledon, 10/-; Belfast, 10/-.

Work in General: Leeds, 4, 7/6.  
Free Distribution Fund: Luton Brother, £1.  
Prison Fund: Birmingham, Sparkbrook Bible Class, 7/-.

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





## Monthly Book Window

**GEMS FROM BISHOP TAYLOR SMITH'S BIBLE.** Compiled by P. O. Ruoff. (Marshall, Morgan & Scott, Ltd. 2/6, by post 2/9).

Bishop Taylor Smith never wrote a book, but he wrote some beautiful gems of thought in the margin of his Bible. These have been culled and classified, and make a book in themselves. The comments and notes cover the whole Bible, and almost every aspect of the Christian life is dealt with.

Christian workers will find here many suggestive thoughts, and starting points for new addresses, while the average reader will have his mind and heart filled with holy and helpful thoughts as he peruses this book.—J. J. MORGAN.

**THE INCONVENIENT UNCLE.** By K. M. Macleod. (Pickering & Inglis, Ltd. 2/6, by post 2/11).

An excellent story book for boys. Four schoolboys on holiday pass through some strange, yet practical experiences, whereby they learn the uselessness of bad habits and unmanly ways, and are brought to realise that life at its best is found in following Christ. There is mystery, adventure and fun in this story, all blended to the one purpose of teaching righteousness. All boys would enjoy this book.—THOS. A. CARVER.

**PALESTINE PORTRAYED.** By S. W. Gentle-Cackett. (Marshall, Morgan & Scott, Ltd. 1/6, by post 1/8).

This is a collection of forty-three views of the Holy Land. The pictures are well reproduced from excellent photographs. Brief descriptions of each picture include historical notes, scriptural references to the place concerned, a few allusions to tradition, and fewer to fulfilled prophecy. While the reading matter, which is conveniently placed opposite the pictures, is necessarily brief, it embraces a number of interesting facts not usually included in the more comprehensive guide books. Few will read it without learning something new. Whether you have visited Palestine or not, you will be charmed with the photographs.—E. J. PHILLIPS.

**LIVING CLOCKS.** By Gertrude M. Daniels. (Pickering & Inglis, Ltd. 1/-, by post 1/2).

The title is taken from one of twelve talks to children which cover quite a range of subjects. One would not describe this booklet as outstanding.

The objects and experiences from which the lessons are drawn are quite simple, but the moralising seems by contrast on the heavy side. Instruction sometimes overshadows interest. While the subjects are such as would scarcely apply and appeal to those over 11, the style and vocabulary seem more fitted for adolescents. Some of the colloquialisms I found quite antiquated.

Teachers would probably find here ideas for talks, some of which could well be illustrated by objects, and the more studious and thoughtful type of youngster would enjoy and benefit from a perusal.—D. A. VANSTONE.

**THE SLEEPING PEOPLE.** By G. E. Atree Coley. (Thynne & Co. 6/-, by post 6/6).

The angle of view adopted in this historical survey of the Britannic people, must be very pleasing to those with imperialistic ambitions. Great pains are taken to prove that an irresistible power has been guiding and building up the British Empire, and using her as the pre-appointed race, for the ultimate foundation of God's earthly Kingdom. The main theme of the book is epitomised in the following extract: "one comes to feel that one is veritably watching God . . . at work shaping the human material as it is able to bear it toward an end of certain good. I hold as a matter of faith that this must be true of the whole human species, but it is actually demonstrable in the case of the British race."

The book veils a certain nationalistic doctrine, and one feels the writer's whole conception of history is biased in order to impress this underlying thought. There is hardly any mention of the work of Jesus Christ. It is a book for those who have plenty of time to wade through pages of constitutional history.—H. W. GREENWAY.

**JILL WANTS TO KNOW.** By Dorothy Dennison. (The Paternoster Press. 1/-, by post 1/1).

This is a charming little book, written in a breezy and winsome style, concerning the outlook and problems of girls in their teens—and later. The authoress writes in the first person singular, describing camp incidents and soul-winning conversations with exuberant girlhood. She shows a real understanding of feminine nature, and combines a touch of humour with sound evangelical truth. An excellent book for all young girls—and perhaps the boys might like a peep too!

—(Mrs.) E. J. PHILLIPS.

**THE COMFORTER.** By Montague Goodman. (The Paternoster Press. 2/6, by post 2/9).

This book is interesting and helpful, as the author always is, but what a pity it is spoiled by the teaching that every believer is indwelt by the Holy Spirit, especially when we know that this is just what so many of God's dear children lack. If Mr. Goodman would compare the thrilling account he gives in his last chapters of the Holy Ghost revival which immediately followed the day of Pentecost with the results of Christian effort to-day outside the Pentecostal Movement, I feel sure he would realise this lack. There are, however, many helpful lessons for us all in this short devotional study.

—F. B. PHILLIPS.

**TWENTY-FIVE YEARS' MISSION WORK AMONG THE LEPROSERS OF INDIA.** By Wm. C. Irvine. (Pickering & Inglis, Ltd. 2/6, by post 2/10).

This book gives a good insight into the mission work which is carried on among the lepers of India. It reveals some of the great difficulties with which the worker for Christ is faced in that land where their age-long traditions are diametrically opposed to the gospel of "All one in Christ." The chapter on "Leprosy and its Treatment," by Dr. Robert G. Cochrane, is also very interesting in revealing the progress made in the check of this horrible scourge.—J. SMITH.

**TABERNACLE TALKS.** By Edith Goreham Clarke. (Thynne & Co., Ltd. 1/-, by post 1/2).

Written in a manner that will please children, especially if parents take an interest at the same time. Teddy Smith and Richard Davy have been studying the Bible together. They cannot understand the reference in Hebrews: "The veil, that is to say, His flesh."

Their Sunday school teacher agrees to explain, and out of the explanation there comes this series of interesting "Talks." The boys are so interested that they themselves make a cardboard model of the Tabernacle. Miss Clarke's book is a good and useful one.—P. G. PARKER.

**UNCLE NEVILLE'S WILL.** By E. E. Enock. (Pickering & Inglis, Ltd. 2/6, by post 2/11).

A very good book, suitable for girls in their teens. The story concerns a young lady who would have benefited under her uncle's will, but did not do so owing to the uncle's wise foresight as to the danger of riches. Put thus to the test, Honor Durham proves her courage, sturdiness and Christian character, allied to an eager desire to testify to one and all of the Saviour whom she loved. The story gives many interesting incidents of her bright witness in varying circumstances, and concludes very happily and satisfactorily as to her participation in her uncle's will. A splendid addition to the "Golden Crown" series of rewards.—E. G. BIRKENSRAW.

**CURIOSITY JOE.** By Montague Goodman. (The Paternoster Press. 1/-, by post 1/1).

Here is a modern boys' thriller, without the "gang stuff" with which modern thrillers are associated. Joe is a "real" up-to-date boy who just must know about things—and most important things too, in the spiritual as well as the natural realm. The book tells of his voyage to Africa, an adventure with a lion and its results, a forest fire, a night in the Bush alone, and his rescue by aeroplane from such a dangerous position. Well, you must read the book before you pass it on to "Curiosity" John or David—or whatever his name may be. Attractively bound and well written.—A. BIRKENSRAW.

**LOVE'S VICTORY.** By Mrs. Perrott. (Thynne & Co. 3d. (by post 3½d.).

[Any of these books can be obtained from the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.]



# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

### Crusader Secretaries !

Will you please post, without delay, your half-yearly report form, to the National Crusader Secretary. Your promptness in attending to this matter will be greatly appreciated, and will facilitate our working arrangements considerably. Thank you!

## Fellowship Time



## Unattached Crusaders

Many young people, by force of circumstances, leave the town in which they have enjoyed the comradeship of the members of an Elim Crusader branch, and find themselves living in a town where there is no Elim Church. From time to time we receive letters from young people in these circumstances, telling us how much they miss the fellowship of the Elim family circle. It is for the sake of these Crusaders that the Unattached Crusader Section was inaugurated.

*How to become an Unattached Crusader.* Every Crusader Secretary possesses a book of transfer forms. When a Crusader is taking up residence in a town where there is no Elim Church, one of these forms should be sent to us, duly completed, together with the first annual subscription of 1/6. Young people who have never been attached at an Elim Crusader branch should send to the National Crusader Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4, for an Application Form.

Full particulars will gladly be sent to any young people, anywhere.

### HAVE YOU JOINED THE FELLOWSHIP LINKS ?

(See this column next week).

## 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 Oulet Party  
EVERYONE WELCOME !

## A Conversation with Death

"Are you Death?" I asked.

"Yes, that is my name; so I am usually called," answered Death, laughingly. "My field of work is very extensive; in fact it embraces the whole world. As you can well imagine, I have, therefore, a great deal of travelling to do and every year a good deal of work to complete. Every tick of the clock I am placing my hand upon someone, and another is less upon the earth."

"Death, you must be very old," I said.

"Yes, I am very old, but as strong and energetic as ever."

"Your life must be very hard-worked," I remarked to that.

### Ten Values

1. The value of time.
2. The success of perseverance.
3. The pleasure of working.
4. The dignity of simplicity.
5. The worth of character.
6. The power of kindness.
7. The influence of example.
8. The sacredness of duty.
9. The wisdom of economy.
10. The virtue of patience.

"Yes," said he, quickly and nervously. "I have much, very much to do; I work very early, very late, and, in fact, I never rest, for I love my work very much. I am truly very tired, but it's my business."

"How are you received by most people?" I asked.

"Oh, he answered, "some are dreadfully terrified when they are aware I am going to visit them. Others, on the contrary, welcome me."

"You have witnessed many heart-rending scenes," I said, and Death answered:

"Yes, I have seen seas of tears shed, thousands of hearts broken, and millions of people depart this life. I never rest; I have pity for nobody, and nobody can stay my

terrible hand. Touch my hand and feel how cold it is. Lungs cease to breathe, hearts cease to beat, when I place my hand upon them."

"Have you nobody to help you in your work, Mr. Death?" A shadow passed over the face of Mr. Death, and he said: "There are even people who do help me in my work. They destroy their health through drunkenness and careless, sinful lives."

"Ah, Death, tell me a little of the people you have visited this evening."

"Oh," said he. "I have just come from the deathbed of a millionaire. His home was a dwelling-place of wealth. For all this he suffered the pain of dread when I confronted him. He was very frightened of dying, and he asked me to spare him for a little longer.

"I do not stand right before God," said he. "My life, my only life have I gambled away in my hunt for gold. Gold was my god. I die now—but I will not die! Death, I will give you £10,000 if you will spare me another half hour."

"I had no need for money; I cannot take bribes.

"This evening I laid my hand upon a man. He said he was a Free-thinker. He believed not in God, but his cries filled the air. They were terrible to hear. He had great fear of death, although he said he had not. The people thought him to be a brave man, but he feared meeting with me. He was not prepared.

"Further, I went to a man who was acquainted with religion. His life was hypocritical—a basin without contents. He also trembled before me. He shivered as I drew near to him. His end was dreadful. His lamentations filled the air, his soul's tormentation was horrible.

"I have sold my Saviour, my Jesus. I am a fool! My soul is lost through my own fault! There is no

heaven, no more hope for me! I am lost, lost!" he cried."

"But, Death," I said, "tell me how one who loves God died. Did he also fear you?"

"Those who love God," said Death slowly, "never fear me. They are always joyful. They sing of Jesus. I have just left such a suffering one. His illness had changed him to a mere skeleton, but I found him singing with his weak voice:

I will love Thee in life, I will love Thee  
in death, [me breath;  
And praise Thee as long as Thou lendest  
And say when the death dew lies cold on  
my brow,  
If ever I loved Thee, my Jesus, 'tis now.

"Yes, blessed are the dead who die in the Lord."

## ENCOURAGEMENT TO A YOUTHFUL WARRIOR

I WAS weary, I was tired when He came to comfort me,  
Drew me down upon His bosom, whispered "Do not try to see  
Down the highway which you travel, through the dusty, trying glare,  
I am guiding all your footsteps, and I understand your care.

"Little child, you think I know not all the troubles of your heart,  
That I do not read upon it you would place a victor's part  
Over all your seeming giants, though they may be big and strong;  
And you think I do not know it—how you struggle, how you long.

"I know all your many trials, all the great and all the small,  
I could quickly lift them from you, and you do not need to fall;  
Yet I leave them, let them try you, teach you patience, teach you faith,  
But they ne'er shall overcome you, in My arms I have you safe!

"Little warrior, through the long years, when you too have learned to  
stand,

Still remember I was with you, and I kept you by My hand;  
And if other days shall find you stagg'ring 'neath a load of care  
Bring it to your 'Elder Brother'—every bit, for Him to share."

MARJORIE V. TAYLOR (*Belgian Congo*).

### The Way of Salvation.

## A Doctor's Great Discovery

**B**EFORE entering publicly my profession as a physician, I was engaged as assistant in a hospital. In such a place one gets acquainted with a great deal of human suffering. But amidst these things the precious fruit, produced alone by the Christian faith, is also to be seen.

This was nothing new to me, for in the earliest days of my youth I had had opportunity to see such fruit, and especially in the life of my dear mother. She had been a godly, pious woman, quite often telling me of the Saviour, and many times I had been a witness of her wrestling in prayer for my soul's salvation.

But nothing had made a deep impression upon me. The older I grew, the more wicked I became.

For the God of my mother I did not care in the least, but rather sought by all means to drive Him out of my thoughts. I was in danger of becoming a thorough infidel, but for the voice of my conscience, ever accusing and reproaching me. About this time an incident which crossed my life gave it an altogether different course. One day a seriously injured hod-carrier, who had fallen a considerable height while climbing a ladder, was brought into the hospital. The case was hopeless; all we could do was to ease the pains of the unfortunate man. He seemed to realise his condition, for he was fully conscious, and asked me how long he would last. As it was vain to keep the truth from him, I gave him my opinion in as cautious a manner as I could. "So long yet!" he answered, "I thought it would be sooner, but He knows best."

"Yes, I believe I know it," I answered. And the man looked at me, endeavouring to smile. "I understand you very well, but I meant some One else," he answered with difficulty. "Have you any relatives whom we could notify?" I continued. The patient shook his head. He stood alone in the world. His only wish was to see his landlady, because he owed her a little sum, and also wished to bid her farewell. His desire was, of course, granted.

After a week of much suffering, he died. I went to see him on my regular visits, at least once a day. What struck me most was the quiet, almost happy expression which was constantly on his face. I knew he was a Christian, but about such matters I cared not to talk with him, or to hear.

After the man had died, some things regarding the deceased's affairs were to be attended to in my presence.

"What shall we do with this?" asked the nurse while holding a book in her hand. "What kind of a book is it?" I asked.

"The Bible of the poor man. His landlady brought it at her second visit. As long as he was able he read it; and when he was unable to do so any more, he kept it under his bed-cover."

I took the Bible and—could I trust my eyes? It was **my own Bible!** the Bible which my mother had given me when I left my parent's home, and which, later, when short of money, I had sold for a small amount. Yes, I had sold it. My name was still in it, written in my mother's own hand; beneath it, the verse she had selected for me. I stood as if in a dream, but I regained my self-control, managing to conceal before those present my deep emotion. In seemingly indifferent manner and tone I answered the nurse: "The Book is old and has hardly any value, let me keep it and I will see about the rest."

I took the Bible to my room. It had been used frequently. Many leaves were loose, others torn; the cover was also damaged. Almost every page gave evidence that it had been read very often. Many places were underscored, and while looking through it I read some of the precious verses, and a word I had heard in the days of my youth returned to my memory. With a deep sense of shame I looked upon the precious Book. It had given comfort and refreshing to the unfortunate man in his last hours. It had been a guide to him into life eternal, so that he had been enabled to die in peace and in happiness. And this Book, the last gift of my mother, I had actually sold for a ridiculous price.

I need not add much more. Be it sufficient to say that the regained possession of my Bible was the cause of my conversion.

The voice of my conscience could not more be silenced. I found no rest until I arose and came to Him whose hand of love I had often repulsed, but who ever thought of me in pity and compassion. By God's grace and mercy I was enabled to believe that "Christ Jesus came into the world to save sinners," of whom I seemed to be "one of the chief."

**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.

**C** 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, 80, 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,** a young man for chimney sweep, must be clean workman and able to drive a motor cycle. Apply, Mr. Dodman, 439, Archway Road, Highgate, London, N.6. C743

**WITH CHRIST**

**Hooker.**—On January 8th, Mrs. Hooker, member of Elim Church, Portsmouth. Funeral conducted by Pastor J. Smith.

**Knowles.**—On January 10th, James Knowles, aged 84, of Scarborough. Funeral conducted by Pastor A. S. Gaunt.

**McKim.**—On December 28th, Mr. A. McKim of Bangor. Funeral conducted by Pastor L. N. Knipe.



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Elim Records*

2/6 EACH. Post free in the United Kingdom only

We have released six new recordings, several by such favourites as **Pastor P. N. Corry** and **W. Llewellyn Bell**, and also introducing newcomers to recording in **A. C. Elliot**, the Scottish Gospel Singer, and **The Ilford Crusader Quintet**.

Although new to recording these are well-known to Elim folk in their different spheres of service for the Master.

★ **To every purchaser of this set of six new records we are presenting free and post free an Elim Record Album value 2/- by post.**

**E36** **Is Your Life a Channel of Blessing?** Sung by W. Llewellyn Bell.

**Carry Me Back to Calv'ry's Mountain.** By the Ilford Crusader Quintet.

**E37** **Beautiful City of Gold.** Sung by W. Llewellyn Bell.  
**That's Why I Love Him.** By the Ilford Crusader Quintet.

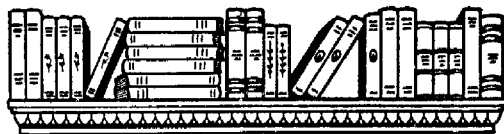
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Please include free and post free the special free gift of Elim Record Album.

Name.....

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*Do  
you  
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