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Elim Evangel & Foursquare Revivalist

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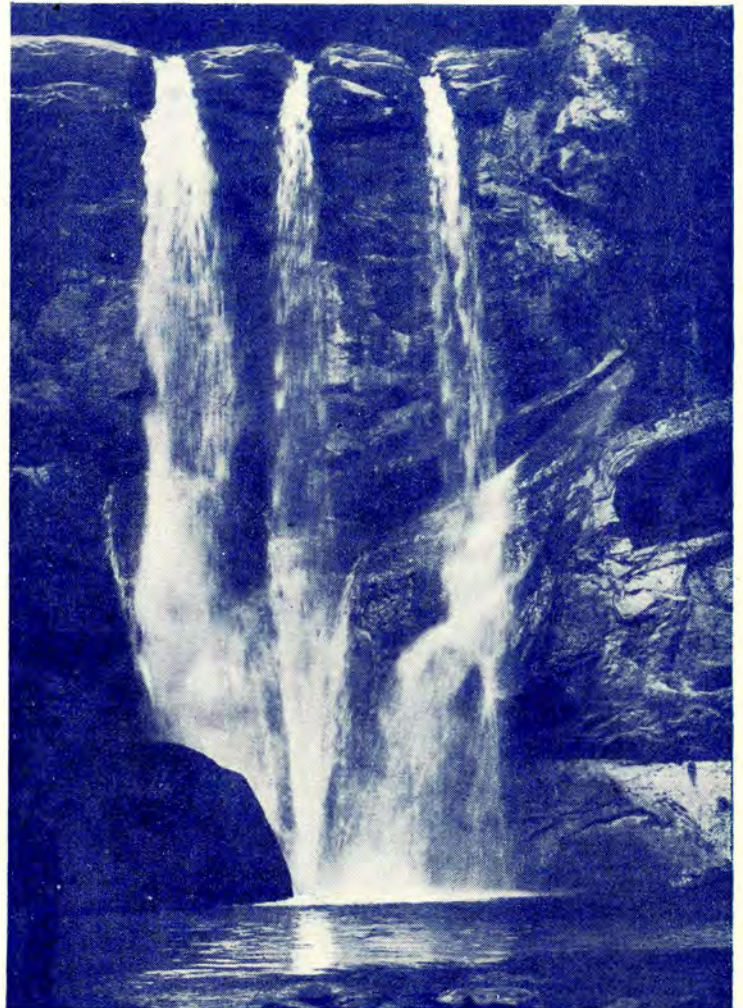
Vol. XX. No. 5.

February 3rd, 1939.

Twopence

"At last I have found the key to the Scriptures. Christian doctrine is found in the Epistles rather than in other portions of the Bible. I do not go to the Old Testament to find an explanation of the New. No! I go to the New Testament to find an explanation of the Old. I have come to the house of the Interpreter, and I sit at His feet and marvel . . ."

From "In the House of the
Interpreter" (page 72)



THE TUMBLING WATERS

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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SUMMER SCHOOLS AND HOLIDAY HOMES

Preliminary Notice

Colwyn Bay. July 28 to September 8. Definitely on sea front with extensive views all round the Bay. Bathing from the house. Near mountains and valleys of Wales. Splendid centre for excursions and picnics. Meetings in house.

Eastbourne. August. The same magnificent house as last year in commanding position on sea front. Extensive grounds with tennis courts. Bathing from house. Bible readings and other meetings.

Applications to be made later.

Coming Events

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

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

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

CARDIFF. January 29—February 12. City Temple, Cowbridge Road. Campaign by Miss M. Avers.

CATERHAM. January 30. Co-operative Hall, Upper Caterham. Visit of 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. February 6. Town Hall. Convention service, 7.30 p.m. Speakers: Pastors W. G. Hathaway and H. W. Fardell.

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.

EALING. January 22—February 2. Elim Tabernacle, Northfield Avenue. Campaign by Pastor E. F. Cole.

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.

ERDINGTON (Birmingham). February 4—6. Elim Tabernacle, South Road (formerly Zion Mission). Opening services: Special speakers. Saturday and Monday, 7.45 p.m., Sunday, 11 a.m. and 6.30 p.m.

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

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, Hessle 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).

IPSWICH. February 19. Vernon Street Hall, Vernon Street. Pastor E. C. W. Boulton.

LETCHWORTH. 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. Foursquare Gospel Church, Edwin 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.

Principal GEORGE JEFFREYS

and Revival Party

at

CARLISLE

Commencing January 29th

Sundays at 11 a.m., and Monday,
Tuesday, Wednesday, and Thursday
at 7.30 p.m.

in

Elim Tabernacle, West Walls

Sundays at 6.30 p.m.

in

His Majesty's Theatre,

Lowther Street.

GREAT MISSIONARY and YOUTH RALLY

Saturday Night, February 4, at 7 o'clock
in the

ELIM TABERNACLE

Clapham Crescent, off Clapham Park Road, S.W.4.

Instructive

Missionary "Broadcast"

with illuminated map spot-lighting our
mission stations, including also:

Hindi melodies sung by Miss M. B. Ewens
(Elim missionary on furlough)

Leyton and Clapham Crusader Choirs

"Little Lightbearers" in costume

Speakers:

Miss ALICE WIGGLESWORTH

Miss RUTH BOULTON

(Prospective Elim Missionaries to the Congo)

Preceded by Missionary tea-time conference at 4.30, open to Young People's Leaders, and Organ Recital by Mr. Ronald Cooper at 6.45 p.m.

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. 5

FEBRUARY 3rd, 1939

Fridays, Twopence

Home-call of a Minister Beloved

Pastor Leslie Newsham with the Lord

By Principal GEORGE JEFFREYS

AT the great New Year's Convention at the City Temple and Regal Cinema, Glasgow, I stood side by side with our beloved Leslie Newsham. In less than two weeks later I was called upon to officiate at his open grave.

I understand his last message given at the City Temple on January 5th was taken from Philipians, chapter one: "For to me to live is Christ, and to die is gain . . . having a desire to depart, and to be with Christ; which is far better."

It all happened suddenly; just a ride in a hired car, a skid on the icy road, a crash, lying unconscious for a few days, after which the soul took its wings and flew into the presence of the Lord. The accident took place some two miles from Beattock, on the main Glasgow-Carlisle road, and he was taken to the Cottage Hospital in Moffat, Dumfriesshire. There he received the best of loving attention from matron, doctors, and nurses; indeed, they ministered to him as though he were a brother. When the dear father and mother arrived from London, the people of Moffat gave them a kindly welcome and entered into their sorrow with a sympathy that is so characteristic of Scots folk. All at the hospital, the hotel, and the church in which his body lay, and the inhabitants of the homely little town, did everything they possibly could to help them in their bereavement. It is not to be wondered at that the parents decided to let their son rest in the place where so much kindness had been shown.

The day of the funeral, Saturday, January 14th, saw some of Pastor Newsham's brother-ministers arrive at Moffat. There were Tweed, Taylor, Hill, Hawkins, Magee, Edsor, Strange and Matthew, with the Rev. Mr. Macintosh of Glasgow, and the exceedingly kind Minister of the Presbyterian Free Church of Scotland, in which the funeral service was held, together with relatives and Elim friends. The service in the church was short, but the atmosphere seemed to be

charged with the same power that had been in the Glasgow Convention gatherings only twelve days before. The coffin, covered with flowers from friends and loved ones, rested on the raised platform upon which sat the Elim Pastors, bearing me up to minister. It would have been easy to break down that day, but the sustaining power of God and the sympathy of my brethren came to my aid, and I was strengthened for the service. The little gathering, with full assurance of faith, sang "In the sweet by and by we shall meet on that beautiful shore."



Pastor LESLIE NEWSHAM

The distance from the church to the little cemetery was about a mile. What must the homely people of Moffat have thought as they witnessed the company of strangers walking solemnly behind the hearse which conveyed the remains of one they had loved, to its last resting place! At the grave-side we sang "Our Lord's face will outshine them all," and also the 23rd Psalm. After singing softly and reverently, we moved quietly away, determined more than ever to carry on the work which our brother loved and which is so near and dear to us all.

On Sunday morning the large gathering at the Glasgow City Temple met without their earthly Pastor, but it was soon evident that the Great Shepherd was present, and eight souls wept their way to Christ. That evening the packed Temple saw another great gathering gripped by the power of God. Never before have I heard the hymn "For ever with the Lord" sung with such a depth of feeling by any congregation. Again four souls found Christ, and a backslider, in tears, followed me into the vestry and gave himself to Christ. Now the City Temple people, with renewed consecration and a deep determination, intend to serve their Lord while awaiting the day of re-union between Pastor and people.

The few years I was privileged to be closely associated with Leslie Newsham revealed him as a man

of deep conviction, a good Pastor to the flock, a real brother to the people, and a trustworthy companion. He was faithful to his calling, charitable to those who differed with him in view-point, and tender-hearted towards all. When the truth of the Foursquare Gospel broke in upon his soul ten years ago, he immediately conferred not with flesh and blood, but was wholly and nobly obedient unto the heavenly vision, surrendering from that moment his time, his gifts, his life, his all to God and to His service for ever.

As the years have passed during Mr. Newsham's ministry it has been plainly evident to us all that he was a young man of rare promise with a clever brain, a penetrating mind, and a clear, convincing way of imparting his messages, from a heart full of love and devotion to his Lord and with a ceaseless passion for

the extension of the kingdom of God. His ministry throughout our Elim Churches wherever he went was always so eagerly accepted and deeply appreciated that his removal to another Church was greeted with real sorrow of heart by the members of the Church he left.

Our readers will join me in prayer for his dear parents, brothers, and sister, who have passed through the testing time of sorrow with real fortitude. The Churches in which God's servant had ministered will need our prayers also, for they will miss him too, their beloved Pastor Leslie Newsham.

His parents wish me to convey, through the pages of the *Elim Evangel*, their heartfelt thanks to all who have sent them messages of love and sympathy at this time of human grief and sorrow.

Life-Giving Words

The words that I speak unto you, they are spirit, and they are life.—John vi. 63.

NEW meaning is added to our Lord's expression in this text by the marvellous discoveries in connection with the radio. We are now acquainted with the mysterious scientific discoveries which permit of the spoken message being sent forth over a continent so that millions hear the same word at the same moment. Oceans are spanned by the wireless telephone, and conversations between friends on almost opposite sides of the earth are of daily occurrence. It is even suggested that all our utterances produce waves of sound which go out into the vastness of space and travel on for ever. In an interview the great inventor, Marconi, predicted that scenes in foreign lands would be projected before the gaze of millions in their own homes by the new developments in television. He also stated that electricity will be transmitted without wires, and central stations will send out energy for light and heat and power for all who are tuned in with the proper connections.

Such developments help us to appreciate better the wonder of Christ the Eternal Word. There must be a limit to the range of human speech because we are but finite beings. Indeed, many utterances are so unworthy and sinful that we could not desire their perpetuation. Sometimes we must invoke the power of the precious Blood to destroy the effect of sayings that are born of malice. But the words of Jesus are spirit and therefore eternal. Heaven and earth shall pass away, but His words shall not pass away. Embodied in a miraculous book many of His utterances are passed on to us. We should remember that the Holy Spirit who inspired holy men to write is also present with us to interpret and apply the message of our Lord. The words themselves are spirit, and they can be grasped only by a human spirit that has been quickened into newness of life in God. The unregenerate are dead in trespasses and sins and therefore lack receptive power. The natural man understandeth not the things of God.

The words of Jesus are always living, and they produce life when mixed with faith in the hearing.

It is always possible to distinguish the sound of a phonographic record from the living voice. No matter how excellent the instrument may be, there is a difference between the tones that come directly to the ear and those that are carried through the medium of some mechanical instrument. No human contrivance can quite reach the perfection of the living voice. In reading our Bibles we should remember that He who once spoke still lives, and He will gladly repeat in our hearts what He once said to men of old. Many Christians have enjoyed the thrilling experience of having a verse long familiar suddenly stand forth with an intimate personal meaning as though it had been uttered for the one heart at that very moment. On such occasions the letter has become life through the quickening of the Spirit. Our hearts are then connected with our Lord and we hear His voice directly. The Bible when read in the Spirit annihilates the centuries, banishes space, and becomes the channel through which the living voice of Jesus whispers in ancient words a fresh life-giving message to our spirits.

We must hear from God frequently if our lives are to be strong and fruitful. It is not sufficient to believe the promises and accept all the truths of Scripture. The voice of our Master must be heard with His orders for the day. We need the guidance of the Good Shepherd to avoid the detours and wrong roads of life. The Comforter alone can assuage our grief in times of sorrow. The Friend of all friends must talk to us lest we be lonely on our pilgrimage. The Sender of the Spirit must breathe upon us too and say, "Receive ye the Holy Ghost." The Great Physician alone in our desperate extremity can declare, "Be thou made whole." Whatever be the need of body, soul or spirit, we shall find a full supply in the words of Jesus that are spirit and are life.

The Scripture plainly teaches that although Christ hates sin, He loves the sinner.—D. L. Moody.

“LOOK UP”

By Pastor J. C. CARISS (Elim Church, Lincoln)

The outlook is black, admittedly. But the blackness is that of the hour before the dawn. Civilisation is in agony, this we cannot deny, but the child of God knows if he has studied his Bible that the travail will ere long be followed by the birth of a new order, when Christ shall reign.

THE words of the Bible that men's hearts shall fail them for fear as they contemplate the future, are being fulfilled before our eyes. Leaders and masses alike are stricken with terror as they behold the shadow of things to come, creeping up over the horizon. The very air is tense with crisis after crisis, and people are giving way under the strain. A few years ago statesmen told us war was impossible. Civilisation, they said, had outgrown barbarism. Henceforth differences would be solved by conference and not by conscription. But disillusionment has come. Nations are armed on a scale unparalleled in history. Daily the fear of impending doom grows greater. Men go to their beds wondering what the dawn will bring. They half expect the sickening drone of the bombing plane, or the boom of guns to rouse them from their restless slumber.

But how grand to realise that even in such times as these the Christian is in a better position than he who is without God and without hope. This is true first because he has not been taken by surprise at the course of events. He was never misled by the peace illusion. The prating of the peace prophets was to him simply fulfilment of the scripture which said, men would cry "Peace, peace, when there is no peace" (Jer. vi. 14). He knew all the time that there could be no peace without

THE PRINCE OF PEACE.

"Wars and rumours of wars," "distress of nations with perplexity" were predicted for the last days, and he knew they must come. "To be forewarned," says the proverb, "is to be forearmed." Christ, when revealing the future to His disciples, says the same thing in another way, "when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be" (Mark xiii. 7). So the Christian is in a better position to-day than those of the world because the chaos he sees has not come upon him unexpectedly. The Bible has warned him of its approach. His faith in that great book is consequently deepened.

In the second place the Christian is favoured to-day by having a Refuge the world knows nothing about. We do not wonder at the panic of the people. They are without God. If the worst happens what can they do? They have no anchor for the soul. How can they call upon God if they are still in their sins? But to those who are His, Christ has promised His unceasing care. He has given us promises calculated to

prove a never-failing source of comfort. Since we have come back to God through accepting the atoning work of His Son, we are literally His children—His by creative and redemptive right. Just as an earthly father looks after his children, we can legitimately expect God to look after us. If He sees fit He can alter circumstances; frustrate plans, control the forces of nature, to preserve us from bodily harm. And even if man should do his worst to us, we can rest assured that His presence would never leave us. No circumstance is

OUTSIDE HIS PROVISION.

His promises are such that we can count on His grace and power come what may.

Lastly, we Christians are in a happy position as compared with others because we have light upon present-day events which is denied them. They see the world in a hopeless muddle. Civilisation seems like the man in the quicksands. The more he struggles to get out, the further in he sinks. The late Bonar Law, when he told Earl Baldwin that he felt that what he regarded as the hopeless situation of Europe weighed upon him day and night, and that he could see no way out of it, voiced what the masses are feeling to-day.

But to the Christian the scene is different. Above the tumult around him, His Master's words, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh," ring in his ears. He knows that events now happening are signs which tell that Christ is coming very soon. He looks for that event. He longs for it. It is the one gleam of light in a sky otherwise like lead. He knows that coming will mean release from earth's anxieties, and the commencement for him of heaven's joys. He knows it will be followed by the destruction of

FALSE WORLD SYSTEMS

and the return of Christ as King of kings to rule the world in peace and righteousness.

Such is the blessed position of the true believer to-day. No wonder that we feel we would not change places with the richest Christ-rejector who ever lived. Ours is a better heritage than his. There is no need for us to fear. We know each passing hour brings us nearer to the glorious event for which we look—the coming of our Lord. In the meanwhile it is our privilege and responsibility to walk before men blamelessly and unashamed, this prayer ever on our lips, "EVEN SO, COME, LORD JESUS!"

?

YOUR PROBLEM

?

Replies are invited to the following problems. They should be brief, and in no case exceed 250 words.

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?

Problem No. 5.—What are we to understand by "God created man in His own image" in Genesis i. 27?

Following are replies received to Problems 1 and 2:—

PROBLEM NO. 1:—Will you please explain Paul's meaning when he wrote to the Corinthians (1. Cor. v. 11) regarding not eating with one who is called a brother if he be a fornicator, or covetous, or an idolator, or a railer, etc. Does this refer solely to the Communion service, or does it preclude the Christian from partaking of a meal with such?

Reply by F. J. S.—Paul is dealing with matters concerning Church conduct, discipline, etc. The whole question has to do with the Church. The distinctions in verse 12 must not be overlooked—"within" and "without." This difficulty was "within" the Church, and must therefore come under the Church's powers of discipline.

No member of the Church may have fellowship with one who, bearing the name "Christian" is yet guilty of gross sin. To have nothing to do with a sinner "without" the Church is surely to be unfaithful to the principles of Christianity. Yet it remains true that within the Church discipline must be maintained and exercised. This chapter is a New Testament example of excommunication—a power that must, when circumstances demand, be used by the Church among her members: outside of her membership she cannot go. Consequently I do not consider this verse teaches that a Christian cannot partake of meals with such an one, but that Christian fellowship with such, within the Church, is impossible.

Editor's Note.—While it is evident from the context that the verse in question applies only to Church members and not to those without the fold, yet it appears to us that the scope of the command "with such an one not to eat" must not be confined to the Communion service. We are not to keep company with one who professes to be a believer and yet is guilty of open sin: this is emphasised in verses 9 and 11, and again in II. Thess. iii. 6-15. Although the injunction "with such an one not to eat" could hardly apply to a meal in a restaurant or at home (if one lived in the same house), yet it would doubtless apply to a Church fellowship meeting, or to any meal implying fellowship. In fact, the context discriminates strongly against professing believers who walk disorderly (vv. 9 and 10). We cannot avoid associating and doing business with unbelievers, but we should avoid those who, while professing to be Christians, are ungodly. There must be no association with those who have been put out of fellowship, or the force of Church discipline would be seriously weakened. Let us show by our actions that the Church will not tolerate sin.

PROBLEM NO. 2:—Is it any use approaching the unsaved about their souls unless one feels a God-given and specific urge to do so?

Reply by W. L. B.—First it may be said that in the Word there are several instances where God's servants received specific instructions either from the Holy Spirit or in some

other supernatural manner, commanding them to speak to individuals about salvation.

Examples are Acts viii. where Philip was directed by the Holy Spirit to speak to the Ethiopian eunuch, being led to the place and to the individual, also in the case of Peter (Acts x.) who was led to speak to Cornelius and his household, and lead them to the Lord Jesus.

The Apostle Paul was also guided in his service by the Holy Ghost; we find both instances of his being restrained and constrained by the Spirit.

Most of God's servants can testify to some occasion when they have been specially used by the Spirit to lead souls to Christ; but I think it is true to say that in most cases the opportunities are left to our judgment.

We should not wait for some spectacular or specific urge from God before speaking to the unsaved. Surely the need is the call here! Who can contemplate the unsaved masses around us going down to a lost eternity without making some effort to save them?

"Unless I am moved with compassion how dwelleth Thy Spirit in me?"

If a man was perishing in a burning building, or drowning in the sea, should we wait for an urge from God before attempting to rescue him? No! the need would be sufficient. If we really believe the words of our Lord in Mark xvi. 16: "He that believeth and is baptised shall be saved; but he that believeth not shall be damned," we shall realise the need of using every moment, and grasping every opportunity possible.

Reply by P. N. C.—In answer to Problem No. 2, may I enclose a quotation from John Wesley's Diary for your readers' notice? We are commanded to witness, and surely no leading is required, but constant and ready obedience to what is obviously the declared will of God.

JOHN WESLEY'S "JOURNAL," MONDAY, JUNE 8TH, 1741

"I set out from Enfield Chase for Leicestershire, and in the evening we came to Northampton; and the next afternoon to Mr. Ellis's at Marshfield, five or six miles beyond Leicester.

For these two days I had made an experiment which I had been so often and earnestly pressed to do,—speaking to none concerning the things of God unless my heart was free to do it. And what was the event? Why,

(i). That I spoke to none at all, for fourscore miles together; no, not even to him that travelled with me in the chase unless a few words at first setting out.

(ii). That I had no cross either to bear or to take up, and commonly in an hour or two fell fast asleep.

(iii). That I had much respect shown me wherever I came; everyone behaving to me as to a civil, good-natured gentleman.

Oh, how pleasing is all this to flesh and blood! Need ye "compass sea and land" to make "proselytes" to this?

TO LIVE FOREVER

"Whosoever liveth and believeth on Me shall never die." D. L. Moody was talking one day about death and expressed himself as follows: "Some day you will read in the papers that D. L. Moody is dead. Don't you believe a word of it. At that moment I shall be more alive than I am now; I shall have gone up higher, that is all, out of this cold clay tenement into a house that is immortal—a body that death cannot touch, that sin cannot taint, a body fashioned like unto His glorious body. I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live for ever."

The Baptism in the Spirit

IS IT REGENERATION?

By Principal PERCY G. PARKER

THIS article is designed to negative a view-point which a well-known writer has recently expressed. Speaking of the Baptism of the Spirit, he says:—

“I am increasingly disposed to accept the opinion that the baptism of the Spirit is the same as the baptism by the Spirit into the Body of Christ—Regeneration.”

A number of comments on this statement will enable us most easily to deal with the problem raised.

(1) If the Christian writer and traveller referred to is wrong in his contention, it does not alter the fact that God guides and blesses him. It is good, therefore, to remember that the blessings of God are not governed by our theology. It has been abundantly proved in the history of the Church that the motives of the heart are more precious to God than the decisions of the mind. A man may have a very vague and confused idea of I. Corinthians xiv., but if he has a practical experience of I. Corinthians xiii. the Lord will greatly honour him.

(2) This Christian writer does not say that his conclusions are felt to be final, but that he is “increasingly disposed to accept the opinion.” Most of us have had changes of view on this question, and, therefore, it may be that in the light of further study there will be a modification of view in this particular instance.

(3) The root difficulty in approaching this subject seems to be over the word “Baptism.” It has usually been taken by those who believe in adult immersion that the word exclusively means “to dip.” But it does not! We can immerse by dipping but

THAT IS NOT THE ONLY WAY.

The word “baptise” means *completely to overwhelm*. It is possible completely to overwhelm in two ways: (a) by dipping; (b) by pouring.

Dr. Young in his *Concordance* confirms this. He says: “Baptise means to consecrate by pouring out, or putting into.” “Pouring out” is baptism by *pouring*. “Putting into” is baptism by *immersion*.

Take the simplest of illustrations. The housewife uses both these methods in washing up. Sometimes the crockery is placed into an empty bowl, and then the water turned on until the crockery is covered with water—that is overwhelming or baptising by pouring. At another time she fills the bowl with water, and then dips the crocks into the water—that is overwhelming or baptising by dipping.

Step under Niagara Falls and that would be immersion by pouring. Bathe in the sea, or to use a common phrase, “go for a dip,” and that would be immersion by dipping.

(4) It is a remarkable thing that the two figures for baptism are used in the New Testament. Whenever scripture is expressing regeneration, or our baptism into Christ, then the figure is that of dipping. We are baptised, or immersed, *into* Christ. Or to use Dr. Young's thought: “We are consecrated to God by being put into Christ.” (Rom. vi. 3; I. Cor. xii. 13; Gal. iii. 27).

This figure is confirmed by baptism in water. Water baptism is a physical sign of a spiritual fact. We are immersed, or dipped, into water, as a sign that we have been put into Christ. When by the operation of the Holy Spirit we are put into Christ, and Christ's life enters into us, then the baptism is in the figure of *dipping*. The figure for receiving eternal life is *dipping*.

But when it is receiving power for service, then the figure is that of *pouring*. “I will *pour out* a blessing, and there shall not be room enough to receive it” (Malachi iii. 10). “I will *pour My Spirit upon thy seed*” (Isaiah xlv. 4). “I will *pour out of My Spirit upon all flesh*” (Acts ii. 17). “On the Gentiles also was *poured out the Gift of the Holy Ghost*.” (Acts x. 45). “He hath *shed forth* this, which ye now see and hear” (Acts ii. 33).

I suggest that the order of Scripture is this:—

(1) The Holy Spirit works around us, and convinces us of sin and our need of a Saviour, until we surrender our lives, and then immediately the Holy Spirit puts us (or immerses us) into Christ, and the life of Christ flows into us and through us. We are regenerated—we have received Christ.

Take the simple illustration of the 11th of Romans, and let us make the branch speak. Says the wild olive branch, “I yield myself to the husbandman. I agree to be grafted into the olive tree.” The husbandman

GRASPS THE YIELDED BRANCH.

He immediately counts it a part of the olive tree. It is now *legally* a part of the olive. Then the husbandman makes a slight gash in the olive tree, and the branch is grafted into (put into) the garden olive tree, and the life of the garden olive enters into the wild olive. It is now *experimentally* a part of the olive tree.

So with us. The Holy Spirit grafts us (or immerses or baptises us) into Christ, and immediately the life of Christ flows into us. We are regenerated—born of God. The moment we surrender to God we become *legally* sons. We receive the son-place. We are justified by faith, and then because we are *legally* sons, God immediately sends forth the Spirit of His Son into our hearts whereby we cry, “Abba, Father,”—we are now experimentally sons, for we have received the son-nature (Gal. iv. 5, 6). “The Spirit of His Son” is not the Holy Spirit. The Holy Spirit never calls God, Father. It is the Son who does that. The Spirit of His Son is Christ. (As the writer, whose view we are seeking to negative, does not seem to be clear on the difference between the Spirit of Christ and the Holy Spirit, a final note is added to this article.)

(2) Having been baptised into Christ, we have life—eternal life. But what about power—power for service? “Ye shall receive *power* after that the Holy Ghost has come upon you” (Acts i. 8), said the risen Lord—and He said it to disciples who had already received life, for in the previous months and years He had taught them to call God, Father, and He had spoken of

them as His own—His brethren. To those who had life He gave power. The power was given by the outpouring of the Holy Ghost. This outpouring did not give them life, it gave them *power*.

I believe that the student, having once seen the two methods of baptism, will be able to trace the subject out for himself, and he will find that, uniformly, the figure of "dipping" is used for the Holy Ghost putting us into Christ, and the figure of "pouring" for Christ baptising us with the Holy Ghost for power in service.

A practical and beautiful illustration, however, will help. Miss Ching, a missionary in India, received a remarkable vision at the time of her baptism in the Spirit—an experience received at Pandita Ramabai's well-known Christian Homes.

In her vision she saw crowds, dressed in white, flocking toward the Saviour, who stood at the gate of the New Jerusalem. They were all linked to Him by ribbons of blood red. Likewise they were linked together by the same ribbons. The blood of Jesus Christ links the whole ransomed Church together with Him.

Another huge company dressed in black was hurrying in the opposite direction, and in the darkness falling over an awful precipice. The saints in white were throwing out the blood ribbons to the figures in black. A few of the lost clutched them, and were drawn into the company of the redeemed. But very, very few were thus saved. But suddenly from Christ, along the ribbons of red there speeded

LINES OF GOLDEN FIRE.

And, lo, when the ribbons of red reinforced with the golden fire, were thrown into the crowd of the wicked, many of them clutched the blood life-line, and were

changed into saints marching to heaven, instead of sinners plunging into hell.

The vision is clear. The golden fire was the power of the Holy Ghost. First, life through the blood—then power through the Spirit.

I trust that the foregoing is sufficient to show that there is a distinct difference between the Holy Spirit baptising us into Christ—which is regeneration, and Christ baptising us with the Holy Ghost—which is power for service.

A final word on the difference between the Spirit of Christ and the Holy Spirit.

By the Spirit of Christ, we mean Christ Himself. At conversion we receive Christ (or the Spirit of Christ, or the Spirit of God's Son, whereby we cry, "Abba, Father!"). Christ is received by the operation of the Holy Spirit upon us, influencing us to open our hearts to the Saviour. Thus we are born again by the Holy Ghost—causing Christ, our new life, to enter into us, and to join us with Himself in the glory. But there is a subsequent experience whereby from the ascended Lord the Holy Ghost is poured down upon us, enters us, and fills us, giving us power in service. This is the baptism of the Holy Ghost.

Trust in God

Trust in yourself, and you are doomed to disappointment; trust in your friends, and they will die and leave you; trust in money, and you may have it taken from you; trust in reputation, and some slanderous tongue may blast it; but trust in God, and you are never to be confounded in time or eternity.

Bible Study Helps

OUTLINE OF I. CORINTHIANS III. 9.

1. A Mysterious Partnership.
2. A Marvellous Privilege.
3. Matchless Power.

DEVOUT MOTHERS

Sarah (Gen. xxi. 6);
Hannah (I. Sam. i. 22).
Elizabeth (Luke i. 41).
Mary (Luke i. 46).
Eunice (II. Tim. i. 5).

OUR CALLING

1. **High in its Price** (Phil. iii. 7-16).
2. **Holy in its Purpose** (II. Tim. i. 9; I. Thess. iv. 7).
3. **Heavenly in its Practice** (Heb. iii. 1; Phil. iii. 20).

Conclusion: May God count you worthy of this calling (II. Thess. i. 11, 12).

THREE STEPS INTO THE HEAVENLIES

1. Salvation (Eph. v. 25).
2. Sanctification (Eph. v. 26).
3. Glorification (Eph. v. 27).

Jesus My Saviour

M.P.

MISS M. POWNELL, Harmony by MRS SUTTON REID.

Je - sus, my Sa - viour, pre - cious to me, Help of the

help - less ev - er is He. Clos - est com - pan - ion,

dear - est and best, Till in the glo - ry, with Him I rest.

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FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor JOSEPH SMITH

Sunday, February 5th. Luke iv. 31-44.

"And He stood over her, and rebuked the fever; and it left her" (verse 39).

As this was the attitude of the Son of God towards disease, so it should be our attitude. You will never have any spiritual power against anything unless you take a decided stand about it. As long as you compromise with sin or sickness you will have no power over it. When Alexander Dowie saw that the people of his congregation were dying off like flies with the plague, he gave himself to earnest and persevering prayer. After a night of prayer, he was sent for to see a girl who was dying with the plague. When he entered the house the Spirit of God came upon him, and he rebuked the disease with such divine authority that the girl almost jumped out of bed, she was healed so suddenly.

PRAYER TOPIC:

For much blessing on Pastor Brewster's campaign at Sheffield commencing to-day, and on all other special efforts.

Monday, February 6th. Luke v. 1-16.

"I will: be thou clean" (verse 13).

I know that this is a very difficult problem with many—the will of God regarding healing; although no one seems to be troubled with this question when it comes to earthly physicians and natural remedies. In the case before us, we are not left in any doubt regarding the will of God in the matter; Jesus settled that question very quickly. Nor do we find a single case in the entire ministry of Jesus where He told any sufferer it was the will of God for him to continue in his sickness. Instead, we find that in every instance Jesus, who delighted to do the Father's will, healed all who came to Him. But why are not the same glorious results following to-day? We must ever remember that God is a God of order, and that there are Divine laws governing the spiritual realm as there are laws governing the natural realm. If I put a sack of coal on one side of the scale, and then put a pound weight on the other side of the scale it certainly is not the law of God to balance the scale with that small weight; but if I continue to put on one weight after another until I increase it above the weight of the coal, then it becomes the law of God to cause that side to go down. So it is with our faith, prayers, sacrifices, and depth of consecration; if insufficient, they must be increased.

PRAYER TOPIC:

That the Holy Spirit may pour comfort into the hearts of bereaved saints at this time.

Tuesday, February 7th. Luke v. 17-26.

"Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?" (verse 23).

Of course both alike were easy to the Son of God. But we must ever remember that Jesus Christ in His earthly ministry was in many respects in the same position as we are now. Here He acted in a two-fold capacity: as God manifest in flesh He forgave the man his sin, and as God's servant, endowed with the power of the Holy Spirit, He healed the man of his disease. The former, He alone can do, and still does, and with a readiness that melts us to tears. The latter, while He still does it, yet He does it by means of ministry through His servants, and their oneness with Him, in faith and power, is essential to success. We all know that God can do the exceptional when He pleases, but He also has a general plan by which He works, and this includes our co-operation. The co-operation of the Son of God with His Father was perfect; but is ours likewise perfect?

PRAYER TOPIC:

The power of the Holy Spirit to rest upon God's children as they meet together for this monthly Day of Prayer.

Wednesday, February 8th. Luke v. 27-39.

"And then shall they fast in those days" (verse 34).

I know that the matter of fasting in connection with prayer has sometimes been spiritualised to imply fasting from worldly pleasures, etc. But that does not change the fact that it definitely means to abstain from eating: the connection with which it is used makes that plain. Jesus furthermore said that certain things could not be accomplished except by prayer and fasting. There is no doubt that it produces greater spirituality, that it gives the spiritual the ascendancy over the natural, that it is better for us physically; for in eating, the flow of blood is naturally to assist the stomach in the digestion of the food, but when fasting the blood is free to stimulate the brain. Indigestion may result from a protracted time of prayer after eating. If our slogan is "Back to the Bible," then this matter of fasting cannot be left out.

PRAYER TOPIC:

For revival on all our foreign mission fields.

Thursday, February 9th. Luke vi. 1-19.

"And they were filled with madness" (verse 11).

Filled with madness, religion, and planning how to destroy Jesus. See how

these three conspirators have marched hand in hand down the path of time, mark their gory pathway, see how it is strewn with the blood and bones of God's elect. Full of religion, and of the Devil as well, ready to murder anyone who dares transgress their time-honoured customs. No care for the souls of men, no real love for humanity. But how different was the Wonderful Man of Galilee. He left that raging company and departed alone to a mountain to pour out His heart to God. See how God met with Him: when He came down from that night of prayer, He was so filled with Divine love, and grace, and power, that it was flowing from His very person, and the whole multitude sought to touch Him.

PRAYER TOPIC:

For Divine guidance to be given continually to our national rulers and administrators.

Friday, February 10th. Luke vi. 20-38.

"Give, and it shall be given unto you" (verse 38).

I remember a little verse which I once read, and which impressed me very much. It goes something like this:

We get back our mete as we measure,
We cannot do wrong and feel right,
Nor can we give pain and gain pleasure,
For justice avengeth each slight.
The air for the wing of the swallow,
The bush for the robin and wren,
But always the path that is narrow
And straight for the children of men.

I have often thought over these words, and reflected on the justice of God concerning them. How gracious it is of God that He has left us the choosing of our own harvest by privileging us to choose our own seed. "Give, and it shall be given unto you." But you must "Give" first; it is the giving spirit which is blessed, not the selfish spirit which gives that it may get.

PRAYER TOPIC:

That the power of God may be manifested in the bodies of those who are trusting Him for physical healing.

Saturday, February 11th. Luke vi. 39-49.

"An house . . . on a rock" (verse 48).

We cannot flatter ourselves that we are likened to this man who built his house on a rock, simply because we have stepped out on one verse of scripture, and claimed that promise for ourselves, even though that verse be John iii. 16. I have seen some of these people, and they do not stand the storm. But the conditions laid down are, "Whosoever cometh to Me, and heareth My sayings, and doeth them." It is not hearing only one of His sayings, but hearing all of them; and not simply doing one of them, but doing all of them. It is taking good heed to all the words of Christ. This same principle is also implied in the promises of John v. 24. I know teaching like this is not so popular as the short cut method, but this works and the other fails: that is the difference.

PRAYER TOPIC:

Blessing upon all open air witness.

THIS text is slightly different in the Revised Version, viz., "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the Word of truth,"

We shall not concern ourselves with the first part of the text, although it is highly important that every workman labour so that he shall be approved or commended for the quality of his workmanship. Neither shall we concern ourselves with the second thought in the text, the unashamed workman, who does his task well and knows he does, and therefore is unashamed. But we shall concern ourselves with the latter part of the text, "Rightly dividing the Word of truth," or, as the Revised Version puts it, "handling aright the Word of truth."

Many Christians have quoted this text freely, as though in the very quoting of it they may be able in some way to attain to the ideal—be good interpreters of the Word of truth. But the quotation of this passage of scripture freely does not guarantee that the one using it will be able to handle aright the Word of God. It takes much more than that.

To handle aright the Word of truth, one must first become

ACQUAINTED WITH THE AUTHOR.

How can we in reality know the book without having first-hand acquaintance with the Author? And so, if we would know the message of the Bible, let us come to the Author thereof and let us pray, "Teach me, O Lord, the way of Thy statutes, Give me understanding and I shall keep Thy law."

There is a book which is almost as familiar as the Bible itself, and that is Bunyan's *Pilgrim's Progress*. You will recall that when Christian had really started on his journey to the City of Zion, the first place he visited was the House of the Interpreter. The Interpreter, of course, is the Holy Spirit, and if we are to know the message of the Bible and to handle it aright, we need the aid of the heavenly Interpreter, the precious Holy Spirit, who has promised to lead us into all truth.

Of course you have no other thought but that the Spirit of God is the Author of the Bible. In no other way can we explain the harmony of the whole, the clear testimony to righteousness which runs clear through from the beginning to the end. It is the marvel of the ages that a collection of sixty-six books could be written, by many different authors, who lived in different ages, covering about 1,600 years altogether, and yet the message of these united books be the same. There is no deviation from the truth found in one book in any of the other books, none whatever. All the sixty-six books contribute their part to the

MESSAGE OF THE WHOLE.

In no way can this be explained apart from the fact that back of all these authors is the Holy Spirit, who inspired men to write, as they were moved upon by the Holy Spirit.

In the House of

By J. ROSWELL

Study to shew thyself approved unto God, a workman of the Word

And there is no book in all the world which has inspired the writing of so many other books. Bible commentaries, Bible dictionaries, Bible encyclopædias, Bible texts illustrated, prophetic, devotional, exegetical, analytical, etc. Thousands upon thousands of them, and more coming off the press every day.

The Bible still is the best seller of all books. Publishing houses devote their entire output to the printing of the Bible, the New Testament, and Scripture portions. No other book in the world has such a distinction. The proof is overwhelming for the inspiration of the Scriptures, that the Holy Spirit is the author thereof, and therefore the only reliable interpreter of His own Book.

When the young Christian first approaches the Bible he finds much that he does not understand. He soon discovers that the Bible is divided into two portions, known as the Old and the New Testaments. Then he discovers that the Old Testament contains books of history, law, poetry, and prophecy. It would be well that he did not lose himself in the intricacies of Jeremiah and Ezekiel first of all, or turn to

THE BOOK OF REVELATION

and become mystified by the picture of seals, trumpets, and beasts. These portions can wait a while until he finds out what the Bible is all about.

Then he may become mystified by the Old Testament story of the establishment of the tabernacle in the wilderness, the giving of the law on Mount Sinai, and the details of the Mosaic Covenant. He must learn that much of his reading in the Old Testament Scriptures needs interpretation. If there be no interpretation, one may actually be led astray into the acceptance of teachings which are out of harmony with the message of the New Testament.

How important it is that we come to the Author of the Book for help. Pray over your Bible reading and the Holy Spirit will open your eyes to truths that will amaze you. And best of all, there is no end to the possibilities that lie before you. A lifetime spent with the Word of God is not sufficient to fathom its depths nor to exhaust its resources.

The ability to handle aright the Word of truth can be described in simple language. If we try to unroll a ball of twine we must look for the end of the string. If we start wrong, tangles are sure to result, but if we can find the end, in the very centre of the ball, how easily the twine comes out without any tangles until the entire ball is unwound.

of the Interpreter

WELL FLOWER

man that needeth not to be ashamed, rightly dividing
rd of Truth.

This is an illustration of the need of correct

INTERPRETATION OF THE BIBLE.

Without the aid of the Holy Spirit, the Genesis account of creation and the fall might well be a fable, the story of Abraham, Isaac, and Jacob, just a life story of three old patriarchs who are dead and gone long ago. And when we come to the deliverance of the children of Israel from Egypt, the setting up of the Mosaic code of laws on Sinai, the erection of the tabernacle in the wilderness, etc., the question might well come, "But what has all that to do with me?" Where shall I go to find help? Where are the findings of the divine Interpreter to be found? Shall I find them in the Acts or in the first four Books of the New Testament?

Even the Gospels and the Acts are historical Books, and while the teachings of Jesus Christ of Nazareth are found therein, and are sublime in their purity, yet Jesus Himself, in all His teaching, gave little to help us to a correct understanding of His death and resurrection. He told us He would die and on the third day He would arise from the dead, but He did not interpret the full significance of His passion. He did, however, tell us that He was going away and He would send another Comforter, even the Spirit of Truth, and when He is come, He will lead you into all truth. The promised Interpreter came as He was promised, on the Day of Pentecost. He began His work immediately, so that when Peter arose on

THAT MEMORABLE DAY

and preached the Word, he took the Old Testament and interpreted the prophecies of David, showing their fulfilment in Jesus Christ, who both died and rose again according to the Scriptures, ascended into the heavens and received the promised Holy Spirit, and poured out this which was seen and heard, the gift of the Holy Ghost. The Interpreter had come. Now all that had gone before became plain, and a design was discovered in all the record of the Old Testament, which finds interpretation in the light of the New.

But it remained for one man to bring the greatest light of all upon the Scriptures. Saul of Tarsus, a Jew, brought up at the feet of Gamaliel, and taught in all the perfect law of his fathers, was chosen of God to be an interpreter of the Scriptures with which he was so familiar. He was stopped on the Damascus road. He saw the Lord Jesus. His whole life's

course was changed. Without consulting with others, he sought God diligently for himself. He says that he went into Arabia and returned again into Damascus and did not see any of the apostles until three years after his conversion, and yet, when he did see them and communicated unto them the gospel which had been revealed to him, they had nothing to add to the revelation which he had received from God concerning Jesus Christ. Later he says he was caught up to

THE THIRD HEAVEN

and had things revealed to him which it was unlawful for him to disclose. This accounts for his marvellous epistles. He has contributed no less than fourteen of them to our New Testament. Three of them are decidedly doctrinal and one is amazed at the extent to which he interprets not only the Old Testament, but the gospel records as well.

Paul alone interprets Adam and contrasts him with Christ. He alone gives us the details pertaining to Abraham and shows us the significance of the statement that Abraham believed God and it was counted to him for righteousness. He is the one who interprets Sinai as the Old Covenant and contrasts it with the New Covenant. He alone takes the Levitical priesthood and the tabernacle in the wilderness and shows us their spiritual significance. So in our reading of the Old Testament books, they take on new and significant meaning when viewed through the eyes of Paul.

At last I have found the key to the Scriptures. Christian doctrine is found in the Epistles rather than in other portions of the Bible. I do not go to the Old Testament to find an explanation of the New. No! I go to the New Testament to find an explanation of the Old. I have come to the house of the Interpreter and I sit at His feet and marvel as He points out to me the life of faith that pleases God, the Lamb of Calvary, hidden in

THE JEWISH SACRIFICES,

the significance of the tabernacle and the various pieces of furniture that graced it. Here I see Jesus Christ in all His fulness, pictured in type and shadow, and the Bible becomes a new book to me.

And I have discovered something else. I can avoid falling into error if I keep close to the house of the Interpreter. Doctrines that seem to be significant, if found elsewhere, should be held lightly unless they have apostolic sanction in the Epistles. When doctrines are clearly set forth in the Epistles, then we can turn to the rest of the Scriptures and find a wealth of illustrative and elucidative material to back up our doctrinal position. They all fall into line, for the Interpreter is able to harmonise and establish all truth.

If you have not discovered this secret, if you have not yet entered the house of the Interpreter, then I trust that from this moment on you will begin rightly to divide or handle aright the Word of truth by His help.



Monthly Day of Prayer.

THE first Tuesday in every month is observed throughout Elim as a Day of Prayer. Meetings for prayer are held during the day at Elim Woodlands, and in the evening at most of our Churches the Elim movement with all its needs is the burden of consecrated hearts. We want all our readers to join in the volume of prayer arising to God on the first Tuesday in each month. On 7th February we especially covet your prayers that many may find Christ as Saviour at the special campaigns as well as the regular Gospel services in our Elim Churches, also that there may be a deepening of spiritual life and an outpouring of the Holy Spirit in every congregation.

The Source of Strength.

THE strength of all true spiritual work lies not in the outward activity, but in the reality of the hidden and personal reunion and communion of the soul with God, who "worketh in us both to will and to do of His good pleasure." It was after a very exhausting Sabbath that our Lord rose early and departed to pray in a solitary place (Mark i. 35). Doubtless He went away to pray because He felt very tired and desired to renew His strength in communion with His Father. It is useless, spiritually dangerous, and deadening to substitute activity for God for communion with Him.

The Inner Voice

The Inner Voice calls me to prayer
While in the round of daily care;
And so I pause to intercede
For someone, known to God, in need.

The name I may not even hear;
The trial itself may not be clear;
Still I can raise my heart in prayer—
God knows the need, and answers, there.

Blest mystery of communion sweet,
When thus my blessed Lord I meet;
To heed His call as best I may,
Gives joy to me through all the day.

LATE NEWS

As we go to press the following encouraging news of Pastor Brewster's campaign is to hand:

Sheffield campaign commences: great enthusiasm among the thousand people present: fifty converts respond to altar call. Numbers of sick people seek healing and woman testifies to instantaneous healing of paralysis.

Fundamental Truths of the Elim Churches

THE BIBLE. We believe that the Bible is the inspired Word of God, and that none may add thereto or take away therefrom, except at their peril.

THE TRINITY. We believe that the Godhead eternally exists in three persons, Father, Son, and Holy Ghost, and that these three are one God.

THE CHURCH. We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus.

THE SAVIOUR. We believe that all have sinned and come short of the glory of God, and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin.

THE HEALER. We believe that our Lord Jesus Christ is the Healer of the body, and that all who will walk in obedience to His will can claim Divine healing for their bodies.

THE BAPTISER. We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost, and that this Baptism with signs following is promised to every believer.

THE COMING KING. We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church, and afterwards to set up His throne as King.

THE FRUIT. We believe that every believer on the Lord Jesus Christ as Saviour should produce the nine-fold fruit of His Spirit:—Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

THE GIFTS. We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit:—Wisdom, knowledge, faith, healing, miracles, prophecy, discernment, tongues, interpretation.

THE MINISTRY. We believe that God has given some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

THE FUTURE STATE. We believe in the eternal conscious bliss of all true believers in Christ, and also in the eternal conscious punishment of all Christ rejectors.

THE ORDINANCES. We believe in the following ordinances:—Partaking of bread and wine in memory of our Lord's death, baptism by immersion for believers, the laying on of hands and the anointing of the sick with oil.

Gleanings from the Garden of Communion. No. 31.

THE CREATIVE SPIRIT

By Pastor E. C. W. BOULTON

“And the Spirit of God moved upon the face of the waters” (Gen. i. 2).

O Spirit of creative Love,
Upon these restless lives now move,
Until they come to peace in Thee,
Thy wondrous pow'r to prove.

THUS in the dawn of creation we find the Eternal Spirit commencing His creative ministry. The harmonic action of the Divine Energy moving upon the chaos of cosmos and bringing forth order and unity. We learn “the earth was without form, and void; and darkness was upon the face of the deep.” A meaningless mass, without arrangement or design, requiring the touch of God to bring all the scattered fragments into one cohesive whole.

It is always the *movement* of the Spirit which is responsible for all moral and spiritual harmony. Under His brooding presence and power, part comes to part, forming one glorious entity in the Divine purpose. All those ungovernable forces which make for confusion and destruction are made to serve the benevolent will of God, when the Holy Spirit speaks them into subjection. Turbulent world influences are made to bend to the sovereign thought of Him who reigns in light.

This is true in the realm of human life and experience; God the Spirit moves upon our disordered lives bringing beauty and spiritual symmetry out of the fever and ferment which hitherto existed. Design and direction is given to life. It becomes full of sacred meaning, out of which is born true vocation.

How wonderful that God should thus choose human nature as the sphere of Divine manifestation. It was through the Body of Christ, “made in the likeness of men” and “found in fashion as a man” that God gave the greatest and most comprehensive unveiling of Himself. Through seer and prophet down the ages God had spoken, but now once in the “end of time” He chose to declare Himself in all the fulness of His glory, and this time not through the medium of archangel or seraphim, but through the Lowly Nazarene.

In human form the Word appeared—
Creative in its pow'r—
The blessings of Almighty Love
On human lives to show'r.

It is in its rough and unregenerate state that God discovers human nature, unlikely and unlovely, yet destined to become chaste and holy, “without spot or blemish,” re-created into a temple for the “habitation of God through the Spirit.” Inconceivably glorious is this plan which had its birth in the heart of God, and which in its

ultimate realisation brings the Creator and the creature into utmost union—a union based upon the irrevocable covenant of redeeming grace and love. Blessed indeed are the people upon whom the life-giving beams of Divine compassion fall. They shall know the radiant joy of re-birth in God.

Often have we seen God the Spirit come to some hopelessly entangled life and unravel the tangled threads, weaving them into noble design. Life that was full of conflict came to rest in the hand of the Great Healer. As the Master quelled the fury of the elements on Galilee's sea, so He speaks calm in those central depths within the surrendered soul. The jarring discords give place to the rich harmonies of a new inward adjustment of mind and spirit. Life falls into its place in the economy of God.

The Word of God teaches us that man's true environment is in Him, and that sin and death are the terrible fruitage of life which falls out of correspondence with Him who is the Source and Sustainer of that life. As a vessel which has slipped its moorings, with no skilful hand to direct its course, is at the mercy of the strong currents which are running, and is soon driven on to the rocks, a hopeless wreck, so disaster must inevitably overtake the soul which has lost its contact with God.

O blessed Unveiler of righteousness and truth, open Thou mine eyes to perceive the everlasting beauty of Thy handiwork in redemption. Unlock to this longing heart the “hidden treasures” of Thy boundless grace. Show me the lengths and breadths, the depths and heights of Thy purpose to bless. Kindle within this needy soul the flame of quenchless desire for closer fellowship with Thee in Thy sufferings. Let me enter into partnership with Thee in Thy creative work among the children of men. Grant me deeper insight into the mysteries of Thy kingdom, that I may the more intelligently co-operate with Thee in the accomplishment of Thy plans on earth.

Blessed Spirit of power, move upon this life of mine until it reflects something of the character of Him who became obedient “even unto death.” Thou who didst bring order out of chaos, mould Thou this life into the likeness of the One who never faltered in His response to the call of the Cross. Let me like Him tread the blood-red road to final triumph.

Eternal Light, before Thy blazing beams
We bow in deep humility,
O let the vision which we now behold
Within these lives reflected be.

The Call to the Cross

Let him deny himself and take up his cross daily . . . for whosoever will save his life [soul] shall lose it. —Luke ix. 23, 24.

JUST as the Apostle Paul said "always bearing about in the body the dying of Jesus," so the Lord said, *Daily!*

We see in the writings of Paul that there is a union with Christ's death which admits us into a new sphere of life, whence we look back upon the Cross as a gulf fixed between us and the past; and we see also a continuous conformity to the death of Christ, which is a necessary condition for the ever-increasing manifestation of the power of the resurrection in reality.

The Lord Christ bids His followers take up the Cross *daily*. *Daily* we must definitely account that we are crucified with Christ, and arm ourselves with the mind of the crucified Jesus—becoming obedient unto death. *Daily* must there be the deliberate losing of the soulish life, that we may exchange it for the life of the Lord Himself. *Daily* we must be willing to be led into fuller conformity to His death, not making for ourselves a cross, but quickly yielding to the "Cross in the way."

Daily! Daily! Daily! The Lord calls to the Cross, if His children are truly to be His crucified messengers to a needy world.

The Cross and its claims.

"If any man cometh unto Me, and hateth not his own father . . . mother . . . wife . . . children . . . brethren . . . sisters, yea, and his own life also, he cannot be My disciple. . . . Whosoever doth not bear his own cross . . . cannot be My disciple. . . . Whosoever he be of you that renounceth not all that he hath, cannot be My disciple" (Luke xiv. 26, 27, 33). Unconditional surrender is the keynote of this entire passage, for the absolute claim of God, as Creator and Redeemer, upon

all that we are and have, is graphically put forth by the Creator-Redeemer Himself.

Every word is significant and unqualified. Father, mother, wife, children, brethren and sisters must each and all be yielded to the Redeemer, henceforth to be held in the Lord, and for the Lord alone; and not only so, but the Redeemer claims the very life of the one He redeems, for the believer owes his life unto his Lord—he is not his own.

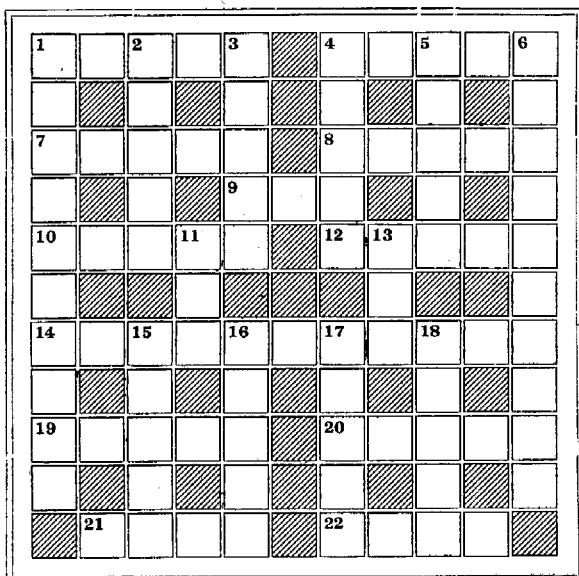
Neither may he leave the Cross to Christ, and think that he can escape it. He must bear his own cross—i.e., the Cross of Jesus as it affects his own life—and follow the Lord in His path of the Cross all the way. Moreover the taking of the Cross will without doubt lead him into places where he will learn that he has no resources in himself, and he will be compelled to "renounce all that he hath" (Luke xiv. 33) as of no avail to meet the forces brought against him by the terrible foe.

"Renounce all that he hath," seems to be the summing up of the claims of the Cross, where Christ purchased His redeemed with His own precious blood, but let us not forget that the believer "renounces" all only to be given "a hundredfold, now in this time," and "in the age to come eternal life" (Mark x. 29, 30, *marg.*).

In brief, we deny—or renounce—ourselves, or else deny the Lord who bought us, but if we have had the Cross of Jesus unveiled to us in the power of the Spirit, our "own Cross" will be lost sight of in His, and we shall joyfully reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us by and by.

Child of God, the call to the Cross is imperative; the claims of the Cross are unqualified; the glory of the Cross unspeakable. Shall we not heed the call?

OUR SPECIAL "EVANGEL" CROSSWORD For Increasing Bible Knowledge No. 13.



CLUES ACROSS:

1. With the pure, these are pleasant.
4. Zacchæus could not see Jesus for this.
7. Daughter of Absalom.
8. "Sow the fields and — vineyards" (Psa. 107).
9. A wild animal, light of foot.
10. Part of John the Baptist's food.
12. Observances (Num. 9).
14. He that walketh thus shall dwell on high (Isa. 33).
19. A number of sheep (Ezek. 34).
20. A group of stars (Job' 9).
21. To rest against.
22. An Old Testament book.

CLUES DOWN:

1. One of the works of the flesh mentioned in Galatians 5.
2. Paul was this.
3. Grieved.
4. John would not write with this.
5. "— ye the Lord our God."
6. Giving contentment.
11. —baal, a child of Saul (1 Chron. 8).
13. A son of Caleb (1 Chron. 4).
15. Abraham planted this in Beer-sheba.
16. A sign, given by Judas.
17. Scent of ointment.
18. In flight the eagle is this.

The solution will appear next week.

SOLUTION TO NO. 12 CROSSWORD

Across: 1. Sheaf (Gen. 37: 7). 4. Tamar (2 Sam. 13: 1). 7. Magistrates (Acts 16: 20). 8. Rings (Num. 31: 50). 9. Speed (Acts 17: 15). 10. Assir (1 Chron. 3: 17). 13. Haste (1 Sam. 21: 8). 15. Ira (1 Chron. 27: 9). 16. Wrong (Matt. 20: 13). 18. Plant (Job 14: 9). 21. Great (Matt. 20: 25). 22. Yearn (Gen. 43: 30).
Down: 1. Samaria (Acts 8: 5). 2. Engines (Ezek. 26: 9). 3. Fists (Prov. 30: 4). 4. Tares (Matt. 13: 25). 5. Mothers (Mark 10: 30). 6. Residue (Acts 15: 17). 11. Sur. (2 Kings 11: 6). 12. Right (Job 6: 25). 13. Happy (Prov. 3: 13). 14. Tin (Ezek. 27: 12). 16. Wag (Jer. 18: 16). 17. One (John 10: 30). 19. Asa (1 Kings 15: 14). 20. Ten.



Encouraging Reports from Elim Churches

NEW TABERNACLE

Visit of Pastor E. C. W. Boulton

Stockport (Pastor T. Burton Clarke). The last few months of the past year in this church have been months of spiritual vision and splendid service. We are glad to report increase since entering our new and commodious premises. We have had several visiting pastors, outstanding among

them being the uplifting spiritual ministry of Pastor E. C. W. Boulton. This was his first visit to Stockport, and we sincerely trust it may not be his last. As he spoke from a matured Christian experience and a cultured mind, coupled with a heart on fire to see God do something more for the people, and through them to

the outside world, the saints were exceedingly profited. At the Tea-table Conference, the Crusaders were augmented by the earnest Christian workers of the Church, and were well rewarded by a fine talk on "Soul-Winning." We believe such ministry will bear fruit in the enlarged ministries of 1939.

Our watch-night service was well-attended, and on New Year's Day the Pastor gave a timely message from Joshua i.: "Moses My servant is dead, now therefore, arise, go over Jordan." 1938 had been a good servant, but 1939 had been ushered in and would not fail the Lord's people as He led them on through each sacred hour. We long for revival, and pray the prayer: "O Holy Ghost, revival comes from Thee."

LAYING OF FOUNDATION STONE

God Answers Prayer

Preston Park, Brighton (Pastor L. F. Lloyd Smith). For many years there has been a great need for a larger and more convenient building in this district, and on Saturday, 7th January, the laying of the foundation stone for a new hall saw the realisation of many years of prayer and noble sacrifice. The service took place in the present hall which was filled with God's children who have been labouring here for years, and the singing of the hymns "To God be the glory," and "My hope is built on nothing less," must have been heard for some considerable distance. Pastor E. J. Phillips gave an inspiring address on Jesus Christ as the Foundation Stone—a tried, a precious, and a sure stone. After singing "All hail the power," the congregation gathered under a tarpaulin, and the stone was laid by Pastor Phillips.

Believers are asked to pray much that

God's work will be greatly blessed, and many souls won for the extension of His Kingdom in this district under the faithful ministry of Pastor Lloyd Smith.

The following report is from the "Brighton and Hove Herald," of 14th January.

NEW FOURSQUARE GOSPEL CHURCH AT PRESTON

Stone-Laying in the Rain

Saturday's rain and gloom could not quench the fervour that marked the laying of the foundation stone of the new Elim Foursquare Gospel Church in Balfour Road. A tarpaulin was thrown over the stone and under its precarious shelter the congregation gathered in gratitude at this important step in the building of their church.

Some twelve years ago the first services were held in a house in Balfour Road; three or four years ago an adjoining garage was converted into a tiny chapel. This has been completely out-grown; more than fifty people now gather Sunday by Sunday, and the number continues to increase. A larger church has therefore become imperative. It is being built on land at the side of the garage, and the design is the work of a local architect, Mr. H. F. Penty, L.R.I.B.A., of Ship Street. It will accommodate 250 people.

100 Tons of Earth

So keen are the men of the congregation, that they carried out the excavations themselves—no light matter, since it involved digging up more than 100 tons of earth.

The church will, it is hoped, be completed in March.

To perform Saturday's stone-laying ceremony, Pastor E. J. Phillips, Secretary-General of the Elim Foursquare Gospel Alliance, made a special visit to Brighton. Pastor L. F. Lloyd Smith, who has been the minister at Balfour Road since September (he followed hard-working Pastor Robinson), was supported by Pastors J. C. Kennedy, of The Lanes, and H. O. Bale, of Hove.

The first part of the service took place in the present church—the ex-garage.

Real Foundation Stone

Pastor Phillips said that the real foundation stone of the church was laid thousands of years ago. "The Church of Christ does not consist of bricks and mortar; it consists of every soul that has been saved by God's grace. This building is a home where the members of the church will find strength and blessing. May it be a real blessing in this district!"

Surveying present-day conditions, Pastor Phillips continued:

"We are living in a changed world. There is very little that can be described as 'sure.' The map of Europe is changed; things have happened in the last few years that only a decade ago one would never have believed. Civilisation may break up, we may indeed see the end of civilisation, but thank God there is one thing that is sure and eternal, and that is Jesus Christ."

CAMPAIGN AT ILFORD

Testimony of Healing

Ilford (Pastor W. A. Nolan). The following is extracted from a report in the "Ilford Guardian" of the campaign being conducted by Pastor G. I. Francis at Ilford:

"The congregation on Sunday was deeply moved by a remarkable testimony given by Mr. Coulson, of Barking, who claimed to have been cured from a malignant growth in the throat. He had completely lost his voice, and for several weeks had not been able to partake of any solid food. Pastor Francis was called to pray with him, a few months ago, when he was instantly healed. His voice was restored, he was able to take his usual meals. "I am now enjoying perfect health, and am back at work again," he declared.

A number of people sought healing at this service, and the congregation were impressed by the healing of a woman who came in deaf, and after the revivalist had prayed with her was able to answer questions put to her. Another woman who suffered with stiff joints was healed, and as she walked in front of the congregation declared, "I am entirely free from any stiffness or pain."

The meetings are continuing nightly, and owing to the increasing interest during the week, Pastor Francis has engaged the Palais de Danse for his revival and healing service next Sunday night at 8 o'clock.

SPECIAL CONVENTION

Edifying Messages

Manchester (Pastor W. Douglas). The recent Convention held in the Elim Church, Grosvenor Street, was a time of rich and abundant blessing. Much prayer had ascended to the Lord and we were not disappointed, for the ministry was of a very high standard, and the preached word was much appreciated.

The special Convention speaker was Pastor T. H. Stevenson of Armagh, and his novel and edifying messages endeared him to all. The message on Sunday evening on "The Finger of God," will long be remembered, and the congregation listened with rapt attention. Other speakers included Rev. W. Willis, and as

he recounted his experiences in the mission field, we felt that the Spirit of God was in the midst touching our hearts and causing us to realise the responsibility laid upon the Christian Church.

Pastors T. Burton Clarke and H. R. White of Stockport also ministered, and to every speaker we extend our deep gratitude for a season of real blessing and spiritual uplift.

The people of God are praying that spiritual revival may visit Manchester. Only a mighty work done by the Almighty can make any impression upon the masses in this sinful and pleasure-seeking city; but we know that He is able, and we hope and pray that soon we shall be able to sing: "Prayer is indeed praise begun; Hallelujah, it is done!"

"PERSONAL EVANGELISM TO-DAY" A Discussion at Chelmsford

Chelmsford (Pastor G. Backhouse). The following is culled from the "Essex Chronicle," of 13th January:

"On Sunday Rev. T. Johnson exchanged pulpits with Rev. G. Backhouse for the evening. A large congregation at the Elim Tabernacle greatly appreciated the message.

On Wednesday, at 3 and 7.30 p.m., a team of Elim ministers, including Evangelist G. Garton (Braintree), Pastors G. Stormont (Rayleigh), H. Mason (Southend), F. Lloyd (Ingatstone), and G. Backhouse (residing minister), discussed and spoke on "Personal Evangelism To-Day." Tea was provided between services by members of Elim Sisterhood.

On Thursday evening the annual Fellowship tea and business meeting were held. Pastor George Kingston (Hockley), superintendent minister of the Essex Elim Churches, was the guest at this meeting. Reports of Pastor George Backhouse's three years in Chelmsford, and statements regarding finance were made by the secretary, Mr. C. R. Thomas, and the treasurer, Mr. A. Burgess.

CHRISTMAS CONVENTION Evangelistic Campaign

Dowlais (Pastor L. W. Green). It was evident from the first meeting that the Christmas Convention was to be a Holy Ghost Convention. The speakers included Mr. and Mrs. Llewellyn Bell and Pastor J. Newman. On Sunday evening the Gospel was proclaimed with Divine unction in a strong, lucid, and forceful manner. During Boxing Day, friends from the churches at Cardiff, Aberdare, Abertysswyg, Fochriw, Merthyr, and Pantywaun, helped to swell the ever-increasing congregations. How they revelled in the preaching of the old-time Gospel.

The meetings on Tuesday will long be remembered. Mr. Bell's rendering of "Let me burn out for Thee, Lord" so moved the believers that many were unashamedly sobbing. Mrs. Bell held the great congregation spellbound during the evening service with a message preached under the unction of the Holy Ghost. All too soon came the last meeting of the Convention, one that will abide perennially fresh in our happy memories.

A few weeks before Christmas we were favoured with a visit from Pastor Fielding, when he conducted a ten-days' revival campaign. From the first meeting to the last, the Lord mightily filled the speaker with Holy Ghost power, and night after night the Gospel was faithfully proclaimed.

Then came the last meeting of the campaign, when Pastor and Mrs. Fielding gave their testimonies. In spite of the inclement weather that prevailed, the Tabernacle was well filled. After listening to the remarkable testimonies of our brother and sister, we can truly say, with them, "With God all things are possible."

A source of great delight and blessing was Pastor Fielding's ministry in song, with his accompaniment on the piano-accordion.

CONVENTION MEETINGS New Sunday School

Millisle. We were delighted to have Pastor J. H. MacInnes back in our midst again after an absence of over four years. It was with real delight we sat under his ministry for a week's convention meetings, and as he expounded the written Word we were conscious of the presence of the Living Word.

We were sorry to bid farewell to Mr. Morrow who has received a change of appointment. He won his way into our hearts, and his ministry was blessed to saint and sinner alike. During his stay amongst us a Sunday school was formed; we have been greatly encouraged at the way the numbers have been increasing.

VISITING SPEAKERS

A Converted Actress and a Missionary

Eastleigh (Evangelist D. Leadbeater). The saints at this church have recently had two most enjoyable meetings, at each of which a sister was the special speaker. The first one was held some few weeks ago, when Mrs. Peggy Ames, a converted actress, who was holding a campaign at Southampton, visited us. A good congregation was present, including contingents from Sholing, Romsey, and Southampton. The service was conducted by Captain Macmillan, whose vigorous enthusiasm was contagious.

The second of these two meetings was missionary in character. Miss Alice Marshall from Egypt was the speaker, and the thrilling story she had to tell held the gathering enthralled for an hour. The need of Egypt was emphasised as Miss Marshall told us of the many grave obstacles in the way of Christian progress. But we all rejoiced in the faithfulness of our God, as the telling stories of His goodness were mentioned. The prayers of the saints here will follow our sister as she journeys back to the land of her adoption.

"I'm a Poor Sinner"

CHARLES H. SPURGEON used to tell years ago the story of a huckster. His name was Jack and he was one of the happiest men in London. He went about singing a little verse:

I'm a poor sinner, and nothing at all,
But Jesus Christ is my all in all.

Those who knew him were astonished at his constant composure. They had a world of doubts and fears, and so they asked him why he never doubted. "Well," said he, "I can't doubt but what I am a poor sinner, and nothing at all, for I know that and feel it every day. And why should I doubt that Jesus Christ is my all in all? For He says He is." "Oh!" said his questioner, "I have my ups and downs." "I don't," says Jack; "I can never go up, for I'm a poor sinner, and nothing at all; and I cannot go down, for Jesus Christ is my all in all."

He wanted to join the Church, and they said he must tell his experience. He said, "All my experience is that I am a poor sinner and nothing at all, and Jesus

Christ is my all in all." "Well," they said, "when you come before the Church meeting, the minister may ask you questions." "I can't help it," said Jack, "all I know I will tell you, and that is all I know—

I'm a poor sinner, and nothing at all,
But Jesus Christ is my all in all."

He was admitted into the Church, and continued with the brethren, walking in holiness; but that was still all his experience, and you could not get him beyond it. "Why," said one brother, "I sometimes feel so full of grace, I feel so advanced in sanctification, that I begin to be very happy." "I never do," said Jack, "I am a poor sinner, and nothing at all." "But then," said the other, "I go down again and think I am not saved, because I am not as sanctified as I used to be." Said Jack, "I never doubt my salvation, because Jesus Christ is my all in all, and He never alters." The old huckster knew the secret of the gospel and of true Christian experience, which is "Not I, but Christ."



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Crusader Secretaries !
The Easter choir music has been selected. Particulars will be published shortly. In the meantime please allow for the necessary practices when planning your future programmes.

The Master's Call to Youth

Fellowship Time
No. 5.—An Egyptian Link in the International Chain



Mr. Simon

This week we are publishing a photograph of an Egyptian member of the Fellowship Links. Mr. Simon lives in Fayoum City. He has been a Christian for some time, and received the Baptism of the Holy Spirit in Cairo in March, 1933. He then returned to his native town and opened up a meeting in Fayoum and one in a nearby district later on. During the day he is employed in business, but his free time is given to the Lord's work. He writes to us: "Kindly pray that the Lord of the harvest will send forth labourers into His harvest . . . for all the people are thirsty for the Word of God."

When we are remembering the work of our Elim missionaries in Egypt in prayer, perhaps we could add to the list a special prayer for Mr. Simon and his work at Fayoum.

Forest Hill Rally

Youth predominated at the recent Forest Hill Rally, convened and conducted entirely by Crusaders. It was led by Mr. C. Miller of Kensington, and the choral items were by the Barking and Clapham Choirs. Forest Hill and Woolwich Crusaders took part, and made helpful contributions. There was a final and fitting message by Mr. D. Harvey of Leyton.

Missionary Rally on Feb. 4th

Special items include Illuminated Map of the World and Broadcast, Hindi Melodies, "Little Light-bears" in costume, Leyton and Clapham Crusader Choirs, etc.

Raikes to Wilberforce: "There is no other service so well worth while! I commenced this work, sir, because of what I saw in the prison. I began to feel that vice is preventable. I felt that it is even better to save men from going to prison than to minister to them when they are in prison. WE MUST BEGIN WITH THE CHILD. I believe the day is coming when the Sunday school will empty the gaol."

Perhaps Robert Raikes' hopes were too high as to actually emptying gaols, but there is a remarkable echo of his prophetic words in a recent statement that has been widely quoted from a Justice of a Supreme Court:

"I have been eighteen years on the bench in two courts, and more than four thousand boys under twenty-one years of age have been arraigned before me, charged with various degrees of crime. Only three were members of a Sunday school at the time of the commission of their crimes.

"In view of this significant showing, I do not hesitate to express the conviction that attendance by young men at Sunday school or other religious work is signally preventive of crime, and worthy of careful study by those who are dismayed at the increase of crime on the part of the young men."

Those are not the words of a religious fanatic, but of a judicial observer of facts. They are cause for thinking.

The lives of young men and women may be revolutionised by religion.

At what age is youth most susceptible to religious appeal? At Sixteen!

Dr. A. T. Schofield discovered that out of 1,000 Christians, 695, or nearly three-quarters, were converted under twenty years of age; 208, or one-fifth, were converted between 20 and thirty; only six were converted between 50 and 60.

Undoubtedly, the age of dawning manhood and womanhood is the period for conversions. What a challenge to young people's workers!

Elim Crusader and other youth meetings may be likened to salt. They are a preservative of morals and decency to a degree scarcely realised. If they were wholly removed from some towns, there would be a sad lack of spiritual balance and fair play among the youth of the place.

Some folks get too old for Sunday school, too sophisticated. They lose their simple faith, self-respect, and piety. They lose their taste for "angels' food" and develop a craving for outside sensations. They lose their liking for Christian associates, and become entangled in the toils of evil comradeship.

Havoc results.

Mark tells of a "certain young man, having a linen cloth cast about his naked body; and the young men laid hold upon him and he left the linen cloth and fled" (Mark xiv. 51, 52). This young fellow was a friend

MISSIONARY RALLY
FEBRUARY 4th at 7 p.m.
ELIM TABERNACLE,
CLAPHAM
New Speakers and
Descriptive Programme
(see cover lit.)
Be sure you come !

S.E. LONDON RALLY
FEBRUARY 6th, at 7.30 p.m.
ELIM HALL, BURRAGE ROAD,
WOOLWICH
Pastor J. McAVOY
Mr. J. DOUGLAS CRAIG
Musical Programme

of Jesus. He was awakened in the middle of the night, heard the rabble outside, hastily wrapped himself in a sheet and dashed to the side of his Friend lest the mob trouble Him.

Here was a young man impulsively courageous. Probably in the synagogue he had learned to revere this Master Teacher. And for one swift moment he had his opportunity to go down in history with the great. He dared to stand alone with Christ—and in a crowd.

But . . .

He was recognised by some of his old cronies who knew of his attachment to Jesus. They cursed him for his foolishness; they jested and

ridiculed their former mate.

Nor could he stand this test. Stricken with fear and goaded by taunts as they laid hold of him, he turned and frantically fled!

And Mark does not give us his name—for he was a quitter!

But it is for the quitter to say whether another and a brighter chapter shall be written. All is not lost. He may retrace his steps and regain his Pearl of Great Price.

Reader, if you have played the coward, remember that once you were heroic—and may be again. If you are a cynic, remember that once

you were sincere and believing—and may be again. If you are a deserter, remember that once you were loyal and true—and may be again.

On Sunday we shall think of you. One of the day's chief aims is to find young men and women who once loved Christ, but who, under the lash of temptation, forsook Him and fled.

The doors of God's house are open wide. And standing within is the Saviour and Master of the world, calm, tender, hoping, and saying: "If any man will be My disciple, let him take up his cross and follow Me."—P.L.D.

The Way of Salvation

Open the Heart's Door

By ERNEST A. EGGERS

DURING visiting hours, a group of Christians conducted a short gospel service in one of the surgical wards of a large city hospital. A grief-stricken, elderly woman with tears in her eyes, approached the leader of the gospel workers and implored him to speak to her husband, who was in a critical condition, about his soul's salvation. "Is he a professing Christian? Has he been instructed in the doctrines of the Christian religion?" questioned the gospel messenger, adding, "I am asking these questions in order that I may know his pressing needs."

"He was a Sunday school scholar in his boyhood, but it is many years since he attended a church service," replied the feeble, elderly woman.

She led the way to her husband's bedside and said, "John, please let this man speak to you about Jesus who died to save you, and let him pray for you."

"Too late! Too late! Fifty years ago I should have opened the heart's door and asked the Saviour in. I failed to do it. I shut Him out and kept Him out. Now there is no hope for me. I am lost. For ever lost!" He sighed and with his hands motioned to the man of God to leave him.

The latter ignored the patient's motions, stooped and knelt upon the floor at his bedside and implored God to save him. After having risen to his feet, he said to the patient, "You referred to your heart's door, that you closed and kept closed against your Lord and Saviour. He has a message for you. 'Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me' (Rev. iii. 20).

Any man, includes all men without an exception, and that includes you. Do you want to get right with God? Do you want to be saved? Will you open your heart's door? Will you let the Saviour in? 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved' (Rom. x. 9)."

"It is no use talking, preacher, I have spurned the Holy Spirit, I have committed the unpardonable sin," said the patient, and the preacher replied, "That is what the Devil, the adversary of your soul, would have you believe. If you want to be a Christian, humbly acknowledge that you are a sinner and earnestly pray for forgiveness, and no power on earth or hell can prevent your rebirth, or hinder you from becoming a citizen of heaven. The Book of Revelation of Jesus Christ (Rev. i. 1) discloses the last-minute instructions and final appeal of Him who died to save us. He says, and what He says ought to be acceptable, even if all present-day theologians discredit the Saviour's saying, 'The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely' (Rev. xxii. 17).

"The Holy Spirit says, Come. He says, 'Take of the water of life freely.' Do you accept or reject His invitation? The decision rests with you." In a convulsive manner, with tears in his eyes, the patient sobbed a prayer for pardon from sin. The gospel messenger tip-toed away and was gone for nearly an hour. Both the sick man and his wife greeted him on his return with radiant and smiling faces and assured him, that it was well with their souls.

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Kelly: Thomas.—On January 12th, at Elim Tabernacle, Swansea, by Pastor W. J. Hilliard, assisted by Pastor H. Palliser; Pastor L. T. D. Kelly to Miss Gwladys Robinson Thomas.

WITH CHRIST

Ward.—On January 2nd, Mrs. E. Ward, of Plymouth, aged 80. Funeral conducted by Pastor A. V. Gorton.

Marehant.—On January 13th, Mrs. Susan Marehant, aged 69, member of Elim Church, Carlisle. Funeral conducted by Pastor W. Leslie Taylor.

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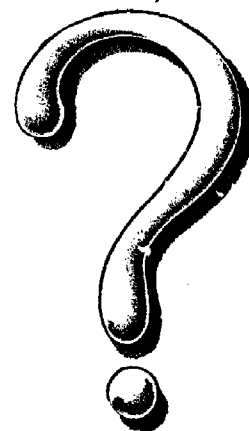
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