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

[https://biblicalstudies.org.uk/articles\\_elim-evangel-01.php](https://biblicalstudies.org.uk/articles_elim-evangel-01.php)

# Bliss Evangel

## Foursquare Revivalist

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

Vol. XX., No. 37.

SEPTEMBER 15th, 1939.

Twopence

### This Week's Contents Include :

*The heart that trusts God.*

*Whatsoever things are true.. honest.. pure.. lovely.. of good report.. virtue and praise Phil 4:8*

*The kind of thoughts he keeps*

**In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the Peace of God--shall guard your hearts and your thoughts in Christ Jesus.**

Phil. 4:6,7. RV

- Revelation by Readiness
- Fear and Its Remedy
- The Highest Form of Christian Service
- Deep Calleth Unto Deep
- No Fruit—Cut It Down!
- Picture News
- Your Problem
- News from Here and There
- and Other Special Features

\*guard\* as a Sentinel.

# The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. J. Phillips)

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:

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

Vol. XX. September 15th, 1939 No. 37

## CONTENTS

Revelation by Readiness ... ..	577
Your Problem ... ..	578
Picture News ... ..	579
Fear and Its Remedy ... ..	580
Sheffield Tent Campaign ... ..	580
The Highest Form of Christian Service ... ..	581
A Place Where You Can Rest ... ..	582
Our Special "Evangel" Crossword ... ..	582
Family Altar ... ..	583
"Deep Calleth Unto Deep" ... ..	584
Editorial ... ..	586
No Fruit—Cut It Down! ... ..	587
Mirror of World Events ... ..	588
News From Here and There in the British Isles ... ..	589
Elim Crusader Page ... ..	590
Left Behind When the Lord Returns ... ..	592

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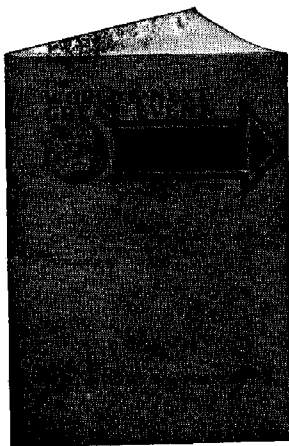
Printed and Published every Friday by the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

Quantities. 10 copies 1/6, 20 3/-, 30 4/6, and so on, post free, monthly payments. Odd copies charged full price.

Telephone Nos. Publishing Dept.: Macaulay 2931. Headquarters and Editorial Offices: Tulse Hill 2227. Elim Woodlands: Tulse Hill 3860.

Telegrams.—Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Foursquare, Clapcom-London."

## A Book for the Times



1/-, by post 1/2.

Elim Publishing Company, Ltd., Clapham Crescent, London, S.W.4.

# Coming Events

★ Readers are asked to pray for the special meetings announced on this page.

**ISLINGTON.** September 10 to 18, Elim Tabernacle, Fowler Road, off Cross Street. Special meetings conducted by South London Revival Team.

**LOWESTOFT.** Now proceeding in Tent on Triangle, St. Peters Street. Revival meetings conducted by Pastor G. Backhouse. Sundays, 3 and 7.45. Weeknights (except Monday and Friday), 7.30. Thursday afternoons, 3.

**PETERSFIELD.** Commencing August 20. Tent Campaign at junction of Alton and Winchester roads (near railway crossing), conducted by

Evangelists R. B. Chapman and G. K. Matthew. Sundays, 11, 7.30. Weeknights (except Fridays and Saturdays), 7.30.

**RUSHDEN (near Kettering).** Commencing August 27. Big Tent, St. Mary's Avenue, Wellingboro Road. Revival and Healing Campaign conducted by Pastor Gwilym I. Francis. Sundays, 3, 7.30. Weeknights (except Fridays), 7.30. Thursday afternoons, 3.

**ST. HELENS.** Regular Foursquare Gospel services are now held in the Baptist Church, Hall Street; Sundays, 8. Tuesdays and Thursdays, 7.30.

# GOVERNMENT EVACUATION

In view of the Government evacuation of children from the danger areas, Sunday Schools in these districts will be closed. So as to keep contact with the children, and minister as much as possible to their spiritual needs we recommend that Sunday School teachers should find out from parents where the children have removed to and should endeavour to send them a monthly copy of the "Young Folks' Evangel" (½d. stamp). Many teachers have in the past purchased copies and given them to their scholars in this way.

"Evangel" secretaries in the Churches should also endeavour to find addresses of Elim members who have been evacuated and get them to take their "Evangel."

In these days the "Elim Evangel" will be a vital link between the great Elim family scattered throughout the country.

Ministers and Sunday School teachers in reception areas should endeavour to make contact with the children newly brought into their districts and so interest them in the local Sunday School or local Elim Church.

W. G. HATHAWAY,  
Chief Secretary.

# Central Hall Rally Cancelled

(see Editorial, page 586)

# 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. 37.

SEPTEMBER 15th, 1939

FRIDAYS . TWOPENCE

## Revelation by Readiness

By Pastor GEORGE STORMONT (*Elim Church, Rayleigh*)

ONE of the criticisms levelled at the Lord Jesus Christ by the Jews was that He was not definite in His claim to be the Messiah. Their request was, "How long dost thou make us to doubt? If Thou be the Christ, tell us plainly" (John x. 24). The Lord Jesus immediately made it clear that the uncertainty was caused by their own unbelief; and on another occasion He made the principle involved even clearer. The record is in John vii. 17: "*If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself.*" In other words, revelation comes to those who are ready to obey.

How glad we should be that it is so! If the Lord had answered His critics by arguments, then revelation would have depended on the mental ability of His hearers. As it is, the simplest believer can enjoy the same assurance of revelation as the most powerful thinker.

Let us see what is involved in Christ's statement; we then can consider its value in life.

### TO GAIN TRUE PERSPECTIVE,

we must go back in thought to the time when man first lost contact with God. Adam sinned, and by that one act was cut off from the direct knowledge of God. God said, "Thou shalt not." Adam said, "I will." He chose his own will instead of God's; he rebelled, and from that time his knowledge of God was limited and warped. Rebellion is sin. It is a conflict of wills, human and Divine; and because all have sinned, all human wills either have been, or still are, in conflict with God's will. This means, of course, that by sin all men have been barred from knowing God.

With this fact in mind, the principle set forth by the Lord Jesus can be more readily and more fully understood. If the conflict of man's will and God's brought ignorance concerning God, then the harmony of man's will and God's will again bring to man the knowledge of God. In the words of the Lord Jesus, "If any man will do His will, he shall know . . ."

The word "will" in the Lord's statement conveys

the idea of determination. The verse really means, "If any man *wills* to do, or, is willing to do, His will, he shall know . . ." It is not a question of saying in a feeble fashion, "Of course I want to do God's will," but rather of actively submitting your will to the will of God. It is a matter of determining to do His will at all costs. For one who takes this stand the promise is rich.

The wording of John vii. 17 makes it clear that the first application of the principle is to doctrine—to the whole of the teaching of Jesus Christ. R. A. Torrey told on many occasions of

### A THOROUGH-GOING AGNOSTIC

who had dabbled in Unitarianism, Spiritism, Buddhism, Theosophy, and almost every other strange teaching. After a short conversation with Dr. Torrey, the man admitted that he believed in the difference between right and wrong, and that he was willing to follow the right wherever it led him. He even signed a statement to this effect. Working on the basis of John vii. 17, "Torrey asked him to take a copy of the Gospel of John and to read a few verses at a time with an unbiassed mind, and with a simple prayer to God for light. This he did: and Dr. Torrey records that in a few weeks all the agnostic's doubts had gone. The doubter had become a believer in the Lord Jesus Christ as the Son of God, and in the Bible as the Word of God.

How many could find their way out of the maze of agnosticism, infidelity, and even atheism, if only they were willing to do God's will? The most hardened sceptic who searches for the truth of God with a readiness to obey it will soon come to the knowledge of God.

The principle also applies to particular doctrines. A young man whom I knew was sceptical of the Christian Gospel because he could not believe in the resurrection of Jesus Christ. It appeared to him to be unreasonable. With John vii. 17 in mind, I soon had him reading John's Gospel, and glory to God, within a fortnight he was a saved man.

What about your doubts? Perhaps you are not sure about the Baptism in the Holy Spirit, or Divine Healing, or Water Baptism, or some other doctrine. Let God grip your heart with this principle, "If any man will do His will, he shall know," then with a determination to do God's will study the Scriptures. Before long you will be convinced; your

#### DOUBTS WILL HAVE DISAPPEARED.

There is an additional and permissible application of this principle to the very important question of guidance. There are times in every Christian's experience when the Lord's will seems obscure. Prayer does not seem to help. Reading the Bible makes things no clearer. Circumstances do not bring any light. At such times remind the Lord of His promise in John vii. 17; tell Him of your willingness to do His will; wait then in confidence for Him to reveal it. He will make it known unmistakably and at the right time.

An experience of the working of this truth in my own life gave me personal proof of its power. Some years ago I was uncertain of the will of God concern-

ing an important step: it was a question of the call of God to the ministry. For some unknown reason I failed to see this call as God's will for me. The consequence was that I entered a period of tremendous spiritual gloom. For three months I was inwardly unhappy. I was walking almost continually in darkness. The pressure on my soul became too great to bear, so with determination to settle the question finally, I shut myself in my room. There God dealt with me; at last I surrendered to Him to do His will whatever the cost. An immediate assurance came to me, almost as clearly as if I had heard a voice from heaven saying, "This is the way, walk ye in it."

*"If any man will do His will, he shall know . . ."*

My stubborn will at last hath yielded;  
I would be Thine, and Thine alone;  
And this the prayer my lips are bringing,  
Lord, let in me Thy will be done!

Thy precious will, O conqu'ring Saviour,  
Doth now embrace and compass me;  
All discords hushed, my peace a river,  
My soul a prisoned bird, set free.

?

## YOUR PROBLEM

?

We have received from our readers the following problems, and invite replies thereto. They should be as brief as possible.

**Problem No. 36.**—What is the baptism with fire referred to in Matthew iii. 11?

**Problem No. 37.**—Is it possible for a Roman Catholic to be converted and still remain in the Roman Church, embracing its doctrine and teaching?

**Problem No. 38.**—What is the meaning of Psalm lv. 12, 13?

**Problem No. 39.**—What is meant by "blasphemy against the Holy Ghost" (Matt. xii. 31)?

**Problem No. 40.**—Please explain "The Lord shall laugh at him" in Psalm xxxvii. 13.

**Problem No. 41.**—What is the meaning of Matthew xii. 45?

Replies to the above problems will be printed in due course. We invite our readers to send us further problems, particularly those of general interest.

Following are replies received to Problems 32 and 33:—

**PROBLEM NO. 32.**—What is the meaning of Matthew xi. 12?

*Reply by Pastor F. J. Slemming:*

A few translations may help here:

**Emphatic Diaglott.**—"And from the days of John the immerger till now, the Kingdom of the Heavens has been forcibly assailed, and the violent seize it."

**20th Century.**—"From the time of John the Baptist to this very hour, the Kingdom of Heaven has been taken by force, and men using force have been seizing it."

**Weymouth.**—"But from the time of John the Baptist till now, the Kingdom of the Heavens has been suffering violent assault, and the violent have been seizing it by force."

Scofield says: "It is much disputed whether the 'violence' is external, i.e., against the Kingdom in the persons of John the Baptist and Jesus; or that, considering the opposition of the Scribes and Pharisees, only the violently resolute would press into it."

I favour the latter interpretation, believing that the words "suffereth violence" are not with a view to its destruction,

but to its possession as suggested in Luke xvi. 16 (R.V.)—"The Law and the prophets were until John: from that time the Gospel of the Kingdom of God is preached, and every man entereth violently into it."

With the ministry of John there began the introduction of the New Testament Dispensation, and the preaching of the Kingdom of Heaven. The careless, formal, moral, and the most learned, in general absolutely disregarded it, whilst others with great earnestness sought an entrance into the Messiah's Kingdom: so much so that it seemed to suffer violence as they endeavoured to seize it by force. They pressed into it, so concerned and so excited, that they vehemently broke through every hindrance and barrier.

**PROBLEM NO. 33.**—Why do we sing "I shall know Him by the print of the nails in His hands"? Did Jesus retain His earthly body when He ascended to heaven? I have always understood that our bodies would be changed.

*Reply by Pastor Joseph Smith:*

When Jesus arose from the dead, He said: "Handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have" (Luke xxiv. 39). It was certainly the same body or else it was not strictly speaking, a resurrection. But instead of being quickened by blood it was quickened by the Holy Spirit (I. Pet. iii. 18). The Bible does not say that "Flesh and bones cannot inherit the kingdom of God," but "Flesh and blood cannot inherit the kingdom of God." Jesus arose to heaven in the same body, and will also return to earth in the same body, and when He returns will still bear the marks in those self-same hands which were nailed to the cross: "And one shall say unto Him, What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of My friends" (Zech. xiii. 6).

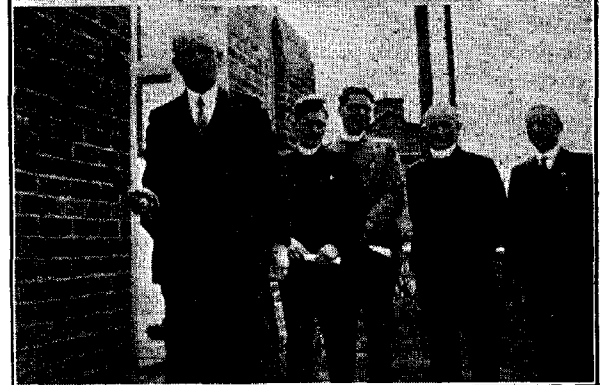
I certainly believe that our bodies will be changed, and that we shall no longer bear the marks of sin or the consequences of sin, but our glorious Lord has chosen still to retain in His body the marks of our redemption. A changed body is still the same body; it is not another body. Likewise the resurrection of the dead must of necessity be a resurrection of our bodies, or else it would not strictly speaking be a resurrection: it would be a re-creation or a new creation.

Problems 34 and 35 are not printed above, as replies to these will appear shortly.

# PICTURE NEWS



Members of our church at Forest Hill with Mr. Fraser (Church Leader) on a visit to a Convention.



Laying of Foundation stone at Christchurch by Pastor E. C. W. Boulton on August 12th.

Lower picture, left to right : Pastors E. C. W. Boulton, A. J. Chuter, F. Shadlock, W. George (Romsey), and Mr. F. Robertson (Church Leader, Christchurch).



Open-air meeting at Romsey during the Annual Elim Convention.

Right : Baptising converts in an African river.

Below : Elim Hall, Rye Park, Hoddesdon, where successful meetings have been held for several years by our Local Preachers.



Speakers at the Annual Romsey Convention.

Left to right : Pastors W. G. Hill, W. George, W. G. Hathaway and L. Morris.



# Fear and Its Remedy

By HENRY PROCTOR, F.R.S.L., M.V.I.

ONE of the most striking signs of the times is fear: "Anguish among the nations in their bewilderment at the roaring of the sea and its billows; men's hearts fainting for fear and for expectation of the things which are coming on the inhabited earth" (Luke xxi. 25, 26, Weymouth and R.V. marg.).

This fear will become universal in the world, but believers are told: "When these things begin to come to pass look up, and lift up your heads, for your redemption draweth nigh," or as Weymouth renders it: "Your deliverance is drawing near" (verse 28).

From the time of the Great War of 1914-18, the dangers to civilian populations have been on the increase. During the reign of Queen Victoria, the civilian population of this tight little island of Great Britain seemed immune from the dangers of war. But the Great War opened our eyes to two new kinds of danger, viz., from aeroplanes and submarines. Our insular position did not protect us from air attacks, and the submarines threatened the safety of what had been our greatest protection, viz., our navy, which was superior to all the other navies of the world.

Spain and China, during the last few years, have been a continual object lesson of the dangers to which

## DEFENCELESS WOMEN AND CHILDREN,

as well as men, are exposed, when nations are at war. Merchant shipping besides ships of war, are faced continually with dangers from hidden mines and submarines. War is no longer a question of armies on the field of battle alone, but every life is in danger. It is a matter of wholesale and indiscriminate murder.

But though there be tribulation throughout the world, yet Jesus says: "In Me ye shall have peace." "Come unto Me and rest . . . ye shall find rest unto your souls." He promises to preserve our bodies also: "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee" (Psalm xci. 7). "Only with thine eyes shalt thou behold and see the reward of the wicked" (v. 8). "The Lord shall preserve thee from all evil." Because we make God our dwelling-place, continually, we are made perfect in love, and "perfect love casteth out fear." It is the supreme antidote to fear.

To those who keep the word of His patience the Lord says: "I also will keep thee from the hour of trial, that hour which is to come upon the whole inhabited earth, to try them that dwell upon the earth" (Rev. iii. 10, R.V. margin).

The Greek is *ek tes horas* ("out of the hour of trial"), and adds immediately: "I come quickly." So that He will come to take us out of it. But "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke xxi. 36).

We must be found abiding in Him in order to be ready for His appearing (I. John ii. 28).

O joy, O delight,  
Should we go without dying,  
No sickness, no sadness,  
No dread, and no crying.

We that are His own

## WILL BE CAUGHT UP

to meet Him in the air; changed in a moment, in the twinkling of an eye. All that is mortal swallowed up of life, or absorbed into life (*Greek*).

But "having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II. Cor. vii. 1). Only thus can we be made perfect in love. For to such God promises: "I will inhabit them and walk about in them" (*Greek*) and we thus become a temple of the living God (II. Cor. vi. 16).

God abides in us and we abide in God. And because we have made the Most High our dwelling-place, there shall no evil befall us, neither shall plague come nigh our dwelling (Psalm xci. 9), for that Evil One toucheth us not.

We are constantly hearing of wars and rumours of wars, but we are not to be troubled (Matt. xxiv. 6; Mark xiii. 7; Luke xxi. 9).

The prayers of God's people have averted war for Great Britain until now. It is possible that we may have none before His coming for the saints. But whatever happens, all who trust Him will be preserved from evil and kept in perfect peace.

## Sheffield Tent Campaign

### 155 Decisions in Four Weeks' Meetings

THE Revival and Healing Campaign which for the last month has been conducted at Sheffield by Pastor John Woodhead, closed on 27th August. The tent was crowded out, many failing to find admittance. Young men sat all round the platform, and even then many had to stand through the whole of the service.

During the campaign many testimonies of healing have come in. One lady, a great sufferer from tumours, was instantly healed. Another lady who was deaf and could hear nothing was instantly healed as she sat in the meeting, and heard all Pastor Woodhead's address quite clearly, and continued to do so right through the campaign with perfect hearing.

A great sufferer from asthma was also perfectly healed. Many others told of wondrous things God had done for them.

But best of all was the fact that 155 precious souls were won for Christ in the four weeks that the campaign lasted.

### SOLUTION TO CROSSWORD NO. 44

**Across:** 1. Shepherds (Luke 2: 8). 8. Range (Job 39: 8). 9. River (Ex. 2: 5). 10. Apt (2 Tim. 2: 24). 11. Speed (Gen. 24: 12). 13. Haste (Ex. 12: 11). 15. Lucre (1 Sam. 8: 3). 18. Beard (2 Sam. 20: 9). 20. Ira (1 Chron. 11: 28). 21. Thing (Prov. 4: 7). 22. Booth (Jonah 4: 5). 23. Spent (Rom. 13: 12). 24. Sleep (Eccles. 5: 12).

**Down:** 2. Hence (John 14: 31). 3. Plead (Isa. 3: 13). 4. Earth (Gen. 1: 10). 5. Doves (John 2: 14). 6. Proselytes (Acts 13: 43). 7. Friendship (Prov. 22: 24). 12. Ear (Job 12: 11). 14. Awe (Psa. 4: 4). 16. Chide (Ex. 17: 2). 17. Eight (1 Pet. 3: 20). 18. Babes (Luke 10: 21). 19. Alone (Gen. 2: 18).





# The Highest Form of Christian Service

By OSWALD J. SMITH

**T**HE highest form of Christian service is intercessory prayer.

It is your privilege to become an intercessor if you choose to, and thus accomplish the greatest work that God has committed to man.

Now I want to mention some things which it is necessary to remember if we are to engage in this, the highest form of Christian service.

And first of all, it means that we must be standing on praying ground. That is to say, we must be certain that everything is right between us and God. Unless this is the case it is useless even to attempt to pray.

To be standing on praying ground is to have put away every sin, to turn from anything that grieves the Holy Spirit, and to separate myself from all that is displeasing to God.

In the second place, intercessory prayer means that we have gone beyond ourselves, our needs and our problems, and that we are in a place and position spiritually to enter into this blessed ministry with Jesus Christ, taking upon us the burden for others in a real soul-travail, and allowing the Holy Spirit to pray through us in the will of God.

Intercessory prayer is prayer for others. Now that means that we put ourselves alongside of the Lord Jesus Christ, seek to know the burden of His heart, and find out the plan, the programme that He wants carried out, and then

## PRAY WITH THAT IN MIND.

We must pray until we have dealt with everything that concerns ourselves, and then launch out in intercession on behalf of others. What does God want done? What is His plan for this work or that? How best can we serve the interests of the Lord Jesus Christ and glorify Him? These are the questions that must be asked. Let us therefore wait before Him until He reveals the burden of His heart, and then putting ourselves alongside Jesus Christ, let us intercede and bring His programme to pass.

That means that we must take into account the enablement of the Holy Spirit, for He alone knows the mind of God. The life yielded to Him will be directed, guided, and illuminated so that the petitions offered will not miss the mark. He will lead us to pray along the line of God's plan and purpose if we will but trust Him and place ourselves entirely at His disposal. Oh, the joy of praying with Jesus Christ! That is a different thing from praying for ourselves,

Now I want to go on and say that intercessory prayer is without doubt not only the highest form of Christian service, but also the hardest kind of work. To a person who is not an intercessor such a statement

seems absurd. Prayer to most people is looked upon as an easy occupation. Difficulties are unknown. But that is because they know nothing at all of the ministry of intercession. Their prayers, for the most part, are centred upon themselves, their loved ones and their own special interests, with

## AN OCCASIONAL PETITION

for the perishing heathen. They spend, perchance, five to fifteen minutes in the morning and the same again at night. To set aside a special hour during the day or to wait before God for half a night never enters their mind. Their prayer life is spasmodic. It is considered a side issue and is readily neglected if other things demand attention. Such a person is in no way affecting the kingdom of Satan. Hence prayer, so-called, is easy.

But the Christian who enters upon the ministry of intercession will pass through a very different experience. Satan will do everything in his power to hinder and obstruct. There will be a conscious realisation of his presence and opposition. Interruptions innumerable will come. The telephone will ring, visitors will call, and a hundred other things that never would have bothered otherwise will have to be taken into account. We are living in the twentieth century. Never have we known such bustle and rush and hurry. The whole world is forging ahead at a terrific pace. Hours of quietness and retirement are becoming more and more difficult to observe. Thus the work of intercession becomes hard.

Then too, discouragement will cross our pathway. Again and again we will feel like giving up. No wonder the Lord gave the parable of the friend at midnight. Impertunity is

## ONE OF THE GREATEST REQUISITES.

We pray on for a certain time and then because the answer does not come we grow discouraged and give up. Thus Satan uses his most successful weapon against us and breaks down our determination to become intercessors.

When all else has failed, he will burden us with Christian work and fill our lives so full of service for God that we will be driven from our place of real power, and thus our intercessory ministry will be destroyed. Satan would rather have us work than pray any time. Full well he knows that prayerless work will be powerless and fruitless. Hence if he can only keep us busy so that we do not have time to pray he will have accomplished his purpose.

Away with work that hinders prayer,  
 'Twere best to lay it down;  
 For prayerless work, however good,  
 Will fail to win the crown.



# A Place Where You Can Rest

**T**HE Word is full of the power, of the purpose, of the potency of the blood of the Son of God. The *power* of the blood is *exhaustless*. The *theme* of the blood is *endless*. For we are redeemed by the blood, and kept eternally redeemed by that blood.

The theme of the blood is endless, for it is the theme of the song of heaven: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. For Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation" (Rev. v. 9, 12).

We are saved through the laying down of the life of the Son of God. Life laid down gave life to the lifeless, and the quickened ones are saved eternally through the power of the precious Blood, and brought by the Holy Spirit into unity with Him who through the Eternal Spirit offered Himself unto God. The Holy Spirit quickens, brings into force, and applies the shed blood of the Lamb of God.

John the Baptist

### SAW THE LAMB OF GOD,

but he did not see the Blood. Prophets of old prophesied of the Lamb that was to be slain. Isaiah saw Him as a sheep led to the slaughter. He did not see the Blood, but he was saved by virtue of it. He is singing and praising to-day in Paradise by virtue of the Blood. They looked forward to the Anti-type; we look backward to Calvary. We and they are united around the Lamb that was slain.

The Blood is discounted by many to-day, by many professing Christians. Why? Because they have not a personal vital interest in it. Who magnify the Blood most to-day? Those who see its value. The hosts

in heaven sing about the Blood because of its virtue and power which brought them there. He who has little forgiven loves little; much forgiven loves much.

God will have the Blood honoured, magnified, extolled, not in the remote future, but *now in time*. Why? Because of the prominence given to it in the Word of God. Peter, John, and Paul set forth the value of the Blood in their writings because they were Spirit-inspired and because they

### HAD BEEN REDEEMED BY IT.

No Blood—no redemption.

No Blood—no song.

No Blood—no life.

The masterstroke of Satan was Calvary. He saw his mistake after the resurrection, and for 1,900 years he has tried to undo his mistake. How? By explaining, minimising, nullifying, expunging the power, the efficacy, and the potency of the Blood that flowed on Calvary.

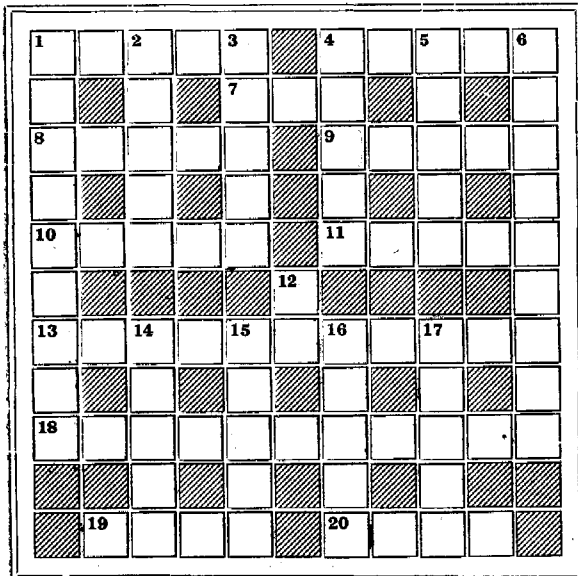
The children of Israel were commanded to cover with dust the blood spilt in hunting. Ever since Calvary, Satan has been throwing dust into the eyes of those who would be saved. Praise God, there is enough eye salve to destroy all the Devil's dust, and enable men to see what God sees in the Blood of the begotten Son of God.

You do not need a chemical examination to understand the nature of the component parts of the Blood of the Lamb of God in order to be saved, any more than a drowning man needs to know where the hemp of the rope was grown that is thrown him to save him from drowning. God says that the Blood is precious, more precious than gold or silver. Rest on God's estimate of the Blood and then you will have the peace of God for the remainder of your life.

## OUR SPECIAL "EVANGEL" CROSSWORD

For Increasing Bible Knowledge

No. 45.



The solution will appear next week.

### CLUES ACROSS:

1. To make an appeal.
4. What a fool lays open (Prov. 13).
7. Wild animal, nimble and fleet of foot.
8. "Destroy this temple, and in three days I will — it up."
9. Bread was given by Joseph in exchange for these and other animals.
10. The scribes liked to walk in long ones.
11. A particular kind of work (Gen. 46).
13. Made inoperative (Isa. 28).
18. Moses said: "I — fear and quake" (Heb. 12).
19. To do this, more than once our Lord departed into a mountain.
20. "A time to love, and a time to —" (Ecc. 3).

### CLUES DOWN:

1. Jeremiah speaks of this bird sitting on eggs and not hatching them (Jer. 17).
2. Jesse's eldest son (1 Chron. 2).
3. What God intended Adam to do to the garden of Eden.
4. "The passover, a — of the Jews."
5. Paul went very near to this place on one of his voyages (Acts 27).
6. Bildad said: "We are but of —" (Job 8).
12. Poti-pherah was priest of this place (Gen. 41).
14. Father of one of David's valiant men (1 Chron. 11: 35).
15. These will not always be forgotten, said the Psalmist.
16. A Hittite killed with the sword (2 Sam. 12).
17. Zechariah has prophesied a day when at evening-time it will be this (Zech. 7).

(Solution to last week's puzzle on page 580)

# FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor H. A. COURT

**Sunday, September 17th.** Acts i. 15-26.

"Known unto all" (verse 19).

You cannot hide sin. Bad testimonies are quick to capture publicity. The world knows this only too well, and clutches eagerly at every Christian failure. Judas was the stain on early Christianity, and the stain became a notable scandal. Let us be watchful to occasion publicity in the other direction. How extraordinary, and yet how good, it would be if the headlines of the newspapers were reserved for noble deeds! Men grasp readily enough at the follies of their fellows, but are slow to give them praise. May the good testimony of to-day's saints be "known to all."

PRAYER TOPIC:

For the anointing of the Holy Spirit on every service to-day where Jesus Christ is uplifted.

**Monday, September 18th.** Acts ii. 1-13.

"They were all filled" (verse 4).

One hundred and twenty people brought their empty pitchers to the spring. At first nothing came. But they waited. That was part of the instructions. They kept close watch against that spring. The Master would be as good as His word, they felt, so it would be unwise to depart: even on the tenth day, when their pitchers were as empty as on the first, they tarried. What a good thing they did, for had they gone away on the tenth day they would have missed the mighty stream that gushed forth. Have you been filled? Better stay by the spring, waiting, with pitcher in hand.

PRAYER TOPIC:

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

**Tuesday, September 19th.** Acts ii. 14-21.

"This is that" (verse 16).

The endued ones could find chapter and verse for their experience. It was not a haphazard happening. Way back in the days of the prophets there had been talk about this. But then it had been something yet future. Joyful realisation was unknown to those old-time mouthpieces. No doubt there were many Bible students at Jerusalem who were looking on Joel's prophecy as still many centuries future. But Peter and his associates had, by the Holy Ghost, grasped the significance of their experience. While the divines of their day dwelt mentally on a far-off event, these men dwelt experimentally in a glorious experience.

PRAYER TOPIC:

That God will speak to the hearts of all men and women in the nations at war.

**Wednesday, September 20th.** Acts ii. 22-36.

"Whom God hath raised up" (v. 24).

When Peter announced the truths of

salvation on the day of Pentecost he emphasised what men had done. He showed that they had been little better than the beasts of the field. They had taken the Man Christ Jesus, and had laid cruel hands on Him. There was nothing commendable or praiseworthy in that. But God had done something greater. Anybody can kill, but only God can make alive. And God who could do this great thing had done it for the Man they had despised. God had given honour to His Son that men refused. Now He looks to us to see what we will do. Let us honour the Man whom God hath raised up.

PRAYER TOPIC:

For the provision of the passages and outfits of our prospective missionaries, and for the support of all those now in the field.

**Thursday, September 21st.** Acts ii. 37-47.

"They continued steadfastly" (v. 42).

These three words express a wonderful thought. They indicate how greatly the early converts were held. This is no sentimental Christianity. They were held by convictions. The Church of Christ to-day is hampered in its work by those converts who do not go on. They have made real Christianity a byword and a proverb. True stability is required to give a bold front to the world. They who are truly grounded in God can stand up against opposing elements. Soul-winners, help your converts on to solid ground. Converts, you stay on solid ground from the moment you get there.

PRAYER TOPIC:

That all suffering believers may realise the fulness of the blessing and power of God in their lives.

**Friday, September 22nd.** Acts iii. 1-10.

"Walking and leaping" (verse 8).

This gives us some idea of the extent of the miracle. The man was not strengthened. He was not moving with painful effort. Had God only empowered the man it would have been a miracle. A slow development would not have been out of place. He was leaping, however. Probably some of the spectators could not do that! The Master said that He came not only to give life, but to give it more abundantly. This is a physical instance of it. Spiritually, are we content to be just alive? That is not good enough. Let us get on to our feet. Nay, more, let us do a bit of leaping!

PRAYER TOPIC:

God's touch to rest on all who minister to the sick.

**Saturday, September 23rd.** Acts iii. 11-26.

"Why marvel ye?" (verse 12).

I think we marvel when we ought not to. We ask largely in prayer, and then gasp with amazement when the answer comes. There is something wrong somewhere. Why should not a compassionate, loving God bring a lame man into activity? Why should He not come to the aid of the needy? Surely such goodness is compatible with His nature and power. We who have seen the good hand of our God ought to be ready to see it again. If we are expectant we should not marvel. The Lord in the midst of us is mighty. When He shows His might let us rejoice and give Him praise.

PRAYER TOPIC:

For all open-air witness for Christ this day.

## Helpful Illustrations for Christian Workers

### The Folly of Unbelief.

Sam Jones once told of a man who in a partly drunken condition boasted to his companions that he would stand on the track and hurl the fast mail train down the embankment when it came flying through town. They, of course, laughed him to scorn, not dreaming that he would undertake to accomplish such a foolhardy thing. But when they found the remnants of his body scattered along the railway track next morning, they knew that he had attempted to make good his boast. His lack of fear did not change the catastrophe. Nor will the sinner's unbelief prevent his eternal damnation.

### God Knows More!

The story is told of a young theological student who one day came to the great preacher, C. H. Spurgeon, telling him that the Bible contained some verses which he could not understand and about which he was very much worried. To this Spurgeon replied, "Young man, allow me to give you this word of advice: You must expect to let God know some things which you do not understand."

### For Whom Did Christ Die?

Dr. Arthur T. Pierson once used this discriminating incident: "Twelve shipwrecked men were labouring in heavy seas in an overloaded boat, when one of the seamen, in order to lighten the boat, deliberately sprang overboard. The rest were saved. For which of the eleven did the sailor give his life? If Christ died for all, He died for each; for no one more than another, and no one omitted. The sun shines for nineteen hundred millions of mankind; but I know that it shines for me, and would tomorrow morning if not another soul survived on the globe. So Christ loved me and gave Himself for me."

IN the 42nd Psalm we have the profound expression of a heart longing for God, of a soul that is discouraged and cast down seeking solace and satisfaction in the only Source of solace and satisfaction—in the Lord Himself. It is no mere superficial appeal. It is a cry that comes from the depth of human need and goes to the depth of Divine supply—deep calling unto deep.

In the 7th verse of this Psalm we read, "Deep calleth unto deep at the noise of Thy waterspouts." Someone has expressed this as "the deep dark clouds calling unto the deep sea through the floodgates of heaven, and thereby creating a waterspout that may burst in the hills. This will fill the rivers with water which will once more flow into the deep sea. These two deeps, the one above and the other below, are the God of heaven and the heart of man."

In Psalm lxxiv. 6 we read that the heart of man is deep. Rotherham's translation of this passage is, "It is exceedingly deep." In this Psalm we see that the heart of man is filled with

#### THE DEPTH OF INIQUITY.

The depth of man's depravity requires the depth of God's provision—the fathomless depths of Calvary's atonement.

In this 42nd Psalm the Psalmist expresses the deep longings of his soul for God in the figure of the hart panting after the water brooks. Apart from the stream, that hart must die. The Psalmist's soul pants after God, the source of living water, for without the water of life the soul must die. He says, "My tears have been my meat day and night." These are apparently the tears of godly sorrow, just as we read in the 38th Psalm where David says, "My sorrow is continually before me. For I will declare mine iniquity! I will be sorry for my sin." There must be a deep sorrow for sin in the very depths of the heart. Where there is genuine repentance, God will respond from the depth of His mercy and give forgiveness full and free.

We have a good example of this in the case of Ahab. Ahab had been extremely wicked; but at the rebuke of Elijah recorded in I. Kings xxi. we read, "It came to pass when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly." This king here

#### MANIFESTED GODLY SORROW

and then God in His mercy deferred the threatened punishment, saying to Elijah, "Seest thou how Ahab humbleth himself before Me? because he humbleth himself before Me, I will not bring evil in his days."

We have another good illustration of this same principle in the case of the publican in the temple.

# "DEEP CALLETH UNTO DEEP"

By Pastor S. A.

He cried from the depths of his heart, "God be merciful to me a sinner," and from the depth of God's heart there flowed forgiveness, and that man went down justified to his house.

The reason there are so many shortcoming Christians today is shown in the 13th of Matthew. When the sower went forth to sow he sowed some seed on stony places where there was not much earth. There seemed to be an immediate harvest from that shallow soil, or as the Lord puts it, "because they had no deepness of earth." In explaining this parable the Lord said, "He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended." This is a sad comment on much revival work. It can be summed up in one word, and that word is shallowness. But the deep plough of God's Word empowered by the blessed Holy Spirit

#### CAN REMOVE THE STONES.

If you read Bunyan's *Grace Abounding*, you will see what a tremendous ploughing his heart received at the hands of the Spirit of God. How deep the plough went! The result was there was a soil of depth which brought a hundred-fold fruitage to God. Let the plough of God's Word go deep within you to create a depth of character. Then there will be a removal of the stones and God's Word can find deep root within you.

Charles Alexander has said: "When I was a lad, I learned a lesson about ploughing that I have not forgotten. I saw a little, sharp-pointed plough, drawn by a single horse that walked in the furrow immediately after a turning plough that was drawn by two horses. The little plough was cutting the furrow deeper, and I was informed that it was 'sub-soiling'."

"I was told that beneath the shallow ploughing of the turning plough, the soil had become so compact that the roots of the growing crop could not penetrate to a sufficient depth, and the crop failed because of lack of moisture. The continued shallow cultivation, year after year, had so impoverished the surface soil that it needed the fertility of the deeper soil, and the little plough was breaking up the subsoil and adding fertility to all that was above it. In other words, it was a kind of

#### AN AGRICULTURAL REVIVAL.

"The application is not hard to make. That there is a spiritual dearth throughout the land, who can deny? Ploughing has been done, but we have not stirred the subsoil. We have been so occupied and consumed with the superstructure of things that the subsoil of great Gospel truth has been neglected. We are still ploughing, but the surface soil has lost much of its fertility. In some instances, we have stirred the surface soil to the dryness of an ash-bank . . . and the yield has not been sufficient to keep us from discouragement

# H UNTO DEEP"

**A. JAMIESON**

and debt. The time has come when we need, in a measure not approximated within at least more than a decade, to turn again to the subsoil plough of the glorious Gospel."

As we are subjected to the deep work of the Spirit, the Lord will give us a deep capacity for joy, and we shall know something of the joy unspeakable and full of glory of which the Word speaks. There will also be a deep capacity for pain, for travail in the Spirit, for entering into the fellowship of Christ's sufferings, for having fellowship with the Spirit who will be praying through us with groanings which cannot be uttered. The

## GREAT HEROES OF THE BIBLE

are all those who entered in some measure into fellowship with Christ in His sufferings. Take the case of Joseph and his suffering. Persecuted by his brethren, sold into Egypt, and soon, as the result of contending for righteousness, he was cast into prison, where the iron entered deep into his very soul. There was a deep plough in Joseph's soul, but in the days of that deep ploughing, Joseph was given great capacity for God. His need was deep, but the mercy of God was deeper, and when he was raised from the dungeon to the place of rulership he had a depth of experimental knowledge of the mercy of God.

It is said that a king offered a large sum of money to an artist to paint a groan on his canvas. "That is impossible," said the artist. "The only place where a groan can exist is in the human heart." There are times in prayer when the heart is deeply affected and can only find expression in groans. Years ago in a certain city several saints decided to spend the night in prayer and pray for a revival. There were six persons present in that prayer meeting who had a deep burden for souls, but they could find no words to express their feelings. All they could do was to groan. That is the kind of prayer that God always answers. Would to God there were more groanings in

## THESE DAYS OF APOSTASY.

We might not be able to understand these groanings. These groans, like Hannah's prayer, can find no words to express themselves, but from the depth of Divine compassion the Lord Almighty will hear and respond in mercy.

In the 130th Psalm we read, "Out of the depths have I cried unto Thee, O Lord." This was no shallow prayer, but one that brought the plenteousness of God's redemption. In Psalm xcii. 5 the Psalmist says, "O Lord, how great are Thy works; and Thy thoughts are very deep." These thoughts come out from the depth of God's infinite mind and from the depth of His great heart of compassion. God's love is fathomless. Who can fathom the depth of His love? The answer is that none in this world can.

We can never understand the deep things of God apart from the Holy Spirit. We read, "The Spirit searcheth all things, yea, the deep things of God." The Spirit of God

will show us the depth of the resources of God, which are without limit. He will show us the depth of God's provision. He that clave the rocks and provided for Israel the living water and the heavenly food is still the same God of mighty resources. Out of the depth of the fulness of Christ He will supply every need of every creature. But we must first have a

## CONSCIOUSNESS OF OUR DEEP NEED.

Deep calleth unto deep. The depth of our need calls to the depth of God's fulness, and the depth of God's fulness answers to the depth of our need. God says, "I will supply your deepest needs." Nothing can meet the depth of our needs but the depth of Almighty Love.

What a blessing it is that we have a God who can fathom our whole being and impart to it just what it needs. God needs a deep vessel into which He can empty His fulness. It is the will of God that we should be filled with all the fulness of God. There are Christians and Christians. Some are shallow and some are deep. God is able to deliver us from our shallowness if we cry to Him, and make us Christians with a depth of character.

A professor was showing to his friends some experiments with X-rays. Beautifully dressed ladies were present at the time he was making his experiments. Many of them were wearing what to all appearances was the most rare and costly jewellery. The professor lowered the lights in his room and turned the X-ray on the sparkling gems which the ladies wore. Immediately the real diamonds flashed in their full brilliancy, but the paste imitations lost all their lustre. The X-ray discovered what was real and what was imitation—much to the disgust of some of the ladies present. So

## GOD'S OMNISCIENT EYE

searches our hearts. "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." He knows the difference between the gem of real deep true love and the spurious shallow imitation of the same.

Beloved, does not the Spirit of God convict us that we have been too shallow? There is a depth to us unknown in God. Shall we not seek Him as the Psalmist did, panting after Him to know the depth of His love, of His power, of Himself?

In the 42nd Psalm the Psalmist says, "I pour out my soul in me." There was a pouring out of his soul to God and then there came a pouring in from God. Let us pour out our souls to God, making our petitions deep, that we may be clean, empty vessels, ready to receive the depth of the fulness of God.



The Elim Foursquare Gospel Alliance does not necessarily endorse every view expressed by contributors. The articles in this magazine represent our teaching on fundamental matters, but on minor matters we allow liberty.

## National Emergency

It will be our endeavour during the present national emergency to continue to publish the *Elim Evangel* every week. We feel that it will assist during the difficult days that doubtless lie ahead, both to strengthen the fellowship of a people who have been united in the Lord, and to keep readers in touch with the various branches of the Elim work scattered throughout the British Isles.

We regret that, owing to the crisis, it was found necessary to cancel the gatherings in the Central Hall, Westminster, which were to have been held on 9th inst.

In all probability the Annual Ministerial Conference, as well as the annual meeting of the Elim Church Incorporated, both announced for this month, will have to be postponed.

Owing to the international situation, and their earnest desire to fulfil their call to work in the Belgian Congo, it was arranged for Mr. and Mrs. Nosworthy to sail on 5th September by the *Gloucester Castle* from Tilbury. They were to have sailed on 20th October.

## 'For in Thee do I put my Trust'

1. I prevented the *dawning* of the morning, and cried: I hoped in Thy Word (Psalm cxix. 147).

2. My voice shalt Thou hear in the *morning*, O Lord: in the *morning* will I direct my *Prayer* unto Thee, and will look up (Psalm v. 3).

3. At *noon* will I pray, and cry aloud: and He shall hear my voice (Psalm lv. 17).

4. My tongue also shall *talk* of Thy righteousness *all the day long* (Psalm lxxi. 24).

5. Let my prayer be set forth before Thee as incense, and the lifting up of my hands as the *evening* sacrifice (Psalm cxli. 2).

6. In the *night* His *song* shall be with me, and my prayer unto the God of my life (Psalm xliii. 8).

7. At *midnight* I will rise to *give thanks* unto Thee (Psalm cxix. 62).

"The eternal God is thy refuge, and underneath are the everlasting arms"

—Deut. xxxiii. 27

## The Uplands of Faith

By ALFRED MATHIESON

THE Second Epistle to the Corinthians may be regarded as Paul's spiritual autobiography. His heart is opened and we see the flame of love burning on the altar of faith. In this Epistle we see his life of brokenness, yet of beauty and blessing. How deeply grievous is the gloomy catalogue of physical suffering! Burdened within, and assaulted without, here is sorrow, whose cumulative effect is enough to crush the most daring spirit. But he was not crushed, for we see the amazing and unexpected, lifting up to heights towering above the natural: "I am filled with comfort, I overflow with joy in all our affliction" (II. Corinthians vii. 4). It is a rich and beautiful oasis amid the barren wilderness. It is a fountain shooting up into the light and cooling the air midst the scorching heat. Here is a heart at rest from itself, a channel of perpetual and overflowing joy.

### HERE IS A RICH VEIN

not found in any natural mine, a wealth not to be obtained from any earthly store. The spiritual is stamped as supreme.

But as we move on we reach a higher altitude. "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses" (II. Cor. xii. 10). I take *pleasure* in—what? In music, art, literature, the beauty of God's handiwork around? Nay! Here is a man who takes pleasure in that which pierces! Here is the mighty dynamic found through pleasure in pain. We have reached a mountain-top shadowing the lowlands of natural experience. Can we take pleasure in the stake which gets more firmly embedded in our flesh as the days go by; in the taunts and jeers and insults of men; in the wolf ever near the door; in the assaults of Satan and our fellows; in the calamities of life?

Paul rejoiced in his infirmities, and in his affliction, that he might know the glories of God's peak district, breathe the tonic air, and drink the refreshing healing waters of the uplands of faith and love. Paul took pleasure in

### THE DESERTS AND STONE PILLOWS

that his living experience might be communion with an open heaven and God's abounding grace and power.

True love has no limits, and if our love to Christ is real, then this also must be included in its embrace—to take pleasure in the afflictions which do meet us in the daily path. This is the breathing out of the spirit of Paul, placing no limits on faith, love, and the power of God. As the life is fully surrendered, the will exchanged for God's will, and faith and love seek to abide in God's uplands, the endowment and endowment of the Spirit of power is assured.

To collapse before this pinnacle of faith is to miss being crowned. Paul's eye was not upon the affliction, but upon his Lord. This is the path of fellowship and friendship with Christ; this is the way of power; this is the way to the throne, for the sharing of His sufferings issued in the sharing of His sovereignty.

# No Fruit — Cut It Down!

By W. C. MOORE

**G**OD is looking for fruit from the lives of His people—from the trees of His planting. To those who have been really saved, born again (John iii. 7), the question is not, "Are you still spiritually alive, still saved?" but, "Are you bearing fruit?" A peach tree produces peaches. Are *you*, Christian, producing other Christians, bringing other souls into the kingdom of heaven? Are *you* in the business of winning men to Christ?

The teachings of the Bible are very clear in this matter. So many people who have had a born-again experience and have known the joy of real salvation, and the blessedness of communion and fellowship with God, are yet testifying, "I was saved ten years ago. Pray for me that I will hold out to the end." It is good to testify from an honest heart. But what is the Lord saying to *you*, my Christian friend?—*that* is the important thing.

In John xv. 2, Jesus, the Son of God, Jesus, the Head of the Church, says, "Every branch in Me

## THAT BEARETH NOT FRUIT

He taketh away," and in verse 6, "If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." Notice He says, "every branch in Me." He is speaking of saved people, for in II. Corinthians v. 17, we read, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." God is looking for the outflow. To be sure, there must be an inflow of God's life into the soul before any fruit can be borne, but God is requiring *fruit*.

The purging, pruning process on the lives that are bearing fruit for God (John xv. 2) is for the purpose of causing those lives to produce more fruit. Jesus says, "Unto every one that hath shall be given" (Matt. xxv. 29). The context shows He means that every one who *uses what he has* for God, shall be given more to use. There are indeed times when it seems that little or no fruit is being borne. The vineyards in California that are pruned down appear to be utterly ruined, but those vines are fruit-bearers and the pruning is to make them more fruitful. Paul and Silas were fruit-bearing Christians. Then there came a lull in their public activities. They were beaten with many stripes (Acts xvi. 23), cast into the inner prison and their feet were made fast in the stocks. Very discouraging circumstances these from a natural viewpoint—but there was one type of fruit that they could yet bring forth. At midnight they prayed "and sang praises unto God." This "praise-fruit" could be borne even in the midst of those unlikely conditions. "By Him therefore let us offer the sacrifice of praise to God continually, that is

## THE FRUIT OF OUR LIPS

giving thanks to His name" (Heb. xiii. 15). As Paul and Silas bore *this fruit*, God, true to His Word, saw to it that *more fruit* was forthcoming—and the jailer and his house were saved.

In one of the parables of the fig tree (Luke xiii. 6-9) "he came and sought fruit thereon"—he did not come to see if the tree were alive. No! He came looking for fruit. Because the tree had no fruit, He commanded that it be cut down. How merciful is our God. He will dig about us (Luke xiii. 8), stir us up, and even fertilise (bless) us—but we must bear fruit or be cut down. This is God's verdict: "Every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (Matt. iii. 10). *Not* "every tree which is not alive is hewn down, and cast into the fire," but "every tree which bringeth not forth good fruit."

The one-talent man, described in Matthew xxv. 24-30, *kept* the one talent all right, but he did not *use* it or turn it over to anyone else to use—therefore he is called a "wicked and slothful servant," and is to be cast into outer darkness: "there shall be weeping and gnashing of teeth." These are the words of Christ. Oh, let us take warning!

Our business, as Christians, is to be fruit-bearers unto God. Are *you* bearing fruit? Is your Church bearing fruit?

On a large fishing vessel, not all have the same work, but all are *in the fishing business*. The man who stokes the fires under the steam boilers doesn't actually catch the fish—but he helps. The man who cooks the meals for the crew of the fishing boat, he, too, is in the fishing business. Not all are

## CALLED TO BE PREACHERS,

but each one who is born again has his or her part in the great business of spreading the gospel and getting men saved. Each member of the body of Christ (the Church), each saved person, has an essential work to do. It is extremely important that the fires of prayer be kept burning (*effective* prayer that actually accomplishes *results* for God). It is necessary that those who have money act as stewards of God and use their means in the gospel work. This does not imply that God will bless a person for putting money into some church that is *not* actually *getting souls saved*. *No!* As a steward of the money which God has enabled you to have, you are responsible to see that it is used for the spreading of the gospel *and getting men and women, boys and girls, saved from their sins* (Matt. i. 21).

We are not to think that simply because we put our money into the church collection, we are therefore "good stewards." If we carelessly give into some self-satisfied, Laodicean (Rev. iii. 15-17), dead church that is not really getting men converted to Christ, that is not in the actual business of *soul-saving*. If we belong where people are not "born again" (John iii. 7), we are in fact becoming partakers of that church's evil deeds. We are *accountable to God* for the way we use the money, etc., He puts into our care, and we need to take heed that we *only* give for the true work of spreading the gospel of Jesus Christ, and helping those ministers and workers and churches that are

bearing fruit unto God. A man had some money that he wanted to use in church work. An evangelist urged him to use his means for spreading the gospel in an *effective* way, to help *where souls were*

#### ACTUALLY BEING SAVED

and lives transformed by the power of God. However, this man decided to put his money into the painting of the walls, etc., of a church. He gave over £1,000 for this purpose. Not long afterwards a fire broke out in that church—then where was the “fruit” of his ill-spent money?

We are either in the soul-saving business or the soul-damning business. Jesus says, “He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad” (Matt. xii. 30). There is no neutral ground. He that gathereth not, *scattereth*. This is the Word of God. Our life, our influence, is *for God or for the Devil*.

Are you “playing church”?—going through the form of worship to God, and yet doing absolutely nothing effectively to gather in, or to help gather in the great harvest of souls? Christian, take heed! *God is looking for fruit*. God does not change (Mal. iii. 6). Are you claiming to be a Christian—yet in fact caring nothing for the salvation of your own loved ones or of your neighbours? Are you thus misrepresenting Christ? Are people stumbling over you into hell? Are you making proselytes to your doctrine, your church (Matt. xxiii. 15), and getting no one really saved from sin and converted to Christ? God is looking at your life and mine, not to see if we are spiritually alive (saved), but to see if we are bearing good fruit.

Let us resolve that from this moment and forward we will heed the Master's call and “gather” with Him. He will help us. If we mean business with God *He will enable us to “bear much fruit”* (John xv. 1-17).

## Mirror of World Events

By Pastor P. N. CORRY

#### Sunshine Everywhere.

A number of years ago, Pierre Arthuys, French engineer, was living in a gloomy Paris flat. One day, flying over the city, he looked at the expanse of roofs bathed in sunlight, and wondered if the rays might be trapped and reflected by mirrors into the dark buildings. The result of much experimentation was a device which has literally put sunlight on tap, and has made it possible to flood with natural light, basements, underground stations, and even mine galleries far below the earth's surface.

The Arthel Heliostat consists of a large motor-driven mirror which, mounted on the roof, follows the sun and reflects its rays to a fixed mirror placed above it and facing downward over a shaft or courtyard. The resulting powerful beam is the “main” from which narrow shafts of light are collected and reflected by smaller mirrors from room to room through small apertures near the ceiling. The main beam has a strength of 32,000 candle power, sufficient to light a whole block of flats or offices. The motors are self-starting and thermostatically controlled.

Belgium and Holland are making good use of the invention, and at the Central Post Office at Amsterdam the mail sorters have each their own special sunbeams which they can regulate to their requirements.

Now read II. Cor. iii. 18 in the Revised Version, Weymouth, Moffatt, or any other rendering you desire, and you will see that the Holy Ghost wants every Christian to be a mirror, reflecting the glory of the Lord. In this darkened world in which the god of this world has blinded those who do not believe (II. Cor. iv. 4), God wants reflectors. It may be into a slum, or a darkened factory, or into a block of godless flats that God wants you to shine. Are you doing it? If not, why not? You know the answer.

#### I Liked This Young Man.

Sandbags being piled up everywhere, darkened windows, and black-painted station roofs, while every newsboy on the streets bore the words, “Hitler's reply expected to-night.” As I travelled on an underground train it seemed to vibrate with the refrain “Peace or war, which? Peace or war, which?” when a strange sound of piping was heard. Heads were lifted from newspapers and craned to trace this strange and unusual sound, only to see that a young man of about twenty-two had pulled a tin whistle out of his pocket and was happily playing it. Smiles broke over gloomy faces, and the world

seemed an altogether brighter place because of a young man with a tin whistle.

And as I listened to his music, methought how those thin notes had chased the gloom away, and men went out at their several destinations smiling and bright in spite of what Hitler might say or do.

If a silly song on a tin whistle can do that because one heart at least was care-free, how much more should we who know the peace that passeth all understanding spread confidence and hope about us! Not on a tin whistle perhaps—but out of a full heart let those who know the God of peace make all who come in contact with them conscious of the deep, settled peace which no war can disturb.

Are you a singer, or a dismal disgrace to the gospel?

#### Mobilised for Service.

Amid all the conflicting items of news comes this from this evening's paper. The Home Office announces that all places of entertainment such as theatres, music halls, and cinemas must be closed on the outbreak of war, and all sporting events will be cancelled. The ban will apply to football, cricket, speedways, dirt-tracks, boxing, dancing, and all indoor or outdoor events likely to attract a crowd. This is not yet applied to church meetings, but there is the possibility that *large* gatherings will not be permitted. But even though collective gatherings should be banned, nothing can stop individual witness.

When all outside agencies which dull the conscience and bemuse the senses have ceased to attract, and people are at last compelled to meet life alone instead of in crowds, what a chance for the personal witness, to tell what God has done for sinners, and to present in a simple way the plan of salvation! Are you ready to do it? Have you mobilised for divine service to the individual? If not, get on your knees now and do it, for every man and every woman is needed to tell to a stricken world the value of the blood of Christ and the way of salvation. It's not preaching that can meet the need to-day, but witnessing, and the Holy Ghost is promised in power to do that very thing. Begin to-day!

#### Full Consecration.

The world has yet to see what God can do with a man fully consecrated to Him.—Dwight L. Moody.





## Powerful Convention Meetings—Enthusiastic Opening Service

### BACK "EVANGELS" DISTRIBUTED

**Beeston, Nottingham** (Pastor V. Petersen). "Good measure, pressed down; shaken together, and running over" has been the blessing received amongst God's people here. Several have experienced the baptism in the Holy Spirit, and many can testify to a touch of healing.

The abiding blessing of God has been upon the Sunday school which was started seven months ago with eleven scholars, and now has sixty-five on its register. The interest of parents and others was manifested on a recent open Sunday, when the Sunday school children sang hymns and duets and listened to an address by one of their teachers.

We are glad to record that the young people have taken the initiative in going into the highways and byways with back numbers of the "Elim Evangel," and giving personal invitations which are already beginning to bear fruit for the Master.

We believe that God is going to pour out His Spirit in a mighty way in Beeston, and that souls will be saved for His glory.

### ANNUAL CONVENTION

**Millisle** (Evangelist W. R. Mercer). The saints at Millisle render grateful praise to God for rich times of blessing, received at our Annual Convention. Under the anointed ministry of God's servants the people were strengthened and encouraged to greater efforts for the Master.

Pastor Stevenson pressed home the great necessity of beginning in the Spirit, pointing out that Christ's ministry and that of the Church, commenced after the anointing. Following the same thought, Pastor Gilpin, speaking from Ephesians v. 18, emphasised the importance of the continual refilling of the Spirit.

The first message of the evening service, given by Pastor Kennedy, showed what prevailing prayer implied.

The final message of the day was by Pastor Hardman, who spoke from I. John i, 7, showing the glorious possibility of holiness, and of fellowship with Christ.

The Sunday services were much blessed of God, and the ministry of Pastor McInnes was also used to the uplifting of God's people.

### CONVENTION SERVICES

**Romsey** (Pastor W. George). Our Annual Convention was held at the Abbey Congregational Church, through the courtesy of its minister, Rev. E. Owen Evans. Friends came from Southampton, Eastleigh and Salisbury. The speakers were Pastors W. George (convener), W. G. Hathaway, W. G. Hill, and L. Morris.

On Sunday, the Word was given by Pastor W. G. Hathaway, and at the evening service Pastor George ministered the gospel in song.

At the communion service on Monday, the Lord indeed met with us in a special way, as He brake bread with us. In the afternoon Pastors Morris and Hill gave the messages, and the blessing of the Lord was upon all.

A mass open-air service was held in the Romsey Square, between the afternoon and evening service, when many testified. (See Picture News.) Pastors Hathaway and Hill were the speakers at the united service in the evening, when about 500 gathered at the Abbey Congregational Church.

The Welsh quartette favoured us with the gospel in song (in Welsh) which was greatly appreciated. The closing meeting of the Convention, when Pastors Hathaway and Hill were again the speakers, was richly blessed of God. The Convention was a time of real spiritual blessing.

A recent visit was paid by Pastor L. Morris and the Southampton Crusaders, when the young people gave of their talent in song, and short messages from the Word of God.

On August 15th, Miss Ewens gave us a missionary address and spoke of God's work in India, and how He is saving precious souls there.

### OPENING SERVICE

**Brixton** (Pastor C. E. Palmer). The saints of the Brixton assembly were filled with joy and thankfulness as on Thursday, 24th August, they assembled to celebrate the public opening of the erstwhile Baptist Chapel (now happily under Foursquare auspices) in Wynne

Road, Brixton. Many vicissitudes this assembly has experienced in the three brief years of its existence since the Camberwell campaign conducted by our beloved Principal. The present is the third move to new quarters in these three years.

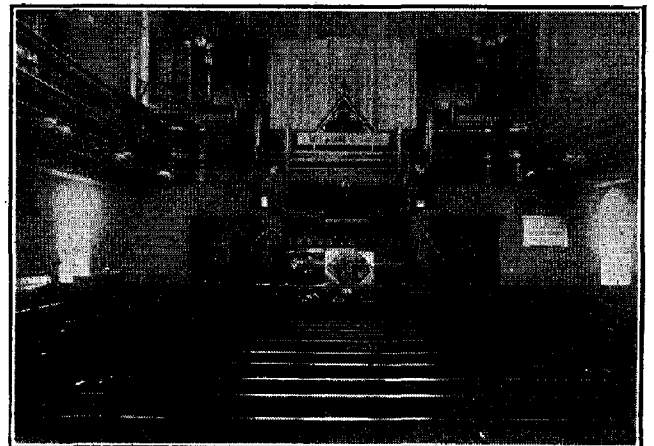
We give thanks to our gracious God that He has led us at last to this new home and centre of worship and work. It is a beautiful and commodious building, with seating for 700, and is well appointed and suitable in every way for foursquare evangelism and assembly life. It is situated at a very busy and well-known point, just off the main Brixton Road, and there is a bus and tram stage (the White Horse) within three minutes' walk of the building. It is therefore quite easy of access from all directions.

We were greatly encouraged by the presence of quite a large congregation, practically filling the centre seats on the ground floor. Pastor E. C. W. Boulton (Field Superintendent) gave us one of his unique and deeply spiritual messages—just the very word of instruction and encouragement suited to our needs. A beautiful message in song was rendered with deep feeling and power by Miss Tetchner of Clapham, while Mr. George Holmes (once a deacon and Sunday school superintendent of the former Baptist Church at Wynne Road) gave a greatly appreciated word on "Having provided some better thing for us." Messrs. Reginald Niles of Clapham and J. H. Gee of Egham spoke words that cheered and edified all our hearts.

It was a service long to be cherished in our memories and we praise our God for every bounteous blessing given, and go on to look for more, even "showers of blessing"—His promises stand—Hallelujah!

The new  
Elim Church  
in Wynne Road,  
Brixton

(Photo by  
C. E. Palmer).





# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

## DURING OCTOBER

National Youth Campaigns are being held in Elim Churches.

Further details next week.

## London Young People's Leaders' Conference, 1939

An Address by Pastor JOSEPH SMITH

### Crusader Corner

By Pastor O. MURPHY

Well, Crusaders, did you find the answers to last week's Bible Questions? Here they are:

1. Haman; 2. Proverbs; 3. Simon of Cyrene; 4. David; 5. Jeremiah; 6. Jacob; 7. Methuselah; 8. Ezra.

#### THIS WEEK:

##### 1. Questions:

1. Who was the first martyr?
2. Who was the runaway slave Paul referred to?
3. With which mountains are the following events connected?
  - i. Christ's ascension?
  - ii. Moses death?
  - iii. Abraham's sacrifice of Isaac?
  - iv. Elijah's sacrifice?
  - v. Instructions given for the Tabernacle?
  - vi. Our Lord's return?

##### 2. Word puzzlers:

1. The name of a Bible character—divide it and you have the name of a priest and a name of God.
2. Name of a Bible Character—divide it and you have two expressions: (a) Refusal! (b) An Exclamation!
3. Another Bible character whose name sounds like a place of confinement.
4. The name of a book of the Bible which contains a woman's name.

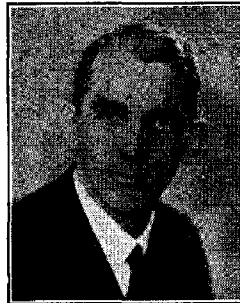
##### 3. Postman's dilemma:

Our postman is again in a muddle—can you help him to sort out his letters?

1. SKEIXNREAXTGRA  
IEPASR.
2. HSOIJA LSAERUMJE.
3. BKSIIERNNEGNHAC  
YISSARA.

God bless you!

O. MURPHY.



take it on a new cart. Everything was going on very well, the Levites were there around it praising God, and everyone was full of thanksgiving; but God was against the whole business, and struck one man dead! When David got out the Scriptures, he found where they were wrong: they should not have put the Ark on a cart, but the Levites should have borne it on their shoulders! I feel that the work of God will not go on unless we take it on our shoulders. We must have a realisation of our responsibility.

I have noticed sometimes in our Crusader services, that in the leading of the meeting it is just a matter of singing a chorus or two and a hymn, and then passing the meeting on to someone else and trusting in the programme, with the result that everything is very flat, and those who speak have difficulty. Speakers know that a great deal depends on atmosphere. The leader should endeavour to get the people in touch with God in the singing: sing hymns that will help the people to get into contact: make the meeting a matter of prayer; don't say, "It is only a Crusaders' meeting!" I find that we "get back out mete as we measure"; put your best into it, and you will get something back.

It was mentioned to-day about a further baptism of the Holy Spirit, but I feel there needs to be a greater realisation of the holiness of God, and of the love of God in our souls. If these are not realised

The children of Israel, when bringing back the Ark of the Covenant, contrived to

then even though one could receive several baptisms, they will amount to nothing. The question is, how much power have we to-day? How much do we daily realise of the power of God? If I am going to have the co-operation of the Holy Spirit with me, I must walk in a life that is pleasing to God. God did not go out with Israel when they had forsaken Him! If we love God we shall delight to be in His company. If we love God who is holy, we shall love holiness, we shall love truth and hate lying; if we love God we shall love justice and mercy, for He delights in these things; if we love God we shall love the things that are of the very nature of God. How can we say we love God and not love holiness? It would be an excellent thing for us to search ourselves and find out how much we do love God. I believe the young people of our Movement, especially the young men, will need all they can get of the love of God and the holiness of Christ in the days that lie ahead.

Let me say that if there is a sense of responsibility on your part—and if you are taking a meeting you are responsible for it—then that urge will drive you to prayer: you will feel your insufficiency, and God will meet with you and will supply your need. Then there will be a grip in the Crusader meeting. I do not see why we should not have a grip in our meetings, but we can only grip men by that which has first gripped us; just as with a blacksmith, the tighter he grips the tongs, the tighter the tongs grip the iron. May God grip us, and with us grip others. I quite believe that methods will come to your mind, and new ideas, as you get down before God. I believe that our Crusaders

should be more of a witnessing band for Christ. If we love God we shall love our fellow-man, and if we want him to be saved we will speak to him. You have the words of eternal life! If you said that you loved me and yet when I was in a house that was on fire you left me there, and made no attempt to rescue me, it would be a strange love! Let us be practical, and seek to win others for Jesus Christ.

That is all right in theory, but how should we seek to work for God? I suggest that a work can be done by house-to-house visitation—I have tried it myself. With a bundle of *Elim Evangel*s under my arm, I rang the doorbells. I used the *Evangel* as a means of introduction, and scarcely got "turned down" at one house. I gave my testimony about fifty times, and it was surprising how well I was received. I went back to my church, and spoke to some of them and sent out about ten, two by two, and told them how to do it—not merely to give an *Evangel*, but to use that as a means to tell them about Christ. I would offer an *Evangel* and the people would say, "No, thanks," then I would tell them it was quite free, and add, "I come from the Church round the corner," and then give them my testimony. I found the people drinking it in. We would double our church membership if we did more of this.

Mr. Archie Scott, our missionary in Belgium, is working under very difficult circumstances. The people are mostly Roman Catholics, and if a man comes to our meetings the priests sometimes tell his employer and the man has to go; but Mr. Scott has a method by which he gets people in, and it works even under these circumstances. He has four different kinds of tracts. He calls at each door, and offers leaflet No. 1 with an invitation to the meetings. If they promise to come he makes a note of it. If they do not come, he calls again with leaflet No. 2, and a reminder of their promise. He persists the third time, and again, and usually the fourth visit brings the people to the services! That is winning a soul for Jesus Christ and saving a soul from hell: eternal issues are at stake. This work brings blessing, and our young people will "grow" when they

visit residents in their homes. I pointed about ten people to Christ on their doorsteps in one town where I was helping in some meetings. The work can be done; there are hungry hearts all around us—let us get to work, not theory only.

Our Crusader meetings could be made more helpful and interesting. All can give their testimony, but we must not expect all to be preachers. Every man and woman can tell how God saved them. Lift the quality of your meetings. Occasionally get a pastor, or two or three speakers from another Church (but not necessarily the whole Crusader branch) to address the meetings. We should encourage the young people by arranging for them to take active part. I believe this is practical and good. Let us carry out the motto: "God's best for us: our best for God."

And now a few words about Sunday schools. Teachers should feel their responsibility. (Pardon my referring again to myself). When I was down in Portsmouth I felt concerned for the Sunday school. I did not know what to do for a while. There was lack of respect on the part of several of the scholars toward their teachers. To me it seemed wicked to teach the children to sing "Gentle Jesus," and yet not teach them to be respectful! I would teach them discipline. I don't believe in being too severe; I would be kind but firm, and show them who Jesus Christ was, and teach them to respect and love Him. Discipline is essential! I felt the need, and I talked the matter over with the superintendent, and we decided to call together the Sunday school teachers and hold a meeting once a month. I heard that previously they had held a meeting once a week and the plan failed. It is not wise to start too much at the beginning. I asked every teacher to come along. The first half of the meeting I took to show the teachers their responsibility and ways and means of teaching the lesson and the latter part of the meeting was devoted to prayer. I said every teacher must pray in turn in these meetings, and added that I did not consider a person fit to be a teacher who could not pray in such a meeting. Everyone prayed, of course! And do you know the blessing of God came down and I heard those

teachers calling upon God to save their children and send a revival to the school. Soon afterwards they told me, "O Pastor, those boys are different," and when you came into the school you could feel the presence of God, and the work is still going on.

I believe we need a real love for the children; our object should be: Every child for Christ.

The same thing is true of the Cadets. I believe if we take the work to heart God will answer prayer. Mr. Moody tells us of a Sunday school teacher in Chicago who fell ill and was informed he had not long to live. "Mr. Moody," he said, "I have a big class of girls and not one of them is saved!" This broken-hearted invalid went to his room and prayed. He arranged for someone to take him in his carriage to interview each scholar, and they were so impressed by the visit of the dying man that he had the joy of knowing each one was saved before he died. Take to your hearts your Sunday school children, and you will win them for Christ.

Jesus Christ went for the individual. If you have not love for the individual it is no use. If you feel, "I don't know how to teach the lesson," if your children are troublesome, if you feel your need of making the lesson simple, of illustrations, etc., God will meet your need. He will perhaps put books within your reach that will be good for children, and God will save their souls. Seek to bring in the outside children for Christ. I sometimes ask our teachers to go out between three and four o'clock when it is obvious that all children who go to Sunday school will be there, and invite those children whom they find on the streets to our school.

If we take to heart the work of God in Crusader branches, Cadets, and Sunday schools, God will help; He will show ways and means as you get down before Him, and as you recognise the need. The Bible says: "Train up a child in the way he should go: and when he is old, he will not depart from it." It is wonderful how many can look back to godly teachers, and attribute their conversion to something taught in the Sunday school.

## Left Behind When the Lord Returns

By J. H. McCORMICK

**T**HERE will be many offices and stores closed that morning because their owners and assistants have been "caught up." In some mills and factories there will be few workers arrive for many of the officials and workers will have gone. While in other works there will be no start made, for the owners or managers will have disappeared, and to add to the horror of known happenings there will be only a few newspapers printed, and the news will be very meagre because of the dislocated telegraph service, and as night comes on the failure of the electric light and gas supply will show how much people depend on the missing ones.

This is no fancy picture, but sober reality, and it will take place at the same moment in many lands, though of course at different hours of the day or night according to the country stricken. As the days pass and things gradually get into working order again, and the news comes from many lands it will be realised how great has been the shock the world has received through the rapture of the saints.

Think of how the knowledge of what has occurred and its cause will break in upon the minds of the people. Oh! the horror of that knowledge. Christ has come, the saved have been raised, changed, and raptured to the sky, and multitudes have been left behind to pass through the terrors of the seals, trumpet and vial judgments, and the more awful torments and woes of the lake of fire. Hopeless despair will take possession of people when they realise that they have neglected the great salvation until it was too late, for then the day of grace will be over; the door of mercy will be closed, and they will be left outside, exposed to the storms and darkness of an eternal night of tempest and wrath.

### WILL YOU BE TAKEN TO GLORY

when He comes? or will you be left for wrath? The Word of God reveals to us what the condition of the world will be just before His coming.

Paul speaks of the last days as being perilous times in which men shall be disobedient to parents, unthankful for blessings received, lovers of pleasure rather than lovers of God, and while having the form of Godliness (i.e., the name or profession of Christianity) they deny the power thereof (the Holy Spirit's power in the new birth and the new life) (II Tim. iii.). Peter speaks of these last days as bringing forth mockers who shall laugh and scoff at the thought of judgment and the Lord's return (II Pet. iii.). And he gives us a warning that false teachers shall arise who shall privately (or quietly, in a back-door fashion) bring in damnable heresies, even denying the Lord whom they profess as their Saviour (II Pet. ii.). There is no doubt whatever that

### WE ARE IN THE LAST DAYS

before His coming, for Paul's words are being fulfilled in the world, and Peter's in the professing Church before our very eyes. Who can deny that we have in the Scriptures a prophetic forecast of events that are being now fulfilled. The Lord is at hand. He stands outside the door. He may come at any moment. Are you ready?

"Christ is coming, quickly coming,  
Art thou ready, sinner say,  
Are thy crimson sins forgiven,  
In His blood all washed away?"

Someone asks, "When will He come?" The fact of His return is certain. The time of it uncertain, for He would have His people always to be watching and waiting for His return. There is not a single prophecy to be fulfilled before His coming for His saints. So He may come at any moment, perhaps this very day Jesus will come for His own. His promise is "Behold I come quickly, and My reward is with Me to give every man according as his work shall be."

His coming will find the world unprepared, for it will be sudden and unexpected by the sinner. We know it cannot be long delayed, for the political sign is fulfilled in the Jews returning to their own land, the Church sign in the apostasy now working in the Churches of Christendom, and the social sign in the rise of democracy to power in the European kingdoms. Though we do not look as the Jews will for signs, yet we can look at them, and thus we learn of His near return. Reader! will His coming find you unprepared? Someone asks the all-important question—

### "How Can I be Made Ready for His Coming?"

The sinner is offered all needed readiness for the coming, and fitness for the presence of Christ in the great salvation of the Gospel which is offered to him as a free gift. The words that the Holy Spirit uses when urging the sinner to be saved are very simple, easy to understand, and impossible to misunderstand.

(a) "**Take.**"—"Whosoever will, let him take the water of life freely." Anyone knows what it means to take an offered gift.

(b) "**Come.**"—"Come thou," a personal call. "Come now," an urgent call. "Come unto Me," an individual invitation to a personal Saviour. A little child knows what mother means when she holds out her arms and says "come."

(c) "**Believe.**"—"Believe on the Lord Jesus Christ and thou shalt be saved." "Whosoever believeth in Him should not perish but have eternal life." Believe on the Lord Jesus as thy Substitute and Sin-bearer, and "in Him" as the One who is worthy to be trusted with thy soul. Exercise personal faith in a personal Saviour.

(d) "**Receive.**"—"To as many as received Him, to them gave He power (or the right) to become the children of God, even to them which believe on His name."

The sinner who comes by faith to Jesus Christ receives salvation as a free gift, and the Lord Jesus as his Saviour and Lord. He who believes in the Saviour receives His salvation as he receives Himself, and he who receives Christ must do it by faith.

There is no other way. Salvation is never by feelings, fears, works, hope, or thoughts. "These things have I written unto you that 'believe' on the name of the Son of God, that ye may 'know' that ye have eternal life." Have you eternal life and do you know it?

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

"Behold, I come quickly; and My reward is with Me" (Rev. xxii. 12.)

## CLASSIFIED ADVERTISEMENTS

30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 6d. per insertion extra.

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

Advertisements should arrive **MONDAY** mornings for the issue on sale the next day week.

Advertisers under "Board Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us. The asterisk indicates there is an Elim Church in the district and advertiser is an Elim member.

### BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

\* **Blackpool**.—Superior accommodation, a few doors promenade; newly-decorated throughout; "Somnus Vi-Springs" and feather pillows all beds; wash basins in bedrooms; separate tables; 10 minutes' assembly; 4/- per bed, 7/6 full board. Mrs. Haley, 26, Osbourne Road, South Shore. C887

\* **Elim Bible College**.—Visitors welcomed; spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elim Woodlands, 30, Clarence Avenue, Clapham Park, London, S.W.4.

**Elterwater, Ambleside**.—In the heart of the Lake District. Comfortable, homely, board-residence or bed and breakfast, good table, delightful surroundings. Recommended by Elim Pastor. Apply, Mrs. Webster, Meadow Bank, Elterwater, Ambleside. C908

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

**London**.—Superior accommodation, bed and breakfast 4/-, select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C806

**London**.—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 5/-. Phone Euston 1193. C836

**Palgton, S. Devon**.—Overlooking bay, holiday apartments; full board or bed-breakfast; Christian fellowship; terms moderate. Mrs. Greenslade, 5, Primley Park East. C916

\* **Shanklin, I. O. W.**—Comfortable, homely board-residence, highly recommended; 3 minutes sea, town and station; terms moderate. Mrs. Niblett (Elim member), Willow Dene, St. Paul's Avenue. C880

**Southport**.—"Buxton House," 37, Bold Street. Superior, homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly, and stations; e.l. throughout; bath, piano. Mrs. Bates. C895

### HOUSES, FLATS, ETC., For Sale, To Let and Wanted

**Ilfracombe**.—Comfortable accommodation, or part-furnished house, 3 or 4 bedrooms, every convenience, Christian home, nice garden and lawn, overlooking sea; vacant September 16th. Mrs. Newberry, "Akaroa," 7, Warfield Villas. C917

### SITUATION VACANT

**Household-help** required from September 23th for 7 weeks. Apply: Mrs. Braithwaite, 25, The Ridgeway, Enfield, Middlesex. C918

### MARRIAGE

**Allen + Bisset**.—On August 9th, at Elim Tabernacle, Melbourne Street, Belfast, by Pastor W. J. Martin; George Albert Allen to Agnes Bisset.

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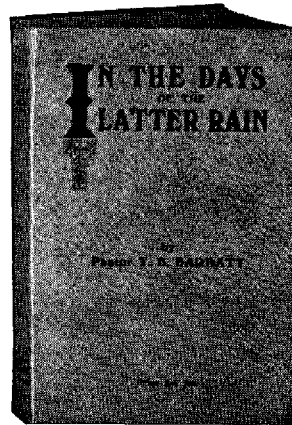
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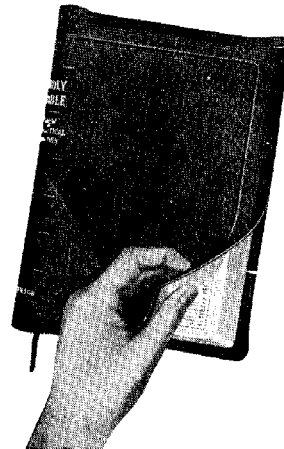
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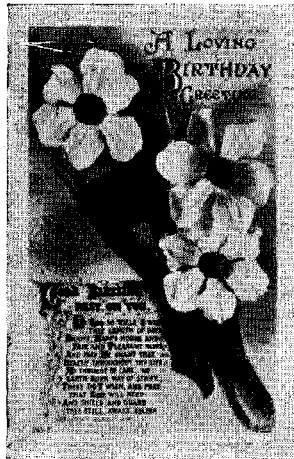


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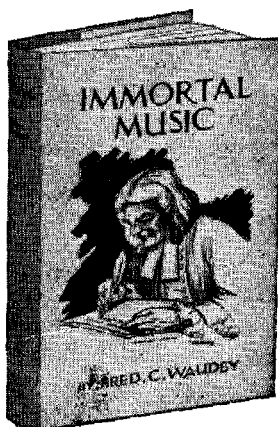
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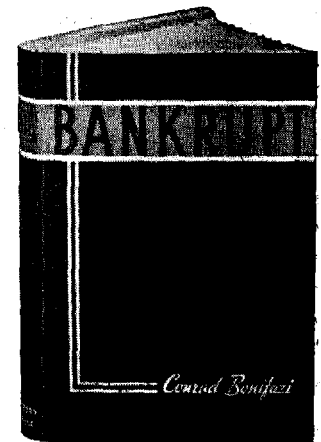
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