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Elim Evangel

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Foursquare Revivalist

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Elim Tabernacle.
Croydon

Our God is Marching On

Crowded Meetings Moved by Stirring Records of Pioneering Perils and Triumphs in Other Lands

By Pastor T. A. CARVER

TO the thousands of *Evangel* readers who were not present at the Missionary Rally held at the Croydon Tabernacle on November 25th, I would seek to convey something of the spiritual thrill experienced by all who were so privileged. It was a time that savoured of the early days of Christian missions last century, when noble pioneers returned to tell of the fearful night of bondage and superstition that reigned in heathen lands, and how they had witnessed the blessed power of Christ liberating the benighted sons of Ham and Shem. Crowded congregations, both afternoon and evening, listened to messages that stirred almost every emotion of which the human heart is capable, and when finally Principal Jeffreys brought the evening meeting to a close with a rousing plea for consecration on the part of God's people, one could not help feeling that great issues in the cause of Christ had been decided that day.

The meetings received an added blessing by the presence once more of the Principal, with Pastors Darragh, McWhirter, and Edsor, their united leadership having its usual inspiring effect. Tribute must also be paid to the happy influences of Pastors Smith and Morgan and Miss Henderson, who also took part. But

THE CENTRE OF INTEREST

was the work of God in Mongolia and Central Australia, two lands which seem to have been almost overlooked by the Christian Church in her missionary enterprise, and which, as a result, are centuries behind in their ideas of civilisation. Who will forget the graphic story told by Pastor Joseph Payne of the almost unthinkable conditions that he and his wife had to face when seven years ago they first set foot in

Mongolia, the only representatives of England in that vast land of superstition, filth, and devilry? My pen seems a poor instrument to convey an adequate description of this wilderness of the world, where human beings are sunk to a level of moral and spiritual degradation which is almost unbelievable; but I will seek as best I can to reproduce the impressions stamped indelibly on my heart and mind. Mongolia is a vast plain, absolutely devoid of any trees—one long stretch of dreary undulations sandwiched between China and the U.S.S.R. The people who live here in their tent homes are the remnant of the once famous Mongol Empire. Mr. Payne declared they are 700 years behind in the matter of civilization. They can neither read nor write. Their minds are so dull as a result of generations of indulgence in the appalling habit of opium smoking that it is almost impossible to get them to follow any line of thoughtful reasoning. But worse than this mental sluggishness is the

REVOLTING STATE OF MORALITY

existing there, bringing with it its fearful harvest of filth and disease. There seems to be no moral law with the sexes, the result being that at least 98 per cent of the people are full of social and sexual disease. Add to this the fact that sanitation is absolutely non-existent, and if that doesn't make your blood run cold nothing will. All filth is merely thrown outside the door of the tent. In winter it is harmless. With the temperature 30 degrees below zero it freezes into a large mound. But when summer comes and the thaw sets in, myriads of germs are liberated, and the whole atmosphere is like a breath from hell itself.

It is in a place like this that our brother and his wife, filled with the love of Christ, have lived and laboured. They have to share the life of the Mongols in order to reach them. They sometimes have to drink out of vessels used by this disease-ridden people and never washed. Sometimes they actually have to sleep with them when itinerating. There is hardly any sleep—the "company" keeps them awake!

The nearest white neighbour is 80 miles away, which is a four days' journey by ox-cart. Day after day they gaze upon nothing but grey—grey—grey. Grey plains—grey tents—grey mud walls, etc., and were it not for the Almighty grace of God, the missionary testified that often they felt as if their reason would snap. Yet God has preserved them. Hallelujah!

And not only that but they have also been privileged to see marvellous demonstrations of Divine grace in the lives of these poor people. The religion of Mongolia is

DEVIL-WORSHIP,

yet the grace of God has triumphed over this, and when our brother left Mongolia on furlough, he left behind him a bright company of redeemed souls, faithfully witnessing for Christ. On one occasion 2,000 bandits came their way, a trail of murder and brigandage behind them. Yet God so protected the mission house that none was harmed, and not a thing taken. The result was the conversion and baptism of twenty Mongols.

Pray for our brother and his wife and little boy as they return to their field early in the new year.

After Mongolia, we listened in to Central Australia, through the ministry of Pastor J. McWhirter and his wife. Just returned from a 30,000 mile tour, they, too, had much to tell of God's saving grace and His protecting power. When near Beachy Head on the return journey, a ship was torpedoed an hour earlier than the ship on which our brother and sister were travelling passed a certain point. Three days later the submarine was sunk near the spot. It had evidently been hanging round all the time. On the journey by

sea, and also in large halls, souls had been won for Christ—a total of over 500 decisions being registered on the tour. But also a trip was made into the interior of Australia where the Aboriginal tribes were encountered. They live in absolute primitiveness, one of the remnants of the human race which has not yet felt

THE IMPACT OF CIVILISATION.

Many of them had never before seen a white woman. There was a race of people for whom Christ died, yet never having heard the message of redeeming grace. Is there not someone in our great Elim family who will read these lines and say: "By God's grace, whatever the cost, I will seek to do something to meet that need"?

Finally, Pastor McWhirter turned our thoughts again to the Word of God, and from the incident of Christ walking on the water to His fearful disciples in the fourth watch, he drew a graphic picture of the near return of our Lord. To close, we all sang:

"Oh, it must be the breaking of the day."

We both longed for and felt the approach of that blessed day when the redeemed from every nation shall meet in one great family around the throne of heaven.

Mention should also be made of the beautiful and inspiring singing of the Leyton Crusader Choir. The Lord bless them for their uplifting messages. Also we were delighted with a solo from Mrs. McWhirter, entitled, "Jesus still remembers you."

To close—Elim is advancing. Our missionary policy has been extended. Fresh missionaries are going forth in these dark days. It demands a greater effort on the part of all of us. Are you working in this direction? If so, work harder still. God bless you! And should there be those who have not yet set their hand to the plough, I would shout in your ears with all my power: "Begin to do something." Surrender yourself wholly. Pray—pray—pray for this great work. Get all you can, save all you can, then give all you can, and in so doing lay up treasure for yourself in heaven for that Great Accounting Day.

Clippings without Comments

By Pastor P. N. CORRY

Roman Catholic Growth.

In the Belgian Congo, Protestant missionaries increased from 699 in 1931 to 814 in 1937, while the Roman Catholic missionaries increased from 1,702 to 2,730; and in Africa as a whole, the continent's most fruitful in Christian growth, 10 per cent. of the converts are credited to the Anglican Church, 33 per cent. to the Free Churches, and 57 per cent. to the Roman Church.—*The Dawn*.

Marriage and Divorce.

Dr. Edward A. Ross, formerly professor of sociology at the University of Wisconsin, gave statistics to show the appalling spread of divorce in the United States. He showed that in 1870 there was one divorce in every thirty-three marriages; in 1900 one in twelve; in 1930 one in six; and added, "Now probably one marriage out of five will end in the divorce courts." The present careless attitude toward sacred marriage vows is a sign of the times. Jesus said, "As it was in the days of Lot . . . thus shall it be in the day when the Son of man is revealed" (Luke xvii. 28, 30).—*Pentecostal Evangel*.

Germany and Christianity.

Closely following an article in the Nazi magazine "Nordland," which declared that the study of theology is "without value and unnecessary," came orders that three of Germany's sixteen Protestant theological schools be closed. The three schools ordered to be closed are those of ancient Heidelberg University and the Universities of Leipzig and Rostock.

—*Watchman-Examiner*.

The Testimony of Scripture.

The whole course of history, from the early Bible records down to the present day, bears testimony to the fact that ideals are stronger than tramping legions of soldiery. In the long perspective of history it is peace that has conquered war, right which has triumphed over wrong, justice which has prevailed over oppression, democracy which has gained the upper hand over tyranny, liberty which has won the victory over human rightlessness.—*New York Times*.

Reception Areas

A Message given in the Elim Church, Plymouth, by Mrs. A. V. GORTON

THE opening and closing chapters of the Word of God depict two marvellous "reception areas." The first is the garden of Eden, which was beautifully prepared by God for our first parents, Adam and Eve. Having disobeyed His will they were banished from it, the angel with the flaming sword barring them from ever returning.

The second is heaven itself. Here those who have believed, and have obeyed His will, are described as having regained the right to eat of the fruit of the tree of life which man forfeited by breaking God's first command. They enter in through gates which, no longer barred by the sword of the cherubim, stand wide open. The sorrow and the sighing, the pain and death which had their commencing in the hour when man was dismissed from the Garden of Eden, are known no more.

I would like to think of a reception area in relation to the soul, from the human and Divine aspect.

Every soul outside of Jesus Christ is an evacuated area, but every soul who has received Him is a reception area. Your soul is void and empty, whilst outside, Christ your Saviour stands knocking for admission. Will you make your heart a reception area for Him?

Have you any room for Jesus,
He who bore your load of sin?
As He knocks and asks admission,
Sinner, will you let Him in?

The new Almanac hung on the wall. It was a print of

HOLMAN HUNT'S FAMOUS PICTURE,

Christ, the Light of the World. Jack, the only child, stood gazing at it when his father entered the room. "Look, who is it, daddy?" But the parent gave no answer. "Tell me, daddy, who is it?" came the eager question again. "Why, a man, of course," he replied. "What man, daddy? What is His name, and what is He doing there?" "It's Christ," said he, "He's knocking at the door—can't you see?"

"How long has He been knocking, daddy?" "I don't know," said the father. "How long will He stand knocking? What's He knocking for?" "Because He wants to get inside, of course," said daddy, bluntly. "Why don't they open the door?" came the next question. "I don't know, child," the father replied a little more softly. He was glad to sit down to dinner. But Jack's eyes were drawn to the picture again and again. And more than once he said, "I'd open the door, wouldn't you, daddy?" When the small boy was put to bed, the father said, "I can't get sonny's questions out of my mind—Why don't they open the door? Why don't they?" "Nor I," said the mother. "His last words before going off to bed were: 'I wish they had let the Man in.'" Father and mother both realised that the Man Christ Jesus was knocking at the door of their hearts, and that night they let Him in.

"Behold, I stand at the door and knock. If any man hear My voice and open the door I will come in to him and sup with him and he with Me." Who provides the supper? Who can supply it but He who is the bread and water of life?

You will feast on heaven's rich dainties, and find full and lasting satisfaction in Him.

John, under Divine inspiration, writes: "As many as received Him to them gave He the power [the right, the authority] to become the sons of God." God receives us on the ground of justification. This is

GOD'S RECEPTION AREA

for the believer in Christ. A state of condemnation is the opposite of justification. A sinner without Christ is condemned. A sinner receiving Christ is justified. Justification is a judicial act of God which, for the sake of what Jesus has accomplished for us on the Cross, remits the punishment we deserve, and accepts us as righteous; as though we had never broken the law of God which condemned us (Acts xiii. 38, 39). Through Christ we are the children of God.

No longer far from Him, but now
By precious blood made nigh;
Accepted in the Wellbeloved,
Near to God's heart we lie.

In my next thought we will consider a reception area in relation to the nation (Acts ii. 17-21). We cannot help but notice here that the power of war and the power of the Holy Ghost are mentioned together. When judgment was imminent in the days of Josiah King of Judah, Habakkuk the prophet sought God earnestly and prayed, "Revive Thy work in the midst of the years; in wrath remember mercy." What a likeness to the present day. The time of great tribulation is near. The harvest field contains hundreds of millions of soul, but the labourers are few. The supernatural power of the evil one is holding the world in a vice-like grip. Can this be broken by human power? No. We need another Pentecost. If God's people would pray the prayer of Habakkuk, and beseech Him for a great Holy Ghost revival, our nation would become a reception area for the Latter Rain. He has said, "I will pour out My Spirit," even with war clouds hovering over us. Then in sincerity and in truth could we as a nation declare: "Sufficient is Thine arm alone, and our defence is sure."

The third thought of a reception area is, in relation to heaven (John xiv. 1-3). "I go to prepare a place for you." This reception area is

PREPARED BY CHRIST

for His Bride. The coming of the Lord for His redeemed is their great hope. Our heart's cry is, "Even so, come quickly, Lord Jesus! Amen." The glories and splendours of the Christian's eternal abode will far surpass the most majestic grandeur of this world.

Rev. T. Guthrie describes heaven as "a city never built with hands nor dilapidated with the ages of time."

A city whose inhabitants no census has numbered; through whose streets rush no tides of business, nor nodding hearse creeps slowly with its burden to the tomb; a city without griefs or graves, without sins or sorrows, without births or burials, without marriages or mournings; a city which glories in having Jesus for its King, angels for its guards, saints for its citizens, whose walls are salvation, and whose gates are praise."

In that blest abode there will be no terrors of the black-out, for there is no night there; Jesus is the Eternal Light. There will be no dictators or aggressors, for sin and ambition are passed away. There will be no sad countenances, no partings, no lonely hours because of war; no need for an army, navy, or air force, for there the Prince of Peace reigns. The shrieking notes of the air-raid siren, the need for gas masks and A.R.P. shelters are unknown, for hate and fear cannot enter.

THERE LOVE REIGNS.

The sweetest type of heaven is home: it is one of the tenderest words in our English tongue. It is the thought of home that sustains the sailor in his lonely vigil upon the ocean, that inspires the soldiers with courage on the field of battle. The other day I was standing on the platform of a railway station when I saw many soldiers, sailors, and airmen going home on leave. Did any of them look sad? Ah, no! Some were all smiles, some sang and whistled, and others had a look of pleasurable anticipation on their faces. Truly the child of God can sing, "In a little while we're going home."

My last thought on "Reception Areas" is in relation to the world. The nations of the world are fast

hastening towards the culminating drama of Armageddon. It will end in the return of Christ to this earth (Zech. xiv. 4). The Mount of Olives will be the reception area for Him. He who rebuked the raging storm and calmed the troubled sea, who raised the dead, fed the multitudes, blessed the children, and prayed in solitude on yonder mountain for a lost world, is still its dire need and only hope. When did He ever open His sacred hand but to bless? What object did He ever pursue but that of benevolence? He imparted life to the dead, healing to the sick, pardon to the guilty, and blessings to all around Him. Old mother earth is longing to feel again the feet of Jesus on her sod. Since the beginning of human history Satan has been the aggressor of mankind. He must be for ever vanquished. Through a conquering Christ it soon shall be:

A ransomed earth breaks forth in song,
Her sin-stained ages overpast,
Her yearning, "Lord, how long, how long?"
Exchanged for joy at last, at last!
Angels carry the royal commands;
Peace beams forth throughout all the lands;
The trees of the fields shall clap their hands;
What will it be when the King comes!

Prayer Changes Things

(Philippians iv. 6)

Prayer is requested for:

Renewed health and strength, and that news which has been delayed may speedily come.

The healing of a friend seriously ill with diabetes.—V.B.

A sister whose voice is being trained for service for the Lord, and that her singing instructor may be saved.

A widow in very embarrassing circumstances in her business, that God will deliver.

Bible Study Helps

SAUL: MORAL FAILURE (I. Samuel)

1. **Saul's Election:** Self-consciousness (ch. x).
2. **Saul's Defection:** Self-will (ch. xv.).
3. **Saul's Rejection:** Self-destruction (ch. xxxi.).

PHILIP, THE EVANGELIST (Acts viii. 5-38).

1. His Call—"Arise" (v. 26).
2. His Commission—"Go" (v. 26).
3. His Consent—"He arose and went" (v. 27).
4. His Congregation—"A man of Ethiopia" (v. 27).
5. His Message—Jesus in the Scripture (vv. 32, 35).
6. His Convert—The Ethiopian believed and was baptised (vv. 37, 38).

GRACE, MERCY, AND PEACE (I. Tim. i. 2)

1. **Grace**, the nature of God's love.
 2. **Mercy**, the expression of God's love.
 3. **Peace**, the experience of God's love.
- Grace from the Father.
Mercy revealed in the Son.
Peace through the indwelling Holy Spirit.

When He Hath Tried Me

E. C. W. BOULTON.

A. HAYWARD.

When He hath tried me, Hath ful-ly tried me, I shall come

ferth . . . as pre-cious gold; . . . His hand shall hold me; His spi-rit

mould me, With in the hottest fire, His love en-fold.

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Sealing of Consecrated Lives

Inspiring Ordination Service at Elim Tabernacle, Clapham

By WALTER H. PETERSEN, F.A.L.P.A.

IT was a happy decision which was made to take advantage of the presence in London of our beloved Principal and the Elim Executive, as well as practically the whole of the Elim ministers—who had foregathered for their Annual Conference from all parts of the British Isles—to hold an ordination service, and to seal for the Elim Movement those dear brethren who had decided to devote their lives to the grandest work in the world—preaching Christ.

This beautiful service took place on Thursday evening, November 23rd, at the Elim Tabernacle, Clapham.

It was an occasion of peculiar interest and importance to me, as my own son was one of the eleven ordained.

Principal George Jeffreys spoke a few words to the congregation in general, after which our dear brother, Pastor George Kingston, Superintendent of the Essex Group of Elim Churches, led us all to the Throne of Grace in prayer.

Pastor P. N. Corry followed with a charge to the candidates, based on I. Corinthians iii. He emphasised that they should

SEEK TO BUILD WELL

for the Lord as wise master-builders, because their work would be tried in the fire; and as unto them much had been given, much would be required. He exhorted them to remember that a milestone was being passed in their spiritual lives; they could not go back. Their witness should be by their lives as well as by their preaching. As consecrated men, given to the service of Christ, they should be strangers to apathy and lukewarmness, and thereby earn the "Well-done" of the Master. The supreme urge of all endeavour should be the Love of God in their hearts, for "The love of Christ constraineth us" to do the utmost for His cause.

He concluded with a solemn exhortation that they should preach only the Gospel.

We all sang, led by the Principal, "Sweet Peace, the gift of God's love" with a fresh understanding of the richness of His peace. Many of us had left our business at the end of the day, weary with battling with the difficulties of life, but, coming into the light of God's house, out of the darkness of the streets, and from the torrential rain, our spirits received that balm and peace which only comes from above, and we thus realised what favoured people we were. Hallelujah!

The Principal then spoke for a brief time. The burden of his remarks to the candidates was to:—

Go—into the world as ambassadors for Christ.

TELL—the Gospel.

SHOW—that you have a passion for souls.

Manifest grace and humility—humility like that of Jesus Christ our Lord.

Then we waited amid the stillness for

THE CROWNING MOMENT

when hands were laid on the candidates in the Name of the Lord. A sense of complete satisfaction was manifest in the midst, that God has never been without His witnesses on the earth, and that these young men would prove worthy of their calling.

The conclusion of this most impressive service was the singing, with great sincerity, of the well-known chorus "Bend me lower," by the congregation.

I am sure God will answer this fervent prayer in the lives of our newly-consecrated brothers in the great responsibilities they have willingly assumed, and may we who have a special responsibility in praying for them, continue to bend our wills to Him, so as more fully to enjoy the blessing such an experience brings.

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### Way-side Meditations

"Lead me in the way" (Psalm cxxxix, 24).

I stood beside a busy port and watched the ships of every size unload their cargoes great and small to swell the country's food supplies.

In fancy's eye methought I saw their stormy journey o'er the foam, from many a strange and distant land, before they hailed the lights of home.

It made me marvel then to think how truly great the compass is; of how men need a guiding hand, and why that hand must needs be His!

The tempting currents midst this life would cause our faltering barque to stray, without His Word to keep us right, His hand in ours to lead the way.

Then let Christ now take full command. He knows the way to that fair shore, where journey's end is reached at last, and storms are past for evermore.—J. BOON.

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Thoughts on Lamentations iii.

By K. ROYLE (Croydon)

HOW often we, as children of God, make the mistake of believing that if we pray for God to control our lives He will necessarily lead us continually into avenues of joy and comfort. We sometimes forget that there may be secret sins which come under His gaze, as a disease of the body is brought to the notice of a specialist, and must be dealt with accordingly.

Is it not true that at some time in our lives we are brought into darkness because we refuse to lay our Isaac upon the altar of sacrifice, and our Father, who chastens because He loves, finds it necessary to place us where we are "hedged about and cannot get out." We pray, and our prayers appear to be ignored: but hidden from view is One applying the only remedy to suit our case.

Now comes the sunlight stealing through the darkness of this wonderful chapter of God's Word, and we are reminded of the following passage of Scripture: "Now no chastening for the present seemeth to be joyous but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Praise God that no matter what may have been our failure in the past He holds out hope to us in a "nevertheless afterward" experience if we truly repent.

Before we can find ourselves back into the place of blessing, therefore, we must come via the path of humiliation; and as we meditate on our sinful state of heart and the cause which led to it, surely the goodness of our God breaks us down and we are thankful we are not consumed already.

New are His mercies, great is His faithfulness. Truly with the Psalmist we can sing, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things."

In utter helplessness our gaze then turns to the One who alone can lift us out of our surroundings, and as our eyes meet those of our Beloved, we realise He is pleading for our next move forward to be one of obedience and consecration. Our struggle is not yet over—our Isaac, the treasure so dear to our heart, has become ten thousand times dearer. Doubts creep into our mind: is it possible life will ever be sweet and joyous again if we give in to God? With a sorrowing heart we raise our eyes again to those patiently awaiting our answer, but instead of Him we see the place called Calvary, and are reminded that the Lamb of God was obedient even unto the death of the Cross.

For us the struggle is over—into His pierced hands we lay our Isaac. Wonder of wonders, the mantle of His love is wrapped around us, we feel His presence and into our ears He whispers, "Fear not!"

With a new confidence we can trust our God, "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal" (II. Cor. iv. 17, 18).



"God in the Factory"

DEAR MR. EDITOR,

It might encourage the faithful "Hobbs Revival Party" of Blackheath, referred to in the *Elim Evangel* of December 1st, to know that "somewhere in South London," another band of Engineering workers are, by God's grace, "holding the fort" for the truth of God's Word. For the last four years or so, during Tuesday and Thursday dinner hours, the glorious gospel of Christ crucified has gone forth to crowds of fellow-workers, outside the factory gates. Brethren, Methodists, Baptists, Salvationists, and "Foursquare"—all these sections of Christ's living Body have been united in the proclamation of the love of God to men and women. Many have been blessed through the testimonies and some have found Christ through coming under conviction of sin, and have taken their stand with us. Perhaps others may be having similar "revivals" at their works? May we hear of them, please? To God be the glory!

Yours in His service,

ERNEST KUHN.

(*Elim Tabernacle, Ealing*).



Coming Events

ABERDEEN. December 30—January 3. Elim Tabernacle, Marischal Street, New Year Convention. Speakers: Pastors T. H. Stevenson and S. Burke. Convener: Pastor W. H. Urch. Sunday, 11, 3, 6.30. Week-nights, 7.45.

BELFAST. December 24—26. Ulster Temple, Ravenhill Road. Annual Christmas Convention. Speakers include Pastors E. J. Phillips, W. G. Hathaway, and J. Payne. Sunday, 11.30, 7. Christmas Day, 11.30, 3.30, 7. Boxing Day, 11.30, 3.30, 7.

ELIM WOODLANDS will be open to guests at Christmas time. So many families will be divided this Christmas, but there will still be an Elim family gathering at the Woodlands. Will you join the happy family there? Central heating, spiritual fellowship, special attractions.

WATFORD. December 23—25. Elim Hall, Penn Road. Christmas Convention. Speaker: Pastor W. George. Convener: Evangelist H. Childs. Saturday, 7.30. Sunday 11, 6.30. Christmas Day, 7.

WORCESTER. December 10—17. Elim Tabernacle, Lowesmoor. Bible Study Campaign by Pastor P. N. Corry.

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor J. C. CARISS

Sunday, December 17th. Rev. xxii. 1-9.

"I fell down to worship before the feet of the angel. . . . Then saith he, See thou do it not" (verses 8, 9).

There are times when God's messengers bring us revelations of spiritual truth so thrilling, that we are in danger of regarding the channel with almost as much veneration as the truth itself. Not that we should literally worship any man, but we must guard against even setting anyone too high in our admiration. God is a "jealous God," in the sense that He will be satisfied with nothing less than the highest place in our affections. Let us be sure He has that place to-day. Then may we confidently commit our way unto Him.

PRAYER TOPIC:

That Christ may be faithfully uplifted in the pulpits of our land to-day.

Monday, December 18th. Rev. xxii. 10-21.

"Behold I come quickly" (verse 20).

We shall do well to meditate prayerfully on these closing verses of Holy Writ. Notice in them three things. (1) The terrible fate of those who add to or take from the Scriptures (verses 18, 19). We must beware of placing tradition on a par with revelation, or of watering down the Word to suit our taste. (2) The glorious invitation "The Spirit and the Bride say, Come" (verse 17). As those who have heard and accepted this, are we passing it on to others? (3) The precious promise "I come quickly" (verses 7, 12, 20). The occurrence of these words three times in the last fifteen verses gives it special emphasis.

PRAYER TOPIC:

For all believers who have left their first love, and departed from the simplicity that is in Christ.

Tuesday, December 19th. Malachi i. 1-14.

"The burden of the word of the Lord to Israel by Malachi" (verse 1).

The style of this book is controversial. Eight times we have an assertion, a fancied objection, and a refutation (i. 2, 6, 7; ii. 17; iii. 7, 8, 13, 14). Malachi was probably contemporary with Nehemiah, though this is uncertain. We know nothing of him apart from his prophecy. His name, "Malachi," simply means "My messenger." We may never be renowned for prowess in the arena of worldly achievement; our names may never be emblazoned on tablets of fame, but we may all be "Malachis"—His messengers. And viewed in the light of

eternity, no work is grander or more sure and liberal in the reward it brings than this.

PRAYER TOPIC:

That the gifts of the Spirit may be fully manifested in all our churches.

Wednesday, December 20th. Malachi iii. 1-12.

"Will a man rob God? Yet ye have robbed Me" (verse 8).

The prophet anticipates the objection to this charge, "Wherein have we robbed Thee?" and meets it with, "In tithes and offerings." How many believers rob God in these things to-day! When unconverted they spent their money freely in the world, now they give God their paltry pennies. Regarding offerings, God said the people were not bringing Him their best. The torn, lame, and sick animals were given to Him (ii. 13). Would an earthly ruler accept these? He asks (i. 8). Let us beware of treating God carelessly. We shall not do so if we ever bear in mind His greatness and His love.

PRAYER TOPIC:

That war conditions may not cause Christians to forget their financial obligations to the Lord's work.

Thursday, December 21st. Malachi iii. 13-18; iv. 1-6.

"I will spare them as a man spareth his own son that serveth him" (v. 17).

In every time of spiritual gloom there has always been a godly remnant. There is one to-day. Note a characteristic of such remnants. They meet often together for fellowship and prayer (v. 16). Earnest Christians always love to do this. How precious are His people to their Father is here beautifully stated. It is comforting to know that we are precious to our Lord. "It matters to Him about me," is a word of cheer we can whisper to our soul when darkness seems to envelop us. Moreover, it is good to recall how the annals of Christian experience overflow with evidences of God's unceasing care for His own.

PRAYER TOPIC:

For all bereaved and suffering ones, that they may seek the comfort and peace Christ bestows.

Friday, December 22nd. Psalm cxlii. 1-7.

"Refuge failed me; no man cared for my soul" (verse 4b).

This is the language of one who has discovered the emptiness of the world. Bitter indeed would be the cup of such a man, had he no other source of help. But David has—"I cried unto the Lord," he says. Sorrow can never utterly sub-

merge the soul who knows how to approach God in prayer. As David prays, his faith is strengthened. The Psalm ends in triumph. Prayer has given place to praise. Pray, my soul, when doubts assail thee. It shall release thee from their grasp, and lead thee forth to realms of victory and delight.

PRAYER TOPIC:

That all our Elim missionaries may receive Divine encouragement and blessing in their labours.

Saturday, December 23rd. Psalm cxliii. 1-12.

"Hear my prayer, O Lord" (verse 1).

Consider three requests in this Psalm-prayer. (1) "Deliver me from mine enemies" (v. 9). Temptations are enemies which beset us all to-day. But as we look continually to God for strength we shall receive power to overcome them. (2) "Teach me to do Thy will" (v. 10). The redeemed heart longs to please God. But here again, it is not our own resources, but the grace we obtain by faith from Him that can enable us to realise this desire. (3) "Quicken me, O Lord" (v. 11). How easily does the soul succumb to spiritual inertia! We need to pray daily, "Quicken me, O Lord," if we would be always spiritually alert.

PRAYER TOPIC:

That the message of Bethlehem may reach many hearts this Christmastide, and bring them peace and joy through believing.

Helpful Illustrations for Christian Workers

Pricked in Their Hearts

A man went to hear George Whitefield preach with his pockets full of stones to throw at the preacher. As the text was read he drew out a stone and waited for an opportunity to throw it. But God sent the Word into his heart and the stone fell from his hand. After the sermon he went to Whitefield and said, "Sir, I came to hear you with a view to break your head, but the Spirit of God through your ministry has given me a broken heart." How many sermons of the present day are heart-breakers?

A Place of Safety

When men see that a prairie fire is coming, what do they do? Not the fleetest horse can escape it. They just take a match and light the grass around them. They take their stand in the burnt district and are safe. They hear the flames roar as they come along, but they do not fear. They do not even tremble as the ocean of flames surge about them, for over the place where they stand the fire has already passed and there is no danger.

And there is one spot on earth that God has swept over. Nineteen hundred years ago the storm burst on Calvary, and the Son of God took it into His open bosom; now, if we take our stand by the open Cross, we are safe for time and eternity.

EZEKIEL was among "the captives by the river Chebar." His name means "God is strong," or "God strengthens." It implies, as somebody has said, "One who narrates the might of Jehovah to be displayed in future days." God is mighty. God is almighty. He has displayed His omnipotence in the past; He is displaying it at the present time in a marked way; and He will display it in a marked and marvellous and miraculous manner in days to come.

In this book of Ezekiel there are many prophecies the fulfilment of which lies in that future that is still beyond us; and we are told what the outcome of this display of the omnipotence of God will be. We read in this book of Ezekiel concerning the millennial temple, and also concerning the division of the land among the tribes during the millennium—and the millennium has not yet come. We are still living in the Church age, which is destined to end with the rapture of the Church—the homegoing of the saints. Then the storm of the tribulation will burst upon the earth; and at the close of the tribulation period (the "time of Jacob's trouble"), the rider on the white horse will appear, and the battle of Armageddon will be fought. The kingdom of the Son of man will be set up, and the

STONE CUT OUT WITHOUT HANDS

will smite the image upon the feet that are part of iron and part of clay, and the iron and clay and brass and silver and gold will be broken into pieces and become like the chaff of the summer's threshing-floor. The wind will carry it away, and the stone cut out without hands will become a great mountain and will fill the whole earth.

Ezekiel, while he was among the captives by the river Chebar, saw the heavens open, and he says, "I saw visions of God." Of course as soon as Ezekiel had seen visions of God he was fully equipped to begin his great ministry as a prophet of God. Was he? Did you ever see the heavens opened? Maybe you felt you were immediately qualified to begin to preach the gospel of Jesus Christ in the homeland or minister in the foreign field. Evidently Ezekiel did not think he was qualified. Neither did God think so.

God said to Ezekiel, "Eat that I give thee." In the original Hebrew the pronoun is emphatic. "Eat that I give thee." It is always safe to eat what the Lord gives you, but it isn't always safe to eat what some folks give you. I remember when I was a boy my mother said to me one day, "Open your mouth and shut your eyes, and I'll give you something to make you wise." Then she gave me a big lump of sugar. On another occasion she said the same thing. I opened my mouth and she gave me a big fat prune. It was always safe to open my mouth and shut my eyes when my mother told me to do so, but I found out later from sad experience that it isn't always safe to trust everybody.

DON'T SWALLOW EVERYTHING

that everybody offers you. But when God says, "Eat that I give thee," why, open your mouth and eat it.

A Command and

An Address by Pastor J

"Eat this roll, and go

Only be sure it is God who is saying it.

Ezekiel tells us that he *looked*. When God speaks to us we should look. When Ezekiel looked he saw a hand, and in the hand there was a roll of a book. And it was written within and on the outside, and in it were "lamentations and mourning and woe." The Lord said to Ezekiel, "Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel." And Ezekiel tells us that God caused him to eat the roll, saying, "Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee." "Then did I eat it; and it was in my mouth as honey for sweetness." Then God said, "Son of man, go, get thee unto the house of Israel, and speak with My words unto them."

A command and a commission! The command to Ezekiel was to eat the roll. Now eating implies three things—appropriation, consumption, and assimilation. The natural man cannot live without food. The food that is provided for him is appropriated, consumed, and assimilated. It passes into his body, and his digestive organs convert it into blood, bone, nerve, and muscle. I confess I don't understand the process that the food goes through. There are learned men who think they understand, and they have

DESCRIBED THE PROCESS

in a learned manner, telling us just how it is done. I have read some of their explanations, and have concluded that their explanations need explaining.

But we know that the food which we take into our mouths and masticate and swallow goes into our bodies; and while we are giving our time to something else, the process of digestion goes on without our giving any thought to it. Our digestive organs are performing the functions for which God made them, and that food is being transmuted into the very fabric of our bodies.

The spiritual man, as well as the natural man, needs food, and cannot live without it; and God in His goodness has provided all the food that the spiritual man needs. God has ever endeavoured to impress upon the mind and heart the great importance of partaking of spiritual food, and partaking of it regularly. In Deuteronomy viii. 3 we read that Moses said to Israel, "man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

and a Commission

NARVER GORTNER

to speak."—Ezekiel iii. 1.

Our Lord quoted from this passage when He was tempted by

SATAN IN THE WILDERNESS.

I see the Lord Jesus as He comes to John the Baptist to be baptised in the River Jordan. I see John and Jesus going down into the water together, and John baptising Jesus. As they come up out of the water, and Jesus is praying, the heavens open, and the Spirit of God descends in bodily shape as a dove and lights upon the head of the Master. A voice out of heaven says, "This is My beloved Son, in whom I am well pleased."

Immediately Jesus is driven or led into the wilderness to be tempted of the Devil. He fasts for forty days and forty nights, and then the enemy comes to Him and says, "If Thou be the Son of God, command that these stones be made bread." God, out of heaven, had said, "This is My beloved Son in whom I am well pleased." The Devil is now tempting Jesus to disbelieve the Word of God. He is trying to get Jesus to doubt God's Word, and attempt to demonstrate, by exercising miraculous power, that the Word of God is indeed true. But all that Jesus needed was

THE FATHER'S WORD.

No demonstration was necessary. And that is why the Lord Jesus said to Satan, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." God the Father has said that I am His Son. That is sufficient. No miracle is necessary. God has spoken, and I believe that what God has said is true.

Have you been eating the Word of God? Have you been making it yours? What Ezekiel was exhorted to do was to *eat the roll*, and to eat it until it became a part of himself, until it had been transmuted into the very fabric of his mental and moral and spiritual structure. Jeremiah said, "Thy words were found and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart."

Frederick W. Robertson had a master mind. He was a great preacher, and has been called a preacher to preachers. This is what he said, "I know what reading is, for I could read once. I read hard, or not at all, never skimming, never turning aside to

merely inviting books, and the great authors have passed like

THE IRON ATOMS OF THE BLOOD

into my mental constitution." As this man read the great authors, so I would have you read the Word of God, that it might pass "like the iron atoms of the blood" into your mental and moral and spiritual nature. Augustine complained that when he was hungry for God his friends brought him the books of philosophers. Of course these could not satisfy his soul, for Augustine was hungry for God, and hunger for God can only be satisfied by God.

Do you know that God is in His Word? I want to impress this fact upon your minds and hearts. God is not only away off yonder on the throne in heaven, billions of miles away where He has His headquarters. God is in His world, and in a real way *God is in His Word*. In II. Timothy iii. 16 we read that "All scripture is given by inspiration of God." The Greek word rendered "given by inspiration of God" is *theopneustos*, which being literally rendered is "God-inspired," or "God-spirited." When God made the first man He formed his body out of the dust of the earth, and then breathed into it the breath of life. We are alive to-day because the breath of God has been breathed into us. God has breathed His own Spirit into His Word, and the Word of God is pregnant with Divine life, it is surcharged with Divine power. It has

SAVING AND CLEANSING PROPERTIES.

"Christ loved the Church and gave Himself for it that He might sanctify and cleanse it with the washing of water by the Word."

There are seven things that I am going to mention. The first is this: Man is a sinner and he cannot under any circumstances save himself. It is exceedingly important that we recognise this fact if we are going to be successful witnesses for Christ, successful representatives of the One who said, "No man cometh unto the Father but by Me."

The second is this: Sin in the eyes of God is exceedingly sinful and deserves and demands Divine retribution. There is no such thing as a little sin. All sins in the eyes of God are great sins, and that sin which in the eyes of man is the smallest of sins, in the eyes of God is sufficient to exclude a soul from the New Jerusalem. For "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." And because the smallest sin is sufficient to exclude a sinner from the New Jerusalem, God the Father sent into this world of sin and sorrow and sickness His only-begotten Son, who went to the Cross and died there, "the just for the unjust that He might bring us to God." So it is possible for God to be just and still be the Justifier of them that believe in Jesus.

The third thing is this: God has given His commandments to us for a Divine purpose, and expects

(continued on page 796)

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. J. Phillips)

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Editorial

Do you have family prayers every day in your home? This old-fashioned and honourable institution is becoming all too scarce. Read the article on the opposite page, and see how the family altar in one home led to the conversion of the children. If you plead that business rush and morning duties make this practice impossible, arrange for an evening period when all can meet together. Remember, if you are parents, your solemn responsibility to God for the spiritual upbringing of your family. Let the sweet fragrance of Christian observance and the custom of kneeling together at the Throne of Grace be the happy practice in your household.

✱

In the midst of the strife of nations it is a blessed thought for the Christian that his citizenship is in heaven—his living associations are there. In one sense, the mighty power of God which wrought in Christ in raising Him from the dead, and setting Him at His own right hand in the heavenly places, is the power which works to usward who believe, to set us there in Christ. We belong there as quickened together with Him, and as having His Spirit. But in another sense, being actually down here, we are on our way to heaven because our citizenship is there. The Church, as having down here the testimony of a heavenly and glorified Christ entrusted to her, is bearing that testimony across the desert to the heavenly Canaan.

✱

READERS will be pleased to hear that Pastor and Mrs. H. C. Phillips and John arrived in South Africa on 2nd December after a good voyage. We give thanks to God for His protecting care.

✱

We publish this week the first of a short series of "Wayside Meditations" from the pen of Mr. James Boon, a member of the Elim Church, Greenock.

Why does water flow from hydrants with such force? It is because the reservoir away up in the hills seeks an outlet. In the same way God above longs to pour out His power by baptising us in the Holy Ghost.

"Inlet Only"

By E. ADAMS

THIS rather unusual notice to motor car drivers appears in a small town in the Midlands. It is the equivalent of the much more common "Entrance Only" notice with which we are all familiar.

But does not "inlet only" apply to many Christian lives? Like the Dead Sea, they have many inlets, but no outlet: they are always receiving, but never giving. Saved, sure of salvation, regular attendants at the meetings, they do not serve the Lord, and may secretly long for liberty to go in for the things of the world.

In the physical realm, want of sufficient exercise is a common cause of "that tired feeling." The fibres of the body become flabby, and the whole physical system loses tone. Self-poisoning is the result of too much "intake" especially where none of it is worked off in vigorous exercise. A clogged physical machine is a fertile cause of lassitude.

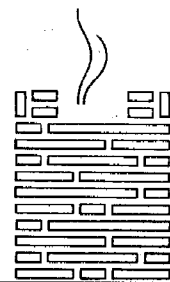
In the spiritual realm we run the risk of stuffing ourselves with what we do not use, and so of becoming religious dyspeptics. Knowing does not express itself in doing. Theology was never meant to be an intellectual hobby, although Divine truth is for the joy and satisfaction of the mind as well as of the heart and conscience. Some, too, need more mental food than do others, if they are to act. However, with all due allowance for the temperamental factor, we need to simplify our beliefs and to live them out. Unhappiness and depression have often been cured when some service for the Master was taken up.

Much talent possessed by Christians is used for the world and not for the Church. The pampered parasite of the pew retards the progress of the Gospel. A sense of unfitness is right, but our sufficiency is from Christ, and greater fitness comes with practice. To learn to swim we must get wet: we must all make a start. If we refuse to do anything for our Lord, the time may come when we shall be *unable* to serve Him.

You may have noticed a pond on the hillside. It is always full, for it has an inlet. It is always fresh for it has an outlet. Does this not typify the Christian who is constantly abiding in Christ, and who is at the same time constantly giving to others in loving service?

God divides up the work of saving a soul and building up a believer among many agents. And each of us can have a share in the blessed work. Have we not here a grand encouragement to do what we can in the Lord's service? "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Do You Have A Family Altar in Your Home?



"The father to the children shall make known Thy truth."—Isaiah xxxviii. 19.

RICHARD BAXTER was one of England's greatest ministers. In early life, he went into a large parish and a community which was composed almost entirely of rich, cultured people. He found that the congregation was cold, and all was not as he had expected it to be in the ministry. He was disappointed and disheartened. The young pastor said, "The way to save the church and this community is to establish religion in the homes of the community, and to build the family altar." Thus Baxter spent three years in his visitation and in his determination to establish a family altar in every home in that community. He succeeded amazingly, and this condition in the homes was the fountain-head that filled his church to overflowing and started that magnificent ministry and life. Fundamentally, Christianity must involve the family relationship. You cannot have a thriving church without a family altar in the homes of its members. Baxter was right and proved it.

Now I will take you to the opposite side. Thomas Boston was likewise a great minister, but, unlike Baxter he spent the years of his early ministry in the slums of a city among the poor people. There he discovered the same condition—the church was cold and empty. He had no influence. He was disheartened and discouraged. He said that the only way to save the church is to save the family. And he went all through that good community and established family altars, where they worshipped God in the home every day in the week. He built up the altars, and he says he spent three years doing it. And then Thomas Boston's church started to revive, and the community was filled with spiritual power and influence.

One of the noblest of missionaries was John G. Paton. No man evidenced more heroism and sacrifice than did that kingly, wonderful soldier of the Cross. Read the biography of this devoted missionary. You will find on the first page the secret of that life of service, the one memory around which all the rest of Paton's ministry centres. That recollection is of his father with his old family Bible twice a day at the family altar, children all around him hearing the message of God, then down on their knees together. Paton says that in that old home his father's mighty religious influence made him all he was and started his missionary life and work. As you read the rest of his biography, you will find this spiritual influence in operation all through his life.

I know two men who lived in a country home in their boyhood, and they became rich men when they went away from home. They went occasionally to visit their father and mother living in the old home. And finally the father and mother went to heaven. The sons

did not know what to do with this old home. One of them said to the other, "If you'll sell out your interest to me, I'll tear down the house and I'll build a summer home there, and let you come out to it when you want to." Accordingly, they took a trip out to the old homestead to tear it down. Around that spot there swept many sacred memories.

Then these two brothers, past middle life and rich, went into the house and looked around through it. One walked up and down in front of the old fireplace, and the other sat down. Finally one said to the other.

"You know, Bob, what I'm thinking about? I've changed my mind since I've been here. We're not going to tear down this old house. This house is going to stand here; it's not going to be torn down."

"That is a strange thing," the other brother said, "because when I was walking up and down in front of the fireplace, that is the same thing I was thinking about." He looked over at the chair in which his father used to sit. "Here is the old chair that father sat in when he read the Bible when we had family worship—the chair around which we knelt as father lifted our hearts to God."

They stayed there two hours to talk things over. They both got down on their knees by the old chair, repented, and wept their hearts out before God. They went back, saved men, and gave their money to God and lived for God.

And the old house stands. Not a single thing was moved out. It was too sacred to touch, because the family altar had stood there. It is a great thing to go back to the old house. If you cannot go back any way but in memory, go back.

I can make such a journey to-night. I am back there now, in that old farmhouse, in that old kitchen, around that great fireplace—father, mother, twelve children, twice a day, the old family Bible, and the wonderful prayer lifted to God! I am remembering that old house, that old centre, that marvellous influence.

Do not be surprised when I tell you that every one of those children was saved by the grace of God. Four of them became ministers of Jesus Christ, all the rest of them Sunday school teachers, and God's chosen men and women. And they all found that inspiration and life at the family altar when father opened the Bible and then lifted his heart to God. That is the greatest heritage in this world.

The greatest inheritance is the influence of Christian blood and life, moral character, and spiritual uplifting power. Now if your old home gave you that, you do not need to have anything else. My father and mother never left me a shilling, but they left me the greatest riches in the world.

A Command and a Commission

(continued from page 793)

everyone of us to obey them. I received a letter some time ago from a man who stated that he is not Pentecostal, but belongs to one of the denominations. He has been studying the Pentecostal movement and is interested in it. He read one of my articles and wrote to me saying that he had noticed many of the Pentecostal preachers speaking of a letting-down in the Pentecostal movement, and a dearth of the old-time power. He said, "I am going to suggest that it is because there is a failure on the part of some of the leaders of the movement, if not on the part of all of them, to recognise the obligations of the people to obey God's commandments. I am wondering if you have been laying undue stress upon the fact that Christians are not under law but under grace, and your people, as a result of your so doing, have been led to believe that they can live in a slipshod manner." And I have wondered if that is not true. We are not under law, but under grace; yet John was under grace when he wrote, "This is the love of God that we

KEEP HIS COMMANDMENTS."

A fourth truth that I would have become a part of the fabric of your being is this: Christ Jesus came into the world not only to provide forgiveness and cleansing for guilty and polluted sinners, but also to provide grace that the forgiven and cleansed ones may be overcomers. And God's grace is sufficient. God is the God of all grace, and He can enable you to overcome the world, the flesh, and the Devil.

And here is another truth: The Baptism in the Holy Ghost, with repeated infillings thereafter, is a part of

God's plan for every believer. I believe intensely in the Pentecostal testimony, and I affirm that we not only need to receive the blessed Baptism in the Holy Spirit, according to the Acts ii. 4 pattern, but that we need afterward what the early disciples ever needed—repeated infillings of the blessed Holy Spirit.

There are two other things that I am going to mention: It is always better to please God than man, and to please God should be our paramount ambition, our supreme business. The Church age is destined to end in

WORLD-WIDE APOSTASY,

and only those in vital touch with our living Lord have any assurance that they will go up when Jesus comes.

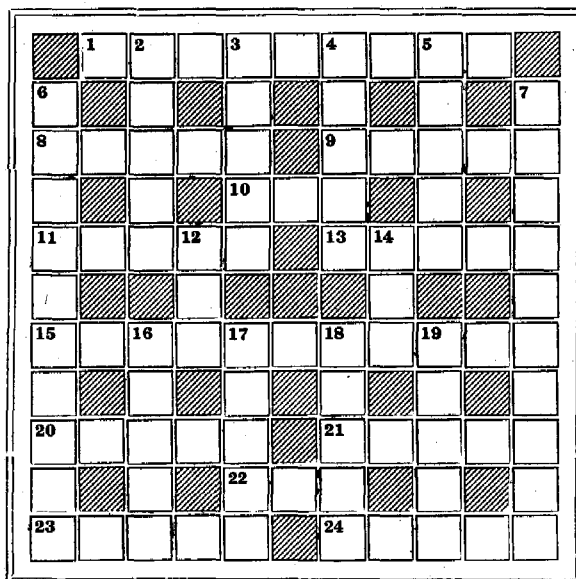
We have in our text not only a command but also a commission. The Lord not only said to Ezekiel, "Eat this roll," but also, "Go, speak." It is not enough that you eat the roll. Having eaten the roll you must "go, speak." Go with the confidence that He who has commissioned you is with you, and will be with you always, even unto the end. He says, "Lo! I am with you always, even unto the end of the world."

Let a man press nearer to Christ, and open his nature more widely to admit the energy of Christ, and whether he knows it or not—it is better, perhaps, if he does not know it—he will certainly be growing *in power for God with men, and for men with God.*

OUR SPECIAL "EVANGEL" CROSSWORD

For Increasing Bible Knowledge

No. 57.



The solution will appear next week.

CLUES ACROSS:

1. The love of Christ passeth this (Eph. iii.).
8. Brother of Abram (Gen. xi.).
9. Darius thought to set Daniel (vi.) over this.
10. David did — the shewbread (Matt. xii.).
11. Many thought Jesus to be he (Mark vi.).
13. Book of the Old Testament.
15. Worn by the Israelites when fasting (Neh. ix.).
20. To bring low (Dan. iv.).
21. Tetrarch of Galilee (Luke iii.).
22. Jesus caused the blind to do this (Luke vii.).
23. Resided (Matt. iv.).
24. One upon a horse (Job xxxix.).

CLUES DOWN:

2. One among those sent to search Canaan (Num. xiii.).
3. Goods thrown by mariners into the sea (Jonah i.).
4. God hangeth this upon nothing (Job xxvi.).
5. A shepherd divided sheep from these (Matt. xxv.).
6. "Why do ye not — my speech?" (John viii.).
7. Paul was this "in bonds" (Eph. vi.).
12. This was of gopher wood (Gen. vi.).
14. " — of thine own mouth will I judge thee (Luke xix.).
16. Bird with long legs, neck, and bill (Isa. xxxvii.).
17. In which Jehoiada bored a hole (2 Kings xii.).
18. A hand was restored whole as the — (Mark iii.).
19. Engaged for a wage (Mark i.).

SOLUTION TO CROSSWORD NO. 56

Across: 1. Unbelievers. 7. Few. 8. Wag. 9. Ear. 10. Under. 12. Satan. 14. Transparent. 19. Uthai. 20. Purse. 21. Ascending.

Down: 1. Unfruitful. 2. Bowed. 3. Lower. 4. Edges. 5. Elect. 6. Strengthen. 11. Eon. 13. Air. 15. Ashes. 16. Spice. 17. Arpad. 18. Ekron.



War-time Reports of Conversions and Progress.

CROWDED CONGREGATIONS

York (Pastor E. F. Cole). As the people of God meet week by week it is felt that the privilege of fellowship together is more precious than ever, and the desire stronger to know more of His Word, and see the extension of His Kingdom. The church has had the privilege of visits from Pastors Hathaway and Francis, whose ministry was encouraging and inspiring.



Pastor E. F. Cole

The Sunday meetings are specially blessed, and the Word is pressed home with power to crowded congregations at the evening services, to the saving of precious souls.

The Saturday evening Fellowship Meetings are now conducted on the lines of a Crusader Meeting, with messages,

NEXT WEEK

testimonies, etc., by members, and this form of meeting has been much enjoyed.

A happy band of Crusaders gather each Wednesday, there often being new-comers amongst them, which is encouraging.

Owing to the many requests, our Cadet meetings have been resumed, and the work in this direction, and in the Sunday school is progressive.

BAPTISMAL SERVICE

Gloucester (Pastor L. C. Quest). A large congregation gathered on a recent Sunday evening at the Elim Tabernacle, Gloucester, to witness twelve candidates pass through the waters of baptism. What a joy to the believer to see dear ones willing to follow their Lord! As each gave their testimony of the saving power of the Lord Jesus Christ, it was splendid to notice that all were desirous of going on to the end. Praise the Lord! It was interesting to note husband and wife, brother and sister, also three sisters who have recently been saved, going through the waters.

Pastor Quest gave a clear and convincing message on water baptism, showing plainly the difference between infant sprinkling and the believer's immersion.

At the close of this hallowed service two souls found Christ as their Saviour, and five expressed a desire to follow the Lord through the waters of baptism at the next opportunity.

VISIT OF PASTOR J. SMITH

Rye Park (Mr. Coe). The fact had been advertised that Pastor P. N. Corry would be visiting Rye Park for a week-

end, but unfortunately he was unable to attend, so Pastor J. Smith, Dean of Elim Bible College, graciously offered his services at short notice.

The services commenced on Saturday evening. The Dean spoke from Ezekiel xxii. 30, exhorting all to "stand in the gap" in interceding for those in need of our prayers, and in other ways.

Sunday morning came and a blessed time was spent around the table of the Lord, when Pastor Smith ministered the Word. The Sunday school also shared in the blessing, Mr. Smith speaking to the children.

The appearing of our Lord was the subject of the message at the Gospel service, being very appropriate in these days of darkness.

Monday evening brought with it the final meeting. Despite the black-out the meetings were well attended. Praise the Lord for a real uplift, and may the saints at Rye Park be encouraged by the ministry of the Lord's servant.

A visit from Pastor H. C. Phillips was also recently made, when he kindly brought his lantern and showed some slides of the gospel work that he and Mrs. Phillips are doing in the Transvaal. The pictures and lecture were greatly enjoyed, and should do much to stimulate interest in missionary work.

ANNUAL CRUSADER WEEK

Ealing (Pastor A. W. Childs). In spite of the set-backs of war-time, the

OUR SPECIAL

Church here decided to hold as usual its Annual Crusader Week. Meetings were held every week-night, except Saturday,

In NEXT WEEK'S CHRISTMAS EVANGEL

do not miss the list of splendid

NEW FEATURES

in **ELIM EVANGEL**

for **1940**

as well as the inclusive Sundays. Visiting bands of Crusaders journeyed through the black-out from Kensington and Kingston to render admirable service for the King of Kings, and this ministry was greatly appreciated. The members of the Young People's Fellowship, our neighbours from St. Paul's, again provided us with a splendid programme. In the other four services the local Crusaders took part, and so through these various channels God gave us a veritable "feast of fat things." Although we cannot instance those who came out definitely for the Lord, yet we know that strangers and members alike profited from the ministry of the young people.

After a truly Spirit-inspired address by the Pastor on a recent Sunday evening, ten young people signified their desire to re-consecrate themselves wholly to the service of the Master.

Praise God for the moving of His Spirit among His people.

ARMISTICE DAY SERVICE

Lowestoft (Pastor G. Backhouse). The Beaconsfield Large Hall, capable of seating 400 people, proved too small to accommodate the large congregation that gathered on Armistice Sunday evening to hear an address of Pastor Backhouse on "What is the Battle of Armageddon?" Many stood throughout the service, unable to obtain seats.



Pastor G. Backhouse

A visit of Pastor George Stormont (Assistant Superintendent of the Essex Elim churches) proved a blessing to all who gathered to hear his messages.

Pastor George Backhouse took the chair at the local Salvation Army Corps, when a packed hall enjoyed a programme by the Songster Brigade.

Truly Lowestoft is flourishing by the

Christmas Number

preaching of the Word, and God is saving souls and healing bodies. One hundred and fifty born-again believers have been received into fellowship publicly by the Pastor, and a baptismal service is anticipated shortly.

Prayer must be based upon promise, but, thank God, His promises are always broader than our prayers.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

CRUSADER BIBLE SCHOOL

By Frank W. Birkenshaw

PAPER NO. 7

500 MEN GATHER

FOR GOSPEL SINGING AT
WANDSWORTH PRISON

"Spirit of the living God, fall fresh on me" was the chorus quietly and effectively sung, whilst over 500 men stood in the large chapel in Wandsworth Prison on a recent Sunday afternoon. Then followed prayers by the Chaplain, Rev. H. Hudson; the Lord's prayer sung by the London Crusader Choir, then a great volume of praise in the opening hymn, accompanied by grand organ, piano, and choir instrumentalists.

Pastor D. B. Gray then took over the service, and the choir of forty-five voices gave of their best in spiritual songs and choruses.

It was a great pleasure and privilege for both choir and congregation to have with them once again Mrs. J. McWhirter. The pieces sung by our sister, namely, "Christ is not a disappointment," and "There is a green hill," together with her personal touch and timely message, won and gripped the hearts of that great congregation of men.

We trust our readers will continue to pray for this ministry in word and song which the choir is wholeheartedly endeavouring to maintain, believing that many more men and women will, through these services, receive full salvation.

The Choir is due to conduct another service in this great London prison, on Christmas Sunday afternoon (24th Dec.). Remember us in prayer, and may I be allowed to mention in passing that your gifts towards our prison work are really needed. We know your interest in all branches of God's work will be more than sustained, specially in these days of dire need.—D. B. G.

1. When was a mother paid for nursing her own baby?

2. Who tried to kill his own son at dinner?

3. Which apostle was bitten by a snake?

4. Whose lives were saved by means of a red line?

5. Locate these passages—give chapter and verse:

"Peace, goodwill toward men."

"How much more shall your heavenly father."

"I will arise and go to my father."

6. Who asked the question, "Shall mortal man be more just than God?"

7. "I must become better before I become a Christian." What Scripture would you use to help a person who makes this excuse for refusing Christ and His Salvation?

8. Where does the Bible refer to (a) Mortgage on land? (b) Garden of nuts?

9. The first FIVE books of the New Testament are HISTORICAL books, so-called because they contain the history of the work of Christ and His disciples, and the early Church. Write them out in order, 1—5.

10. *New Testament Arithmetic Problem, No. 7.*

Divide the number of days that two witnesses will prophesy during the Tribulation Period (Rev. xi.) by the number of years a certain woman had an infirmity (Matt. ix.). *Add* the number of days that Jesus spent in the heart of the earth prior to His resurrection (Matt. xii.). *Divide* by the number of lepers who forgot to thank Jesus for curing them (Luke 17), and you will have the number of the chapter in the Book of Romans which is called "The Consecration Chapter."

Which chapter is it?

HULL

CRUSADER CAMPAIGN

Black-out conditions did not stop the saints in Hull from attending the City Temple during the Crusader Campaign week, and all the services were conducted by them. Many have preached, testified, two Crusaders gave a dialogue, and the Crusaders collectively have given ministry in song.

Vital questions have been answered during these special meetings, such as "Why I am a Christian," and "Why I believe the Foursquare Gospel."

Two brothers gave duets of Elim choruses on piano accordions, and another brother gave a 'cello solo. The hymns were very impressive, and the Spirit of the Lord could be felt in the services.

One outstanding service was the Wednesday of the week, when four Crusaders built us the "Crusader Badge." The first spoke about the "Shield," the second the word "Elim," the third "Bible," and fourthly the word "Crusader." We saw afresh through the ministry of this item our calling as Crusaders for Christ against evil in these days.

Sunday was our final meeting, and in the evening two brothers dealt with the subject of "Why I believe in the Lord's Return." The week closed, but the blessing continues in Hull. Three souls surrendered to Christ during the Crusader week, so we can all say, "Let's all join together in praising the Name of the Lord."

NEW CRUSADER BRANCH ESTABLISHED

God's smile continues to rest upon the work in Lowestoft. Not only has a Church been established, but a promising band of young people eager for the Word of God have recently formed a Crusader branch.

Even the black-out could not keep them away from the Question Night, so ably supervised by Pastor G. Backhouse. The young people are realising that the greatest joys are to be found in Christ and His service.

Lowestoft for Christ is our aim, by His help!



By Pastor DAVID A. VANSTONE

SKIDDING ON SKINS

Have you ever seen anyone slip up on a banana skin? Perhaps for the moment you feel like bursting out laughing, although of course you are quick to stifle such untimely mirth and run to give assistance. We can't be scrutinising the pavement all the time, can we?

Obviously the untidy person who dumped the skin on the pavement is chiefly to blame. There are so many litter bins on lamp-posts these days that no one has any excuse for making the streets untidy.

Anyone else to blame? Oh, yes, several! No doubt a number of persons passed along the street that afternoon, saw the banana skin, shrugged their shoulders, and passed on. Not a very difficult thing to kick it off the pavement; but it would have saved someone from a serious accident—even a broken limb.

We don't think much of people who say, "It's none of my business," do we?

There is not much difference after all between putting danger in people's way and neglecting to remove danger when you see it.

You cannot say, "I'm not responsible, why should I bother?" It is your business! Only cruel selfishness is indifferent to the falls of others, and there are many "banana skins" on the path of life. If you can see and side-step them, give thanks to God. But what about those other fellows? Some younger, weaker, more rash. Surely you could kick the "banana skin" out of their way, if you tried, and thus make it easier for them to keep straight?

Here is an instance. A boy whom I know was passing along a street in a great city when his eye fell on some foul sentences chalked on a wall. At once it struck him that he ought to stop and rub out such impure words; for he thought of the harm they might do and the evil poisonous influence on younger minds. He hesitated and passed on. But the responsibility of leaving such a dangerous "banana skin" held him back, and so he turned and effaced the offensive writing.

There are many such ways in which a Christian may quietly and effectively reduce temptation, lessen opportunities of going wrong, and remove danger from others.

Removing the banana skin, literally or otherwise, is your business!

LOYALTY!

Sir Robert Peel was sitting at a dinner party, when the conversation round the table turned against the Name of Christ. Sir Robert immediately summoned a footman and gave orders for his carriage. As he left, he turned to the company (who looked after him in amazement), saying, "I feel obliged to return home, for I am a Christian, and cannot stay in a room where Christ is dishonoured."

Would you Leave your Canary in Care of your Cat?

By T. M. OLSON

WHETHER or not you own a canary, you know that's not the thing to do. Neither would you leave your valuables, papers, and priceless keepsakes unguarded in your home. You see the utter folly of risking the loss of your treasures through fire, theft or vandalism; and as a consequence, you make such provision for the protection of your material treasures as seems advisable to you. Are you as thoughtful in seeking protection for the greatest treasure you possess?

Man's most priceless treasure is his soul—the eternal loss of which is "such a loss as nothing can restore." "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark viii, 36, 37). You would not leave your canary in care of your cat. You would not leave your valuables in care of a thief. Would you leave your soul in care of man's worst enemy, the Devil? It is insane folly so to do—especially when adequate protection may be had "without money and without price."

The lamentation of the Psalmist of old was: "No man cared for my soul" (Psa. cxlii. 4). And the reader may be labouring under the same impression; but every effort put forth by earnest soul-winners is a manifestation of genuine care for your soul. But towering infinitely higher than the highest peak of the most zealous personal worker's care is the care of the One who "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii, 16).

As for the Lord Jesus Christ, "He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors" (Isa. liii. 12). Therefore His great love for precious souls cannot be successfully questioned or denied.

One of old was exercised about the sin of his soul and asked: "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before

Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" (Micah vi. 6, 7). If the reader is similarly exercised, he should be happy to learn that the Lord Jesus on Calvary's Cross offered a perfect and all-sufficient sacrifice for sin. Nothing more remains to be done. All may now rest their souls on the sacrifice of Christ and know their sins forgiven. "Whosoever believeth in Him shall receive remission of sins" (Acts x. 43). All may now commit the keeping of their souls unto Him. Has the reader done so? Can you confidently say with the Apostle Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against (until) that day" (2 Tim. i. 12).

If your soul is in the care of the Lord Jesus, it is safe and secure for time and eternity. But if it is not in His care, it is in the care of Satan, and his tender mercies are cruel. He is the god of this age who "hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them" (2 Cor. iv. 4). Nothing but eternal loss can be expected by leaving your soul in his charge. It goes without saying that a cat would kill a canary—a thief would steal treasure—and the Devil will deceive and destroy souls.

Awake then, dear reader, to a sense of your folly and danger! There is still time to say to the Lord Jesus, that matchless Lover of souls:

"Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, oh, leave me not alone,
Still support and comfort me;
All my trust on Thee is stayed,
All my help from Thee I bring,
Cover my defenceless head
With the shadow of Thy wing."

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BIRTH

Youle.—On November 22nd, at Sheffield, to Mr. and Mrs. J. Youle, the gift of a son.

MARRIAGES

Murden & Bretherton.—On November 25th, at the Elim Church, Graham Street, Birmingham, by Pastor H. Palliser; Jack Murden to May Bretherton.
Wren & Walker.—On December 2nd, at the Elim Church, Graham Street, Birmingham, by Pastor H. Palliser; William Herbert Wren to Lillian Violet Walker.

WITH CHRIST

Dyke.—On December 1st, Mary Ann, aged 59, beloved mother of Pastor John Dyke, accidentally drowned during the blackout. Funeral conducted by Rev. J. Phillips.

Greenwood.—Mr. and Mrs. Greenwood desire to thank all sisters, brothers, and pastors, of the Elim Churches for their kind thoughts, love, and sympathy in our sad time of trouble and our great loss. May God bless you all.

The wrestling, rolling sea;
A trembling soul, I sought the Lord.
Now with Christ which is far better.
—Mam, Dad, Maurice.

Safe in the arms of Jesus,
Safe on His gentle breast,
Safe from this world's temptations,
Sweetly his soul is at rest. Praise God.
(Lydia's wish for her dear brother Leonard.) C942.

Jones.—On November 23rd, Ada May Jones, beloved sister of Pastor E. C. Jones, and Elim Crusader of Cardiff. Funeral conducted by Rev. J. W. Owen, of Heath Presbyterian Church, and Miss A. Kennedy.

IN MEMORIAM

Niles.—In treasured memory of our darling Phyllis. Called home December 9th, 1935.

Time draws us onward like a stream,
Memories linger on joys which have been.
Faith helps us to look for an endless meeting.
—Mum and Dad, Plymouth. C943

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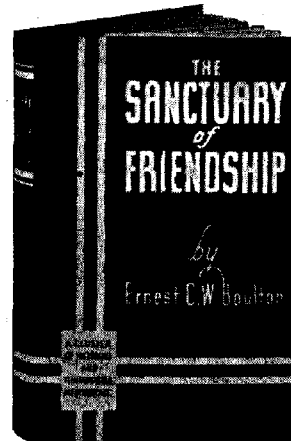
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