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Elim Evangel

& Foursquare Revivalist

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A Yet Greater Outpouring of the Spirit

DO not despise the day of small things. The distant rays of the setting sun are weak and feeble as compared with its direct rays at noon; so the outpouring of the Spirit to-day is weak and feeble as compared with the outpouring in the days of the early Church. The rays have been diluted, weakened, until they will not compare favourably with the rays of the former Pentecostal days. The cause of this dilution is the vast amount of unbelief. But in the latter days He will pour out of His Spirit afresh eclipsing the first outpouring.

On the Day of Pentecost, when the early rain began to be poured out, Peter quoted Joel's prophecy, "In the latter days I will pour out of My Spirit upon all flesh," in explanation of the outpouring—the outpouring of the *early* rain. It was after this that James spoke of the precious fruit of the earth having to receive the *early* and the *latter* rain. The early rain was for the seed time, the latter rain for the ripening process. The early rain has already been given; there must be to-day a supplementary rain for the ripening process.

Joel also states, "He hath given you the early rain moderately," but he predicts the coming down of the early and the latter rain together, in one month. A deluge!

HAVE YOU RECEIVED

the rain moderately? Then look for the early and the latter rain together. A little entitles you to more, and more entitles you to much more. "To him that hath shall be given."

You must expect the former rain in the time of the latter rain—not a weakened outpouring, a reflection of the previous, but a new thing for the last days. Peter anticipated that promise for his day. He had a right to claim it for the last days; and we have a right to expect a greater fulfilment of it in the last days. It is coming, independent of man's opposition, independent of criticism, independent of scoffers, independent of man's hatred, independent of all the forces of hell. The mouth of the Lord hath spoken it.

Therefore as you had the earnest, expect the fulness.

You lament the absence of rain, the weakness, the frailty; your very lamenting it entitles you all the more to the fulness. If you were satisfied you would not want more. The dissatisfaction of those who have tasted of the latter rain is a proof that there is more to come. It is latter rain, it is the tail end of a shower of the previous thunderstorm—but the injunction is to pray at that very time. At the time of the latter rain, the tail end, pray for rain. The very dissatisfaction in the ranks of Pentecost is an encouragement to believe that

THERE IS MORE COMING,

and is a call to pray for rain in the time of the latter rain.

Discouragement? No. Failure? Partial. The end? No. The beginning? Yes. Of what? A new era, a new order. The prophecy through Joel—"In the last days I will pour out of My Spirit"—was unconditional. The prophet Zechariah calls for prayer—"Ask ye of the Lord rain in the time of the latter rain; so shall the Lord make bright clouds, and give them showers of rain." The latter rain saints are to pray for former rain. Like the first time? No. It is like the former in that it is different from anything else that has been poured out. Therefore you are to pray not for a repetition of the latter, not for a repetition of the former, but for a new power, a new outpouring, for a specific purpose—the ripening up of the fruit.

If you have an earnest, an experience of the latter rain, and you feel your weakness, thank God you have the experience, thank God you have acknowledged your weakness, for you are prepared ground for more of the rain to come upon.

Expect the strange. Believe for the different. Anticipate the supernatural, and ask for anointed eyes to see—not the cloud, but the harbinger of its coming, the small cloud. Elijah did not despise the small hand cloud. It spread; Ahab fled; and the rain came. Look out for the hand cloud and don't forget to pray. Amen.

The Resurrection of the Righteous Dead

By NORMAN H. CAMP

WHILE the Scriptures teach the resurrection of all men, they do not teach that the bodies of all men will be raised from the dead at the same time. There is no general resurrection, as some believe, just as there is no general judgment. There is the resurrection of the just and the resurrection of the unjust; there is the resurrection of life, and there is the resurrection of damnation; there is the first resurrection, and there is the last resurrection. "Blessed and holy is he that hath part in the first resurrection" (Rev. xx. 6).

By the expression "righteous dead" is not meant those who are inherently righteous in themselves, for there is none such, save One. But by the "righteous dead" is meant those

WHO ARE DECLARED RIGHTEOUS

by God because of their faith in the Word of God and in the Son of God, and who are saved by the grace of God and the blood of Christ. All who are "the children of God by faith in Christ Jesus" will have part in the first resurrection. This resurrection will take place about one thousand years before the bodies of the wicked, unbelieving dead are raised. They are called saints; some are Old Testament saints; some are New Testament saints; and some are tribulation saints; but they all have part in this first resurrection, and are called "blessed and holy."

The first class of saints to receive their resurrection bodies will be all those who have been and are now being saved during this present Church age, which extends from the day of Pentecost (Acts ii. 41) to the moment when "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (I. Thess. iv. 16). All such are known as the Church of God—the Building, the Body, and the Bride of Christ.

The outstanding passage of Scripture

WHICH REVEALS THE TRUTH

of the resurrection of the bodies of all believers who constitute the Church prior to the resurrection of any other class of believers is I. Thessalonians iv. 13-18. In this passage the apostle is writing about those who "sleep in Jesus." The Christian never really dies, for he has already passed from death to life. Note also, that it is not the soul that sleeps, but the body. The body or outer man wears out and falls to sleep, but the inner man of the Christian is renewed day by day (II. Cor. iv. 16); and as soon as the body dies, the "inner man" departs to be with Christ, which is far better (Phil. i. 23). But the body itself is to be awakened into new and perfect life, and reunited with the soul at the coming of Christ for the Church. Included in the transformation of that day will be those believers who are living at that time.

About seven years after the resurrection of the bodies of all those who constitute the Church, the bodies of the Old Testament saints will be raised from their graves. There are able Bible teachers who hold that Old Testament saints will be raised at the same time as New Testament saints. This can hardly be

the case, however, in view of the facts that the Old Testament believers were

NOT PART OF THE CHURCH

and that Old Testament prophecies of the resurrection indicate that the resurrection will take place after the tribulation. Daniel xii. 1, 2 is especially clear in this connection.

The third class of saints who will have part in the first resurrection consists of those who are saved during the time of the great tribulation which is coming upon the earth. Almost immediately after the Body of Christ is caught up at the rapture, a remarkable man, a superman, a Devil-empowered and Devil-directed man, a world dictator, will be revealed. This remarkable man will be the head of the revived Roman Empire. After three and one-half years, this world dictator will have acquired so much power that he will become ambitious to be worshipped as God. Those who refuse to worship him and to prove their allegiance by accepting his mark in their right hand or upon their forehead, will be fearfully persecuted. They will not be permitted to do business of any sort. Many will be slain.

This group, which we call the tribulation saints, is made up of 12,000 out of each of the twelve tribes of Israel, who are servants of God and who will preach the

GOSPEL OF THE KINGDOM

in all the world after the Church is translated, and of a vast multitude out of every nation who have been saved as a result of their preaching, through faith in the blood of the Lamb. In the sixth chapter of Revelation the Apostle John sees under the altar the souls of those who were slain and hears them crying out for the Lord to avenge their blood. They are told to wait until their fellow-servants and their brethren shall be killed. Thus it would seem that practically all the saints of that period of trouble, not far distant, will suffer martyr deaths.

At the end of the seven-year period of the power of the Antichrist the hour for the manifestation of the Son of God in glory and power arrives. Heaven opens and the Lord Jesus Christ rides forth on a white horse followed by the armies of heaven and accompanied by the glorified Church. The Antichrist and his armies will be destroyed. And then will come the resurrection of the bodies of the tribulation saints. "I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, . . . and they lived and reigned with Christ a thousand years. . . . This is the first resurrection" (Rev. xx. 4, 5).

The resurrection of the tribulation saints and the Old Testament saints at the close of the great tribulation period together with the resurrection of the New Testament saints at the beginning of the seven-year period, completes the first resurrection. "On such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. . . . Blessed and holy is he that hath part in the first resurrection" (Rev. xx. 6).

Mirror of World Events

By Pastor P. N. CORRY

A Successful Minister.

Once more a minister has recorded in his parish magazine his idea of what his congregation requires of him. In order to be a success he must have all this:

"The strength of an ox, the tenacity of a bulldog, the daring of a lion, the patience of a donkey, the industry of a beaver, the versatility of a chameleon, the vision of an eagle, the meekness of a lamb, the hide of a rhinoceros, the loyalty of an apostle, the heroism of a martyr, the faithfulness of a prophet, the tenderness of a shepherd, the fervency of an evangelist, and the devotion of a mother."

The Latest—A Bible Bomb.

Besides laying bombs in flower gardens and along the garden path, the Germans have now found a new use for Bibles. They lay Bible bombs in villages from which they retreat, and in one instance they killed six Frenchmen and wounded six. With very human curiosity French soldiers open the Bibles left on tables in the village houses. The act of lifting the cover set off the bombs and blew up the soldiers, Bible, and cottage.

In one small village they planted 1,600 bombs. They set so many that they forgot where they were. When the French straightened their lines and the Germans entered the village again their troops walked into their own trap.

Thank God we know that the Bible contains life, not death, the power to save, not to kill. It is ghastly to use that which has been of such untold blessing in this manner. But we know that in spite of all that men can do to discredit the grand Old Book and to make it something to be shunned, the Book will continue to be read and will conquer.

George & Co.

I've just been reading the story of George, the twelve-year-old son of a widow, and she an invalid; yet he managed by gardening and odd jobs to keep the home going, and when his mother was asked how he did it, she remarked:

"Of course, him having a partner to help with the work makes it much easier for him. I guess he must be kind of nice, too, George seems so fond of him. Wish he'd bring him around to visit."

Sure enough, when a bill for some work was presented, "George & Co." was written as a bill-head. He was asked who the partner was, and said:

"You see, ma'am, I got awful scared about Ma being sick and us having no money and everything. Then I remembered something my Dad told me once. He said it always helped if you had a partner to share things with, that that was what the 'Co.' meant on office doors and places. He used to say, 'A partner doesn't always have to do just what you do, George. He may be only a silent partner. But he's always there for you to talk to and advise.'"

"And then, I thought of God. I was always talking to Him when I was lonely, and asking Him to show me a way to help Ma. He likes to help people and I thought maybe He'd like to be my silent partner. So that day, I made Him the Co. part of 'George & Co.' and he directs and manages the concern. I do the work."

The lady telling the story, said: "I see—God finds you the work and that's why you do it so well."

"I guess that's about it, Miss. You see, I just have to do my part as well as I can. He's been so wonderful to me."

Who is your partner?

Christmas Toys ?

Did you pay any attention to the kind of toys provided for the children this Christmas? What a collection!

Guns of all models, searchlights, some with a range of a quarter of a mile (though what's the use of that in a small drawing room or kitchen, I can't imagine), air machines of the latest bombing type, and fighters. It filled my soul with utter loathing; these boys are imbibing the lust to kill almost before they are weaned from their mother's breast.

Isn't it time the teaching profession and the universities viewed the history of the world from a different angle and taught our children to do the same? At present each nation has a history of its own glory in which things best forgotten are not mentioned, and so the old hates and the old race consciousness is perpetuated from one generation to another. Why not a history of human achievement, not simply written by an Englishman, but by the best historians of each nation meeting in conference to record the best things that a nation has done. The Jews' contribution with the supreme marvel of the Revelation of God in the Old and New Testaments; the Greek with his art and his classics; the Babylonian with the revealed ruins of the East. Egypt as well as China, the past as well as the present. Think for a moment what a wonderful combined history the chapters on Discovery would make. Then the history of invention from earliest ages to the latest electric power machines, combined with the progress of medicine. The risks men took for the advancement of the race. Missionaries and sailors, doctors and nurses, men of science as well as engineers. The brains of the world for the good of mankind. Let's make men heroic who have saved and served the race—not blown it to bits.

Some of the world's heroes would lie forgotten. Napoleon would not be a match to the discoverer of radium, Professor Curie. Ross who found out the cause of malaria, would beat many an Indian General whose monuments record the conquest of states—rather than of diseases and death.

If instead of giving ourselves to the race hatred that grips the world we would yield our tribute of thanks to God for men of every race—poets as well as peasants, musicians as well as masons, scientists as well as senators, doctors and common decorators, missionaries and ministers—by and by the toy manufacturers might find a demand for this kind of toy instead of these bloodthirsty things that almost shock the mind and breed new terror for the future.

*

Peace from Him . . . the Almighty

By L. WINIFRED THOMPSON

The peace of God
Which passeth understanding,
Shall come to thee
As thou shalt make request;
And when thy vessel
'Midst the storm is tossing,
Thou shalt find calm
Upon the Saviour's breast.

There is no ill,
No weariness nor anguish,
However small
Or great, but what He shares;
In thy affliction
Jesus is afflicted,
And all thy grief
Upon His heart He bears.

Since thou art His
Then He is with thee always;
At His command
Soon shall all tempests cease;
And as He guides thee
Safe to endless glory,
Stayed upon Him,
Thou shalt have perfect peace!

THE COOL OF EVENTIDE

By ALICE E. LUCE

WHO does not know the meaning of "the burden and heat of the day"—heat, disquiet, weariness, fatigue, rush, hurry, anxiety to get through, solicitude for the solving of problems? But the sun goes down, the shadows deepen, the fresh breeze of eventide arises, and as the day's work is laid aside there falls a coolness and rest upon the spirit. Adam and Eve, even after sin had entered, "heard the voice of the Lord God walking in the garden in the cool of the day."

The word "cool" is rendered *wind* in the margin, and is the same one variously translated as *wind*, *breath* or *spirit*. It speaks to us of the Holy Spirit of God coming like the cooling breath of even upon a world heated with the fever of sin. Troubled one, hast thou heard this voice of the Lord God, walking in the garden of thy fevered soul, calling thee to Jesus (who is the Word) that thou mayest find rest? Only He can help thee, only He can deliver thee, only He can touch thy hand that the fever may leave thee, and so thou shalt arise and minister unto Him. Listen to His voice, and hand over full

CONTROL OF THY LIFE

to Him.

This age of grace is drawing to a close; and as we see the signs foretold being fulfilled one by one in unmistakable clearness, we know that the evening shadows are upon us, and the night cometh when no man can work. Perhaps the greatest need of the Christian worker to-day is this "cool of the day"—a fresh breath of the Holy Spirit that will calm all feverish rush and hurry, make time for real intercession for world-wide revival, and give to each one "a heart at leisure from itself to soothe and sympathise."

The very study of prophecy itself and the heart-rending condition of the nations, while one country after another is closing its doors to the gospel, tends to bring distress into our hearts. How can we be at peace while there is so much sorrow all over the world and when everything is going from bad to worse? Jesus knew all about this when He said that there would be "upon the earth distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after the things which are coming on the earth." Then He added: "When ye shall hear of wars and rumours of wars, be ye not troubled."

An untroubled heart with a deep, settled peace that permeates the whole life is what the Holy Spirit waits to bestow on every worker for God. The mad rush and hurry of the ages is entering into the church; and nothing but

A FRESH INFLOWING

of the Wind of God can counteract it. Can we not, like Ezekiel of old, call unto the Wind of God to come and breathe His own calm and rest upon our troubled

spirits? All around us we see distress, perplexity, fear, and strife. Those who dwell on the earth (see Rev. xiii. 8 and compare verse 6) know nothing else; and if we who "dwell in heaven" have not the untroubled heart and the perfect peace to offer them, where will they find it?

Satan is very subtle in his tactics, and he has had nearly six thousand years of experience in dealing with the human race. When he sees a life wholly consecrated, following hard after the Lord, he will even urge a more wholehearted devotion and more unsparing sacrifice of time and strength, in order that he may push the worker ahead of the Lord, out of the pathway of His will, into a physical breakdown. When the nerves are all overwrought and the body weakened, the enemy gets a hold that is often very hard to shake off. Let us be wise as serpents in our prayer life, and claim the physical strength which is promised through the indwelling Spirit of God.

This does not mean any holding back in surrender or willingness to bear burdens. On the contrary, it will make us stronger in spirit as well as in body, to be ever yielded completely to the Lord for Him to lay burdens of intercession upon us and to take us into fellowship with Himself in

HIS PLANS AND PURPOSES

for the Church and the world. It will mean that our prayers will be not merely destructive—casting down the strongholds of Satan—but also constructive. We are not only to pray against the evils around us, but also to build up the kingdom of God in the hearts of men. This is the time for the maturing of the bride of Christ, so that soon we may hear the cry, "The marriage of the Lamb is come and His wife hath made herself ready." That making of herself ready, the putting on of her beautiful garments of needlework, must be done down here, before the rapture to glory.

It was eventide when Rebekah saw her bridegroom approaching and got down in lowliness from her camel. But she also "took a veil and covered herself." There must be a deepened humility and an intensified communion—entering into the hidden place behind the veil—before the Bride of the Lamb can be prepared for His coming and be taught His secrets. May we lay down our rush and hurry, our fevered activity, and our fleshly energy, that the breath of God may breathe upon us in the cool of the eventide.

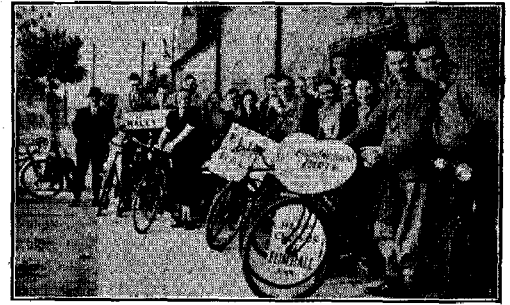
You and I should come into our place on a Lord's day morning with the consciousness, "The Lord is sitting over against the treasury to-day." He has never vacated that place, and, oh! He is waiting and watching whether I put in in proportion to the increase of His benefits towards myself. I should hold as a steward the means given me by Him, and His heart is delighted when He sees in me a recognition of the truth that He is sitting over against the treasury watching, and that He knows the proportion I give.—*James Wright*.

Gospel Preaching

Assisted by Steel, Rubber, and Air

By G. W. CHAMBERLAIN

(Sparkbrook Cycling Band Leader)



IN these days, when people from business men to office boys are using the "good old faithful," it may be of interest and inspiration to many young people to know that thousands of precious souls are being reached in and around Birmingham by the Elim Cycling Band, Sparkbrook. Founded some five years ago, the band has gone out every Saturday afternoon during spring, summer, and autumn to spread the Gospel by open air witness, tract distribution, and the all-important personal contact. The Lord has given the increase! Many souls have been saved, lonely believers inspired, and above all, joy has been brought to the heart of our God.

The difficulties of such a band are obvious. Twenty cyclists out together means nineteen more chances of a puncture, a blown bulb, a failing battery, a broken chain; but despite this gloomy prospect our Lord has been with us in power. We have committed our cycles and selves unto the Lord for each ride and over a total distance of approximately 4,000 miles, we have not experienced an accident worthy of comment.

In view of the above facts, why not face the challenge of a cycling band in your Church next year? We have found that the cycle opens up a field of labour otherwise closed and untouched. Secluded villages, new housing areas (with plenty of provision for the flesh but none for the Spirit) and towns with only small Elim Churches, have been brought, as it were, to our door-step: and we have no doubt that the Militiaman, who was saved a few weeks ago in our open air service, is rejoicing not only because of our Saviour but also our cycles!

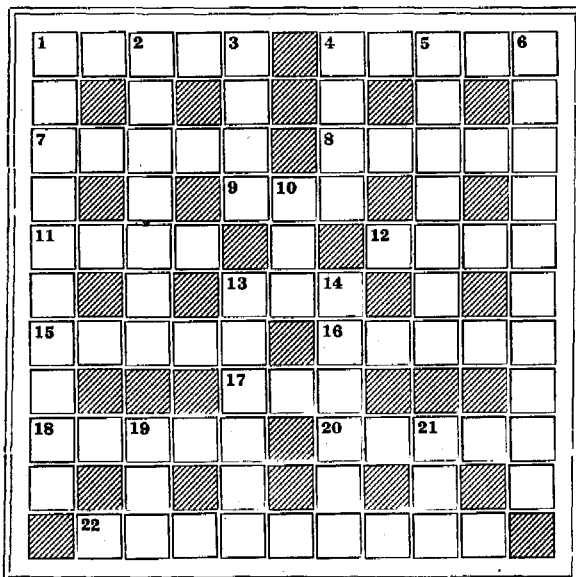
Face the challenge—get out that rusty steed—pray for guidance—and then show the Devil what cycles can really accomplish in the service of Christ!

The baptism in the Holy Spirit is a divine act; it is the human reception of the promise of the Father, the gift of God. This marvellous experience is unspeakable and full of glory.

OUR SPECIAL "EVANGEL" CROSSWORD

For Increasing Bible Knowledge

No. 59.



The solution will appear next week.

CLUES ACROSS:

1. Samson was bound with these (Judg. 15).
4. Exhausted (Gen. 21).
7. A chief captain asked Paul if he were this (Acts 22).
8. Where Paul left Titus (1).
9. Obtain (Luke 9).
11. Whom David saw sleeping in a trench (1 Sam. 26).
12. With the wise, these disperse knowledge (Prov. 15).
13. Michal laid an image in this (1 Sam. 19).
15. City nigh unto the fair havens (Acts 27).
16. This resteth in the bosom of fools (Eccles. 7).
17. The righteous shall shine forth as this (Matt. 13).
18. Jesus said, 'I — Thee, O Father' (Luke x).
20. This and truth came by Jesus Christ (John 1).
22. One whose servant Jesus healed (Matt. 8).

CLUES DOWN:

1. Seventh foundation of the heavenly Jerusalem (Rev. 21).
2. "Wars and — of wars" (Matt. 24).
3. This is sung (Psa. 96).
4. Religious denomination (Acts 26).
5. Part of the day (Luke 24).
6. Hezekiah made these for valuables (2 Chron. 32).
10. The first woman (Gen. 3).
13. Paul was let down through a window in this (2 Cor. 11).
14. Peril (Mark 3).
19. This causes some to stoop (2 Chron. 36).
21. Commotion (Mark 5).

SOLUTION TO CROSSWORD NO. 58

Across: 1. Cogitations. 7. Renew. 8. Storm. 9. Eat. 10. Frail. 12. Exact. 14. Lot. 15. Web. 17. Two. 18. Error. 19. Words. 20. Sides. 21. Sadly.
Down: 1. Carefulness. 2. Gin. 3. Towel. 4. Taste. 5. Ono. 6. Sumptuously. 11. Altered. 13. Attired. 15. Wares. 16. Bowls.



Gleanings from Other Fields

Mr. Arthur W. Frodsham.

On 11th November, Mr. Arthur W. Frodsham, brother of Mr. Stanley H. Frodsham, Editor of the "Pentecostal Evangel," passed into the presence of the Lord. He was 70 years of age, and had preached the Pentecostal message for over 30 years.

Capt. Reginald Wallis.

We are pleased to hear that the health of Capt. Reginald Wallis is improving. He has, however, cancelled his proposed visit to India.

The Salvation Army.

Commissioner Alfred G. Cunningham, late Editor-in-Chief of the Army's publications, has been appointed Chief of Staff of the Salvation Army in succession to the late Commissioner. John McMillan.

Rev. James Luke.

Colleague of Mary Slessor, the noted Scottish pioneer-missionary, Rev. James Luke has passed away at the age of eighty-three years.

Rev. F. J. Miles.

After a world tour of 55,000 miles in which he delivered more than a thousand addresses, Rev. F. J. Miles, Secretary of the Russian Missionary Society, has returned to this country.

Baptist Missionary Society.

Among the societies which have now removed their headquarters back to London is the Baptist Missionary Society.

Rev. O. R. Walkey.

Rev. O. R. Walkey is now British Chaplain at Trivandrum, Travancore, South India.

"The Sword and The Trowel."

This month "The Sword and The Trowel" completes seventy-five years of continuous publication.

Methodism.

The first Methodist Church was founded just 200 years ago at City Road, London, E.C., and a commemorative thanksgiving service was held there this month.

Prayer Changes Things

Philippians iv. 6.

Prayer is requested for :

The healing of a sister from cancer.—*F.T.*

Strength to be given to one in caring for an invalid.—*F.M.M.*

An old lady, that she may find Christ as her Saviour.

An outpouring of the Holy Spirit during the coming year.

4 Coming Events 4

Readers are asked to pray for the following special meetings :

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.

BIRMINGHAM. January 4—14. Simultaneously in Elim Tabernacle, Cardale Street, Blackheath and Victory Hall, Ethel Street, Langley Green. Bible Study Campaign by Pastor P. N. Corry.

BIRMINGHAM (Graham Street). December 24—28. Elim Tabernacle, Graham Street. Christmas Convention. Speaker: Pastor P. N. Corry. Convener: Pastor S. Gorman. Sunday, 11 and 6.30; Monday, 11; Tuesday, Wednesday and Thursday, 7.30.

BRIXTON. January 7. Elim Tabernacle, Wynne Road. Baptismal service, 6.30.

EDINBURGH. December 30—January 2. Elim Tabernacle, Dean Street. New Year Convention. Speaker: Pastor P. N. Corry. Saturday, 7.30. Sunday, 11, 3, 6. Monday, 3, 7. Tuesday, 7.30.

GLASGOW. December 31—January 1. City Temple, corner of Bath and Elmbank Streets. New Year Convention. Speakers: Principal George Jeffreys and Revival Party. Convener: Pastor J. J. Morgan. Sunday, 11 and 6 (Watchnight at 11), Monday, 11, 3, and 6.30.

GREENOCK. December 30—January 3. Elim Tabernacle, Belville Street. New Year Convention. Speakers: Pastors J. Smith and S. J. Cooper. Convener: Pastor A. J. K. Magee.

NEATH. Commencing December 31st. Elim Church, Marshfield Road, Melyn, Neath. New Year Convention. Speakers include Pastors P. S. Brewster, W. J. Hilliard, W. H. Farrow, L. W. Green, J. Newman. Convener: Pastor F. A. Hodge. Sunday, 6.30 (Watchnight at 11). Weeknights at 7.

DEATH AND LIFE

"Two months before the Great War," related the late Dr. Jowett, "I was at Grindelwald, a little hamlet 4,000 feet up amongst the Alps in Switzerland. I lifted my eyes from the paper on which I had written the words, 'I am the Resurrection and the Life,' when I gazed upon the Eiger, with its mantle of freshly fallen snow, glistening brilliantly in the morning light. I heard the roar of falling waters, much louder after yesterday's rain. The birds were singing blithely. The scents were rising from the meadows like incense from some great altar. Then I turned my eyes away from the mountain, and looked at a house a little way up the road, and I saw that all the blinds were drawn. Death had paid a visit in the night. Up against the house was a field of newly-cut grass, with all its bonny wild flowers withering away, and I recalled the words of the Psalmist, 'As a flower of the field, so he flourisheth; for the wind passeth over it, and it is gone, and the place thereof shall know it no more.' Then I looked at the notebook, and there the words were written, 'I am the Resurrection and the Life.' What a glad message of contrast! Thank God, if there is a power that maketh for death, there is also a power that maketh for life."

FAMILY ALTAR



The Scripture Union Daily Portion. Meditations by Pastor H. BURTON-HAYNES

Sunday, December 31st. Psa. cl. 1-6.

"Praise ye the Lord" (verse 1).

The last five psalms of the Hebrew Psalter open and conclude with Hallelujah!—"Praise ye the Lord." It will be observed that there is a gradual increase in praise, love, and joy, until in the last psalm praise celebrates its ecstasy. How expressive is the word Hallelujah! Quite naturally it falls from the lips of the Spirit-filled believer, giving expression to the almost inarticulate feelings of the soul, and as this inspired word is repeated before the throne of God the realisation of God's presence becomes more wonderful, and the glory of the unveiling deeper.

PRAYER TOPIC:

That watch-night services may result in whole-hearted consecrations to God, and definite decisions for Christ.

Monday, January 1st. Gen. i. 1-19.

"In the beginning God created the heaven and the earth" (verse 1).

In a sentence, majestic for its simplicity, the first verse of the Bible lifts the curtain upon a scene of indescribable beauty and order. But, alas, the fair scene undergoes a rapid change. Chaos with its attendant train of darkness and death emerges from the abyss of the unknown past, sweeping across the stage of time, and marring the whole landscape. But ere long dark chaos is challenged by the Spirit of Light who banishes him, cutting short his foul intentions, and with dexterous touch restores the scene to its pristine beauty. Thus we have graphically portrayed two opposing ideas, those of godliness and order, and lawlessness and disorder. The former is the work of God, the latter the work of Satan.

PRAYER TOPIC:

That this New Year may witness mighty advances in the Kingdom of God, and greater victories, through Christ, over Satanic hindrances to the Gospel.

Tuesday, January 2nd. Gen. i. 20-31; ii. 1-3.

"So God created man in His own image" (verse 27).

Man, as he came from the hand of the Creator, was made in the likeness of God. Being composed of spirit, soul, and body, man sets off the unity of the Trinity. Spiritually and morally the first man resembled his Maker, but through sin the likeness was lost. The image of God is restored through the Second Man, and in fellowship with Him we are gradually changed into His likeness, a process to be consummated at His appearing. All that was lost through the first man's disobedience is more than restored through the Second Man's obedience.

PRAYER TOPIC:

For all our Elim missionaries that the strengthening and encouraging hand of God may be upon all their efforts.

Wednesday, January 3rd. Gen. ii. 4-14.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (verse 7).

In the previous chapter we are told that man was created in the image of God, and given dominion over the works

1940

Elim Evangel

You must not miss these new features:

Witnessing for Christ. A series of articles, introduced by Pastor P. N. Corry, for the purpose of encouraging by teaching as well as testimony a virile witness for Christ.

Practical Features of Christian Fellowship. The pen of Pastor E. C. W. Boulton provides a series of helpful articles dealing with various aspects of ministry in the local church.

The Jezebel of Thyatira. Pastor Samuel Gorman disproves in a convincing manner some of the fallacies taught by the Church of Rome.

The Second Epistle to the Thesalonians. Another helpful Bible Study series, together with chart, by Pastor Frederick G. Cloke.

Men Who Pressed On. A journalist, Mr. Carl F. H. Henry, depicts the conquest of some heroes of faith.

of His hands. Here we are enlightened as to how God created man. Man is a product of Divine creation, not a prodigy of animal evolution. In His crowning act of creation the Lord employed dust, and the Breath of lives. Thus man is composed of the material and the spiritual.

At death the body returns to the dust from whence it came and the spirit returns to God who gave it. In resurrection a new body is formed by the power of God, and the disembodied spirit, incomplete without a body, is clothed upon with its "house from heaven."

PRAYER TOPIC:

For afflicted and persecuted Jews, particularly those in concentration camps, that in God's mercy they may be led to Christ as Saviour and Deliverer.

Thursday, January 4th. Genesis ii. 15-25.

"And the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man" (v. 22).

In this marvellous operation God acted the dual role of surgeon and creator. From the rib He extracted, He skilfully brought into being the first woman. This graphic picture affords us a wonderful type of the formation of the Church, of which Eve is a figure. The Church was formed through the death sleep of the Last Adam, and thus being part of Christ, will occupy a place in the glory which is unique.

PRAYER TOPIC:

That the power of the Lord to save and heal may be continually manifest in all our Elim Churches.

Friday, January 5th. Gen. iii. 1-13.

"Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden" (v. 8).

Estrangement from God quickly followed the first act of disobedience. God had not changed towards His creatures, but a change had taken place within their hearts towards Him. There was the Lord walking in the garden as was His custom, but on this occasion there was no response on the part of His creatures. Hiding from God may take the form of rebellion against His will, or denial of His existence, or indifference to His claims. But try as man will he cannot escape God—sooner or later he must face Him either as a Saviour or a Judge. The only Tree behind which we can safely hide is the Tree on which God was in Christ reconciling the world unto Himself, Calvary's rugged cross.

PRAYER TOPIC:

For all believers undergoing trials and difficulties, that the joy of the Lord may be their strength.

Saturday, January 6th. Gen. iii. 14-24.

"Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (verse 21).

In the providing of Adam and Eve with coats of skins we have in figure the great doctrine of Divine righteousness. Man, as a guilty sinner, tries in many ways to cover his spiritual nakedness; but like the apron of fig leaves, they prove ineffectual. God in His great love and mercy has provided a robe, an effectual covering. This robe, like the coat of skins, has been provided through the death of the Victim, the slain Lamb of God, and in this covering of Divine righteousness we can approach a holy God.

PRAYER TOPIC:

For blessing on the preparation of lessons by our Sunday school leaders and teachers.

BEFORE we gather around the table, of the Lord, there to remember His suffering and shedding His precious blood, I wish to speak on the subject of Soul-winning, a Duty. The reason for His suffering was that souls might be saved, and hence soul-winning becomes not only a privilege, but a duty to every Christian. It is not something that we may take up or leave as we choose, and still please God, but this is a duty incumbent upon every Christian, without performing which he cannot please God fully.

The passage in John's Gospel i. 35-51 is tremendously interesting since it is a record of the response to the call of Jesus to discipleship; the testimony of John the Baptist and the responding of the first disciples, those who later were to be in the group of apostles. It is interesting to see the effect that their acceptance of Jesus had upon their lives. What was the first thing they did? We notice that scarcely had they found out who Jesus was, ere they were out telling someone else of Him. It was just impossible to keep still about

THIS WONDROUS PERSON

whom they had met, but they immediately went out and witnessed, and it would seem from the record, they told the first person they met.

There is one little interesting sidelight in the Gospels which I have thought of considerably. Jesus frequently had words of rebuke for disobedience, but there is one disobedience in the Gospels that received no rebuke. You remember when the leper came to Jesus. After he was healed the Lord said he was to go and tell no man; in fact He gave strict command that he say nothing about it. But the man broke the command and started telling everyone he met what Jesus had done for him. That was one disobedience Jesus did not rebuke!

There is one thing that pleases the Lord and that is to have folk telling others about Him. John said, "Behold the Lamb of God!" and it was not long until two started out to follow Jesus. As these witnessed, still others joined the ranks and the company grew steadily until He had a group around Him who had accepted Him as their Saviour.

Let us make one observation: the Spirit of the Lord is a soul-winning Spirit. That is His purpose here. "When He is come He shall reprove the world of sin and of righteousness, and of judgment . . . He shall receive of Mine, and shall shew it unto you."

How does God convict the world of sin, and of righteousness and of judgment? Does He speak through some loudspeaker? No. Neither does He do it by means of smoke-writing in the skies,

NOR DOES HE THUNDER

down the message into people's hearts. If the Gospel could be proclaimed like that the missionaries could stay at home. God knows the languages better than a missionary ever can know them; He is familiar with the customs and He could go into those heathen lands and have far better success than we. But no! The Lord sends His Holy Spirit to convict of sin and of

A PASSION

AN EVIDENCE OF

How Long Since you Wept over the Unsaved?

righteousness and of judgment, and His people who are possessed of His Spirit become His witnesses. It is through their testimony expressed by their words and their lives that the world is convicted. Do you dare to say that you have no part in that? That it is only for preachers and missionaries, and possibly some of the deacons and Christian workers? None are excluded. It is impossible to believe that we can have the Holy Spirit without having a passion for souls, and I would like to state that we may measure the depths of the fulness of the Holy Spirit in our lives by the depth of our passion for lost souls. We speak about being filled with the Holy Spirit, but what is the evidence? "Oh," you say, "the Lord filled me and I spoke in tongues." That is no evidence that you have Him to-day. The evidence of His abiding presence is a passion for lost souls. And I make bold to say that if we do not have a burden in our hearts for the lost, our place is at the altar until He fills us with Himself, until we realise afresh

THE VALUE OF A SOUL

and are willing to take our places as soul-winners in the Church of Jesus Christ.

How long since you wept over some unsaved one? How long since you dealt with some person about his soul? How long since you went out of your way and made some special effort to reach an unsaved one? Sometimes we go for weeks and months and years, sometimes through a whole Christian experience until the day the Lord calls us higher and we haven't spoken to a soul, nor led one to Jesus Christ. How will we face Him? How will we stand in His presence? These are serious questions for meditation. The greatest joys I have ever known in my life have been the times when I have spoken to souls and seen them yield, when together we have prayed through to the Lord. I have failed often and missed many precious opportunities, but there is one desire above every other in my heart and that is to win souls for Jesus Christ.

Are we doing anything concerning this great question and if not, can we honestly say that we are fulfilling our mission? If we are not doing anything about it can we yet hold up our head and say, like a Pharisee, "Lord, I thank Thee that Thou hast done so much for me"?

You remember that Jesus said to His disciples, "Ye shall receive power after that the Holy Ghost is come upon you and ye shall by My witnesses." These two "shalls" stand side by side and the one "shall" is

FOR SOULS

THE HOLY SPIRIT

A Sermon by Pastor N. P. THOMSEN

not without the other. "Ye shall receive power . . . and ye shall be witnesses." I dare say it is impossible to receive the power

WITHOUT BECOMING A WITNESS

as a result; at least it is impossible to *keep* that power without being a witness.

Now I find that many get discouraged because not everyone they speak to yields to the Lord, and so they say they do not have the gift of dealing with souls and are inclined to sit down and let someone else do it. Let me say for the encouragement of such, that Jesus did not promise you would see everyone saved to whom you spoke, but He did say that you should be His witness, and your business is to witness whether you see anyone saved or not. If that pressure of a burden for the lost is not on you, if the testimony ceases to be as a fire burning in your bones, then there is something wrong.

The life of Jesus is an example of the Spirit-filled life. What was His ambition? He had just one. "Wist ye not," said He to the doctors of the law when He met with them at only twelve years of age, "that I must be about My Father's business?" What was His Father's business? We can determine that by finding out what the business of Jesus was. Let me refer you to John v. 17, vi. 44 and xii. 32. The Father's business was that of drawing men unto Jesus. That was His occupation and the whole purpose of Jesus Christ, the supreme reason for His suffering and death. What then is our business? Drawing all men unto Jesus, pointing the lost to Him. I know of

NO GREATER OCCUPATION

nor any more glorious.

Now the disciples had that as their all-consuming desire. They started out at once. Andrew got hold of his brother, Peter, saying, "We have found the Messiah." Nathaniel, who was rather argumentative, said, "Can any good thing come out of Nazareth?" and they answered, "Come and see." You will notice that none of them could withhold the testimony. Then I want you to notice something else. Three and a half years later they were gathered in an Upper Room. This Jesus had been taken away, had been caught up to sit at the right hand of His Father. He was up there, looking upon the scene and He had sent forth His Holy Spirit upon them. I can see this company as the Holy Spirit descends; this company of soul-winners, this company that had experienced the

blessing of testifying for the Lord. The Holy Spirit descends and we see them coming out of that Upper Room—a new company altogether. They are the same in features and form but everyone knew that a great change had been wrought. What had taken place? Their passion for souls had become intensified, emphasised, till it became the burning passion of their lives, and as they went forth their testimony was so convincing that people on the right and on the left were believing on this Jesus.

If the Holy Spirit does not do the same for you there is something lacking. You may say what you will about experiences, but if you do not have

THIS PASSION FOR SOULS

you have lost out and need to come back to Calvary! need again to look into His face and see His hands stretched out and saying, "Come unto Me!" You need again to catch the vision of a perishing world, on its way to destruction. If you saw someone coming down the street not noticing an open man-hole, would you care whether he were a stranger or not? Would you care if he were high or low? whether dressed in rags or in silk? Would it make any difference to you if you seemed abrupt in warning him of his danger and stopping him from that pitfall? No, you would quickly save him from the danger, saying, "Don't go on! Stop, there is danger!" Have not our eyes been opened to see the condition of a lost and dying world? Do we fail to see souls facing eternal destruction? Can we withhold our warning, whether it be on the train, in the street car, at the office desk or wherever we are? Shall we not tell them that they are on the way to danger? Shall we not point them to the path of safety? Shall we do less for a person's soul which is eternal and will either enjoy the presence of God for eternity or suffer eternal loss, than we do for the body which is only temporal and goes back to dust?

Oh, that our eyes may be opened to see the real need of a soul-winning Church and to realise that we are individually responsible! We are

GUILTY BEFORE GOD

if we fail to warn them; we are guilty if we fail to testify. Read Ezekiel, chapters iii. and xxxiii., and find out what God has to say to those who fail to warn and what He has to say regarding faithfulness in warning and it will encourage our hearts afresh to go forth and testify of a Saviour who can save to the uttermost. Oh, that this desire may fill our hearts! In view of the fact that our Lord will soon return, which may be before many days, in the light of the shortness of the time and the fewness of the opportunities that remain, shall we not then grasp every one of them and ask God for grace to become soul-winners in these last days? Cry aloud and spare not. Whisper it in their ears, shout it over the back fence; tell it to them in the store or wherever you meet souls, that there is a Saviour who can save. And let

(continued on page 829).

The Elim Evangel

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Editorial

EXACTLY twenty years ago the *Elim Evangel* made its first appearance. The circulation was then so small that the present Editor travelled to Belfast taking with him the entire issue. The magazine at its commencement was about half its present size, and was published quarterly. As we look back through the years and trace it as a quarterly, a monthly, a fortnightly, and for the past ten years a weekly, as we meditate on the letters continually reaching us from all parts of the globe testifying to the help received through its pages, and as we think of the tens of thousands of souls to whom it has been a spiritual help down through the years, we are filled with praise to God.

We have the most wonderful message in the world to print and propagate—the Gospel of life and liberty through our crucified and risen Saviour. Will you, dear reader, help by your prayers and your effort to publish that glorious news through the *Elim Evangel* during 1940?

*

THE forces of anti-Semitism in the United States of America have recently been augmented by a group of evangelical believers, who, apart from their encouragement of hatred of the Jews, might be termed Fundamentalists. These leaders in actively identifying themselves with Nazi propaganda, endeavour to use the Scriptures in support of their attitude. Their activities have called forth a protest in the form of a manifesto, a copy of which has come into our hands. It is signed by about sixty of the leading Fundamentalists of America, including Drs. L. S. Bauman, K. L. Brooks, L. S. Chafer, A. E. Gaebelien, W. H. Houghton, H. A. Ironside, L. Sale-Harrison, Louis T. Talbot and C. G. Trumbell. One paragraph of the manifesto reads: "We who subscribe our names hereto declare that we are opposed to anti-Semitism in whatever form it may take, as inconsistent with our heritage of liberty and as unworthy of those who bear the name of Christian. And we further declare that any attempt to use the Scriptures as an excuse for an anti-Semitic attitude is a perversion of God's Word, and irreconcilable with the spirit and teaching of the Lord Jesus Christ."

Words of Cheer

for Days of Strain and Strife

By Pastor E. C. W. Boulton

IT is only natural that, in times such as the present, the question should constantly be recurring, "What does the future hold?" "What may we expect next?" Whilst no one can definitely answer this question for us, yet we may be assured, whatever the future holds, when the light breaks on the horizon of to-morrow we shall still find the throne of God as stable as ever. If for no other reason, we arrive at this conclusion because God is love, and love is indestructible and deathless. Ultimately it wields a sceptre that is universal and eternal. To deprive love of its sovereignty you must rob God of His throne.

With such a confidence glowing at the heart of life we are encouraged to be of good cheer, and step out courageously into the "yet to be." The future is not, as some pessimistic persons would have us believe, left to capricious circumstances. We are not the victims of a blind and merciless chance.

However, it is the "unknown" that troubles so many people. It is the incalculable element in life that causes so much anxiety. We imagine that if we only knew life would be entirely different. But that is not altogether true. Perhaps, in many instances, if we really did know, life might have more clouds than hitherto. "God kindly veils my eyes" runs the hymn. We are not working in the best interests of our happiness when we try to pierce the veil of the unknown; in due season God will unlock the door of the inscrutable.

We have often sung, and I trust not without real conviction, "I know the Lord will make a way for me." This is better theology than poetry, but it is gloriously true. We have great admiration for the apostle's Christian certitude. It runs like a thread of gold through all his teaching. Though frequently his way was hedged in with the threat of calamity, yet this in no wise affected the buoyant belief of his heart in the prevenient grace of his Lord. "I know whom I have believed" sings this indomitable spirit in the face of each and every challenge. This was the irresistible confidence which inspired him to the utmost for God; it was the mainspring of all his ministry.

"Do you think we shall pull through?" asked an anxious Britisher of a friend. "No," was the answer, and then after a few seconds' pause he continued, "I am sure we shall." During these days of incessant and increasing strain, it will be well for us if such a note of certainty finds its way into the music of life. This should be the confident affirmation of the heart built upon the sure foundation of our knowledge of Him, the unfailling One.

"If there be a God, and if He does care, then the most important thing in the world for me is to find out what He wants me to do, and then to go and do it."—Cecil Rhodes.

WHICH?

End-time Revival or Apostasy

By SARAH FOULKES MOORE

The Church is in the midst of the predicted end-time apostasy. There is a universal spiritual stupor that is terrible. Unquestionably the lukewarm Laodicean Church is here. The professing Church we see in the world today is actually the Church of Laodicea, the Church deceived into thinking itself rich and increased in goods but actually so wretched, miserable and poor and blind and naked, spiritually, that a holy God spews this nauseating mixture—which is neither hot nor cold—out of His mouth (Rev. iii. 14-22).

Yet despite the prevailing Church-wide apostasy, if we believe the prophecies of God, we are bound to look, before Jesus comes, for a great sweeping, heart-searching revival to sanctify and cleanse the glorious Church He is to present to Himself, "not having spot or wrinkle or any such thing; but that it should be holy and without blemish" (Eph. v. 25-27).

Some religious leaders to-day are pleading for a "back to Pentecost" movement in the Church. But God has promised through His prophets a greater than Pentecost to the Church of this end-of-the-age hour. By His prophet Haggai we are told the

GLORY OF THE LATTER HOUSE

shall excel the glory of the former. This Word of God applies to Israel in the literal; but to the Gentiles grafted in, this promise carries to the Church of the end-time a real and glorious spiritual blessing (Hag. ii. 9).

All through Scripture God reveals it as His purpose to end the Church dispensation with the greatest revival of all ages. The Church age began with the downpour of the former rain. It ends, according to Joel, the end-time prophet, with the double downpour of the former and latter rain. True, there will be widespread apostasy in the professing Church, but in the true Church there will be a stirring and quickening; the wife making herself ready (Rev. xix. 7); the wise virgins trimming their lamps: the Church of Philadelphia holding fast that which she has (Rev. iii. 11). This is the body of true believers that Christ even now is purifying and purging that He might robe them with His own spotless glory and present them to Himself "fair as the moon, clear as the sun" (Song of Solomon vi. 10).

In the rule of the nations, in the hearts and lives of men, in and out of the Church, the spiritual hosts of evil seem to be largely in control. But Christ, the Head of the Church, declares that the gates of hell shall not prevail

Be glad then,
ye children of Zion,
and rejoice in the Lord your God;
for He hath given you the former rain
moderately and He will cause to come
down for you the rain, the former rain
and the latter rain in the first month.
And the floors shall be full of wheat and
the fats shall overflow with wine and oil
... the glory of this latter house shall
be greater than of the former ... and
He shall send Jesus Christ, which before
was preached unto you; Whom
the heavens must receive (retain) until
the times of restitution (Greek—
restoration) of all things, which God
hath spoken by the mouth of all
His holy prophets since the
world began—Joel. ii
23, 24; Haggai ii. 9;
Acts iii. 20, 21.

against His Church. Isaiah predicts that when the enemy comes in like a flood the Spirit of the Lord will lift up a standard against him. In Ephesians vi. Paul shows how these evil principalities and powers and sovereigns of this present darkness are disarmed and overthrown. There is no suggestion of defeat here—the emphasis is laid on victory. This

is the victory of the true Church as she enters through union with Christ into the spoiling and stripping of the sovereigns of this present world darkness (Col. ii. 15). The Church of this closing dispensation has in Scripture a legacy of promises unparalleled by that of any other. Her spiritual poverty and powerlessness reside in her colossal lack of faith in appropriating the exceeding great and precious promises whereby she might be a partaker of Calvary's victory. The Church that stands on the earth at the hour of the Advent is according to prophecy, a militant Church, terrible as "two armies" (Song of Sol. vi. 10; Ezek. xxxvii. 1-14; Joel ii. 2-12).

The dire and paramount need in this day of declension and apostasy is to brighten the faith of God's people for a great evangelical awakening, and raise their expectancy for the times of refreshing which are due from the presence of the Lord. One reason that the Lord's people to-day are not rising to meet the spiritual opportunities of the hour is because there is so little real prayer and expectancy. "Without expectancy there will be no prevailing prayer; thus because Christians have ceased to expect the outpouring of God's Spirit, the heavens have become as brass." Many sermons, books, and articles to-day deal learnedly with the past and future dispensations. The work of this hour of heart-searching, of watching unto prayer in the hope of His glorious appearing are neglected, and because of

THIS TRAGIC FAILURE

to give God's people "meat in due season," they are subsisting upon husks and are spiritually impoverished.

Looking through the periscope of prophecy, Joel saw this peril and commanded that a trumpet be blown and an alarm be sounded and a solemn feast of weeping and mourning be called in Zion (Joel ii. 1-17). Thus the prophet points the way back to Pentecost and a work of restoration which renews to the Church the primitive power and glory of the apostles (read Joel ii. 25-27). On top of the glorious work of full restoration of the years lost during the apostasy, according



The Elim Evangel



NEWS FROM THE CHURCHES

War-Time Effort Bears Fruit for the Kingdom

THE GIFTS OF THE SPIRIT

Ballysillan (Belfast) (Pastor J. F. Hardman). Recently we have had a change of ministry, Pastor and Mrs. Hardman having come into our midst.

We thank God for the ministry of the Foursquare Gospel in these dark and trying days. The Pastor has recently been dealing with up-to-date topics which have proved comforting and helpful.

We have the pleasure of seeing the church full every Sunday night, with sinners seeking the way to Eternal Life. During the breaking of bread services, hallowed by the very real presence of the Lord, the gifts of the Holy Ghost are manifested.

God is truly blessing us, and leading us to higher things through the ministry of His faithful servant. We thank God for all that is past and trust Him for all that is to come.

TWO DECISIONS

Malton. Owing to conditions prevailing at the present time and also the black-out, we decided to hold our Crusader week in November. This gave us the benefit of the moonlight nights, and we had the light of the gospel as well, for on the concluding night two brothers signified their desire to come to Christ.

The first night was a real encouragement to our young people, as our little hall, which we have recently taken over, was packed to the door, and no doubt this will be good news to our friends down South who know of this church.

Although many of our members live four and five miles away, they come in all weathers on their cycles and by 'bus (despite the poor 'bus service), and the fellowship in the assembly is according to I. John i. 3, 7.

As we have no resident minister, it is wonderful how God is using us poor weak vessels to preach His Word and proclaim His gospel message. We never shall cease to praise Him, He's done so much for us. Hallelujah!

"NOT NEGLECTING . . ."

Dundee (Pastor W. G. Hawkins). "Not neglecting . . . as some habitually do—to meet together" (Heb. x. 25, Weymouth).

As the believers have obeyed this injunction, we have found that God is no man's debtor. The black-out is presenting a difficulty to some, but they have proved in a practical way that our God is truly a Guide. One thing has been most striking—the faithful attendance of many of the older saints who, despite the darkness, have made their

way to the house of God. One sister expressed herself thus: "The darker the night, the richer the blessing."

The Pastors, with the help of a few brethren, have done much strenuous work in order to make the necessary black-out arrangements. Although many churches in the city have been closed, or the services curtailed, Elim has added three to the already long list: Wednesday and Sunday afternoons; also a Sunday service for the children.

The Tuesday evening Bible studies have been times of strengthening and encouragement, as Pastors Hawkins and Leadbeater have unfolded the Word of Truth.

A recent Sunday evening service was conducted by the Crusaders, when a time of rich blessing was experienced. With radiant faces they spoke and sang of the Lord Jesus Christ as their Saviour—truly they have proved that Christ does satisfy youth, even in these dark and perilous times.

To draw aside from a war-minded world, and gather around the table of our blessed Lord has been a foretaste of heaven, and as we have beheld Him who is the Prince of Peace, we have exclaimed: "God IS wonderful." Hallelujah!

A Passion for Souls

continued from page 825

us be men and women with the fire burning in our souls, revealing that we have what we profess. Let us go forth in the name of the Lord and not restrain or hold back, but tell the Gospel story far and wide.

There is one joy I look forward too, and that is to see souls over yonder to whom I have witnessed. I fear there will be some who will stand up to accuse me for not having told them when the opportunity was given me, but oh, the joy when we see those gathering around, to whom we have told the blessed story! The Lord will put each soul down to our credit. Not because we saved them but because

WE WERE FAITHFUL

in the small matter of testifying. The message was given, the heart was convicted and a soul brought to the Lord. That will be heaven indeed. You may have everything else in heaven; the golden streets, the ivory palaces, and all else that heaven possesses, but to stand at the side of my Lord with some precious souls that have been won through my testimony, will be joy supreme and eternal. Let us be soul-winners. Whatever you do, win souls. "He that winneth souls is wise." Many folk are called wise by the world, but the Scripture concedes that none is wise except

he that winneth souls. "The fear of the Lord is the beginning of understanding." That is the primary grade. But the winning of souls is advanced education—that is wisdom. Do you want to be wise? Then win souls.

"The wise shall shine as the stars in the firmament for ever and ever." Do you want a place in the firmament? Do you want to join that galaxy of stars over yonder? Win souls.

LAODICEANS

Disciples by thousands are ever hearing, and never doing; ever wishing, and never working; ever feeding, and never growing; silent for their Lord, lifeless in their prayers, neglectful of their Bible. John Wesley found that the stability of his inner life was devastated by contact with professed Christians who were cold or lukewarm. "They undermine insensibly," said he "all my resolutions, and quite steal from me the little fervour that I have. I never come from these saints of the world (as John Valdeso calls them) faint, dissipated and shorn of all my strength, but I say, 'God, deliver me from half a Christian.'"



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

CRUSADER BIBLE SCHOOL

It is hoped Crusaders are continuing to complete week by week their Bible school Papers. An excellent and educating form of Bible study. Rewards will be presented to those submitting the best completed sets of Papers.

CRUSADER BIBLE SCHOOL

By Frank W. Birkenshaw

PAPER NO. 9

1. Name the wicked man who slew his seventy brothers (Judges).
2. Who lost his eldest son and his youngest son by rebuilding an accursed city? (I. Kings).
3. Only one woman in Scripture is recorded as having laughed. Who?
4. Who bound his own hands and feet with another man's girdle?
5. Locate these passages. Give chapter and verse:
"Ye must be born again."
"I will in no wise cast out."
"I am the good shepherd."
6. Which book in the Bible omits to mention the name of God?
7. "I cannot give up my evil ways." What scriptures would you use to help a person who makes this his excuse for refusing God's salvation?
8. FOUR books of the New Testament contain *Church Order*, that is, the inspired instructions regarding conduct of the Churches. The *Church Order* books are: I. C—; II. C—; I. T.—; T—.
9. Where does the Bible refer to: (a) The senate and senators? (b) Sewing pillows?
10. *New Testament Arithmetic Problem No. 9.*

Divide the number of the tribe of Juda to be sealed during the Great Tribulation Period (Rev. 7) by the number of men that an Egyptian led into the wilderness (Acts 21). Multiply by the number of foolish virgins (Matt. 25), and you will have the number of the chapter in Luke's Gospel which is called "The Lost and Found Chapter."

Which Chapter is it ?

Making a God out of a Remnant

An address at the Evening Session
of the Young People's Leaders' Conference, 1939

By Pastor G. STORMONT

In Isaiah xlv. 15 there is a description of a man making a god. The previous verse tells us of the cutting down of the tree, and verse 16 says: "He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast and is satisfied; yea he warmeth himself . . . and the residue thereof he maketh a god."

I was talking to a fellow-minister the other day, and he asked, "Have you ever preached on that verse? I have, with the title 'Making a god out of a remnant.'" God began to grip my heart by these remarks. You know the idea: the heathen goes into the forest, chooses a tree, hews it down and drags it through the forest. With the branches of that same tree he makes a fire, roasts his meat and warms himself, and out of what is left he makes himself a god. Crowds of people do that! They make their gods out of their hobbies, or recreations, or achievements. It seems to me in some measure Christian workers may be guilty of devoting only the "remainder" of their lives to God. The idolater, referred to by Isaiah, did not make his god out of a whole tree, but only of the residue. In our service for God we also may do so much with our time, and only then give God a chance.

I don't want to strike a note of criticism in the very happy atmosphere of this Conference, but I do want to suggest the maintenance of *all* of our time and talent and the *best* of our vision in our service amongst the young people. I know some fine young people who, when they have finished their daily work (which supplies them with the

necessities of life), have their hobbies, gardens, or dressmaking, etc. Then, when they are tired out with everything else, they get their Sunday school lesson ready; or else think, "I'll leave it for to-night, I may have more time to-morrow." Some teachers I know finish the preparation of their lessons at twenty minutes to three on Sunday afternoon. We all know this world is a very busy place, and there are so many calls upon us that we feel we have no time for preparation, but I feel those of us who have any leadership in the work of God must encourage others to put God first in time. There are legitimate claims in life that we must meet, but let us be careful that the Devil does not crowd out the most important things. God has given us a job to do in this world; we through the grace of Jesus Christ are commissioned to work for the young. That should be an incentive to give our best to God. The Devil is active, and the pressure on our time is great, but we work for eternity. I want us to keep that thought clear.

As far as talent is concerned we are all stewards. God wants us to do something with our talents. I have seen men preparing for their life's work as school-teachers: I have known them get up early in the morning, and study until late into the night, and work during their holidays, because they were preparing for a life's job; yet sometimes amongst Christian workers I have found such a contrasting lack of preparation. We have the realisation and assurance that the Holy Ghost is with us, but this does not mean that we must leave

out preparation. Some teachers in weekday schools spend hours making models for children. Could not we, as children's and young people's workers, take example and encouragement from them?

Sunday school teaching is so important. I have been moved by the statistics already given. There is a drift of 250,000 children per year from the Protestant Sunday schools of England and Wales; if we are going to capture the footing that others are losing we have much ground to make up! We must give all our talent, all our intellect and affection to the work that we have. I don't know what your job is in this world, but I know what it is for eternity. William Carey, the bootmaker, who became the great missionary to India, once said, "I cobble to pay expenses, but my business is to preach the gospel." You work to provide yourself with food and clothing, but the purpose of your life is service for God. If you keep that thought before you, it will spur you on to overcome the discouragement that is so prevalent amongst youth workers. Some children are tempted by the carelessness or forced by the godlessness of their parents to absent themselves from school or meeting. We must do what we can. We must devote to God the very best that we have.

I wonder how many of you are serving God in the school, Cadet, or Crusader work because you have been asked to do so? Or, I wonder if you are serving because

God has given you the vision? Where there is no vision the children and the young people perish. Service merely done because you are requested is time-serving; it is hard because there is so much to discourage you. If you are going to do the job well and keep your faith in the days of discouragement you will need vision! You cannot serve God very long with the left-overs of vision. I have known some to take Sunday school classes because their fathers, mothers, or other relatives wanted them to do so. They are serving God with the left-overs of someone else's vision! If you are asked to do a job you should respond readily, but if you have a job for God you ought to have the vision with it. I want to encourage you and all young people's workers to wait upon God until your hearts burn, and your vision becomes clear. If you wait on the Lord you will find yourself not only praying and looking to God, but also looking at your job. I believe if God helps you Sunday school teachers to see the conditions of the boys' and girls' homes, to feel their joys and sorrows and to understand their ways, you will be more fruitful in your service. But we are not all Sunday school workers here this evening. Crusader Secretaries, Youth Workers of all kinds, you, too, need vision, and thus you will encourage others.

I have been surprised and delighted to notice how God has made clear to us to-day the two-fold

character of our work: (1) To lead to Christ; (2) To build up character. Evangelism has been the primary aim. If we build character and don't lead to Christ we fail; but alongside evangelism we must build character. It does count. Pentecostal people are criticised and accused of excesses. I am glad that God gives us movement that creates criticism; the sluggards always criticise the enthusiasts; but our enthusiasm should lead us to character building on Christ Himself; moulding young people with the aid of the Holy Ghost and the Word of God.

Paul said he laboured that he might present every man perfect in Christ. This should be your aim and joy. Teachers, you have seen boys and girls come to Christ! Thank God for it, and lead them on with Him. Youth workers, you are helping possibly in a work where most of the young people are already Christ's: you must seek to build up those young men and women in their "most holy faith."

The task is great. Are you going to serve God with the "remainder" of your time and vision—to make your god out of a remnant—or are you going to wait upon God for the burning heart and renewed vision? I beseech you, wait on Him, then in the strength that He gives you and under the anointing of the Holy Ghost, fulfil the task that has been given you.

Jesus Paid it All

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

A COLLIER came to me at the end of one of my services and said: "I would give anything to believe that God would forgive my sins; but I cannot believe that He will forgive them, if I just turn to Him. It is too cheap."

I looked at him and said, "My dear friend, have you been working to-day?"

"Yes, I was down in the pit."

"How did you get out of the pit? Did you pay?" I asked.

"Of course I didn't pay anything. I just got into the cage and was pulled to the top."

"Were you not afraid to trust yourself in that cage? Was it too cheap?"

"Oh, no," he replied, "it was cheap for me, but the company spent a lot of money to sink that shaft." Then the truth broke upon him, and he saw that he could have salvation without money and without price. It has cost the infinite God a "great price" to sink the shaft and rescue lost men.

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MARRIAGES

Canty: Weldon.—On November 25th, at the City Temple, Hull, by Pastor George Canty; Norman Allen Canty to Doris Lilian Weldon, both Elim Crusaders.

Culbard: Torrens.—On December 8th, at the City Temple, Glasgow, by Pastor J. J. Morgan; Alexander Gordon Culbard to Sarah Torrens, both Elim Crusaders.

Munk: Burford.—On December 9th, at the Elim Church, Croydon, by Pastor G. H. Thomas; Henry Arthur Munk to Winifred Emily Burford, both Elim Crusaders of the Thornton Heath Church.

WITH CHRIST

Ross.—On December 6th, Mr. D. V. W. Ross, member of Elim Four-square Church, Newbury. Funeral conducted by Rev. Russell Potts and Mr. D. H. Rees.

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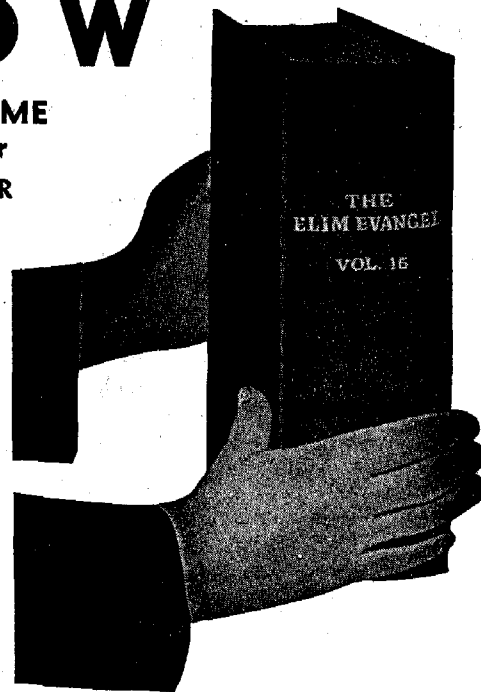
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