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The Elim Evangel

AND
FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

Vol. XII., No. 1

JANUARY 2, 1931

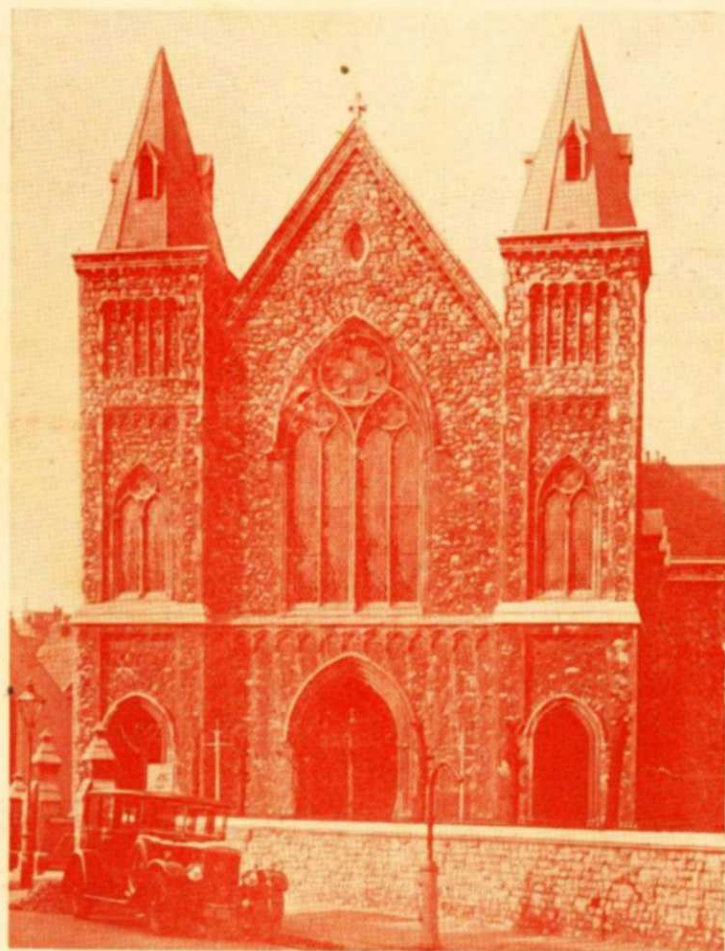
Twopence



"I am come that they might have life."

John X. 10.

THE KENSINGTON TEMPLE, LONDON



Once known as Horbury Church, this fine sanctuary has become a permanent Elim Foursquare Gospel centre in the West End. Principal George Jeffreys held his first campaign there last October, and will commence another early this year, after the seating capacity has been enlarged.

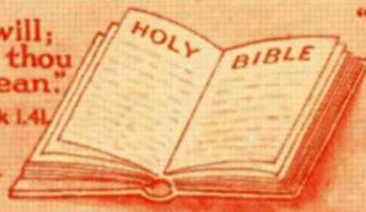


"I will come again."

John XIV. 3.

"I will; be thou clean."

Mark I. 41.



"I will send Him (the Comforter) unto you."

John XVI. 7.

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST

Editor: Pastor W. G. Hathaway. Managing Editor: Pastor E. J. Phillips.

Official Organ of the Elim Foursquare Gospel Alliance. Founder & Leader: Principal George Jeffreys.

Vol. XII. January 2, 1931 No. 1

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Terms.—10/- for one year or 5/- for 6 months, post free to any address. American & Canadian subscribers may send 2 dollar bills for 10 months.

Quantities.—A dozen or more of each issue may be obtained at 2/- per doz., post free, monthly payments.

Remittances should be addressed to the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4. and cheques made payable to the Elim Publishing Co., Ltd.

Manuscripts.—Articles submitted for publication should be typed or written on one side of the paper only, and addressed to the Editor, 20, Clarence Rd., Clapham, London, S.W.4. Phone: Brixton 2227.

Printed and published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4. Phone: Macaulay 2981.

Telegrams: Publishing Dept.: "Vicpress, Clapcom-London." Editorial Dept.: "Foursquare, Brixstreet-London."

WATCH THESE DATES

BRADFORD. Jan. 1—4. Freemasons' Hall, Westgate. Speakers: Pastors Jewitt and Miles, Mrs. Salter, and Mrs. Saxon Walshaw. Convener: Pastor H. Kitching.

CRAYDON. Jan. 4, at 6.30. Elim Hall, Stanley Road. Visit of London Crusader Choir.

ELIM BIBLE COLLEGE. Next term commences Jan. 10.

GLASGOW. Jan. 1—4. City Temple (corner of Bath and Elmbank Streets). Thursday, 11, 3, and 6.30. Friday, 7.30. Saturday, 5 and 6.30. Sunday, 11, 3 and 6.30. Speakers: Pastors P. N. Corry, and R. Tweed. Convener: Pastor S. German.

ILFORD. Jan. 25, at 6.30. Elim Hall, Serafton Road. Visit of London Crusader Choir.

KENSINGTON, London. Every Sunday during January at 5 and 6.30 in the Kensington Town Hall. Pastor P. N. Corry (Dean of Elim Bible College).

LIVERPOOL. Dec. 29—Jan. 5. Bible School and Evangelistic Campaign by Principal P. G. Parker, Elim Tabernacle, Windsor Street.

LONDON. Every Friday night at 7.30. Welsh Tabernacle, Pentonville Road, King's Cross. Foursquare Gospel Rally.

LONDON. Every Saturday at 8 p.m. Foursquare Gospel open-air meeting at Marble Arch, Hyde Park.

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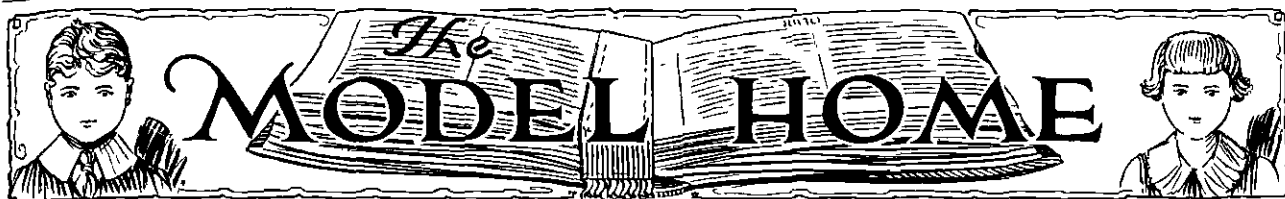
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Talk No. I.

By Principal PERCY G. PARKER (of the Christian Workers' Bible Correspondence School)

A glance of heaven to see,
To none on earth is given,
And yet a happy family
Is but an earlier heaven

THE above lines by John Bowring will appeal to every home lover. Home can be a heaven on earth. The opposite is true—home can be a hell on earth. But every right-minded man and woman longs that home shall antedate heaven.

To those of us who believe in heaven—who believe that heaven is a real home with a real Father, there can be no greater joy than to know that our earthly home is a figure of the true—a foretaste of the reality.

Another poet has thus touchingly spoken of

HOME'S NATURAL FASCINATIONS:

How dear to this heart are the scenes of my childhood,
When fond recollection recalls them to view,
The orchard the meadow the deep ringled wildwood,
And every loved spot which my infancy knew

Yet with most of us the fascination of home is not a natural one—it is a paternal one. We are mainly fascinated by the memory of mother and father. Many of us feel like the late John Randolph. He wrote "I used to be called a Frenchman, because I took the French side in politics, and though this was unjust, yet the truth is, I should have been a French atheist, if it had not been for *one recollection*, and that was when my departed mother used to take my small hands in hers, and cause me, on my knees, to say, 'Our Father which art in heaven'.

But at the outset we must remember that homes vary greatly.

Let me attempt to suggest some of the various forms of homes which exist.

(1) *There is the home of the newly-wed*

Husband and wife have not yet known the preciousness and thrill of being "Father" and "Mother." Such homes again vary greatly. Some bridegrooms can lead their brides into small mansions, beautified by every pleasure conceivable, and made practical by every modern labour-saving device. Others have a much humbler dwelling, but their joy is to know that it is their own. There are

NO OUTSIDERS TO INTERFERE

No outsider can complain that you are burning too much gas, and that you want to use the cooking oven just when they want to do so. Still others have a far less happy experience. Money is scarce—to furnish a home is out of the question. Yet love insists upon marriage, and two or three rooms in a close relative's home is the only solution. Such a commencement is a risky one, sometimes a very unpleasant one. Oc-

asionally it may turn out well, and yet, nearly always a number of difficulties and strains arise which make the married pair long for an abode of their own.

(2) *There is the home of the growing children*

The husband becomes "Daddy," and the wife becomes "Mummie." Children appear in steps. John is ten, and May is eight and Cissie is five, and Mary is three, and little Pete is the sweetest baby in the world. When Daddy has a good situation things are financially fairly comfortable, but even then the responsibility to Mummie is greater than anybody but herself realises. But when the father is in poor work, then the struggle is almost indescribable. To

MAKE TWO ENDS MEET

when they will not meet is one of the most pathetic problems in the world.

(3) *There is the home of the grown-up family*

Only one child still goes to school. The others go to work. Two are married. Two—little seven-year-old Joan and Baby Samuel—were called up to a higher Home many years ago. Peculiar problems arise in such a family. The joys and sorrows, the currents and cross-currents are indescribably varied. Why does William stay out later and later? Where does he go? Who is his companion? Is it another youth—or is it a young woman? If so—who is she? Will she help him? and so forth,

(4) *There is the home of the aged father and mother*

Children have come and children have gone, they are scattered in different parts of the world, but father and mother still go on together. It is the eventide home. It is a home with the sad sorrows of sunset, and yet with the bright hopes of an eternal morning. There is pathos in the eventide home of father and mother, and yet that pathos may be irradiated with the joy of a quenchless devotion. For them, many waters have not quenched love.

There are other kinds of homes—many of them. But we have touched upon a few varieties. These varieties are sufficient to make us think about *our* home.

Home! What a magic word it is. Yes, we are always ready to talk about home—at least with a few exceptions. But home to most of us is the

GREATEST PLACE ON EARTH.

We like to think about it, and talk about it, and read about it. The hearts of the majority still are persuaded that there is no place like home. A model home—yes, that is what we want.

In closing this first article let us remember that *home is a Divine arrangement*.

This fact is traceable from the first home in the Garden of Eden, right on to the New Testament, where we have glimpses of homes of great simplicity and beauty. Perhaps the concisest scriptural statement to express general scriptural teaching is that of Psalm lxxviii 6 "God setteth the solitary in families." How grateful we should be for this. How grateful that we are not left alone in the world. How grateful that we do not have to search for friends. Every little life that comes into this world, even in measure in the will of God, is usually assured of the love of two—father and mother.

But it follows that if family life is by God's arrangement, to be perfect it should be conducted according to God's plan. God has not planned family life and then left each individual to carry out his or her own thought. As God planned the formation of family life, He has planned the continuation and the goal thereof.

A motor car is planned by a skilled engineer, part fits into part in such a way that when the car is finished it is for practical purposes perfect. But its perfection can immediately be spoiled. The finished car is not only built to the plan of the designer,

but it must be run according to the plan of the designer. The right petrol, the right oil, the right handling is imperative if the car is to be a success.

So with the home, God has planned and instituted home life, but if home life is to be a success, it must be controlled according to God's plan. Each member of home must fulfil his or her part in the plan of God. Only thus is it possible to have a model home.

In our talks together we shall be taking up each individual separately—the husband, the wife, the father, the mother, the baby, the child, the youth or maiden, the grown-up son or daughter.

I know if I can find God's will and do it,
I know if I accept God's plan, then fill it,
'Twill not be I alone that feels at rest,
My home and loved ones likewise will be blessed

O God, I pray Thee, grant that I may see
The plan that Thou hast foreordained for me,
As boy, as youth as grown and married man,
Enable me to reach Thy highest plan

O God, I pray Thee, grant that I may see
The plan that Thou hast foreordained for me,
As girl, as maiden, or as wife and mother,
I choose Thy will—I'm yearning for no other

* The next article will be entitled "The Husband". The series is due to appear every three weeks.

Concise Comments & Interesting Items

This new year our first desire is to wish our readers "Peace." Yet we have no grounds for expecting worldly peace. The only peace that we can be sure of is the peace of God which passeth all understanding. The world is apparently planning for peace, yet all the time she is secretly preparing for war. Here are some suggestive figures. The peace strength of the various armies of the world is as follows: Men—Russia 1,200,000, France, 650,700, Italy, 683,300, Poland, 299,041, Great Britain, 186,100 and 180,227 Territorials. Germany 100,000. War planes—France, 4,667, Great Britain, 1,547, Russia, 1,400, Italy, 1,160. Poland 1,000. Tanks—France, 2,500, Russia, 250, Italy, 250, Great Britain, 200 (Colonies, 150), Poland 100.

An Oxford vicar is providing the choir-boys with entertaining books to keep them quiet during the sermon! Someone asks, "But why not provide them with entertaining sermons?" That would seem much more to the point and much more in keeping with a clergyman's function.

The Religious Tract Society, six months ago, published a Tibetan translation of "The Pilgrim's Progress." It has sold so well that on December 1st only three copies remained in the society's store-room in London.

Sir Ambrose Fleming has recently been lecturing in defence of the Bible. The press stated that "Sir Ambrose holds the highest degrees and honours in the scientific world, and for twenty-five years past has been intimately associated with the development of applications of electrical science. The thermionic valve, his outstanding invention, revolutionised wire-

less telegraphy, and, in fact, made wireless telephony possible."

Among other weighty statements he said "If then, we are willing to subject ourselves to that power and to receive Him as Lord, and Saviour, and Friend, the evidence for His miraculous Resurrection will appear to us to be sufficient, but without that act of will it will not sufficiently convince. As the great French theologian and mathematician Pascal says, somewhere—"There is light enough for those who wish to see." The evidence has been so ordained that it must be put into practice if it is to be effectively convincing as proof."

Especially notice the statement, "There is light enough for those who wish to see." It is simply another way of saying what our Lord said "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

The Rev. Lionel B. Fletcher of Australia, now working in connection with the London Youth Evangelistic Campaign, gives a very significant passage in one of his sermons. After reading it we wonder now many more are playing tennis or something similar. The following is Mr. Fletcher's utterance.

When people came out from England to Australia, when I was a minister there, and shewed me letters of introduction from their ministers, and the testimonials and coffee-pots and tea-pots, and told me all that they used to be, nearly always my heart went cold. I knew what was coming. I saw one man who had been an elder in one of the greatest churches in Great Britain, with a large Bible-class, and when his minister wrote to me, I thought that with him I should

have turned the city upside down. I called on him, and he shewed me all the illuminated addresses he and his wife had received on leaving. I said, 'This is glorious.' You come with me into the work your soul rejoices in.' He replied, 'Well, you know, I have not come out here to work. My wife is not too well' (she looked about sixteen stone). 'We have come out for the climate, and I think we will have a little spell of rest.' He has had a spell ever since. He only came to my church about six times, and one Sunday, when I went to see a dying man who resided next to them, I found him and his family playing tennis."

Professor Dick Wilson of America recently died. His evidential writings had a great influence upon Sir William Willcocks who has been called the greatest irrigation engineer of modern times. We take the following from the American "Sunday School Times":

"Then a copy of the late Dr. Robert Dick Wilson's booklet which the 'Sunday School Times' brought out, 'Is the Higher Criticism Scholarly?' fell into his hands. Sir William wrote 'This settled me. During my studies of Bible facts in the valleys of the Nile and Euphrates I had often proved the accord of the Bible accounts with observations by level and compass, with observations of the behaviours of the rivers, with the ideas of the time and with the mode of expression of the time in the spoken language.' Professor Wilson's defence of the Old Testament on philological grounds proved a final confirmation to the great engineer. 'I have returned to my old faith in the Word of God and literally live in it.'"

Both Healed at Principal George Jeffreys' Revival Campaign at Birmingham



MISS R. M. PORTMAN



Miss Portman was healed of gastric ulcers and colitis, and Miss Frost of defective eyesight, after suffering for six years.



MISS MARGARET FROST.

Wesleyan Methodism in Nottingham (continued)

By JAMES McWHIRTER

WHEN Methodism came to Nottingham in 1740 the little town of 10,000 inhabitants surely looked a mere speck on the hillside, could it have been compared with the big city of the present day, pushing its suburbs to the tops of the high hills around Society was corrupt, and the people were base and ignorant. In fact the whole of England was narrowly saved by the preaching of the Methodists, from a revolution similar to that which overflowed France, so says Viscount Brentford, Home Secretary of the last Conservative Government, in his *Prayer Book Crisis*.

NONCONFORMITY

had been established before the Wesleyan Revival. The Presbyterians, the Congregationalists, the Baptists and the Society of Friends had each in their turn from the Re-

formation onward been spiritually aggressive, but when Methodism arrived they were all on the wane, also the vital energy of the Established Church was at a low ebb. Harwood is very much to the point here when he says, "The leading truths of Christianity were generally disregarded and disbelieved, preaching had declined to the

READING OF A MORAL ESSAY

once a week, the clergy were more anxious for their own amusement than for the religious instruction of their parishioners, dissenting ministers were gradually departing more and more from the simplicity of evangelical truth." It would not be difficult to institute a parallel at this point.

In these dark days John Wesley rode over the Derbyshire hills into the town of Nottingham. Like the Apostle Paul his message often pre-

ceded him, and a small church would have been former, so a small

SOCIETY OF METHODISTS

had been commenced before Mr. Wesley arrived.

It was to "the church at thy house"—one Mr. Howe's—that Wesley addressed himself. Like all truly great men he was not too big for a small engagement. Among other observations in Wesley's *Journal* of this first meeting is the following: "Every one immediately sat down and began either talking to his neighbour, or looking about to see who was there." The spiritual sensitiveness of the man of God was shocked at this irreverence, his soul revolted at the gossip and vulgar glowering about that changed the sacredness of a sanctuary into the commonplace atmosphere of an auction mart.

On Sunday morning we find him

in the market place preaching from the words, "The dead shall hear the voice of the Son of God, and they that hear shall live" His sermon came under three heads, to be sure (1) The dead spiritually (2) The hearing of faith. (3) The new life—*eternal*. The picture of Bismarck in Berlin comes to mind upon which is the inscription, "Wilt thou not return to help us?" This completely expresses our thoughts as we meditate upon that Sunday morning

OPEN-AIR MEETING.

England needs another Wesley, such a liver and such a preacher, to call the people back to the central facts of the Gospel

How did Nottingham receive the message and the messengers of Methodism? Precisely as the Pharisees and rulers accepted the mission of Jesus and His disciples—"The townspeople in general regarded the event as a transient ebullition of fanatical feeling." This wordy sentence is spoken nowadays in one word—emotionalism

The following are a few evidences of what the world and dead religion called emotionalism "We had such an outpouring of the Spirit some of the believers were so happy in God, that they could scarcely contain themselves" "Many believers were so overwhelmed with

THE LOVE OF GOD

that they had scarce the use of their bodily powers" Not only were oral addresses punctuated with such praises as "Hallelujah" and "Glory to God," but the statistical reports were the same Then the Methodist Church was called "The Church of the burning heart" We are neither afraid nor ashamed of such emotionalism, we want more of it

For about six years the Methodists were maltreated by the mob, and unprotected by the authorities One of the preachers in the early days was stopped ministering by a constable, supported by a crowd of a thousand hooligans, who dragged him before a magistrate under some lame pretext of law-breaking The courage and wit displayed on this occasion is typical of the vivacious manhood of the Methodist itinerant

Coldly enough we may suppose the magistrate said, "I wonder you can't stay in your own places you might be convinced by this time that the

MOB OF NOTTINGHAM

will never let you preach quietly in this town" Caustically the preacher replied, "I beg your pardon, Sir, I did not know before now that this town was governed by a mob, for most towns are governed by magistrates"

Matthew Bagshaw opened his home for Methodist meetings, and it was here they got the idea of galleries the room being too small, the ceiling was broken through to enable Mr Wesley to speak to the overflow Mr Bagshaw paid for his hospitality—he was sent to gaol for "the crime of harbouring a Methodist preacher, and encouraging a conventicle." However, a great many of the meeting people voluntarily went with him, and turned the gaol into a conventicle! They were all eventually dismissed, for being in a state of religious frenzy, we may suppose

It was during the early days when the Society was struggling for a footing that

CHARLES WESLEY,

the poet of Methodism, was associated with Nottingham Some of his immortal melodies were born in the travail of pain and suffering of those dark days We are surprised to find that he was such a wholehearted dissenter as early as the year 1743, when he wrote at Nottingham, "I went to church with Mr Howe, for they cannot yet wean him of this bigotry"

What is priggishly called an "educated ministry" is conspicuous by its absence among the

EARLY ITINERANT PREACHERS

For two generations these founders of our greatest nonconformist denomination were chiefly men of the people They were very much the same material as our Lord's early disciples Rough diamonds—yes, but they were genuine, not rounded off and polished in college, admittedly, but the school of life had shaped and ground them well for cutting

In those days there were only two universities to which the despised dissenters could belong, one, the university of Jesus, where they all graduated with honours, and the other, the university of books. The latter has raised men to the highest positions in our present Government, but the former raised the Methodist ministers to still higher and more enduring positions

Two new departments of ecclesiastical economy emerged from the great

SPIRITUAL REVOLUTION

created by Wesley's Revival One was the new ground of tolerance in theological controversy, expressed thus, "We agree to differ" The other was the lay preaching, now popularly known as the local preachers' organisation The last-named was one of the chief factors in consolidating the Revival into a permanent movement This statesmanship was eminently worthy of the Fellow of Oxford The outcome of the "plan" was that the town and the districts around were honeycombed with the Revival message

(To be concluded)

LIKE UNTO HIM

By PHOEBE HADLEY

"Beholding, as in a glass, the glory of the Lord"—I Cor iii 18

Are you living so closely to Jesus,
So filled with His wonderful peace,
That you can keep calm and unruffled
While outward vexations increase?

Are you following close in His footsteps,
So closely, you clearly can see
The print of the nails in the footmarks
He planted so firmly for Thee?

Do you think, speak, and act as if Jesus,
Were thinking and speaking through
you? [answer?
Do you answer just how He would
And do only the things He would do?

Keep calm, and unruffled, and peaceful,
So calm in His presence, that He
May behold His own likeness reflected
As He lovingly gazes on thee

William Bramwell and a Great Revival

IN the early days of Methodism when John Wesley used to preach in the great steel metropolis of Sheffield, heavy steel development had not yet commenced. Sheffield was world-famed for cutlery and files chiefly. In those days were two distinct branches known as "pen and pocket knife cutlers" and "table knife cutlers." And the file makers were distinct as "file forgers" and "file cutlers." But in both cases knives and files were prepared by a distinct and numerous class known as

"SHEFFIELD GRINDERS."

At that time every department was paid by the dozen or gross so that people had just what they earned and no more. Therefore, they "worked or played" as they wished; they commenced and ceased when they liked. This caused the "Sheffelder" at that time to be most independent and defiant. Every man was his own master.

Such was the condition and spirit of the inhabitants of Sheffield when William Bramwell was appointed to the town in 1795. He wrote this: "When I first came to Sheffield I saw no work of sanctification; now I am astonished at the rapidity of the work. Before the end of the connexional year 1250 were added to the Society."

It was usual then for people to work daily twelve hours, from six or seven in the morning to seven at night. But it was quite optional.

William Bramwell commenced

PUBLIC PRAYER MEETING

in the vestry at Carver Street Wesleyan Chapel, every morning at six o'clock.

This was announced with earnest emphasis in Carver Street Chapel. A young table knife cutter, who was present, named Harvey, gave me the following particulars when he was an old man with hair white as snow.

Young Harvey hearing the announcement from the pulpit—chiefly from curiosity—thought he would go to the early prayer meeting. Going up Carver Lane behind the Chapel, and a bit late, he heard the voice of prayer so loud and earnest, he was thrilled and excited. "Oh," he thought, "the place is crowded, I shall never get

in." He ran at utmost speed, and was astounded—for William Bramwell was the only person present—he was alone with God. He prayed, then sang a few verses of Charles Wesley's

GLORIOUS SOUL-SAVING HYMNS, such as, "My God, I am Thine," and "My God, I know and feel Thee mine." So he sang and prayed alternately for the hour just as though hundreds were present.

The influence of that meeting so excited and delighted young Harvey, he noised it abroad. Soon the early prayer meeting was crowded. They kept on praying.

Bramwell and his co-workers did three things: (1) Prayed for a revival, (2) believed for it, and (3) expected it—but it did not come? Oh yes! it did come! Of course it came. When it came, though they expected it, it came unexpectedly thus:

Some weeks passed, nothing done! One Sunday night at Carver Street Chapel, Bramwell was

preaching and pleading with impassioned earnestness, all were rapt attention, and there was breathless silence—when suddenly the silence was broken by the shrill

CRY OF A WOMAN

under the gallery. She exclaimed aloud: "God be merciful to me a sinner." Bramwell said, "Hallelujah! now it has come!" He closed the Bible, came down from the pulpit. The woman was invited to the communion rail. Many joined her. Oh, what conversions followed!

There was a splendid lavishment of salvation; the people were filled unutterably full of glory and of God.

Think of it—one thousand two hundred and fifty souls won and added to the church in one year!

Oh, haste again those days of grace! When Zion travails she will bring forth. We must have the grand old prayer meeting and visible conversions of old.

"Lo, the promise of a shower—drops already from above."—*Sel.*

MISQUOTED SCRIPTURE—No. I.

HOW often one hears passages of Scripture misquoted by Christian workers. Very often familiar scriptures are thus carelessly given, rendering their meaning vague and obscure, and sometimes conveying a meaning contrary to that of the Word of God. Strange to say, ministers are sometimes the culprits in this as well as laymen. In this series we shall endeavour to pick out these misquotations, and compare them with the actual rendering of the King James Authorised Version. In addition to this we shall quote a number of passages which are often cited as Scripture, but which are nowhere to be found within the covers of God's Word.

Galatians v. 22, 23.

Frequently this important passage is quoted as the "fruits of the Spirit" instead of the "fruit of the Spirit." The difference between the singular and the plural in this case is vast. *Fruits* simply means that each grace referred to is an isolated attribute in the character of the Christian. While they can be regarded as such when spoken of separately as adornments in the Christian life, yet when cited as the product of the Spirit life within the child of God, they can only be correctly referred to as *fruit*; so that instead of nine fruits of the Spirit, we get the *ninefold fruit* of the Spirit, which is vastly different. It takes all of these graces, the first three the inward expression, the second three the outward expression, and the last three the upward expression, of the Spirit-filled life, to make the perfect fruit of the Spirit.

Hail, Everlasting Spring!

W.B.

W. BOVETT.

1. Hail ev - er - last - ing spring! Co - les - tial fountain, hail! Thy
 2. 'Tis Christ the heav'nly Lamb, Who takes our sins a - way, And
 3. Blest be His wounded side And blest His bleed - ing heart; Who
 4. To that dear source of love Our souls this day would come, And
 5. All glo - ry, Lord, to Thee, Thou bless - ed Three in One; All

streams sal - va - tion bring, Thy wa - ters ne - ver fail. . .
 bids us ev - er stand, With - in the light of day. . .
 all in an - guish died Such fa - vours to im - part. . .
 hi - ther from a - bove, The liv - ing wa - ters run. . .
 praise and glo - ry be, Whilst end - less a - ges run. . .

Still they en - dure and still they flow, Still they en - dure and still they
 The Ho - ly Ghost He now be - stows, The Ho - ly Ghost He now be -
 His pre - cious blood doth make us clean, His precious blood doth make us
 That all man - kind with rapturous song, That all mankind with rapturous
 All might and pow'r and ma - jes - ty, All might and pow'r and ma - jes -

flow, For all our woe a sov - - - reign cure.
 stows, Un - to our souls with all His gifts.
 clean From ev - 'ry sin, and fit for God.
 song, In ev - 'ry tongue Thy praise may speak.
 ty, Be un - to Thee for ev - - - er - more.

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The introduction of this splendid hymn will, we believe, prove a blessing to all. Although written several years ago, it will be new to the majority of our readers. It is deserving of a place among our songs of praise. Next week: "We will talk it o'er and o'er together by and by," by request.

Bible Study Helps

THE GREAT ASSIZE.

I. The Judge.

John v. 22: God "hath committed all judgment unto the Son."

(a) Just Judge. Acts iii. 14: "The Holy One and the Just."

(b) Fearless Judge. Luke xiii. 32: "Go ye, and tell that fox" (Herod).

(c) Omniscient Judge. Rom. ii. 16: "God shall judge the secrets of men by Jesus Christ."

II. The Judged.

Rev. xx. 12: "The dead, small and great."

Who are "the dead" here mentioned?

(a) Not Christians:

(i.) John xi. 26: Believers never die.

(ii.) Rev. xx. 5, 6: Believers were quickened at first resurrection.

(t) The Unsaved:

(i.) Eph. i. 1: Dead in trespasses and sins.

(ii.) Rev. xx. 15: Names not found written in Book of Life.

(c) All who have not been spiritually benefited by Christ's sin-offering.

III. The Witnesses.

And the books were opened (Rev. xx. 12).

(a) Scriptures. John xii. 48: "The word . . . shall judge him."

(b) Conscience. Rom. ii. 15: "Their conscience also bearing witness."

(c) Christians. II. Cor. ii. 16: "Savour of death unto death."

IV. The Necessity.

1.—The Innocent Demand it.

(a) "The voice of thy brother's blood" (Genesis iv. 10).

(b) The voice of the martyrs (Rev. vi. 10).

(c) The voice of the repentant men of Nineveh (Matt. xii. 41).

2.—The Law Demands it.

(a) The Law entered that the offence might abound (Rom. v. 20).

(b) The Law revealed its wrath on Calvary (Rom. iv. 15; I. Peter ii. 24).

V. The Certainty:

"After death the judgment" (Heb. ix. 27).

1.—History.

God spared not the angels that sinned (II. Peter ii. 4).

God spared not the old world (II. Peter ii. 5).

God spared not the cities of Sodom (II. Peter ii. 6).

2.—Prophecy.

Christ foretold it (John v. 29).

John described it (Rev. xx. 11-15).

The unsaved will feel it (II. Thess. i. 8, 9).

VI. The Verdict:

Cast into the lake of fire (Rev. xx. 15).

(a) The duration (II. Thess. i. 9; Rev. xx. 10).

(b) The company (Rev. xx. 10, xxi. 8).

(c) The anguish (Rev. xx. 10, xxi. 8).

Have you secured your copy of the
Elim Crusader Witness yet?

FAMILY ALTAR



The Scripture Union Daily Portions

Meditations by PERCY G PARKER

Sunday, January 4th. Prov iii 1-18

Trust in the Lord with all thine heart" (verse 5)

"All" is a small word Yet it is one of the most important words in the world "All" means "all" The word is embracing and inclusive Our trust in God is to be complete We are to trust in the Lord with all our heart All I am is to respond to all He is If I trust in the Lord with all my heart, then there is no room for fear I will trust and not be afraid Fear can never find a chair in the home of the heart when the whole heart trusts God We don't want fear Fear burdens the life Fear keeps us from breathing freely We will not fear—we will trust Then instead of being occupied with our load, we shall be occupied with the Lord There is no load for those who truly trust the Lord

Monday, January 5th Prov iii 19-35

"Be not afraid of sudden fear" (verse 25)

There is a danger of our lives being constantly gloomed through fear of a sudden calamity breaking upon us Outlooks can be changed in a moment One hour our Lord was free in the Garden of Gethsemane, the next He was in the angry grip of a godless multitude One day the family is all well, the next the breadwinner is stricken down with serious illness One day father is in a paying occupation, the next he hears the dread news that his employer has failed—and is closing down These sudden changes do occur in great numbers We know it, and there may be a lurking fear in our own hearts But, we are not to be afraid of sudden fear If one door closes, God has another open door waiting Our God is Controller of the unknown future He who has provision makes provision Therefore be not afraid of sudden fear

Tuesday, January 6th. Prov iv 1-13

"Wisdom is the principal thing" (verse 7)

But it all depends upon what we mean by wisdom Worldly wisdom is not the principal thing The first Proverb tells us what wisdom we are to seek—"The fear of the Lord is the beginning of wisdom" The fear of man bringeth a snare, but the fear of God bringeth wisdom He who desires to please the Lord only will surely walk wisely Let us honour God in some special way every day Ways vary—with the Pitcairn Islanders "every tenth orange tree, bread-fruit tree and coconut tree has branded upon it LX—the Lord's Tenth Every tenth row of produce has a stake

with the same sign, marking it as devoted to God On watermelons and muskmelons the brand is made by scraping off the thin outer skin to form the letters Sugar-cane is turned into syrup and a tenth is measured" In what way do we prove that we believe that to fear God is indeed the wisest and principal thing?

Wednesday, January 7th Prov iv 14-27

"Let thine eyes look right on" (verse 25)

Be satisfied with the narrow way Don't cast backward glances at the broad way of sin Don't cast side glances at the by-ways of an easier experience Let your eyes look right on The narrow way is a way of self-denial But what is self-denial when it results in fellowship with Christ? We are quite willing to deny ourselves candlelight if we can get electric light We are glad to deny ourselves the streets of our busy town if we can get the golden sands by the seashore There is a self-denial which, instead of lessening self, increases it But in the life which fixes its eyes on Christ and keeps straight on, we lose self—but we gain Him We lose earth—but we gain heaven We lose the temporal—but we gain the eternal Don't vibrate the eyes—fix them on your Lord

Thursday, January 8th. Prov vi 6-22

"These six things doth the Lord hate a proud look" (verse 17)

Pride is the great sin of the Devil Into this sin he constantly seeks to drag mankind Pride is the subtlest of sins Before we are aware it creeps over us like a nasty mist There can be pride manifested over each item of the Foursquare Gospel We are saved There is danger that we look with disdain upon those who are not saved We energetically condemn Mrs So-and-So for not being saved We look down upon her for not being as we are Yet we forget the many years in which we had the same hard, unbroken, godless will We are healed Thereupon we begin to think that others are not healed because they do not have the faith we have, or are guilty of some secret sin We are baptised in the Spirit Secretly there may enter into the heart a curious joy because we have received the blessing before someone else We believe Christ is coming again—and condemn everybody who has not precisely our viewpoint Yes, pride is a terrible monster. It lurks on the doorstep of every heart Let us remember that the Lord hates it

Friday, January 9th. Prov viii 1-18

"I love them that love Me" (ver 17)

This eighth chapter of Proverbs is a remarkable personification of Wisdom

The Wisdom here spoken about is not ordinary wisdom Wisdom here is a Person—it is none other than the Son of God He is eternal Wisdom It is Christ who is seen in this chapter He loves those who love Him Yes, but does He not also love those that hate Him? Yes But there are two forms of love—a love of contentment and a love of compassion The Lord has a love of contentment toward those who love Him It is a love of compassion toward those who love Him not We should aim at living in the love of His contentment It is true that the sinner is vile and full of sin But the Christian should be full of the Spirit of Christ Then as we are full of the Spirit of Christ we dwell in the midst of the contented love of our Lord

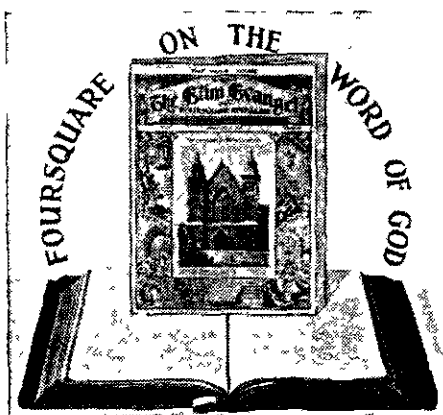
Saturday, Jan. 10th. Prov viii 19-36

"All that hate Me love death" (verse 36)

The person that hates Christ loves death Christ is life Hate Him, and it is the same as hating life Christ is life—the centre and sphere Christ in us, is life in the heart Christ with us, is life in the atmosphere Wherever Christ is, there life is When Christ dwells within, then life dwells within Christ is our life He that hath the Son hath life Christ is eternal life Christ is immeasurable life Outside Christ there is no life which is life indeed Hate Christ and one loves death But we don't hate Christ—we love Him Our love cannot be described It is immeasurable love for immeasurable Life The world may say by action and voice, We hate Him But we will say by action and voice, We love Him

Accuracy of the Bible

There is no book in the world that has been handed down as has the Bible, and we to-day study every consonant of the Bible There are 29 kings of Egypt, Israel, Judah, Moab, Damascus, Tyre, Babylon, Assyria, Persia, ten different countries mentioned among these 29 both in the Bible and on the monuments, so we can trace them Every one of these is mentioned in the Bible as king of the right country Every one of the 29 is mentioned in the correct chronological and contemporary order Remember, some of these kings reigned, like Rameses II, for sixty-two years some for two months If you were going to write the history of this country, and had to get those little kings in the Balkans and Germany and Austria and Italy down right in the chronology and relative order, you would find a big problem But the Bible has its kings right!



EDITORIAL

Old but New.

HAVE you ever seen an old friend in a new jacket? Of course you have. Perhaps at first you have wondered whether the new jacket was better than the old. But in the course of time you have been satisfied that the new jacket is indeed worthy of your old friend. You do not need to be told that this number of the *Evangel* is an old friend in a new jacket. You were a little astonished when you saw the newcomer. Perhaps you thought a mistake had been made. You wondered whether a stranger or a friend had come into your hands. But when you opened the cover and saw familiar contents and familiar names, your heart was set at rest. It is the same old *Evangel*—the same old friend with the same old, but ever new, message. We trust you will like the new jacket—we believe you will. Look at the front cover closely, and see how beautifully it sets forth the vital truths for which we stand—Jesus our Saviour, our Baptiser, our Healer, and our Coming Lord and King.

Pray for us. Pray that the printed page may be an anointed preacher. As the words the Lord Jesus spoke were spirit and life, so we earnestly pray, and ask your prayers that the words of our paper may minister the life-giving words of the Lord Jesus Christ.

How Lovely!

1930—1931

How lovely to know at the close of this year,
That God has been with us all through;
His love like a rainbow has spread through the sky,
And coloured each month with its hue

How lovely to know at the close of this year,
That Christ is the same as of old,
The world like a thundercloud changes its shape,
But He is more changeless than gold

How lovely to know at the close of this year,
The Bible is not out of date,
Though numbers of books are now published no more,
The Scriptures have not shared their fate

How lovely to know at the close of this year,
That sinners are still being saved,
The power of the Cross breaks the fetters of men,
Whom Satan for long has enslaved

How lovely to know at the close of this year
The outlook is rosy and bright,
The world may be dark and surrounded with cloud,
But faith sees a glorious light

How lovely to know at the close of this year,
The wonderful days that are gone
May all be eclipsed to the Christ-loving heart
This year we are starting upon

Godspeed to Japan!

NOTWITHSTANDING Elim's immense and growing commitments in the home land, God the Spirit is still beckoning forth to the great world fields, white unto harvest. The calls for the home field in a young movement singularly blessed of God are urgent and heavy—for ever fresh material temples to serve as spiritual homes adequate to house the multitudes of converts, for ever more Spirit-filled labourers to teach and shepherd them, and to aim and marshal their efforts in God, and for ever more spiritual courage and enabling faith to undertake in God the formidable financial commitments which all this involves. Still Elim would seek faithfully to listen to the voice of the Chief Shepherd concerning these "other sheep" which He must bring into the same blessing (John x 16). There is but "one fold," and one World Crusade. The New Year opens most auspiciously for this endeavour, in that on January 8th our eleventh missionary sails (D.V.) for Japan, in the person of Miss Violet W. M. Hoskins, already well-known to our

London and south coast assemblies. On Friday, January 2nd, a great Valedictory Meeting to bid her Godspeed will be held at the Welsh Tabernacle, Pentonville Road, King's Cross, when our sister will renew her fellowship with the many Foursquare friends who now pray her forth to what was once the Hermit Empire, but is now a land waiting with wide-open doors to admit the messengers of the Cross. As Elim's pioneer missionary in those tight little islands where 55,000,000 souls dwell under the shadow of Buddha, we know we have no need to bespeak for Miss Hoskins a gathering truly Foursquare, with all that that means in numbers and enthusiasm. Pastor Charles Coates will conduct the meeting, and sketch the need of that great Far East where he was himself privileged to serve for twenty years.

God's choicest flowers
often bloom in the dark

Closing Scenes of Nottingham Campaign

THE NOTTINGHAM REVIVAL CAMPAIGN CONDUCTED BY PRINCIPAL GEORGE JEFFREYS TERMINATED IN AN ATMOSPHERE OF TREMENDOUS SPIRITUAL ENTHUSIASM. THE GRAND OLD HISTORIC CHAPEL WAS FILLED, CROWDED, AND PACKED TO OVERFLOWING—THE LIKE HAD NOT BEEN WITNESSED FOR TWENTY YEARS. UPWARDS OF 1,200 LIVES HAVE BEEN WON FOR CHRIST, AND HUNDREDS OF BODIES HEALED. OVER TWO HUNDRED WERE BAPTISED AT ONE SERVICE; AMONG THEM WERE WHOLE FAMILIES. ONE HUNDRED OTHERS REQUESTED BAPTISM AFTERWARDS. HUNDREDS OF THE CONVERTS ARE YOUNG FOLK.

THE FOLLOWING IS FROM A REPORT IN THE "NOTTINGHAM JOURNAL": "AMAZING SCENES WERE WITNESSED AT THE HALIFAX PLACE CHAPEL, NOTTINGHAM, LAST NIGHT, WHERE PRINCIPAL GEORGE JEFFREYS IS CONDUCTING A REVIVAL CAMPAIGN. THE BUILDING WAS CROWDED AT SIX-THIRTY O'CLOCK AND A FEW MINUTES LATER THE GATES WERE CLOSED. PEOPLE HAD TO GO AWAY DISAPPOINTED. IT WAS STATED THAT QUITE 2,000 PEOPLE WERE INSIDE THE BUILDING. AT THE CLOSE A COMMUNION SERVICE WAS HELD, AND PRACTICALLY THE WHOLE CONGREGATION REMAINED."

REVIVAL IN NOTTINGHAM

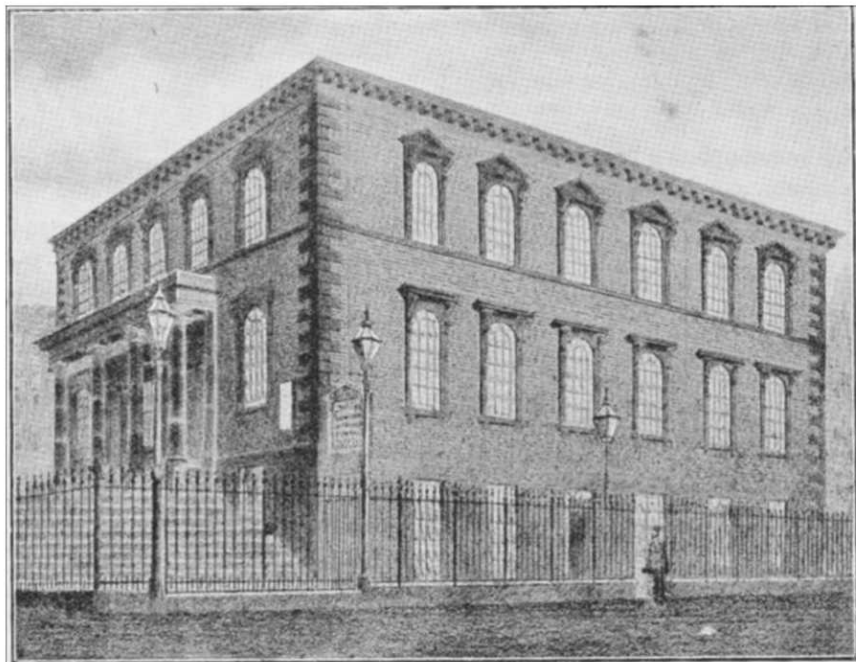
Scenes at the City Temple

By J. W. RUSSELL, Wesleyan Local Preacher and Editor of *The Trader*

IT was a pitilessly disagreeable night when I found my footsteps set in the direction of the old church at Halifax-place, Nottingham. The time was well ahead of the commencement of the service. A few stragglers were moving in the same direction. Ordinarily people do not face the discomfort of fog and rain to attend a religious service. If one had felt at all sceptical as to the size of the congregation in old Halifax Place on such a night, one might have been excused. But the fact was that the congregation was already there. As I turned out of Pitcher Gate, I caught the sound of singing, and when, a few minutes later, I looked upon that vast sea of faces, many memories stirred within me. I had not seen the building since it was closed as a Methodist Church, and left desolate as a hopeless proposition. There must have been at least 1,600 people in the church. As far as I could see, there were not six of them that I knew. The bulk of the congregation seemed to me to be men and women who were connected with no church. Evidently they were moved by some great impulse. I soon discovered what that impulse was. The singing was emotional enough, and

emotional singing has always a strange magnetism of its own. But that was not the pivotal secret of the influence, which has made the Church of the Foursquare Gospel the power that it has so soon become in Nottingham. On weekdays and Sundays Principal George

Jeffreys has simply captivated and thrilled huge congregations in his Revival and Healing Campaign. He has given a new meaning to preaching. His lips are touched with the spirit of burning, and, with a rich baritone voice rising and falling with impressive modu-



THE CITY TEMPLE, HALIFAX PLACE, NOTTINGHAM

lations, every sentence grips and gets home. No one who heard him to-night can ever forget his sermon on "The Name of the Lord." And then when the sermon was over, while the heads of the congregation were bowed in a silence that was more eloquent than words, Principal Jeffreys

asked those to rise who had been drawn to make the great decision. As the moments sped, young and old responded one after another, until nearly forty had been counted. Then rising, the whole congregation stood and sang, "And can it be that I should gain . . . ?"—that precious experimental hymn of Wes-

ley's sung to the old tune with which the walls of Halifax Place had often reverberated. It was a memorable scene, and it is a moving and beautiful reflection that nearly the whole of that vast congregation remained for the communion service which followed.

The Severed Bud

By M. ROOSE

AFTER gathering flowers in my garden the other day, I was grieved to find I had given one of a pair of lily buds such a knock as almost to break it off the stem, but as it was not quite severed I decided to leave it and see what would happen instead of withering and dying off almost immediately as I expected, it just hung on day after day, by means of the life it drew through the slender shred of unsevered stem, and even grew very gradually into a flower, but oh, what a sickly, miserable specimen of a lily it was—just a failure, and such a contrast to its fellow lily. A better illustration I have never seen of John xv. 4, 5

Abide in Me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, so neither can ye, except ye abide in Me. I am the Vine, ye are the branches; for severed from Me ye can do nothing (margin)

Again in Galatians v. 7 Paul, writes to

BACKSLIDDEN CONVERTS:

Ye were running well, who did hinder you [margin, drive you back] that ye should not obey the truth?

In verse 4 we find the reason—'Ye are severed from Christ.' Yet again in Isaiah lix. 1, 2, we find a much quoted and beautiful declaration of God's power to save and willingness to hear, followed by the sad and solemn words,

But your iniquities have separated between you and your God, and your sins have made Him hide His face from you, that He will not hear.

Are there not in our churches and assemblies some who disappoint our highest hopes concerning them? Whilst their conversion is not for a moment questioned, yet

it must be admitted they make but poor progress in the Christian life, and are not running so well as at the first. Might not such be well advised to find out, in the light of God's Word, what the



things are that have severed between them and their Lord—and what are the "little foxes that are spoiling the vines," thus hindering their

GROWTH AND FRUITFULNESS

in the Master's vineyard. The writer to the Hebrews tells us to lay aside

All cumbrances and the sin which doth closely cling to us (Heb. xii. 1, R.V. margin),

Looking carefully lest any man fall back from (R.V. margin) the grace of God, lest any root of bitterness springing up trouble you (v. 15).

Wherefore laying aside all malice, and all guile, and hypocrites, and envies, and all evil speakings, as newborn babes desire the sincere milk of the Word that ye may grow thereby (I Peter ii. 1, 2).

Beloved, I beseech you to abstain from fleshly lusts which war against the soul (verse 11).

Wherefore putting away all filthiness, overflowing of wickedness ("malice," James i. 21, R.V. margin).

Put away all these anger, wrath, malice, railing, shameful speaking out of your mouth (Col. iii. 8).

Grieve not the Holy Spirit of God. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you with all malice, and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you (Eph. iv. 31, 32).

Do we not need warning against these poisonous weeds in our day, as much as did the early Christian Church in theirs? For assuredly indulgence in any of these, will have in some measure the

EFFECT OF SEVERANCE

from Christ as regards our growth in grace and a withering of branches instead of the bearing of abundant fruit, by which our Father should be glorified—the heart of our heavenly Husbandman gladdened.

To turn to a brighter picture, how differently the good unsevered lily appeared. Standing erect and strong, drinking in the refreshing showers, and enjoying the warm rays of the sun, it was pleasing to the eye of man, and bespoke, as only beautiful flowers can, the glories of the God who created it, drawing one's attention to such passages as Colossians ii. 5-7.

Joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him, and established in the faith, as ye have been taught.

Jude 20, 21

Ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost. Keep yourselves in the love of God.

Rest in the Reigning Life

By CHARLES H. USHER

WE are living in days of great spiritual strain. The conflict with the powers of darkness is having the effect of wearing out the saints. One of the purposes of Satan in causing continual conflict in the world of men and in the unseen, is to wear out saints of the Most High" (see Daniel 7: 25). Apart from the literal and historic fulfillment of this chapter, it clearly illustrates

THE SAINTS IN WARFARE

We read in verse 21 of "war with the saints" this "war" is raging to-day. It began in the spiritual realm, and is slowly developing and materialising in the growth of national and social unrest.

The conflict in spirit that so many of God's people have been experiencing of late years, is, and has been, forerunner of conflict in the affairs of men.

The condition of things in the world to-day is the outcome of what has already taken place in the spiritual realm. War had to be made on the saints first, in order to break down a spiritual barrier which stood in the way of Satan's final attack upon the world.

There were some who heard the call to arms just over sixteen years ago, but the majority heeded it not. Consequently the unseen powers have broken in; the world has lost its spiritual equilibrium, and is practically suffering from brain storm. Men are fast losing their hold upon international affairs, with the result that events are hurrying on, like a team of horses which have got out of hand, and having taken the bit between their teeth are galloping on to destruction.

This is causing great strain to all sections of the community which is in turn producing a spiritual strain upon the saints.

My special word is to you who are feeling worn out with the stress of the conflict. Spiritual strain has a very detrimental effect upon the physical and mental powers, rendering the person incapable of fulfilling his ministry.

It is therefore absolutely necessary that you pull up when you begin to feel overstrained. The spirit loses its buoyancy and the mind its alertness when they are pressed beyond their strength.

The whole spiritual being becomes dulled, and hence rendered unfit to co-operate with the Holy Spirit.

THE REST OF RECUPERATION.

The last fight before the Rapture is necessarily a strenuous one. Many are feeling exhausted. There is a deep sense of drainage. We shall not get through unless we learn the lesson of rest. No one can continue too long in this spiritual fight without it taxing them to the uttermost; unless they understand how to recuperate in spirit.

"The race is not to the swift, nor the battle to the strong," that is, to those who have spiritual strength

merely, but to those who know how to use wisely the strength God has given.

Are you feeling exhausted in the fight? Is there a temptation to give in? Do you feel that you have no strength left? Is there a sense of deadness in your spirit? You need to rest in your place where God has put you. You have been "made to sit in heavenly places in Christ Jesus", rest there, it is thus that your spirit will be strengthened.

You are like a spring that has been in great demand, the font is empty, but it will fill up again. As you rest in your reigning Lord, the life will flow in and you will be ready for fresh service.

There is a great danger of too much introspection in times of spirit weariness, to seek to find the cause of some failure in the life, but it is not always wise so to do, unless you understand fully the many causes which can produce spirit drainage. It is far better to rest in the reigning Lord and let Him interpret the cause after He has first refreshed you.

Elijah, after the conflict of Mount Carmel, and the prayer fight for the nation's need, fled to the wilderness, and God found him in a state of deep depression.

What did He do to him? Fed him, and said nothing to him about the spirit of fear that had assailed him, while in a state of exhaustion after the warfare.

How many times have I heard Christian workers blame the tired and battered warrior instead of feeding him. Do not expect more from yourself or others than God does.

GOD'S REMEDY FOR SPIRITUAL STRAIN

If we are to overcome in these days of strain, we must learn to rest as well as to resist or we shall soon find ourselves in a spurious fight. Conflict with unseen powers has a tendency to disturb the spirit, and throw it out of its poise, then comes strain.

There was no such strain in Christ's life, and yet it was a strenuous life. You never find that He was disturbed in spirit. He was always calm, never unprepared for emergencies, and He reveals the secret of this in His words as recorded in John 5: 19-30. The Englishman's Greek New Testament brings out the thought very clearly that Christ never acted from Himself, but always from His Father. Thus in verse 19, we read, "Jesus therefore answered and said to them, Verily, verily I say to you, the Son is able to do nothing from Himself, unless anything He may see the Father doing: for whatever He does, these things also the Son in like manner does." And again, in verse 30, "I am able to do from Myself nothing, even as I hear I judge, and My judgment is just, because I seek not My will, but the will of the Father who sent Me."

He knew exactly what His Father wanted Him to do, and He did it; hence there was never strain in His life.

Christ has called us into a similar life of depen-

dence upon Himself Even as He depended entirely upon His Father, so He says to us, "Apart from Me ye can do nothing"

THE LIFE THAT CAN REIGN.

It is only the Christ-life that can enable us to reign We have two references to it in Romans v In verse 10, we see that we are "saved by sharing in His life" (Conybeare) The meaning of the word "saved" here is more than justification; it is deliverance from all that would keep us in bondage

But in verse 17, we see that we are made kings by sharing in His life

"For if the reign of death was established by the one man (Adam), through the sin of him alone, far more shall the reign of life be established in those who receive the overflowing fulness of the free gift of righteousness by the one Man Christ Jesus" (Conybeare) Christ's life is the material out of which God makes kings

In Romans vi, we see how that life is made effective in our lives—

First, by the recognition of the fact that we who believe in Christ are baptised into His death, thus being cut off from the old life and being brought into the sphere of Christ's life, so that we "walk in newness of life"

And next, by the yielding of ourselves to God as those who are alive from the dead

DEATH—RESURRECTION

We must part with the life of nature for the life of Christ, we must put off the old man and put on the new man

The reason why so many of God's people are not reigning in life is that they have never parted with their own life They cling to their life, they will part with many things for God—possessions—time—etc, but not their life Yet, what does crucifixion with Christ mean, if it does not mean laying down the life?

"I have been crucified with Christ", Paul said "nevertheless I live, yet not I, but Christ liveth in me" "Not I" It is when we deny the I life, that Christ liveth in us, and that life is a reigning life, having all the potentialities of kingship in it

How are we to live the reigning life? By recognising our union with Christ

The little word "in Christ" is the key This refers to the sphere of the believer It is more than a judicial relationship, it is a new element, and Paul says, "If any man be in Christ he is a new creation, old things are passed away" (II Cor v 17) This does not refer so much to the state of the believer as to the nature of the element in which the believer finds himself in Christ Jesus, which element never changes

The Christian may fail to adjust himself to all the privileges and blessings that are his in his new position, but this does not alter the element of life which is his true sphere

The temptation of the failing Christian is to seek to remove the things in his life which are hindering his growth by means of self-effort, which has the

effect of turning him in upon himself, with the result that he loses the benefits of

HIS POSITION IN CHRIST.

"The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool" (Psalm cx 1, 2) "Thou in the midst of Thine enemies" (Psalm cx 1, 2)

"God hath made us sit together in the heavenlies in Christ Jesus" (Eph ii 6)

This may be translated, "Has given to us joint-seat in the heavenly regions, so that we have part in the dominion of the Exalted One"

God's purpose concerning His Son is also His purpose concerning those who are joined to His Son, and that is that we should reign over our enemies, which is accomplished by our being seated with Christ and entering into all the victory that God has given to Him

There is no strain in this battle, for God is the worker, and we have the assurance that it is the will and purpose of God that our enemies are to be made our footstool The uncertainty on this point is the cause of much unnecessary conflict How often the question is asked, "Is it God's will that the enemy should be allowed to do this or that?"

Until you have the confidence that God intends that your foes should no longer ride over your head, but be under your feet, there will be no rest and little satisfaction of spirit

What consolation comes to the battered child of God when he knows that God is fighting for him to put his enemies under his feet

Beware of getting into a drive in spiritual work and warfare Watch lest you reach a point

WHERE YOU CANNOT PULL UP

If the momentum gets beyond your control, you will be obliged to go on until you drop I know some souls who dare not stop, if they did, the reaction would be so great, it would cause a serious breakdown, therefore they go on from necessity This ought not to be The certain end of such a course is disaster, unless God intervenes

There are thousands of Christians suffering from breakdown, who would have avoided it had they known when and how to pull up

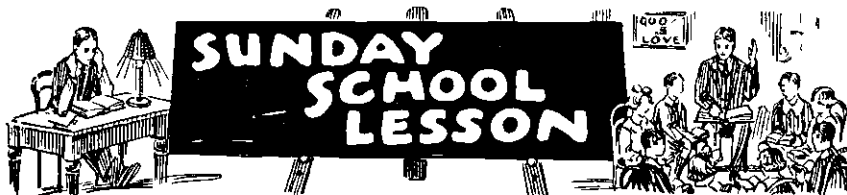
Never forget that God is more concerned about the worker than the work We misrepresent Him if we think He is less concerned about us than about the commission He has given us

God is no taskmaster

Whatever God calls you to do, He will always grant you the spirit to perform it Therefore a good general principle to follow is, Never go beyond the strength which God gives you in your spirit If you do go beyond your spirit, you begin to draw upon your own resources, and that is the beginning of mischief

The truth is, you cannot do spiritual work or really walk in the Spirit, if you are in strain

You cannot live a pure spiritual life except in the rest of God, neither can you do the highest spirit work until you have learned to bring the soul life with all its fever, haste and restlessness under your control.—*The Pentecostal Evangel*



By Pastor P N CORRY

January 11th, 1931

READING: Luke 11 22-39.

MEMORY TEXT: "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."—II Cor. viii. 9.

THE PRESENTATION

TEACHER'S NOTES.

This wonderful story of the presentation of the Child Jesus in the Temple at Jerusalem is full of important details for the full understanding of which we must turn to the Old Testament.

I. The Perfection of the Child Jesus

In the details of the redemption of the firstborn (read Exodus xiii 2, 13-16, Exodus xxii 29, Numbers viii 17) the death of the firstborn at the Passover was only avoided by the death of the lamb. Either a firstborn lamb (Exodus xii 5) or a firstborn son must die in judgment for sin, there was no other alternative. From that moment all the firstborn of Israel belonged to the Lord. They were His because they were sanctified—set apart for His service at the price of blood. As Exodus xiii 2 states, Jehovah said, "They are mine." The eldest male either of man or beast was sacred to God. The lower creatures were to be offered on the altar, the son was to be redeemed at a fixed price. It was the rule that no child could be accepted for presentation to the Lord that had a blemish, or was in any way defective or unfit, so that the fact that the Lord Jesus was presented proves Him to have been in all points a perfect child without physical blemish. The cost of redeeming a son was fixed at five shekels of the sanctuary, which in our English money would be about twelve shillings. Christ is the firstborn of Mary (Luke ii 7) the firstborn of every creature (Col i 15), and the firstborn among many brethren (Rom viii 29) was redeemed as a perfect child that He might be the perfect Redeemer.

II. The Poverty of the Child Jesus

Read Leviticus xii: At the end of the days of purification Mary had to bring an offering for her cleansing. The Law laid down that this should be a lamb for a burnt-offering and a young pigeon or a turtledove as a sin-offering, but the eighth verse of Leviticus xii says that "if she be not able to bring a lamb, she shall bring two turtledoves or two pigeons." This was called, "The poor's offering." The ordinary cost of a lamb was probably about three shillings, but the value of two pigeons would be about eight pence, or even as low as two pence. Please make quite clear that there

was no thought of saving in bringing these two pigeons. It was inability to buy the sacrifice, not parsimony, that dictated the offering that should be brought. What a wonderful view this little fact gives to us of the earthly circumstances of that royal Babe. He who was rich, yet for our sakes became poor (II Cor viii 9), and was born into such a lowly homestead that His mother must needs avail herself of the special provision provided for poor folk under the Law.

Many boys and girls long that their home or parents or conditions were better and richer than they are. They foolishly imagine that riches can do everything, and are inclined to repine at their humbler opportunities. Make these two pigeons coo so effectively that they are filled with the wonder of the poverty of this royal household—"for our sakes He became poor."

In bringing her offering, Mary would enter the Temple through the Gate of the Firstborn, and then stand waiting at the gate Nicanor until the offering was completed and the redemption silver paid. As she came down the steps something wonderful happened. Throughout the life of the Lord often when humiliation seemed at its very lowest, the Lord allowed the glory of His majesty to flash through with dazzling splendour. The lowly manger is heralded with a heavenly host, the fasting Saviour is nourished by angels, the waters of Jordan scarcely close before the heavens open, the agony of prayer is relieved to bearableness by an angel strengthening Him, the roaring sea is stilled at His command, the stone-seeking mob is quiet as He passes through the midst, the ascent of prayer becomes the mount of transfiguration, the borrowed tomb a place for angels to ponder in—and here, where poverty has been publicly acknowledged, Simeon declares Him to be the glory of Israel and the salvation of Jehovah. The work and witness of Simeon are a wonderful lesson for all who would know the perfect service that comes through co-operation with the Spirit of God. This is manifested in three ways.

1. Revelation "It was revealed to him by the Holy Ghost" (verse 26). This illuminated servant of God not only knew his own part in this service of presentation and waited for the consolation of Israel, but he also saw that this royal Child would be a light to lighten the Gentiles, as well as the glory of God's people Israel (verse 32). There was nothing limited, narrow, or localised in his vision, there never is when the Holy Ghost opens eyes to see. Not only did he see the glory, but the gloom (verses 34, 35), not only the radiance, but the sword, the sorrow, and the stumbling of many at this Stone of God's choice.

With this Child in his arms, he seems to sum up in his words and vision all that the prophets had spoken about, not only of sorrow but of splendour. But, thank God, the glory was greater than the stroke that should pierce, the shining forth of His splendour greater than the clouds.

2. Walk Simeon not only watched and waited because of the spiritual revelation that he had received, but he came in the Spirit into the Temple (verse 27) at the very moment that his service was required. His walk in the Spirit brought him to the right place at the right time with the right message for the right people. Here too, we need to see that this is necessary in our service for God. Walk in the Spirit, then you will meet the chariot (Acts viii), or the lame man at the gate (Acts iii).

3. Work "The Holy Ghost was upon Him" (verse 25). Illumination, walk and service were all under the unction of the Holy Spirit. We need to be sure that we not only have the knowledge, but know the power (I Cor iv 19, 20), feel the unction (I John ii 20), and that this should be our lot and our service whether we be Simeons, or prophetesses like Anna.

Bible Educator

We are giving a prize every month for the best answers

In order to interest our children in the study of their Bibles and improve their knowledge of the Scriptures we are inserting a Bible Puzzle every week under this heading.

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on same side, and address the card to Puzzle Editor, "Elim Evangel," Victory Press, Park Crescent, Clapham, S W 4.

This week we conclude the Gospels Problem started three weeks ago.

GOSPELS PROBLEM.

The writers of the four Gospels (the four evangelists, Matthew, Mark, Luke and John) each take a special look at Christ in most things they tell about Him. That is, one of them sees Him chiefly as the Son of man, one as the Servant of God, one as the Son of God, and one as Israel's Messiah. (These are not given here in the New Testament order of the Gospels.)

The following verses from John's Gospel show which of these views of Christ was chiefly in mind by that Evangelist. In reading them through, which of these views of Christ would you say was chiefly in John's mind?

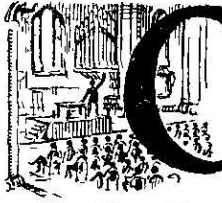
John i 1, 2, 14, x 30, xiv 7

Solutions should arrive first post Monday, January 5th

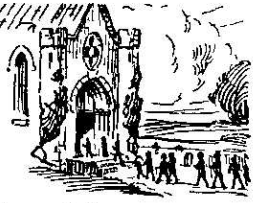
Answers for December 25th Puzzle

- The Servant of God,
- The Son of man

We gratefully acknowledge the receipt of £1 from Anon (Bournemouth) for our work in India.



CROWDED CHURCHES and CAPTURES FOR CHRIST



Many Victories for Christ—Evidences of God's Presence—Baptisms—Conventions—Special Services

VICTORIES AT WATFORD

Watford (Pastor J Naylor) God is indeed pouring out His blessing on this assembly, and through the preaching of His precious Word, souls are being won every week for the Kingdom. One man who was saved recently has been a church member for over twenty years, and sang in the choir. A woman who has only been saved four weeks, has received the Baptism of the Holy Ghost whilst in her home. Two other sisters testify to being healed of consumption and rheumatism respectively. Praise His holy Name!

MINE OF PRECIOUS TREASURES.

Liverpool (Pastor F Farlow) "The Lord who is in the midst of thee is mighty." Truly this can be said concerning the meetings during the visit of Pastor and Mrs Tweed, who gave a week of special Bible studies. How the Lord did bless each night as the precious Book was opened, the suns studying its open pages by the aid and power of the Holy Spirit thus finding precious jewels of truth and promise. This wonderful Book can be likened to a mine full of precious and surprising treasure. If we just scan the surface we do not see much of its beauty, but when we dig and explore then the hidden treasures come to light. Pastor Tweed was used of God to lead to the very depths of the Scriptures and the jewels found will remain in the possession of those who abide in the centre of God's will.



Pastor F. Farlow

The saints were blessed too by Mrs Tweed's solos each night how they brought comfort to many a heart. Their closing night was in power, and the lessons learned will never be forgotten.

CROWDS AT OPEN-AIR

Colchester (Evangelist J C N Eaton) Times of blessing are being experienced at Colchester under the ministry of Evangelist Eaton. Four believers received the Baptism in the Holy Spirit last week, and six followed the Lord through the waters of baptism at the Chelmsford Convention. The attendances are being maintained. The Saturday open-air are being well attended, inasmuch that police control for the crowds of listeners has been helpfully necessary. Continue to pray for Colchester.

SPECIAL SERVICES—RICH BLESSING.

Leigh-on-Sea (Pastors G Kingston and John Woodhead) This assembly is continuing to prosper in God under the ministry of Pastor John Woodhead, the attendances increasing, and the Word being confirmed with signs following. Special British and Foreign Bible Society and Missionary services have been conducted.

Recently Evangelist J C N Eaton of Colchester ministered the Word which was with rich profit to the assembly. Both Pastors Kingston and Woodhead were present at this service and a wonderful sense of Christ's nearness was experienced.

GIPSY MISSION WORK.

Eastwood, Essex. About eighteen months ago, seeing the need for a missionary work to be started at the Belgrave Drive Gipsy Camp Eastwood, a sister was led to buy a disused bus body, and hire a piece of land on this camp to commence a work. The Lord has wonderfully blessed the work, the serving capacity is twenty-eight, at times there have been forty-five to fifty in the congregation. During this time thirty-four souls have confessed their need of salvation. Such are

standing wonderfully in the Lord. The meetings have mainly consisted of lads from fourteen to eighteen years. There are also several women and young girls. The Sunday school attendance averages over twenty.

Many times God has healed the sick, and He has given this sister courage to go into the caravans and talk with the people. A drunkard was marvelously healed of blood pressure and pointed to the Lord. Prayer is requested for this man. One young woman who recently was known as a really bad character in this camp is wonderfully saved. The last few meetings through being so congested would certainly have got out of hand had it not been for the quiet prayers of this earnest young woman. Praise God! One Roman Catholic woman has been led to know Jesus in a way never before experienced. All glory to His holy Name.

JESUS IN THE MIDST

Islington (Pastor and Mrs W G Channon) "Jesus Himself stood in the midst." This has indeed been the realisation of the saints at Islington, as they have listened to a series of Spirit-anointed messages given by Pastor Channon during the past month.

"The Spirit-Filled Life" has been the theme, and the Pastor has ably dealt with the four following aspects: The Personality of the Holy Spirit, His Deity, His Convicting and Regenerating Power in the Unbeliever, and His work in the life of the believer.

Islington saints believe the Lord's promise that they who hunger and thirst after righteousness shall be filled, and truly He "is not slack concerning His promise." Ever the sinner has had to acknowledge the presence of the Lord in His risen power, and four have accepted Him as Saviour and Redeemer, also one backsliding wanderer has been restored to the fold.

On a recent Sunday the Sunday school was privileged by a visit from Mrs Channon who kept all her little hearers enthralled with the story of the fall of the walls of Jericho, and the preservation of Rahab's household through the sight of the red cord let down through the window of her house. All these little ones are taught Sunday by Sunday of Jesus and His love, and many have already definitely responded to His invitation, "Come unto Me."

"BETTER COVENANT" EXPERIENCES

Tamworth (Pastor J McAvo) We give praise to God that Tamworth as an assembly has experienced much blessing recently under the faithful ministry of Pastor J McAvo.

Fresh faces are seen in the Gospel meetings, and frequently souls are being saved. Much blessing has also resulted on Thursday evenings by the studies in Hebrews given by Pastor J McAvo, shewing the superiority of the New Covenant over the Old Covenant. The Better Revelation, the Better Hope, the Better Priesthood, the Better Sacrifice and the Better Country. Thus God's people have been quickened and uplifted.

The open-air work is also being owned of the Lord as each Saturday evening a band of workers give forth the good news from a prominent stand in the town. Many "Evangels" and tracts have also been distributed in the streets from time to time.

The assembly were privileged to enjoy meetings conducted by our brother and sister, Mr and Mrs Seth Sykes, who made a short stay here. God blessed their efforts, and their ministry was much appreciated by all.



Pastor J. McAvo.

REVIVAL FLOODS AT CHELMSFORD.

Chelmsford. The revival tides are rapidly rising in Essex. The third monthly convention of the East Essex Elm churches was held recently, at Elm Tabernacle (late Glad Tidings Hall), Chelmsford.

The ministers present were Pastor and Mrs G Kingston, Pastor and Mrs C J E Kingston, Pastor and Mrs J Woodhead, Pastors Hockley, Axcell, Eaton, Joslin, Howard, Messrs Jarvis and Capsey, and Miss Hyde.

The hall, seating 400, was nicely filled in the afternoon, the Word being ministered in great power and liberty by Miss Hyde and Pastor J Woodhead. Volumes of praise arose from the hearts of the saints as the Word went forth. Tea was provided for over 150 people after which a ministerial conference was held. The evening service had to commence at 6.45 owing to the crowded hall at that time. Pastor Hockley ministered the Word first in the evening service, and was followed by Pastor C J E Kingston who gave a very edifying address on Baptism. Our brother was truly anointed and the Word preached was confirmed with signs following, inasmuch that a large number who had not come prepared to be baptised requested to be baptised at the next Convention.

A great baptismal service followed Pastor Kingston's message, when over twenty adults followed "in His steps" through the waters. Musical items were very ably rendered, and the Leigh and Rayleigh Crusaders unitedly sang. This convention is being followed by a revival campaign conducted by Pastor and Mrs C J E Kingston.

INSPIRING STUDIES

Croydon (Pastor J Lees) The saints at Croydon have been richly blessed during the last few weeks as Pastor Lees has expounded the Scriptures concerning the Baptism of the Holy Ghost, a subject near and dear to the hearts of all true Four-square Gospellers.

After realising the importance of the Baptism, one could see the great need for it. If Jesus, the Son of God, received the Baptism before entering upon His public ministry, how much more do we need it?

Pastor Lees pointed out that it is a climax to many wonderful experiences in the life of the Christian, and is one of the grandest proofs of the presence of God, by the gifts of the Spirit being in operation in the church.

He mentioned that some Christians are kept away from this wonderful blessing by religious opposition, while others do not seek it because they are governed by the "intelligence" of some church dignitary, thus giving way to man's understanding rather than to God's wisdom.

He shewed too that, although this mighty outpouring was given in the first place to the unlearned and ignorant (Acts iv 13), yet the blessing is not only for such, as we see by the conversion and Baptism of the Apostle Paul, one of the most learned scholars of his day, and even men like Luke who tarried in the upper room. Truly has it been said, we are "all one in Christ Jesus" for God gives His blessings to "whosoever will," whether illiterate or well-educated, God is no respecter of persons. Praise His wonderful Name.

WIMBLEDON BAPTISMS

Wimbledon (Mr L N Knipe) The Wimbledon assembly were privileged recently to hear testimony from Miss Hoskins who expects to leave for missionary labour in Japan early in the new year. As one listened to this living testimony it was realised how wonderfully our Lord supplies to the minutest detail the needs of those who have received such a call as has our sister, to such a difficult and yet urgent harvest field.

On a recent Thursday, the first baptismal service was conducted (owing to lack of facilities in our own hall) at the Second Advent Chapel adjacent, by the courtesy of our brethren at that hall. Mr McGillivray, assisted by Miss Snell, officiated and the hall was filled to its utmost capacity.

After a faithful and earnest word on the true meaning of baptism, and a very clear testimony from each of the fourteen candidates, a number of whom were men, the baptisms were carried out.

At the close of the meeting one soul was won for Christ, and four declared their desire to go through the waters at the next baptismal service.

We praise God for the way His mighty Spirit is working in the midst. Both young and old are imbued with the desire to be active in the service of the Master. The prayer meetings and Bible study gatherings are well attended, and the Crusa-

ders are insistent and untiring in their open-air efforts.

The prayer of the saints here is that much blessing and fruitfulness may continue in every branch of this wonderful movement, and in every sphere at home and abroad where the truth is faithfully proclaimed.

HEAVENLY MANNA PROVIDED.

Hull (Pastor H A Court) The never-failing cruse of oil has its equal in Hull. Week by week, as though the supply were inexhaustible (and indeed it is), fresh delicacies are forthcoming, and for those who desire it, strong meat. This royal sustenance is brought by Pastor Court, from the Lord's hand, and passed to hungry saints.

It is good to note that many brothers have been saved lately. One decided for Christ last week, when the Pastor preached on "Harvesting for Heaven."

While Pastor Court was absent during a week-end the Hull Crusaders took charge of the services. On the Sunday evening quite a number of strangers were present, attracted probably by the novelty of so many young people being interested in the Gospel. First, the Crusader Choir sang an anthem "What did He do?" Choir pieces, duets, and the lesson were Crusaderic events that evening, and while the offering was taken, the Crusaders' orchestra rendered a piece from one of their hymnals in excellent style. Two brothers proclaimed the message of salvation. When the appeal was made, two surrendered to Christ.

A time for testimonies was afforded afterwards. Save one or two older friends everyone who testified was a Crusader, the tenor of their story being that "Jesus satisfies." The Lord's presence was abundantly felt throughout.

CRUSADERS CONDUCT SERVICE.

Hornsey (Pastor J E Goreham) During the past few weeks the Lord has been pouring out abundance of spiritual blessing here at Hornsey. The hearts of the saints have been greatly uplifted and quickened in faith as a result of the healings of two sisters. The one, of an open wound, the result of an operation which she underwent sixteen months ago. After an illness of six weeks, and three weeks' convalescence she sustained a fall, this accident bursting open the wound, and undoing all the work of the doctors. This wound remained open, and was greatly affected by the weather causing her much pain. She had also had an operation at the same time to reset her ribs, which had grown crosswise. When prayed for, she experienced a mighty touch from God, and is now quite whole. Praise the Lord.

The experience of the second sister was a great deliverance from eczema, from which she had suffered three weeks. Her body was covered from shoulders to knees with this disease, but thanks be unto God, after anointing and prayer according to the Word, she experienced and is now rejoicing in full deliverance.

INTERNATIONAL TESTIMONY MEETING

Battersea (Mr L Newsham) On a recent Sunday evening sixteen new members were received into fellowship, and hearts are rejoicing as the Lord continues to bless here.

Those who attended in the early days remember how hard things appeared in this place. Now the hall is well filled Sunday evenings. Decisions are being made for our blessed Redeemer, wanderers are returning to the fold, and the Lord is pouring out His Spirit, thus fulfilling the precious promises in the Word.

The Crusaders are launching out for God and there is wonderful blessing as a result. The attendance at their meetings held on Thursday evenings is encouraging and they are out and out to work for God.

The Sunday school and children's meetings are also enjoyed by quite a good number of boys and girls.

On a recent Wednesday a blessed international testimony meeting was held, and we praise God for the precious time of fellowship experienced. Mlle Wyss of Switzerland, Mlle de Perrot of France, Mr Tidvall and Mr Dalquist of Sweden, and Mr Johnsen of Norway, were present. As the saints listened to the testimonies and reports of the Foursquare work in the various countries, thoughts were turned to that great and wonderful day when those of every nation and tongue washed in the blood of the Lamb shall gather as one at the feet of a risen and victorious Lord.

Just recently a brother returned to the Lord, after a period of backsliding, while at a recent Sunday night's service, con-

ducted by the Crusaders, four souls yielded to the loving call of the Man of Sorrows

This service which was composed of singing, sermonettes, Gospel recitations, testimonies, and messages, was greatly appreciated and thoroughly enjoyed by all present

An object lesson was given on "Handkerchiefs," and was most ably and interestingly worked around the service of the believer, and responsibility toward the lost The messages were very much to the point, and held the audience Truly God is blessing to the saving of souls, healing of bodies, and the advancement of the believers in the steps of the Master

Special bi-weekly believers' meetings are being held, for the deepening of spiritual life, and a brothers' prayer meeting on Sunday mornings at ten o'clock

INSTRUCTIVE AND INTERESTING LECTURES

Swansea (Pastor W Barton) "The meetings did not continue long enough," was the unanimous expression of the saints here, regarding the special Bible School and Evangelistic Campaign recently conducted by Principal P G Parker From the beginning, great interest was shown by the number that gathered to hear those instructive and interesting lectures. The methodical study of the Bible, as presented in these talks, proved an interesting introduction to the golden treasures which lay hidden in the Word of God, and it is evident that they are discovered only by those who are prepared to make diligent search To many of the saints here, the Bible has now become still more interesting, shedding its increasing light upon the Christian's pathway

The messages delivered on Sundays were also very encouraging and inspiring, and much sane, solid and scriptural teach-

ing was given upon the various phases of the Foursquare Gospel It was a time of rich blessing and enlightenment

Twelve months have passed since Principal Jeffreys and his Revival Party launched that remarkable campaign in this town The bulwarks of unbelief were entirely swept away by the mighty revival floods, the barriers of prejudice and opposition were completely broken down, and the strongholds of Satan were mightily overthrown by the powerful presentation of the Gospel of our Lord Jesus Christ The whole town was taken by storm, and a strong, steady and loyal band established to hold the fort and continue their aggressive operations

An inspection of the ranks and their activities during the past twelve months, under the unuring and successful ministry of Pastor Barton, reveals great progress and advancement "Do the converts stand?" This question is answered in a very practical manner—they do not merely stand, but are steadily going forward The work here is not a cold, lifeless monument, but it is a living and active movement, and has already claimed recognition as a real live work

The young people, who have adopted as their motto those inspiring words, "Go forward," are faithfully rallying and storming the enemy's front with great success and triumph The open-air meetings held during the summer months proved a great attraction Crowds gathered at each service to hear the bright singing, and the faithful preaching of the Gospel and their efforts have already borne visible results They have also been engaged in sick-visiting tract-distribution, personal speaking, etc, and their weekly rendering of various anthems and hymns at the Sunday evening Gospel service contributes much towards the success of the work

"There's No Salvation in Religion"

"I've come to defend my husband, sir You have been putting all sorts of notions into his head, you say 'there's no salvation in religion,' and I've come to prove that we're right"

These words were spoken by an intelligent, middle-aged woman, at the close of a meeting, as I approached to speak to her husband The night before he had discovered that salvation could not be gained by good works, nor by "doing the best he could" This had

During that night and following day the poor man's distress increased, as also did his wife's anger, and so next night Bible in hand, she posted off with him to defend him, and to try and quiet his absurd distress (as she thought it), and also to convince us that we were wrong

"What you've told my husband is not what we've been taught!" continued Mrs S—, "I think if one is religious, and does the best one can, pays one's way, and brings up one's family respectably, surely, it's all the Almighty requires!"

I turned to Romans 11—"By the deeds of the law there shall no flesh be justified" And again, "All the world is guilty before God" Guilt must bring punishment, God cannot pass over sin, and "Who-soever shall offend in one point, is guilty of all" (James 11 10)

I shewed them that, if they could from that moment keep God's law perfectly, there was the old score,—and what about that! So that their way of salvation was not God's way

At length the wife too was fairly broken down when she found that she had been going on the wrong track altogether, and that if God had not opened their eyes to see the mistake they would both have been lost eternally Now, that wife and husband are telling others God's way of salvation, stated so clearly in Scripture, and yet about which so many mistakes are made and errors uttered

The Bible does not say, "Be religious, and thou shalt be saved," but "Believe on the Lord Jesus Christ and thou shalt be saved" Look to Jesus

"Believe! Look! but what am I to believe—to whom am I to look?"

"To Christ Jesus—if thou wouldst be saved See Him on yonder tree, with nailed hands and feet, pouring out His life for sinners—for thee See—He has borne thy curse He has died to pay thy debt, and has risen to prove that the handwriting against thee is for ever cancelled Thus look to Christ as THY SUBSTITUTE God is just He must punish sin, but He pardons those who thus believe in Jesus"



so startled the old man, that he had gone home saying, "Wife, they say there's no salvation in religion!" "Where did you get that from?" exclaimed the wife a clever woman, who had always prided herself on her superior knowledge in religious matters

"Well, I've heard it to-night! and what's more—I'm sure it's true, if you will go with me to-morrow I think they'll convince you, too"

Classified Advertisements

REVISED RATES.

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

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

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

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

BRIDLINGTON, Yorks. Cheery, homely apartments; board optional; comfortable; pleasant; restful; those needing change of air. Mrs. Kemp, "Elinore," Trinity Road. B572

BRIGHTON. "The South for Sunshine." Spend your winter at Brighton. For winter terms apply to Miss McWhirter, Elim Guest House, 45, Sussex Square, or phone Brighton 4083.

CHRISTIAN home with prayer and fellowship; bedroom to let; use of sitting room and bath, etc.; 12/6 weekly. Mrs. Morgan, 128, Mantilla Road, Tooting Bec Common, S.W.17. B593

ELIM BIBLE COLLEGE. Visitors welcomed; spacious house; central heating; Bible lectures; spiritual privileges. Winter terms for board-residence; 42/- single room, per week; 35/- shared; or 6/6 and 5/6 per day. Apply to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

HOUSES, FLATS, ETC.

To Let and Wanted.

MISSIONARY Teacher needs small room London, pupils and prayer and fellowship. Miss Jones, Torrente-de-las-Floras, 113, Gracia, Barcelona, Spain. (Stamp 2d.). B596

TO LET, unfurnished, half house, comprising two good rooms, one small, use bathroom and kitchenette. Splendid high position, facing park. Easy reach assembly. Adults preferred. 25/- weekly. E. B., 77, Grange Road, South Norwood, S.E. B592

SITUATIONS VACANT.

WANTED. A capable experienced maid able to do some cooking; fond of children. Christian home. Apply by letter, Mrs. Hufton, 36, Mayfield Road, Moseley, Birmingham. B365

SITUATIONS WANTED.

SALESWOMAN seeks post; disengaged middle of January; London or South preferred; live in or out; temporary or permanent; any business. Mrs. B., 43, Bruce Road, Harlesden, London, N.W.10. B597

MISCELLANEOUS.

A second-hand Ford, hand lorry for sale. Apply, Jones, 55, Gray's Inn Road, London. B594

MARRIAGE.

SMITH: WOOLMER. On November 28th, at Elm Tabernacle, Rochester, by Pastor H. W. Greenway, James Henry Smith to Grace Darling Woolmer. Both Elim Crusaders.

WITH CHRIST.

WALTON. On December 6th, Mr. J. G. Walton, age 66, Caretaker of Ebenezer Congregational Church, Steadhouse Lane, Birmingham. Funeral conducted by Pastor H. W. Fielding.

PUBLICATIONS.

ANYONE CAN PLAY hymn tunes without drudgery by obtaining a copy of "The Essentials of Pianoforte Playing" by Janet E. Fuller. Highly recommended by "Musical Opinion." 2/6 net (by post 2/9). Victory Press, Park Crescent, Clapham, London, S.W.4.

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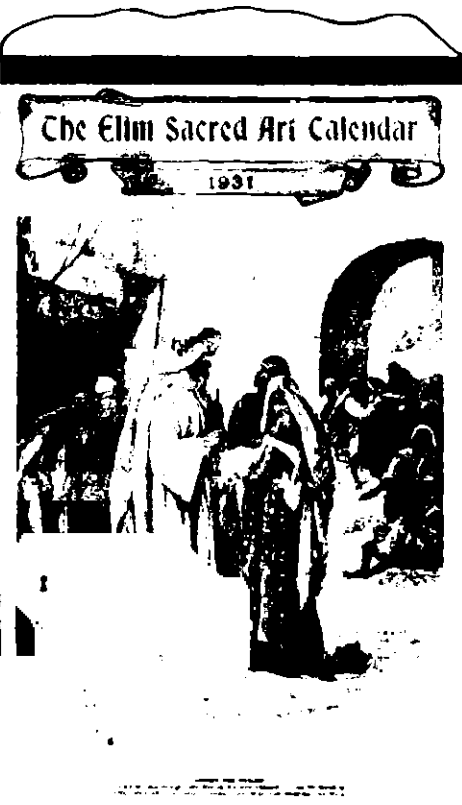
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