

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

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

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



# A CALL TO THE NATION (see page 673)

REGISTERED AT THE G.P.O.  
AS A NEWSPAPER.

SUBSCRIPTION PRICE 10/-  
PER ANNUM, POST FREE.

# The Elim Evangel AND FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XII., No. 43

OCTOBER 23, 1931

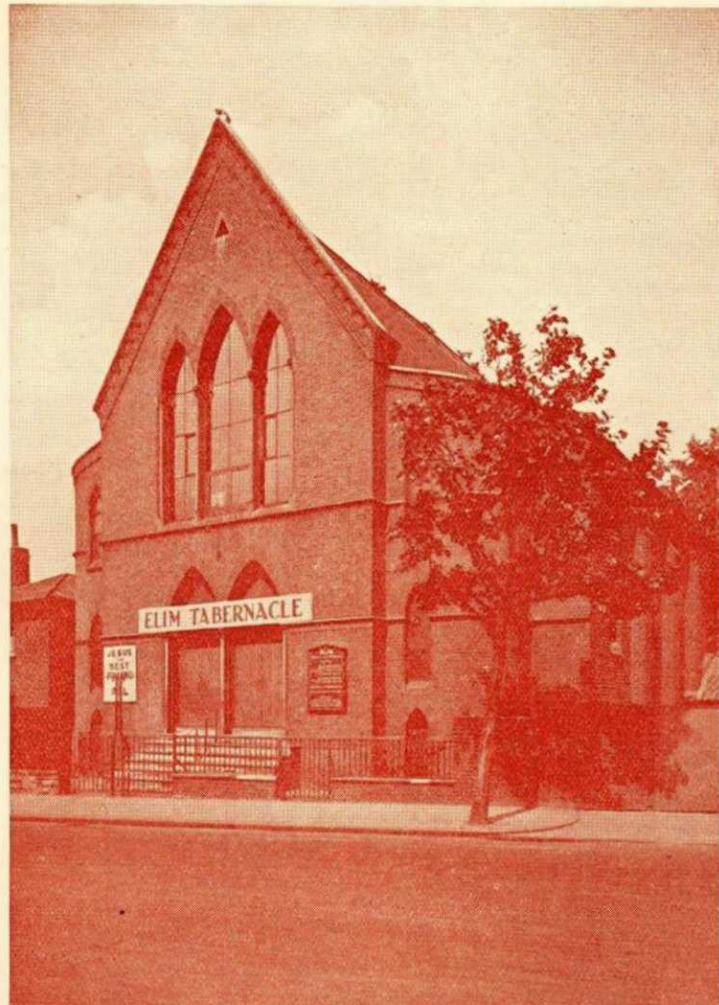
Twopence

**SAVIOUR**




"I am come that they might have life."  
John X. 10.

**HEALER**


Elim Tabernacle, Bermondsey (see page 674)

**COMING KING**

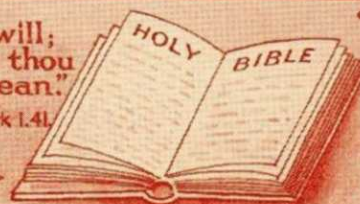


"I will come again."  
John XIV. 3.

**BAPTISER**



"I will; be thou clean."  
Mark 1.41.



"I will send Him (the Comforter) unto you."  
John XVI. 7.



# The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4

Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XII. October 23, 1931 No. 43

## CONTENTS.

Endued to Endure ... ..	673
Elim Tabernacle, Bermondsey ... ..	674
Revival Scenes in Derbyshire ... ..	675
Concise Comments and Interesting Items	677
Music: I Shall Be Like Him ... ..	677
Bible Study Helps ... ..	677
Another New Elim Tabernacle Opened ...	678
Family Altar ... ..	679
Editorial ... ..	680
The God of Grace and the God of Glory	681
Does God Expect Me to Tithe? ... ..	683
The Model Christian ... ..	684
Children's Bible Educator ... ..	685
Sunday School Lesson ... ..	686
Gleanings from the Harvest Fields ...	687
A Secret Diary ... ..	688

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

**Quantities.**—A dozen or more of each issue may be obtained at 2/- per dozen, 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 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 Road, Clapham Park, London, S.W.4.

**Printed and published** every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

**Telephone Nos.** Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Brixton 2227. Elim Woodlands: Brixton 2668.

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

## Glossop

### SPECIAL

# Foursquare Gospel CONVENTION

Saturday, Nov. 7 to Sunday, Nov. 15

Speakers:

Alderman C. E. Dearden, and Pastors  
T. H. Jewitt, A. C. Coffin, P. H. Hulbert,  
W. Barton, and H. Kitching

Convener:

Principal GEORGE JEFFREYS

supported by the REVIVAL PARTY

Full particulars of accommodation in large Convention house from Miss Barbour, Elim Woodlands, Clarence

Road, Clapham Park, London, S.W. 4

## HUDDERSFIELD

# Principal George Jeffreys and Revival Party

CONTINUE THEIR CAMPAIGN

Every week-night (except Fridays) 7.30, Sunday afternoons at 3, Wednesday and Thursday afternoons at 3.30, in the

**Ramsden St. Congregational Church**

Sundays at 6.30 p.m., in the

**Tudor Cinema, Ramsden Street**

## GLOSSOP

### Campaign still in Progress

conducted by

Evangelists P. H. HULBERT & H.W. FIELDING

## HALIFAX

Watch this space for announcement of Principal George Jeffreys' Campaign at Halifax

## SHEFFIELD

Regular Services are being held as follows:  
at the

**FRIENDS' MEETING HOUSE, HARTSHEAD**

Sundays at 6.30; Mondays and Tuesdays 7.30, and  
Thursdays 3.30 and 7.30

## WATCH THESE DATES

**BALLYMENA.** October 24, 25. Elim Convention. Speakers: Various Elim Ministers.

**BERMONDSEY.** October 17—22. Elim Tabernacle, Upper Grange Road, Anniversary Services. Sunday, 11 and 6.30, Tuesday 3 and 7.30, other nights 7.30. Speaker on Thursday: Pastor E. J. Phillips.

**CHELMSFORD.** Commencing October 11. Elim Tabernacle, Mildmay Road. Campaign by Pastor and Mrs. J. Woodhead, Yorkshire.

**COLCHESTER.** October 11. Opening of new Elim Tabernacle, end of Fairfax and Lucas Roads, off Mersea Road, by Pastor and Mrs. Charles Kingston, followed by three weeks' campaign.

**CROYDON.** October 25. Elim Tabernacle, Stanley Road. Visit of London Crusader Choir, accompanied by Pastor W. G. Hathaway.

**KENSINGTON.** October 26. Kensington Temple, Notting Hill Gate. London Crusader Rally conducted by Pastor E. C. W. Boulton.

**LEIGH-ON-SEA.** Commencing October 11. Elim Hall, Glendale Gardens. Three weeks' campaign by Evangelists W. Hall and A. Wright of Belfast.

**LEIGH-ON-SEA.** November 4. Elim Hall, Glendale Gardens. Convention Services 3 and 7 p.m. Special speakers. Refreshment provided.

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

**WIMBORNE.** October 17—22. Foursquare Gospel Church, Leigh Road. Special services, Sundays and week-nights.

This space is reserved for local announcements

# The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim Publications and Supplies, Elim Bible College Cor-



respondence School, Elim Crusader Movement, Elim Foursquare Cadets, Elim Foursquare Foreign Missions, and the Foursquare Gospel Testimony. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in sobriety, faithfulness, urgency and old-time power.

Vol. XII., No. 43

OCTOBER 23, 1931

Fridays, Twopence

## Endued to Endure

A Call to the Nation

By Pastor E. C. W. BOULTON

*Thou therefore endure hardness, as a good soldier of Jesus Christ—II Timothy 11:3*

**A**T the present time as a people we are faced with a national *call to economy*—to union—to sacrifice. In the light of present events it is well to hear the voice of God speaking to us, and calling His own in a very definite manner.

The call of the Kingdom of Christ is none the less urgent at

### THIS TIME OF CRISIS.

If the Christians of England had the moral grit and backbone that Paul preached of and himself possessed, there would be no fear for England now. Christians are called to real heroism, and should be the backbone of their country. A heroic minority could save from ruin. Much depends upon the faithfulness of the Church of Jesus Christ at this juncture—she occupies a pivotal position in the destiny of the world. Like Esther of old she may stand in the gap and save the nation from disaster, or she may let her opportunity slip. At such a season her life and vision may act as a preservative against those forces that make for the social and spiritual disintegration and destruction of the people. Now is the hour for the Church of Christ to let her light shine brightly, and make her witness vocal and vital before the world. Seasons of crisis such as the present make great demands, but they also offer splendid opportunities of proving and proclaiming God. The salvation of a nation depends to a great extent upon the spiritual condition of the Church within it. Let that Church be lukewarm and lifeless, with a waning vision of God, and the nation must suffer as a consequence. It is the vision and voice of the prophet that mean so much to the country in its hour of threatened calamity.

Says Lord Eustace Percy, "We need the old Greek ideal enshrined in the New Testament—Endure hardness." The Spartans were unique in their complete sacrifice of everything to the one ideal—love of country. Every man and woman made every detail of their lives subservient to this. Clothes, food, money, marriage—everything was ar-

ranged with this object in view. The Spartan nation responded as one man, and gloried in enduring any amount of hardship or suffering for the sake of their country.

### THE CALL TO ECONOMY

The present-day call to economy can speak to us of far more than that very valuable lesson some of us find it so hard to learn—merely to be able to do without and to give up luxuries. It is the refusal and denial of the claims of self that make for strength, that clothe with powers of resistance, that equip for hardness and hardships.

Eliminate the unnecessary—dispense with the superfluous—concentrate intensely upon the vital. These old Spartans have proved to the world what can be done when a nation concentrates. Paul must be thinking of this genius for concentration when he compares the Christian's life to a race such as he may have seen in Greece (Phil. 111:14) "I press toward the mark for the prize" "I strain every nerve." The dominant desire being to reach the Divine goal—all his powers dominated and driven by this central purpose. Everything subordinated and surrendered to the absorbing pursuit of the prize.

The secret of success lies here. Life to-day is so full that we simply have to pick and choose our activities. We are forced to economise not only our money, but our time and our energies. We know we must put our money in the only concern that pays one hundred per cent, i.e., the Lord's work, we must concentrate our energies on the one thing needful, we must use all our powers of organisation in order to fit in to the best advantage the things that matter. Many a long and heated discussion as to whether a Christian may do this or go there would be absolutely unnecessary if lives are planned with *one great object* in view. Life is too full and too short to hold anything but essentials. To the Christian the call to economy means cut out all unessentials—time, money, energy must be set on the kingdom so soon to come. The world may give up small parts of their

income, perhaps abstain from smoking, the cinema, and alcohol for the time being, but we have a bigger game to play—a more glorious ideal to realise. Often the sacrifice of the world is made under the pressure of the Law, but the Christian sacrifices under the impulse of Love.

#### THE CALL TO UNION.

In view of the present crisis the Englishman has been called to sink all party politics in the common cause of making the financial position stable. Our creditors must know we are worthy of trust, that our word is our bond, that the pound is sterling. Time, money, and energy spent on party scrapping can all be pooled and its volume increased thereby. The call is to a union of forces to save English credit. We must stand together with an enlargement of mind and a broadening of sympathies. It is impossible to gauge the tremendous gain to England if every Englishman gave a full response to this call to union. The Christian, however, holds all parties in his composition—Conservative in his beliefs he holds to his Bible as the Word of God, and to Christ as the Eternal Son of God, Liberal in his sympathies and charities and love, Labour in his determination to work with all his might in his Master's cause, a spiritual Socialist in that he gives his all, not losing but thereby enriching himself. For the Church of Christ the secret of real union is found alone in uttermost surrender to the Divine will. Just as the spokes of a wheel, the nearer they approach the centre, draw closer to each other, so as believers and fellowships come closer to the great Head and Centre of the Church, they reach closer, deeper union. Often in the history of the Church, crisis has resulted in truer unity of spirit and life.

#### THE CALL TO SACRIFICE

We have been invited by our Government to sacrifice a little cheerfully, for our own sake and for the good of all. *It is the spirit of sacrifice that*

*gives scope for full expression.* When Christ faced Calvary it was without any response—He gave all for nothing. This is the call to spiritual socialism. In the completeness of the gift lies the satisfaction of the giver.

The inspired Word is full of exhortation to sacrifice. Endure hardness! Endure the cross! Endure temptations! Endure afflictions! Endure chastening! Endure the contradiction of sinners! Here is ample scope for full expression in the gift of all.

In II Corinthians 1:6 we find the expression, "Effectual in the enduring." Here we have the secret of how it happens! "Effectual," a Greek word *energeo*, the source of our energy. It is the Holy Spirit who energises us. If our enduring is going to be actual, it will not be in our own strength, it will be the work of the Holy Spirit within.

In Montreal's leading morning paper was printed a cable from C. T. Studd, the great cricketer and missionary. "Here we dread neither death, hell, devils, nor men. We re-declare our Gospel—Jesus, only Saviour-King, crucified, risen, glorious here in Spirit, returning soon bodily. All other Gospels anathema. Trust God—pray—play the game—laugh at impossibilities. Sweet and right it is to die for Jesus. This is our testimony to the world."

#### HOW IS IT DONE?

Moses endured because he saw Him who is invisible (Heb xi 27). Christ endured because He saw the joy set before Him (Heb xii 2).

There is one thing absolutely essential and invincible—love that endureth. "Love endureth all things" (I Cor xiii 7). It is this endowment of love that will make the Christian Church and the individual believer equal to every demand for sacrifice which is made upon them. This will carry them through every crisis and conflict to triumph full and final. There is no force so gloriously aggressive as Love—no power so exhaustless in splendid spiritual and moral stamina.

## ELIM TABERNACLE, BERMONDSEY

A LARGE number of people in South London will remember the Elim Revival and Healing Campaign in the Surrey Tabernacle, Wansey Street, near the Elephant and Castle in 1926, when a wave of revival spread through the district. As a direct result of the campaign the empty Methodist Church on the corner of Grange Road and Upper Grange Road, Bermondsey, was rented to continue the work, and on October 17th the opening service was conducted by Pastor E. J. Phillips. Ever since that time the Lord has continued to bless His Word ministered by the various pastors who have been in charge there and many testimonies could be given regarding the striking conversions and remarkable healings which have taken place within that hallowed meeting-place.

Many a person one has come across in various parts of London who either attended the Methodist Sunday School or else worshipped there, while some of the old members have returned to the place and found

evident satisfaction and blessing in the full Foursquare Gospel message.

The building has recently been taken over by the Elm Foursquare Gospel Alliance and the work definitely consolidated and established as a permanent centre. Pastor W. F. South is at present in charge and the work continues to make steady progress. This week the anniversary services are being held to commemorate the opening five years ago.

*Evening, and morning, and at noon, will I pray, and cry aloud, and He shall hear my voice*—Psalm lv 17.

"Evening . . . morning . . . noon"—often, but none too often. Seasons of great need call for frequent seasons of devotion. To begin, continue, and end the day with God is supreme wisdom. When our window is opened towards heaven, the windows of heaven are open to us. Have but a pleading heart, and God will have a plenteous hand.

# Revival Scenes in Derbyshire

Principal George Jeffreys at Glossop : Hundreds Converted—Many Healed.

By Alderman DEARDEN of Rochdale

**G**LOSSOP is a small town about fourteen miles from Manchester, with a population of about 20,000 people, nestling quietly among the hills of the Pennine Chain, which terminates with the Peak group of Derbyshire nearby

This little town has, as recently as four or five years ago, been honoured of God by the faithful pastoral labours of Pastor Richard Howton, who was a great winner of souls, and under whose ministry also many were healed of their bodily ailments and deformities

The people (we were told) are a hard-headed, apathetic, and unimpressionable folk. Ministers and workers in the Church of God have suffered great discouragement because of the invariable lack of response to spiritual invocation and appeal

Yet Glossop to-day is in the grip of a mighty revival of religion. Only a fortnight ago Principal George Jeffreys and the Revival Party commenced their Foursquare Gospel Campaign in the beautiful church which was the scene of the labours of the late Pastor Howton

To see the people to-day, so extremely happy in the atmosphere of a religious gathering, you would think they were to the manner born, or had been soaking in the spirit of worship for years. Night after night the church is filled to overflowing. On Sunday, the second week-end, the meetings were held in the Empire Theatre, the largest meeting hall in the town, and that already proves none too large, for that also was filled

What is it that, in these days of materialism, pleasure-seeking and spiritual indifference, moves the thronging crowds into long queues for a Gospel service as they but just now did for the theatre and cinema? What is it that distinguishes these gatherings from the congregations of our churches generally? It is that the people are so led in worship that they find themselves not merely passively subject to the influence of the service, but they discover themselves actively and delightfully drawn to take part in the affair. They find themselves singing with a zest and freedom which in most of our churches might be considered quite indecorous and unseemly. Inferior complexes and self-consciousness are broken down, and the most demure and sober of worshippers ere long

finds himself waving his hymn sheet as he sings, and praises God aloud with "Hallelujah!" under an impelling feeling that he would be less than human if he did not. For who can refrain on the invitation from the Principal or from Mr Darragh to respond, "Hallelujah!" with full-throated voice, when he calls upon those who are glad that souls have been saved or bodies have been healed to do so? To refrain, one would feel he is possessed of less than the ordinary amount of the milk of human kindness, while the very joy of conquest over the old self, so shy in worship, is alone a sufficient incentive to make one want to repeat the experiment. This, however, is only one feature of attraction in these assemblies

Another feature of distinction is that in these meetings you see the Gospel really at work. You see that the Word of God is as actively powerful in the saving of souls and the healing of the ailments of mankind as at any time in the past, not excepting the days of the Apostles. It is a veritable Pentecost of power and joy.

It was my privilege to attend the service on Saturday night, September 26th, when the Principal preached, and it was a wonderful message. Never have I known the Divine unction more manifestly outpoured upon any speaker than it was upon him. Many souls were saved, and many came for healing



ALDERMAN DEARDEN OF ROCHDALE  
(an Enthusiastic Foursquare Gosseller)

On Sunday afternoon, a remarkable testimony was given by a man from Leeds, who had been restored to normality and soundness from the condition of a most pitiable and hopeless cripple. Afterwards the Principal addressed us on the subject of Divine healing, and made it plain that the unbelief of a community can prevent God from working miracles of healing to-day, as in the days of the Master Himself. Also that the unbelief of an individual might prevent some ailing one from being healed, making very clear the responsibility of the unbelieving and the cynical

In the evening, another testimony to miraculous healing was given by a lady. At this meeting, in a message of great passion and power the Principal dealt with the Cross, the Throne, and the Cloud. Compellingly and compassionately arresting was the picture of the suffering Christ, and powerful with comfort and with warning was the description of the

imminent rapture of the saints. In the two Sunday services ninety-one souls professed salvation, and large numbers were anointed for healing. A scene of sanctified joy was presented when, in the afternoon, a girl of nine years was anointed. Before coming to these meetings she had never, from her birth, had any power to grip with one hand. Now she demonstrated before an enraptured and praising audience how she could grip and tug at the Principal's fingers.

Another feature is one that distinguishes the preaching at these services from that of some churches, at any rate, and that is the authority of an assured and convinced ministry. The address is

#### NOT AN ERUDITE ESSAY,

presenting to us the opinions of well-known thinkers, without any venture on the part of the preacher to state his own views or convictions, if he has any. Authority, assertive testimony, and deep sovereign conviction give potency and force to every word. The man is behind the message all the time, and we are conscious that behind the man is the power of the living God.

Yet one more distinctive trait is the way in which Mr Darragh and Mr Edsor prepare mind and heart for worship by duet or helpful congregational song. These again are rendered still more gratefully uplifting by the lovely talks, always so graciously endearing of the Saviour, from Mr Darragh, as with inimitable genius he leads the great congregations in worshipful Gospel song.

#### I PITY THE CYNIC

who can leave these meetings a cynic still. I know no tonic for the wearied or ailing body, or the disheartened or sin-sick soul like a visit to these gatherings. Here truly

On eagle wing we soar,  
And time and sense seem all no more,  
And heaven comes down our souls to greet,  
And glory crowns the mercycast

No wonder the people make queues for the meetings, since they receive not less, but more helpfulness of life than they expect when they go.

The revival flame is burning high, and for one I thank our glorious God and Saviour for such out-

## HOPE FOR THE DEVIL'S CASTAWAYS

THE good news of salvation is for all. George Whitefield, standing in his tabernacle in London, and with a multitude gathered about him, cried out, "The Lord Jesus will take the Devil's castaways!" Two poor abandoned wretches standing outside in the street heard him, as his silvery voice rang out on the air. Looking into each other's faces, they said "That must mean you and me." They wept and rejoiced. They drew near and looked in at the door, at the face of the earnest messenger, the tears streaming from his eyes as he pleaded with the people to give their hearts to God. One of them wrote him a little note and sent it to him.

Later that day, as he sat at the table of Lady

pourings of the Holy Ghost as we see manifested at all these Foursquare Gospel meetings.

The following report is from the *Glossop Chronicle*, October 2nd.

#### REMARKABLE REVIVAL SCENES AT GLOSSOP.

##### A Striking Incident

Perhaps not since the days of the Wesleys has Glossop been so deeply moved by religious fervour, as in the present campaign conducted by Principal George Jeffreys.

On Sunday the Empire Theatre was packed, and some were unable to obtain admission.

The results accruing from the services indicate that the crowds are not composed merely of the curiosity type, but of people who have taken the revival seriously. On Sunday at the Theatre, over one hundred adults accepted Christ as their Saviour, and publicly expressed their decision to be His followers henceforth.

Each evening again this week, and on Tuesday afternoon, at the Ellison Street Church, the congregations have overflowed into the adjoining minor hall and class rooms. At every service large numbers of conversions were registered, and it is claimed that there have been a number of cures in answer to prayer. Principal Jeffreys emphatically disclaims any personal power to heal the sick, he simply believes and teaches that Christ heals to-day in answer to prayer as He did of old.

The Rev Algernon Coffin, whose wife had been cured of cancer at one of the Principal's meetings at Brighton, some four years ago, was present at the services this week.

A startling incident occurred at the Tuesday afternoon service. The Principal was making reference to the clergyman's wife who had been healed, when a young gentleman stood up at the back of the hall and confirmed the testimony of this miraculous cure. It was ascertained that the young man had, previous to his coming to Glossop, lived only a few doors away from the Rev Mr Coffin, at Brighton, and had occasionally wheeled Mrs Coffin about in her invalid chair. The coincident testimony had an electric effect on the congregation. It was found after enquiry, that this gentleman is now the manager of a well-known firm in Glossop.

The atmosphere of these revival services is joyful and uplifting. The kill-joy phase of religion is missing. No doubt this is why a large percentage of the congregations consist of modern youth. From the large numbers of men who attend, it is clear that Mr Jeffreys' message has an unusual appeal to the sex that is not generally given to religious enthusiasm. The cynics would be compelled to admit, at least, that there is no sentimentalism about the preacher. Mr Jeffreys interprets religion in terms of life and everyday experience. He finds his way to his hearers' hearts through their minds in a masterly manner. The claims of Christ are presented clearly and intelligently.

This is the story of Principal Jeffreys last week in Glossop. His next campaign commences on Monday, in Huddersfield, but another revivalist is to continue the services daily at the Ellison Street Church.

Huntington, who was his special friend, someone present said "Mr Whitefield, did you not go a little too far to-day when you said that the Lord would take the Devil's castaways?"

Taking the note from his pocket, he gave it to the lady, and said "Will you read that note aloud?"

She read "Mr Whitefield, two poor, lost women stood outside your tabernacle to-day and heard you say that the Lord would take the Devil's castaways. We seized upon that as our last hope, and we write you this to tell you that we rejoice now in believing in Him, and from this good hour we shall endeavour to serve Him who has done so much for us."

# Concise Comments & Interesting Items

The General Election will be the theme of practically everybody at this time. Many will be praying that the result will bring a restoration of prosperity to our land and Empire. Things certainly have been going from bad to worse. From our standpoint we believe that God is overruling in every detail of our national life. Carelessness toward God will surely result in national trouble. But prayerfulness toward God will certainly result in national prosperity. God calls nations as well as individuals back to Himself. We long to see our nation responding.

The Rev G W Taylor correctly says

"National well-being depends on national well-doing. The country that shapes its policy according to the precepts of God's Word prospers. The nation that disregards the commands of God lays up for itself a heritage of woe. The nation and kingdom that will not

serve Thee shall perish.' That is a truth emphasised not only in the Scriptures, but also in history. J A Groude says 'History is a voice for ever sounding across the centuries the law of Right and Wrong. Opinions alter, manners change, creeds rise and fall, but the Moral Law is written on Tablets of Eternity.' Babylon, Greece, Rome, in turn fell not on account of the strength of their enemies, but because of their inward corruption. When God wants to speak to a nation or to the world, He does so through some event or events calculated to make people pause, and take notice, and think."

The Christian's attitude to political life is illustrated in a striking incident given in a current issue of the "War Cry."

"The Officer of the local Corps of the Salvation Army at Oil City, U.S.A., recently declined to become a candidate for the office of Mayor in response to

the written request of between 8,000 and 9,000 residents

"Meeting with a committee of prominent business men recently Adjutant Brunner expressed his deep appreciation for the honour which the citizens sought to confer upon him, but declared that both he and Mrs Brunner had long ago dedicated their lives to the service of others in the Salvation Army

"The Adjutant has told his friends that, while appreciating their confidence, he has more important work to do"

The victorious life is the life we should all aim at living in these tumultuous days. The late Dr Griffith Thomas said that our Lord's relation to us may be summed up in four words: "Come unto Me," as Saviour "Learn of Me," as Teacher, "Follow Me," as Master, and "Abide in Me," as Life. The victorious Christian is the one who accepts these four invitations

## I Shall Be Like Him

WAS

REV W A SPENCER D D

1 When I shall reach the more excellent glory, And all my trials are passed,  
2 We need not wait till the glorious dawning Breaks on the vision so fair,  
3 More and more like Him, repeat the blest story, O-ver and o-ver a-gain

I shall behold Him, O wonderful story! I shall be like Him at last  
Now we may welcome the heavenly morning, Now we His image may bear  
Chang'd by His Spirit from glory to glory, I shall be satisfied then.

CHORUS

I shall be like Him, I shall be like Him, And in His beauty shall shine,

I shall be like Him, wondrously like Him, Je-sus, my Saviour di-vine

## Bible Study Helps

WHAT THINK YE OF CHRIST?  
(Matthew xxii. 42)

- 1 Of His birth?
- 2 Of His words?
- 3 Of His works?
- 4 Of His death?
- 5 Of His exaltation?
- 6 Of His present ministry?
- 7 Of His return?

THE FATE OF CHRIST'S MURDERERS

- Judas—a suicide
- Pilate—recalled, degraded, banished to Gaul, a suicide
- Herod—died in exile
- Caiaphas—deposed the next year
- Annas—the house of Annas was destroyed a generation later by an infuriated mob

THE CHURCH OF CHRIST.

- 1 Christ its Builder (Matt xvi 18)
- 2 Christ the Foundation (I Cor iii 11).
- 3 Christ the Head (Eph v 23)
- 4 The Church subject to Christ (Eph v. 24)
- 5 The Church is holy (Eph v 26)
- 6 The Church is God's habitation (Eph. ii 22)
- 7 The Church shall be caught up to meet and to dwell with the Lord (I Thess. iv. 17)

THE FIVE "ONE THINGS" IN THE BIBLE.

- 1 "One thing have I desired" (Psalm cxvii 4)
- 2 "One thing thou lackest" (Mark x 21)
- 3 "One thing needful" (Luke x 42).
- 4 "One thing I know" (John ix 25).
- 5 "One thing I do" (Phil iii 13).



# Another New Elim Tabernacle Opened

Principal GEORGE JEFFREYS at Worthing

By E FRANCIS

**Y**OU will see that the report in the local paper is headed, "Hymns Sung in the Street," and a very good title it is. Indeed we did sing with our hearts bubbling over with joy, and the

## CROWDS FROM BRIGHTON,

Hove, Portslade, Horsham, and other places helped to swell the song of praise! How the Lord has blessed every effort to erect a building to His glory. In a most marvellous way the money has come in, in answer to the prayer of faith, and on that most memorable day, September 25th, Principal George Jeffreys came down from Glossop to open the completed building. Space forbids me to describe the new sanctuary, but the Worthing saints have a right to think of it with the affection born of the personal sacrifice which brought it into being.

How the crowds sang!—standing in the road opposite the new Tabernacle for an hour before the Principal came, and during the short open-air service which he conducted from the steps. Then as he opened the doors, a great company of people surged through, filling every available corner, crowds standing, and many sitting three on two chairs. It was a blessed time, and one long to be remembered. Pastor Algernon Coffin gave the opening address, putting before the congregation the price that must be paid by those who

## STAND FOURSQUARE

on the Word of God, and from many a heart came the assurance that the price was as nothing compared to the eternal weight of glory that shall be hereafter.

Then the Principal called on Pastor Robert Smith, upon whom, he said, much of the burden of the new building had fallen, and indeed we in Worthing do appreciate the never-tiring zeal with which he has worked towards this end.

Then Pastor James J Morgan, of Brighton, gave us a cheery word from the Grand Old Book, after which Principal Jeffreys gave a closing message which went straight to our hearts, and will not easily be forgotten.

Following on after the opening service a Convention has been held, in which Pastor Smith has had the help of

## MR. WILLIAM GEORGE,

from South Wales. His ministry has indeed been blessed, and his beautiful voice has found its way into many a heart. Pastor Morgan came again on Wednesday, and gave a most inspiring talk on Heaven, which made us quite homesick to get there.

We are full of praise and thanksgiving to our loving Heavenly Father for all these bountiful blessings that He has showered upon us, and each can say in the words of a favourite chorus

For all the Lord has done for me  
I never will cease to praise Him

The following press reports are of interest

## "The Worthing Herald"

### SINGING. THEY LEFT THE HALL.

New Elim Tabernacle Opening Service.

Principal George Jeffreys

"Have you enough room, brother?" Standing for over two hours, hemmed in on every side, and just in front of a man who, every now and again, shouted out in the enthusiasm of his worship, is neither the best nor the most comfortable way of taking notes (writes a "Herald" representative).

That was why, half-way through the opening service held in the new Elim Tabernacle last Friday evening, the ruddy-complexioned young man standing a little to the left, turned and whispered, "Have you enough room, brother?"

To a great many people even to-day a reporter is something of a curiosity, but, here in Worthing's newest place of worship—the yellow distempered walls steaming, the white ceiling looking so fresh—I found myself a friend among friends.

## THE OPENING

Outside the building, stretched in a semi-circle in front of the beacon of light overhanging the door, where Principal Jeffreys stood with the leader of the church in Worthing, Pastor R. Smith, stood a crowd of people—young and old, a babe in arms, whimpering, and an old man, bare-headed, with grey hair and straggly beard, who thumped his stick and sang the choruses as heartily as anyone.

## FAITH IN PRAYER

After Pastor Morgan of Brighton, and Pastor Coffin of Exeter, had spoken, Pastor Smith said that everything had been done by prayer. They had prayed for the position first of all, and they had got it. Then they had prayed for the place, and they had raised over £1,446.

Principal Jeffreys, who has led revival campaigns up and down the country, spoke.

Then everyone was on their feet singing—softer and softer, it almost died away, until with one sweep of Principal Jeffreys' arm they opened their mouths and their hearts, and the volume of song filled the hall.

Arms raised, hymn-sheets waving—someone who had her Bible handed her hymn sheet for someone else to wave—singing, they left the hall.

## "The Worthing Gazette"

### HYMNS SUNG IN STREET.

Opening of Elim Foursquare Tabernacle.

Well-dressed men and women stepped out of their cars and sang in the street in Worthing on Friday night. The occasion was the opening by Principal George Jeffreys, the founder of the movement, of the new Elim Foursquare Gospel Tabernacle in Grosvenor Road, Worthing, amid scenes of much enthusiasm.

Long before the opening ceremony was due to begin a crowd had gathered outside the new building watching the doors and singing snatches of hymns. The narrow street was nearly blocked by cars, the occupants of which stepped out and joined in the singing in the street.

Principal Jeffreys opened the doors with the words "Now that we are about to open these doors we ask that Thy presence shall rest on this building, as this is where we shall gather together in the Name that is greater than any other Name—the Name of Jesus Christ."

The people then crowded into the building. Every seat was quickly occupied, children were lifted on to the window ledges, and the gangways were filled with standing members of the congregation.

# FAMILY ALTAR



## The Scripture Union Daily Portions

**Sunday, October 25th** Deut vii 1-11  
 "Because the Lord loved you"  
 (verse 8)

All that the Lord has done for us has been done because He loved us. He loved us not because we were lovable but because He was love. The human race was created by the Hand of love, it has been re-created by the Heart of love. Redemption is traced back to Calvary, but Calvary can be traced back to the eternal love of God. We are a people blessed by the Lord because we are a people loved by the Lord. Because the Lord loved us the eternal Son took unto Himself flesh, in that flesh He suffered, bled and died, in that flesh He rose from the dead, in that flesh He ascended to glory, and in that flesh He is coming again for us. We have a big Christ because God has a big love.

**Monday, October 26th.** Deut viii 1-9  
 "He suffered thee to hunger, and fed thee with manna" (verse 3)

The one follows very quickly upon the other. The Lord may indeed, for a brief period, suffer us to hunger, but it will be followed by a long period of feeding on the heavenly manna. When the Lord permits us to hunger we can be sure the manna is not far off. Sometimes He allows our souls spiritually to hunger. We are so spiritually hungry that we feel we must be satisfied before we can go another step forward in the Christian pathway. Bless God! When that happens the manna will soon begin to fall from heaven. We have proved it again and again. We expect yet to prove it many times more. It is blessed hunger when heavenly manna is waiting to satisfy it.

**Tuesday, October 27th** Deut viii 10-20  
 "But thou shalt remember the Lord thy God" (verse 18)

When hunger has given place to manna, when the wilderness has given place to the promised land, when scarcity has given place to plenty, when empty barns have given place to full ones, when sickness has given place to abounding health, when short time has given place to overtime, when the dole has given place to the large income, when the struggling business has given place to the large store, when the position of office-boy has given place to the position of manager, when the war-stricken land has given place to the land of peace and prosperity, then—then, we must still remember the Lord our God.

**Wednesday, Oct. 28th** Deut ix 7-21  
 "I took the two tables, and brake them before your eyes" (verse 17)

The law was broken. It was a

## Meditations by PERCY G PARKER

tragedy. The tragedy continued until something else was broken—it was the heart of Christ. A broken law was met by a broken heart. The power of that broken heart destroyed the power of that broken law. He died of a broken heart for me in order that I might never die through a broken law. One break has healed another break. How matchless the grace of God! Surely as we remember the broken heart of our Lord we shall take care that we do not again grieve that heart. Let us take care that He is not again wounded in the house of His friends.

**Thursday, Oct. 29th** Deut x 1-15  
 "I stayed in the mount forty days"  
 (verse 10)

Those were wonderful days! Mountain top communion for forty days! Yet it is our privilege to be on the mount of communion every day. A spiritual mount can be found in every material valley. Let the thought ring out—there is a mount in every valley. Life is full of valleys. Naturally we cannot see far—four kitchen walls, four office walls, bare houses and stuffy streets limit our natural vision. But there is a mount in every valley! Our feet may be in the valley road, but our heart can be upon the mountain top. Never let us bring our hearts down to the level of our feet. Lift the heart on to the mount with God.

**Friday, Oct. 30th** Deut xi 18-32  
 "There shall no man be able to stand before you" (verse 25)

No barrier can stop the man of God who advances in the will of God. The man of God goes forward because the Son of God goes in front clearing the way. There may be giants in the land ahead. But what are giants to God! Giants are giants to us, but they are grasshoppers to God. But if a man gets outside the will of God a grasshopper will stop him, let alone a giant. A man pushing ahead outside the will of God is a sad, mad, irritable man. Disappointment will be heaped upon disappointment. At last he will have to cry, I have failed because I failed God. But the man of God always clears the road.

**Saturday, Oct. 31st.** Deut xv 7-18  
 "The Lord thy God shall bless thee in all thy works" (verse 10)

This was a promise in connection with material prosperity. To give out to the poor meant to receive in from the Lord. He that giveth to the poor lendeth to the Lord. Of course we are not expected to do anything—even lend or give money—outside the will of God. But we are to be ready to do so, not counting the cost, whenever we see it to be His will. The Lord loves the poor. Our hands may be His hands

in ministering to them. As we are ready to be a channel of blessing, God will see to it that the channel is never clogged. God will miraculously provide for us if we are ready generously to provide for others.

## Secret Springs of Joy

*And at midnight Paul and Silas prayed, and sang praises unto God and the prisoners heard them*

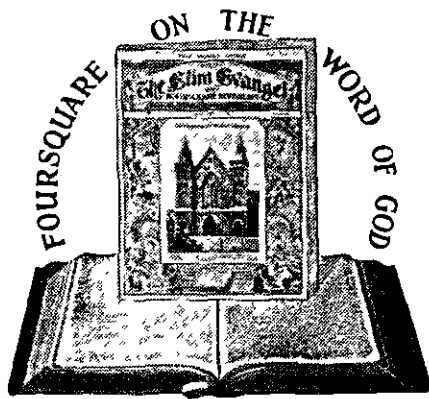
BEATEN by an angry mob, scourged until their backs ran blood, their stripes unwashed, thrust into the closest prison, and their feet painfully fast in the stocks, yet at this tragic time, and in the darkest hour of the night, they cannot restrain their joy, but must burst forth into songs of praise to God. "And the prisoners heard them" with wonder and amazement. Well might they, and well may we seek their secret.

It is this, Joy springs from the soul. It issues from the inner life. It depends on the spirit. It gushes from the heart. It is a flame kindled by the light Divine. It comes from a consciousness of God's presence. Only in its shallowest form is it a quality of the body. And as the grasp and sensibility of the soul are intenser than those of the flesh, so can the soul be filled with a rapture that rises supreme over the sufferings of the body. Thus it is independent of outward circumstances.

Here is one of the greatest mistakes made by the world. The common belief of mankind makes joy an outward state. Hence material prizes are eagerly sought for. But happiness never has nestled in the perishable things, nor risen like a flower out of the soil of the world.

This Paul and Silas realised. They had deliberately chosen the life and things of the Spirit. Their souls drank of living fountains. They thrilled with the wonders of grace. From the wounds and fetters of the body, their souls rose to the Divine, and the face of God looked upon them in love. And in the ecstatic vision they forgot abuse and pain and danger, and woke the stillness of the night and cheered the gloom of the prison with joy they could not repress.

When we have learned to taste the sweetness of grace, when our souls have known how to be "joyful in God," all infirmities of body will be but as minor notes in our swelling anthem of praise.



## EDITORIAL

### Fruitful Failure.

THERE is great joy in Christian service. Yet there is also much to discourage. Many services are held, much prayer is offered, great sacrifices made, considerable money given, and yet, with many, there are but few signs of fruit.

We have all felt the burden of labouring in vain—so much sowing, so little reaping! But the story of George Smith, the Moravian missionary, teaches us that the time of greatest apparent failure may be the time of richest progress. He went to Africa. One convert was made—then he was driven out of the country. One day they found George Smith dead. He had died praying for the Dark Continent. Ultimately a mission was founded in response to the challenging life of this missionary-martyr. A hundred years afterward there were living over 13,000 converts—the result of that life of service which seemed to be such a failure.

### Experience & Evangelism.

EVANGELISTIC zeal is the outcome of a great experience. We have recently come across an illustration which powerfully proves this. It concerns a cowboy. He came to a Christian worker asking for copies of Mark's Gospel, and in support of his request told the following story:

"I went to San Francisco and threw away much money in rough revelry. I slept late after a night of dissipation. When I awoke I

saw a little Book on the table near my bed—the Gospel of Mark. I angrily threw it on the floor. I did the same thing the second morning. Awakening the third morning, I saw that same little Book. This time I took it with me to a near-by park and began to examine it. I spent the day reading it. I heard the Son of God say to a leper, 'Be thou clean.' I heard Him say to a paralytic, 'Thy sins be forgiven thee.' I heard Him commend the widow for her mite. I saw Him take little children in His arms and bless them. I heard Him say, 'Couldst thou not watch one hour?' I saw Him die. It broke my heart and changed my life. I am a different man. Now, stranger, I spend much time giving away copies of the Gospel of Mark."

### Bible Study by Post.

IN the republication of the book by Rev. Martin Anstey, entitled, *How to Master the Bible*, the publishers of the *Elim Evangel* have rendered a great service to Bible students. Concerning Bible study, Mr. Anstey says in his preface:

"There are seven methods of Bible study. They all lead to the understanding and the enjoyment of the Word. They authenticate its truth. They facilitate the mastery of its content. They enable us to wield it as the sword of the Spirit. They reveal the wonder and the glory of God. They lead to its enthronement in the heart and conscience of those who receive it. They establish a triumphant defence of its claim to be an exact, an exhaustive, and an everlasting expression of the mind and will of God and man."

The Editor would like to remind all *Evangel* readers that these methods of Bible study can all be followed by joining the *Elim Bible College Correspondence School*. The School gives a splendid opportunity of studying the Bible by post. Why not take up this study during the coming autumn and winter months? Particulars will be gladly sent by applying to the Secretary, *Elim Bible College Correspondence School*, Elm Woodlands, Clarence Road, Clapham Park, London, S W 4.

### Self-Examination.

Make sure that however good you may be, you have faults, that however dull you may be, you can find out what they are, and that however slight they may be, you had better make some effort to get quit of them. Therefore see that no day passes in which you do not make yourself a somewhat better creature, and in order to do that find out what you are now.

If you do not dare to do this, find out why you do not dare, and try to get strength of heart enough to look yourself fairly in the face, in mind as well as in body.—RUSKIN

### On a Level with the Ox

Mr. Robert Owen once visited a gentleman who was a believer. In walking out they came to the gentleman's family grave. Owen, addressing him, said, "There is one advantage I have over Christians. I am not afraid to die. Most Christians are afraid to die, but if some of my business were settled I should be perfectly willing to die at any moment."

"Well," said his companion, "you say you have no fear of death—have you any hope in death?" After a solemn pause, he replied, "No!" "Then," replied the gentleman, pointing to an ox standing near, "you are on a level with that brute, he has fed till he is satisfied, and stands in the shade whisking off flies, and has neither hope nor fear."

Great masterpieces cannot be appreciated by a mere glance.

Every day,

In a special way,

Study God's Word.

Reading the Scripture is not necessarily receiving its truths.

Don't let others chew your spiritual food. Do it for yourself.

If you want to be strong in trial, don't forget to pray when you are prosperous.

There are times when the strongest need the encouragement of the weakest.

The greatest atheists are they who are ever handling holy things without feeling them.—WHYTE,

# The God of Grace and the God of Glory

By Pastor PHILIP WITTICH

**T**HE chief thought of the seventh chapter of I Samuel is how God brought about an effectual revival in Israel, and the way He brought about a revival in Israel is the way in which He will bring about a revival among the saints in the new covenant

The house of Abinadab was on a high hill (verse 1) This hill is a type of the heavenlies in which God is, and to which Christ has returned after His resurrection You know the word *hill* or *mountain* is often mentioned as

## A DWELLING-PLACE OF GOD.

He is described as One living in a mountain far removed from the slime and dirt of the sin of this world He is called the Father of the Princely Volunteer, because His Son volunteered to be stripped of His Divine glory, and denied Himself of His Divine fellowship with His Father He was stripped of the presence of God, and He assumed the nature of man He was obedient as a servant and gave unto God the Father that which our first father and we as his children refused to give—*obedience unto death* Therefore God has highly exalted Him, and has given Him a name which is above every name, that in this name, Jesus, every knee shall bow, in the heavenlies, in the earth, and under the earth, in *sheol*, where the wicked are, and “every tongue shall confess that Jesus is Lord, to the glory of God the Father”

The ark remained seventy years in the house of Abinadab, until in the reign of David it was brought to Jerusalem These seventy years are not without a Bible meaning They refer to the seventy week-years of separation of Israel from God, the God of glory, and His dealings with the Gentile believers When the Gentiles will finally reject Jesus as the Jews rejected Him, then will God turn again His face from the Gentiles to the Jews, and His people shall see Him whom they have pierced Then they shall sorrow over Him as one sorrows over his own child It is then that

## THE LORD WILL SPEAK

peace and pardon and life to His rejected people just as He spoke individually to us God doesn't deal with the Gentiles as nations, but as individuals When we come to the Lord in repentance and confess our sins, and pour out our contrite hearts before Him, then He receives us and proves Himself to be *the God of grace* And when we still continue to seek Him, He comes in to us as *the God of glory through the Holy Ghost*

I wish you to note that God has two ways of dealing with His people in the Old Testament as well as in the New He brings Jesus first to you as your God of grace, and when you fully yield He reveals Jesus as your *God of glory* When God's people in the Old and New Testaments have lost Christ as their God of glory, they must come back

to Him as the God of grace The sinner, as well as the backslider, must first turn to Jesus as his God of grace before he will ever experience His glory Can you not see, beloved, you who know Pentecost by experience and also by observation, that we have received Jesus as a God of grace? And then because we accepted that grace and remained under it, He came to us as a God of glory But just as Israel despised the ark, which is

## A TYPE OF CHRIST,

the glory of God, so many to-day have despised this Christ, preferring to use the gifts and to enjoy the glory in themselves and consequently God's glory has left many saints and assemblies

I just received a letter from a dear friend whom I met years ago in Vancouver, B C, and in whose mission I was privileged to bring the Pentecostal message He says that as he travels through the country he finds ever so many missions in a backslidden condition We should not hide our eyes to the truth, for if we do, we fail to perceive the remedy Let us open our eyes and say, “Lord, what is the matter?” Then He will shew us what He will do in these last days as a God of grace And whosoever will receive Him as the God of grace in all His fulness, will also partake of Him as the God of glory Do not get your eyes on God only as the God of glory to the exclusion of the fact that He is first of all your God of grace The God of grace saves you and keeps you, and He will, as He sees fit and you yield, manifest Himself as your God of glory

Do not try by human means to produce a revival Do not try by human efforts to force down the presence of Christ and His operations, but get down before God and ask Him to give you His full grace, and to let you remain under the sunshine of that reviving grace, and then without effort on your part you will see Him manifest Himself in His glory You cannot step from glory to grace, but you must step

## FROM GRACE TO GLORY.

When you have lost your place of glory with Christ, God puts you down again to the place where grace is supplied anew Then when you have drunken from the fountain of Christ's grace and have been revived, spirit, soul and body, He will lift you up into His presence, and you will see Jesus as your God of glory My heart aches because of the fact that many, many, have lost their vision of God's plan for Pentecost

In the house of Abinadab on the hill there was a son by the name of Eleazar, which means, “My strong God is my Helper” God put this son with that significant name in charge of the ark. If we are correct in our application of this lesson to Israel as a type for us, we can see in Abinadab God the Father of this great Volunteer Prince who went to



the cross, despising the shame, that He might bring many sons unto His Father. Then we must also see in Eleazar a little group of people who have lost every vision of their own strength and every reliance in their supposed power and glory but who can say to God as that boy's name suggests, "My strong God." God had a man like that in the New Testament, at the beginning of the history of the Church. That man said, "It is not my own strength, but Christ in me who is the strength of God." He is a type of those who have close communion with the Ark.

That young lad had charge of the ark and therefore enjoyed the presence of the glory of the God of Israel. So God has in these days, from the time of the ascension of Christ and the descent of the Holy Ghost to this very hour,

#### A SMALL GROUP OF ELEAZARS

who refuse their own strength, who refuse to move in their own will and flesh, who are coming down to the place where Moses was when he said to God, "Do not send me down to Egypt, I have a heavy tongue," realising that they are unfit. And as the name of Eleazar suggests to us, only as we realise that we are unfit, are we entrusted with the vision of the glory of Christ. Your own flesh and all the accomplishments you seem to possess and the good works the enemy makes you believe you have ever done for the Lord, will blind your vision so that you cannot see the ark of the glory of Israel. But as you cry out with Isaiah, "I am undone", "I am in the midst of a people with unclean lips" you will feel the touch of the coals of fire taken by the tongs of grace, cleansing your lips, which are the outflow of your heart's condition, and then you can say, "Lord, send me!" Then you will be a witness for Christ not only as your God of grace but as your God of glory, for the glory of Christ can then be displayed through you (Isaiah vi 18).

The first step that God took to prepare the hearts of Israel was by letting them go through a long siege of waiting. Verse 2, "And it came to pass, while the ark abode in Kirjath-jearim, that the time was long, for it was twenty years and all the house of Israel lamented after Jehovah." God knows exactly how to break down hard hearts. Israel could never have been restored until God permitted her to go through a season of loneliness. I may use the expression "God-forsakenness." As you sense your "God-forsakenness," your loneliness, He will come to your help. As we desire to go

#### DEEPER INTO CHRIST

we must first realise what hindrances there are in our lives to getting close to Him, and God uses such seasons so that we will begin to yearn and cry for Him. After our Pentecostal experience, we may have to go through a season which is described here in I Samuel vii 2, where Israel yearned after God, we have experienced a sense of utter loneliness, a forsakenness on the part of God. We felt as if God had withdrawn His very presence from us. This is one of the measures of discipline which God applies,

not to sinners but to saints. And not to all saints, but to those who want to go on with Jesus. If you are no more appreciated in your home circle just stay away about a month or so, and you will find them ready to welcome you with open arms. Jesus has sometimes to withdraw Himself from us so that we will yearn after Him. While these experiences are hard, they are blessed, we never get anything from God unless it is through a way that is hard to the flesh. Israel yearned, "O Lord! how long?" You had come to the Lord and confessed, but that old peace and joy had not returned, and it looked as though you had confessed to the wall. God took note of it, He watched your heart, but He realised that you were not yet ready for the presence of His glory, so He continued the process of drawing out your loneliness, for inasmuch as you long for God, you will meet God. If He would bless us with every spiritual blessing in the heavens and have wonderful

#### MANIFESTATIONS AND MIRACLES

performed, we would just remain babes, and would not go on to perfection. There comes a time when the Lord withdraws His glory, but not His grace. That word God gave to Paul is for us too. "My grace is sufficient for thee."

The yearnings of Israel after God for twenty years prepared her heart for a revival. God was silently at work during those twenty years. Samuel the prophet was not idle, and in the third chapter of that precious Book it says that none of the words of Samuel fell to the ground. They were not Samuel's words, but the Word of God through Samuel. While Israel was yearning, Samuel plodded along, and gave out the Word under the anointing of the Spirit, knowing that the seed he was sowing would spring up in the hearts of Israel. To-day we have the work that was given to Samuel, the faithful giving of the Word. We are not speaking in our own behalf or through our own wisdom, but in the Name of Jesus and in the

#### POWER OF THE HOLY GHOST

Then you have the two means that God applied to Israel to bring a revival—the drawn-out seasons with the absence of His glory, and the preaching of that faithful servant Samuel. It makes me feel sad to hear people judge a minister's ministry according to the results they can count on their fingers. There was a preacher of righteousness called Noah who preached for 120 years, and his preaching only touched his home circle. Some of them even were not thoroughly saved. Just eight souls escaped the judgment. Then we had another preacher of righteousness whose name was Jonah. He went only one day's journey into the city of Nineveh, and when he said, "Yet forty days and Nineveh shall be destroyed," what was the result? A glorious revival. Those heathen Ninevites didn't need the preparation that Israel needed in the time of Samuel. The heathen knew nothing of God, but Israel knew God. Brethren, the more we know God the more God expects of us, and if we backslide, the more God has to strike at that which caused us to backslide, until the

heart becomes crushed and the backslider falls down and cries for pardon

Now let us see what was the admonition of Samuel. One was a negative statement and the other a positive. They had been yearning for Jehovah for twenty years, but while they were yearning, they still continued to worship idols. Therefore Samuel said, "If ye do return unto Jehovah with all your hearts"—there was a certain trust in Jehovah in the hearts of Israel, but there was also a love for the strange gods and it was only as Israel returned with all her heart that

#### THIS WONDERFUL DELIVERANCE

came. I will not go into the Baal and Ashteroth worship. It was a horrible one, and what is the use of talking about the sins of the Gentiles. The sins of the people to-day are just as grievous in the sight of God. What is an idol? Anything that takes God's place in your heart. We have in the New Testament as well as in the Old, believers who worship God and yearn for Him, but there is in some nook or corner of their hearts a love for something above God. You may not be conscious of it until God puts you to the test, but God knows it. There may be someone in your home whom you unconsciously love more than God, someone to whom you are unduly attached.

I knew of a dear woman who had received the Holy Spirit, she seemed to be a very humble woman, and was also a liberal giver. One night a large factory in which she and her two sons had stock, burned down. Her sons also worked there, but through this conflagration her means of support was taken away, and the result was she almost despaired. She could not recover from the terrible financial loss and for some time she murmured against God. Now the loss of the stock in that factory did not bring about this condition in her heart, it was there before, but this calamity exposed it. God allowed this thing to happen in order that she might see the real condition of her heart. When God says we shall love Him

with all our heart, He means it. God said to Israel, "with all thy mind, with all thy understanding, with all thy strength," and that is what He demands of us. Are you willing to give Him all your plans and let Him plan for you? Are you willing to give Him all your possessions, to lay them on the altar? Oh how many a heart shrinks and says the price is too great!

If ye seek God with all your heart and put away the strange gods—there is the foundation of a revival, not only among the Jews, but also among the Gentiles. A revival cannot be kept back by one or two whom you consider unfaithful. If your heart is kept clean from anything which supplants God, a revival will start within you.

Another reason why the Israelites were yearning after God was because the Philistines were oppressing them. Although our Lord Jesus Christ is the God of glory in heaven, yet we find many saints who are still harassed by Satan through some sin or idol. To know that Jesus is now in glory reigning, will never get you to the place where

#### HE WILL REIGN IN YOU

unless you open your heart in renewed contrition and ask Him to come in.

There was something very beautiful about the life of Samuel during this revival. Samuel says in verse 5, "I will pray for you." As Samuel is a type of Jesus our Prophet in the fore part of this lesson, so he is now a type of Jesus our Priest. There is One on the throne who still prays for us, our Lord Jesus, who when on earth prayed to the Father, "I pray for them whom Thou hast given unto Me." Do you think the prayers of Jesus have ceased since His ascension? No, they have rather increased. His office and work as the redeeming Lamb has passed, but His greater ministry of intercession and mediation as High Priest based on His sacrifice on Calvary is still continuing. He was our Lamb 1,900 years ago, He is now our High Priest who is fervently and effectually praying for us.

## Does God expect Me to Tithe?

### What saith the Scripture?

"WILL a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Malachi iii. 8)

"Bring ye all the tithes into the storehouse,—and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi iii. 10)

"Good measure pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke vi. 38).

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him,

that there be no gatherings when I come" (I Cor. xvi. 3)

"And Jacob vowed a vow, saying, If God will be with me, and will keep me, in this way that I will go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God.

"And this stone, which I have set for a pillar, shall be God's house and of all that thou shalt give me I will surely give the tenth unto thee" (Genesis xxviii. 20-22)

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts" (Mal. iii. 11).

# The Model Christian

## Talk No. V.

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

"THE fruit of the Spirit is peace" (Gal v 22)  
There have been many beautiful descriptions of peace given. One says: "Peace is the opposite of passion, and of labour, toil, and effort. Peace is that state in which there are no desires madly demanding an impossible gratification, that state in which there is no misery, no remorse, no sting."

Another (Dr J. Hamilton) beautifully says: "Peace is love reposing. It is love on

### THE GREEN PASTURES,

it is love beside the still waters. It is that great calm which comes over the conscience, when it sees the Atonement sufficient, and the Saviour willing. It is unclouded azure in a lake of glass, it is the soul which Christ has pacified, spread out in serenity and simple faith, and the Lord God, merciful and gracious, smiling over it."

But for our most suggestive description of peace we go to the words of the Lord Jesus Himself. In the midst of that lovely talk on, "Let not your heart be troubled," He said, "Peace I leave with you, My peace I give unto you—not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Note how He contrasts His peace with the world's peace. He does not give peace as the world gives it. But let us ask, How does the world give peace? If we can answer that question, we shall be seeing by contrast the form of peace that the Lord gives.

The world's peace can be summarised thus:

1. The world gives peace with a continuous risk of loss.

2. The world gives peace with the certainty of final loss.

The world gives peace through *money*. It is useless to argue that money does not bring

### CERTAIN BLESSINGS

Money supplies food and comfort, holidays and pleasures. But those who have money are living in continual risk of losing it. No one knows when money will take to itself wings and flee away. The business may fail, the bank may break, the stocks and shares lose their value. The misery of those who have lost their money is greater than the misery of those who have never had any. Only recently I was told, by one who knew that in America many who a few months ago were in good work, with a fixed income, a beautiful house and a motor car, are now destitute—not even the dole to help them out. Then money always ends in ultimate loss. No man can drag his banking account into eternity. A man may pull down his barns and build greater, and contentedly say to his soul, "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry." But he cannot build eternal barns round his eternal soul, and at last he will hear

the cry, "Thou fool! this night thy soul shall be required of thee." Then he will know the bitterness of gaining a little of this world and yet

### LOSING HIS OWN SOUL.

No! money cannot bring lasting peace.

Neither can *national prowess*. A strong navy and powerful army cannot bring final security to anybody. No nation is proof against aeroplanes and poison gases, earthquakes, and cyclones. We may be crying, "Peace! peace!" one day, and the next find ourselves in the midst of terrible destruction. In fact one has cleverly shewn how national peace is the first step to war. Says he, "Peace makes plenty, plenty makes pride, pride breeds quarrels, and quarrels bring war. War brings spoil, and spoil poverty, poverty patience, and patience peace. So peace brings war, and war brings peace."

It is the same with *health*. Health is a great blessing—health certainly brings a measure of peace. But we do not know at what moment we may lose it. An accident, a sudden inflammation, a dread disease may overwhelm us just at the moment when we are rejoicing in our strength.

Recently the erraticness of health brought publicity to a painful case. An author had toiled through long years. He had endured a painful fight with poverty. His books were not widely read. His income was small and irregular. Then came a book that proved

### ONE OF THE BEST SELLERS

Many thousands of copies were sold. The demand increased. Much money flowed toward the successful author. But it was too late. At the height of his success he had been stricken down with a chronic disease. He gained wealth just as he had to relinquish it.

Such is the tragic story of earth's peace. Millions have lived in earthly peace for a brief time, and then suffered an eternal break-up. The mountain of earthly peace is always being shattered by unexpected earthquakes. Earthly peace mocks us. Few reach even earthly peace, but even these few have to say a quick goodbye.

If heavenly peace were the same as earthly peace, there would be no peace worth receiving.

But heavenly peace is quite different. As the hymn so beautifully puts it:

The peace that Jesus gives to us anew  
Is deeper as the days go by,  
The prospects opening to the Christian's view  
Are grander as the days go by.

The peace of the Christian is *rooted in the love of God*. That God loves us and

### KNOWS US BY NAME

is our deepest source of peace. No one can really believe in the personal love of God, and be unhappy. The Scripture, which cannot be broken, says: "And

we know that all things work together for good to them that love God" (Rom viii 28) We may lose our money, our friends, our health, yea, our all, but we cannot lose the love that God has toward us in Christ Jesus We may not always be able to trace the footsteps of God, but through all—above all—we are able calmly to rest in the assurance that in some way or other God is working for the best We may have our Red Seas, our Pihahiroths, and our Marais, but we know that in some way or other God is working out blessing for us At times we may groan in our spirits, but even the groan will only be like the storm-lashed surface of the sea—underneath there will still be the deep settled peace in our souls

We know that God's love can never fail Heaven and earth may pass away, but the love of God will never pass away If God is for us,

#### WHO CAN BE AGAINST US?

An old writer, Paul Gerhardt, wrote as far back as 1659, words which thrill and fill the soul

Is God for me? I fear not, though all against me rise,  
When I call on Christ my Saviour, the host of evil flies,  
My friend—the Lord Almighty, and He who loves me—God!  
What enemy shall harm me, though coming as a flood?

I know it, I believe it, I say it fearlessly,  
That God, the Highest, Mightiest, for ever loveth me!  
At all times, in all places, He standeth at my side,  
He rules the battle fury, the tempest, and the tide

There is no condemnation, there is no hell for me,  
The torment and the fire my eyes shall never see  
For me there is no sentence, for me death has no sting,  
Because the Lord who loves me shall shield me with His wing!

No angel and no heaven no throne, nor power, nor might,  
No love, no tribulation, no danger, fear, nor fight,  
No height, no depth, no creature that has been or can be,  
Can drive me from Thy bosom, can sever me from Thee

My heart in joy leaps apace, grief cannot linger there,  
She singeth high in glory amidst the sunshine fair,  
The sun that shines upon me is Jesus and His love  
The fountain of my singing is deep in heaven above

When we know God as Paul Gerhardt knew Him,  
then our souls will indeed be

#### AT THE SOURCE .

of every precious thing Belief in Christ who died for us on Calvary gives us peace *with* God, the continual indwelling of the risen Christ infills us with the peace of God There is no abiding peace to the wicked, but there is abiding peace for those in Christ A father may fail His earthly child, but our heavenly Father cannot fail His heaven-born children The arms of God, the eyes of God, the feet of God, the hands of God, the face of God, the voice of God are all on our side In this we find our peace It is indeed a peace altogether different from that which the world gives us It is a peace which can sleep in a storm, and sing in the night

The peace of God does not depend upon circumstances it depends upon the grace of God The peace of God abides in the heart, smiles through the eyes, and expresses itself in our actions A man filled with the peace of God is a joy to God, a pleasure to himself, and a blessing to others

One tells the story of a plant called samphire, and uses it to illustrate the life of peace in Christ He says

"There is a plant called samphire, which grows only on cliffs near the sea But though it grows

#### NEAR THE SALT WAVES,

yet it is never found on any part of a cliff which is not above the reach of the tide On one occasion, a party of shipwrecked sailors flung ashore were struggling up the face of precipitous rocks, afraid of the advancing tide overtaking them, when one of their number lighted upon a plant of samphire, growing luxuriantly Instantly he raised a shout of joy, assuring his companions by this token that they were now in safety The sea might come near this spot, and perhaps cast up its spray, but would never be found reaching it"

Such is the position of a soul in Christ Justified and united to Him, the person may be in full sight still of the world's threatening and angry waves, but he is perfectly safe, and cannot be overwhelmed

Bless God! in the world we may have tribulation, but in Christ we have peace

## Children's Bible Educator

We are giving a prize every month for the best answers.

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

**PARLEZ-VOUS FRANCAIS?** Here is a problem that will help both your Bible study and your French Below is a verse quoted from the 6th chapter of Revelation ("Apocalypse de Jean") in the French New Testament, it is a verse that upheld and comforted the Placardists (Protestant campaigners) under their fearful persecutions at the hands of their king, Francis I, four centuries ago Write out the English translation from your Bible, and add the number of the verse

Quand il ouvrit le cinquième sceau, je vis sous l'autel les âmes de ceux qui avaient été immolés à cause de la parole de Dieu et à cause du témoignage qu'ils avaient rendu

(The French Testament used is that by Dr Louis Segond, Paris, 1928, obtainable from any bookseller, price 6d)

Solutions should arrive by first post Monday, October 26th.

#### SOLUTION TO CHARADE, OCTOBER 9th.

Answer: John the Baptist.

Correct solutions were received from: Dorothy Baiton, Joyce Burdett, Stella Cliff, Hazel Greenwood, Joan Hill, Mary Hurst, Daphne Keyho, Ronald Mason, E Nimmo, Tommy Ramsey, Patty Rogers, Ronald Wright, Alfred Yardley, Gladys Finch

"There are two things in which we should thoroughly train ourselves—to be slow in taking offence and to be slower in giving it"

Many who have heard of the Rapture will be left behind to their own eternal shame and confusion The Lord Jesus will be faithful to His promise





By Pastor P N CORRY

Sunday, November 1st, 1931

READING John xviii. 1-14

## THE LORD AND THE BETRAYER

**MEMORY TEXT** "Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it. —I. Cor. x. 12, 13

### TEACHER'S NOTES.

The trusted friend who betrays your confidence is not a nice person to know, and often speech runs away with judgment and says many hard things, yet it is good to remind ourselves that the Gospels do not say any hard things about Judas. They do not tell us much about the secret of his fall, or the motives that prompted his act. As we face this chapter this afternoon, therefore, let the keynote, or the end in view, as we study this subject be this—he started so well, yet made such a pitiful end. Look at the advantages that Judas had.

#### I He was of the Same Tribe as the Lord Jesus (Matt x 4)

Judas Ish Kerioth means "a man of Kerioth," and if you will turn to Joshua xv 20-25 you will see that this was one of the towns belonging to the tribe of Judah, so that it is more than likely that while the rest of the twelve were Galileans this man belonged to our Lord's own tribe. He belonged to the cultured South, having his home town near to Jerusalem and to the Temple. Turn to Exodus xii 3, and see how wonderfully this fact fulfils this scripture, for it was one of his own house that sold him as the Lamb, and kept watch from the 10th to the 14th waiting for opportunity to betray him (Matt xxvi 16)

#### II He may have been the Son of Simon (cf John xii 4 with Mark xiv 3 and Matt xxvi 6)

We cannot insist that this is so, because Simon was a very common name among the Jews. Nevertheless it is strange that in this very house, at the feast given by Simon the leper (healed, otherwise his place would be outside the city crying, "Unclean, unclean," and not inside giving feasts to friends) Judas is called "Simon's son." Can it be that his father's miraculous healing had been the thing that first made him become a follower of Jesus, and a believer of the fact that here was the coming King of Israel?

#### III He was Given an Important Post (John xii 5, 6 and xii 29)

Probably his superior education fitted him for his appointment as the treasurer

and administrator of the common funds of the Lord and His disciples. The Lord trusted him, so did his companions, and this should have brought out the best in his character. The temptation of Judas came to him along the line of the very thing he was most fitted to handle, and for which he had most aptitude—money. His responsibility ought to have steadied him. Instead it became the curse that doomed him, and it was all the more serious because he was used to looking after money, and thirty pieces of silver should never have tempted such a man.

#### IV He was Warned Before His Temptation Came (John vi 61-71)

Notice that at this distance from the Cross, when the Lord Jesus knew that even his disciples murmured, and that some went back, he warned them that one of their number was a devil. This should have made all watch with greater care, and if this spirit of murmuring was then in the heart and upon the lips of Judas, it should have made him all the more careful. Some have taken verse 70 to mean that Judas was the Devil incarnate, but we cannot believe that this was the case, or that the Lord's words should be so interpreted, it would remove responsibility from Judas for his false act, which the Scriptures never do. Again at the house of Simon he was publicly rebuked (Mark xiv 21) but instead of taking the Lord's words, and repenting of the folly of his lust for gold, he then went to others and said "What are you willing to give me, and I will deliver Him unto you?"

#### V He was Treated So Well by the Lord (Matt xxvi 23, Mark xiv 20, John xii 26, 27)

Remember what was in these lessons only a few weeks back about this special treatment which was only given to those that the host specially delighted to honour, and you will see that such an act should have removed all hatred or bitterness from the heart of Judas. It ought to have made his act impossible, instead he rushed out to carry out his evil intention with all speed. He yielded himself, his will, and his members until Satan entered into him (John xii 27), and he became his willing servant. When Judas came to the Garden and kissed the Lord, it is well to notice that the word used (Matt xxvi 49) means "to kiss repeatedly or earnestly" (Mark xiv 45) and that even then the Lord calls him "Friend," which in the original Greek means Comrade or Companion. This will help to explain Psalm xli 9 "Yea, mine own familiar friend, in whom I trusted, which did eat of My bread, hath lifted up his heel against Me." One version explains the words "familiar friend" as "he who on

visiting me continually, saluted me with the kiss of love and veneration, and the usual address, 'Peace be to thee.'" In the East to eat a man's bread and salt is a guarantee of safety, but with Judas the companionship of Christ, and the loving hand that fed him with the morsel at the feast, were disregarded, betrayed and crushed, as with the heel into the dust. Many base things have been done, many betrayals have occurred in the history of the world, but none so base and so filled with unwarranted malice as this act of Judas, when he not only turned away from the Lord, but dared to embrace Him as he delivered Him over to death. Take the sum of all the points mentioned in this lesson, and you cannot but marvel that Judas could be so low down and vile as to betray the Son of God. He knew He was innocent, yet sold Him for the price of a slave (Matt xxvi 4 and Zech xi 12)

### APPLICATION.

Do not be content for the children to go home thinking of Judas and his base betrayal, but ask them, What do men and women, and boys and girls, betray and sell the Son of God for in these present days. Some do it for wealth and money as did Judas, others for fame or pleasure, and in any case be it for much or little, anything which comes between us and the Saviour is the price we place upon the Lord. He has loved us as much as He did Judas, for He has died for us, He has shewed us His power, given to us responsibilities, and warned us of danger ahead, but if, instead of receiving His rebuke, we still persist in selfishly loving the things that come between the soul and God, then we are doing the same thing that Judas did, and shall as surely be lost as he was (John xvii 12)

## "Be Careful for Nothing"

Leave your cares, fears, circumstances with God, not because you feel that you can do no other, but as bowing to His sovereign will and wisdom and trusting to His sure and constant love and looking to Him with subdued confidence.

There are in Philippians two passages close together that have often been a great comfort to me—"Rejoice in the Lord always," and "Be careful for nothing." What sweeping words, leaving us without excuse for not being happy! For the word "nothing" here sweeps care from everything, and the word "always" leaves no time out, only it must be "in the Lord." Christ suffices for all, whether "to be full or to be hungry." Make "your requests" known, and God's peace (for He is not shaken by or uncertain as to what is to come) will keep your heart and mind through Christ; Jesus—*Scripture Truth*

"The highway of holiness is along the commonest road of life—along your very way."



**Increased Blessings Visitors from the Continent Special Crusader Effort**

**BUILDING FUND PROGRESS**

**Ealing** (Pastor J Kelly) Pastor Kelly continues to encourage his flock at Cranmer Hall, Cranmer Avenue, by inspiring messages, which have been most uplifting



Pastor J. Kelly

A meeting for a talk over the building fund was held, and one and all have a definite desire to see a house erected worthy of God. Stories of self-sacrifice could be enumerated of some of the members. The fund continues to grow, glory be to God! Mr J Philo (Secretary) gave a graphic account of the movement in Ealing which grew from the coming

of Principal George Jeffreys and his Revival Tent, in answer to the prayer of the few, and the progress since. Our open-air meetings continue with unabated zeal, we have been holding meetings on Saturday nights at Ealing. Daunted by none, our Crusaders continue to declare boldly the Word of God.

**GRACIOUS HEALINGS**

**Barking** (Pastor L Quest) The church meeting at the Elm Hall, Ripple Road, has experienced times of great blessing during the last few weeks, through the ministry of Pastor J McAvoy in the absence of Pastor L C Quest. Praise God that He has confirmed His Word with signs following. One brother was dangerously ill and with little hope given him, he was prayed for, and very soon he was able to get up. Several others have also received definite touches of healing, and souls have been saved all glory be to Jesus. Every Sunday night the hall has been full and each one could feel of a truth that the message had come straight from the Lord.

**OPEN-AIR TESTIMONY.**

**Bangor** (Evangelist T E Francis) Beautiful Bangor has been the scene of much holiday-making during the summer months, but much work has been done for the Master too, by the members of the Elm Hall, Southwell Road. String open-air meetings have been held, and the marches through the main streets created a great impression on the holiday-makers. Visits have been paid to the assembly by many of the Irish workers, and they have been times of rich blessing.

One of the latest visitors was Miss D C Ching, who spoke on behalf of our Elm Missionary work, and her address was greatly enjoyed by the good number who attended.

On a recent Sunday evening two backsliders came back to the Lord, and a week later two souls decided for Christ.

We had a delightful surprise one Friday night, when Pastors Kemp and Stlemming took the meeting. Pastor Kemp's address on the Spirit-filled life proved a rich blessing to all. The meetings abound in blessing and the studies on "Spiritual Gifts" taken by the Pastor have cleared up many difficulties regarding these supernatural gifts.

**HARVEST FESTIVAL.**

**Leigh-on-Sea** (Pastor John Woodhead) The occasion of the harvest festival services at Elm Gospel Hall, Glendale Gardens, Leigh-on-Sea, was truly a day spent with God. The services were convened by Pastor J Woodhead, and the special speaker was Pastor Harold Mason. The hall was beautifully decorated, and a large collection of fruit and vegetables displayed. The communion service in the morning was a time of blessing, when Pastor Mason gave the address. The Sunday school in the afternoon was addressed by Pastor Woodhead, who made contrasts between seed and fruit. The evening service will ever remain in the memories of those present. Pastor Mason took the subject of Full Consecration, and when the appeal was given there was a ready response to the invitation both for consecration and salvation. It was decided to continue the special services on Tuesday, the speakers invited being Mrs C J E Kingston, and Mrs Machintosh. Musical items were rendered during the week-end by the Leigh-on-Sea Elm Crusaders and the orchestra. At the close of the services the fruit and vegetables were distributed to the poor and sick.

**LONDON CRUSADER CHOIR AT NOTTINGHAM**

**Nottingham** (Pastor W C Channon) Jesus can satisfy modern youth. These words were proved to the fullest extent at a recent week-end at the City Temple, Halifax Place. A rally was held on Saturday, September 26th, at which Pastor E C W Boulton and Mr D B Gray delivered very helpful messages, it was a rich foretaste of the blessing to follow on the morrow.

Sunday, September 27th was a very memorable day, when the London Crusader Choir paid their first (and we hope it will not be the last) visit. For weeks this day had been remembered in prayer and eagerly awaited, and praise the Lord, the blessing we anticipated was realised in full. The Choir opened

with a stirring piece—their motto in song, entitled, "In His Service." What a splendid band of young people they are, each one out for the extension of the Kingdom of God, prepared to give their very best to the Lord who has redeemed them.

The Foursquare Gospel went forth in word and song by the Choir, and as a result, at the close of the day, souls decided to give their hearts to the Lord.

What an inspiration it was to hear those eager young people, full of the glory of God, singing, not only with mere lip service, but from the heart. And who could not help but sing, when the chains of sin have been broken.

The Nottingham Temple was filled with praise, and "He inhabiteth the praises of His people." The day was one of rich blessing, and will live in the memory of the Nottingham saints. Quite a number accompanied the Choir to the station to give them a real Foursquare send-off. Although severed by miles the children of God can have fellowship around the throne of grace with each other, and with Him the Head of our great Family.

**MORE SOULS.**

**Ballymorney Co Antrim** (Mr F Shadlock) The Lord has continued to bless in this part of His vineyard. During the past few weeks five precious souls have accepted the Lord Jesus Christ as their Saviour. There was a large attendance when Pastor S J Cooper gave his farewell address. God blessed and owned his message, resulting in the salvation of one precious soul, and three backsliders restored. It was with much regret the members of this assembly, bade him farewell, and wished him Godspeed.

**CRUSADER EFFORT**

**Hull** (Pastor H A Court) By many folk, dulness and a sermon are reckoned inseparable companions, but here among the Lord's people meeting at Elm Hall, Mason Street, they have certainly parted company.

This somewhat unusual state of affairs has a very natural explanation—the Lord Jesus honoured and blessed every address given. As proof of this it is but necessary to refer to one incident. Pastor Court displayed the text of a Gospel address (John 1:11) on a blackboard, a rather unusual procedure. That night the congregation dis-



Pastor H. A. Court

pered under the impression that there had been no conversions, but those who gathered the following evening rejoiced to learn that a deaf person had been saved, not through what was said, for it was unheard, but through what was read on the blackboard. This was most encouraging.

A whole Sunday's meetings recently were taken over by the local Crusaders, who committed their effort to God's hands. Every Crusader separately participated there being both speakers and vocalists. A brother spoke in the morning, his address being entitled, The Palm Tree. In the evening The Friendship of Jesus was the gist of a sister's remarks, and a brother bade his listeners Choose whom You will Serve, certainly three remarkable addresses. A duet and a solo comprised the vocal items, with the collective singing of a march hymn, accompanied by the orchestra.

The Holy Spirit's presence was evidenced throughout the day.

### CONTINUAL INCREASE

**Belfast, Ravenhill Road** (Pastor W. L. Kemp) The saints who assemble in Elm Tabernacle, Ravenhill Road are in victory, notwithstanding the great handicap of the alterations that are being carried out at the front entrance to our church. It is most encouraging to see the largely increased numbers attending our services both Sundays and week-nights.

On Sunday morning after a very helpful and encouraging message from the Pastor, in which we all feel a lift

heavenwards, we have a blessed time of praise and worship around the table of the Lord, to which God sets His seal by the manifestation of the gifts which He has given to the Church for edification and profit.

At the evening service, when a rousing and inspiring Gospel address is delivered to a large audience there is the great joy of seeing souls making their way to Calvary. Every night since Pastor Kemp took up his ministry here, God the Holy Ghost has been setting His seal to his labours in the salvation of precious souls.

### A BLESSED CONVENTION.

**Colchester** Speakers Pastors J. Bradley, J. Woodhead, Miss E. Hyde, Mr. J. Copey. Conveners Pastors G. Kingston and C. J. E. Kingston.

Great blessing was again experienced at Colchester, when the East Essex churches held their monthly Convention. In spite of the inclement weather good crowds gathered. In the afternoon the Forester's Hall was nearly full and in the evening it was packed. Miss E. Hyde brought the first message, and spoke on the wonderful food God continually provided for His saints. Pastor J. Woodhead then followed, taking for his subject The Miraculous Distribution of the Lad's Loaves. The unity of the Spirit manifested in this Convention was blessed. Tea was very ably provided by Evangelist Eaton and the members.

The first speaker in the evening service was Pastor Bradley of Ipswich. His address was very appropriate. He

gave some very sound advice and teaching. The closing address of the Convention was given by Mr. J. Copey of Leigh assembly. Mr. Copey's enthusiastic declaration of the truth appealed to the congregation who responded in notes of praise. Solos were very ably rendered during the day. God's blessing rested upon the whole Convention, many testified to healing, and some were baptised in the Holy Spirit.

### PREACHERS FROM SWEDEN

**Grimsby** (Pastor H. W. Greenway) Wonderful times of blessing and uplift are the experience of the saints meeting at the Elm Hall, Tunnard Street.

The Word goes forth in mighty power, the Spirit of God hovers over the meetings, and precious souls are brought under conviction of sin.

Through a band of Crusaders giving out tracts and "Evangels" from door to door, an old lady of over eighty years has found the Saviour and another is attending the meetings, while others eagerly accept the tracts and "Evangels".

Pastor H. A. Court took over the services for one Sunday.

We also had the pleasure of hearing Pastor H. Lindtal, a Swedish pastor who with Pastor J. Horner, told of the great revival in Sweden, and how the Word of God grew mightily and prevailed. He and a young Swedish fisherman also sang solos in their own language to the accompaniment of the guitar. Praise the Lord for these meetings they will always be remembered as glorious times spent in His presence.

## A SECRET DIARY

**S**AMUEL PEPYS became a famous man. He had much to do with the naval affairs of his day, but it was not this labour that brought him all his fame. For long years he gathered choice books, and after he died his fine collection was given to Magdalen College, Cambridge, where it is to this day. But rare as some of his books are, the most priceless are six volumes written by his own hand, which contain three thousand pages of shorthand characters, the whole of his remarkable diary.

A diary, as every one knows, is a record meant only for the eyes of the writer. Many a boy and girl has started such a record and done no more. But Samuel Pepys was in sober earnest, and for nearly ten long years he kept a faithful account of his life, and stopped then only because he feared blindness.

For a hundred years after he died, Pepys' diary was an unlocked treasure, and then a student set to work, and after three laborious years the whole diary was transcribed. It is very valuable because it gives a splendid picture of the seventeenth century, the time in which Pepys lived, and because there is no other document of that kind which so faithfully describes the human mind and heart.

To make it impossible, as he thought, for any one else to read his diary, Pepys often used signs of his own invention or foreign languages, of which he knew several, when he was telling things he would least like others to know. He did not care, of course, to have

others read how he kicked the maid for leaving the front door open when he and his wife went out, or how coming home one day for dinner, he found the cloth a little rumpled, and sent the dishes rattling into the corners of the room, he did not want outsiders to learn of the bribes he took, or to discover that he loved clothes, drink and money entirely too well. The record was meant for no eye but his own, and now the world may read!

What have you in your diary? "Oh," you say, "I don't keep a diary!" And you might add, "I wouldn't dare! Are you sure there is no record?" "Indeed, I am. My deeds, my very thoughts, I would not for the world have any one know about them!" But, dear reader, if you don't keep such a record, God does. Ah, there are no characters that are not deciphered sooner or later, and God can unravel thoughts, the secret thoughts you imagined were hidden from every one but yourself! The Lord is a revealer of the thoughts and intents of the heart, your heart as well as mine. He has said, "There is nothing covered, that shall not be revealed, and hid, that shall not be known." There is only one covering that cannot be lifted, the eternal covering given to those who confess their sins to the Lord Jesus Christ, trusting Him whose precious blood cleanses from all sin. God says, "When I see the blood, I will pass over you", and, "Blessed is he whose transgression is forgiven, whose sin is covered."

# 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 8d. 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; bright, bracing. Board-residence and apartments; comfortable accommodation for large and small parties; personal supervision. Central, station, sea; pleasant select locality; private garages. Mrs. Kemp, "Elsinore," Trinity Road. B678

**BRIGHTON**.—The Elim Guest House gives you a hearty invitation to come and enjoy Christian fellowship and home comforts. The house overlooks sea and downs. 2 minutes' walk from Black Rock. Particulars from Miss McWhirter, 45, Sussex Square, Brighton, or 'phone Brighton 4063.

**HASTINGS**.—Comfortable furnished apartments, bed-sitting room, bed and breakfast; 5 minutes sea and assembly. Terms moderate; home from home (F.S.). Mrs. Adams, 16, Braybrooke Terrace. B861

**HOVE**, Brighton.—Board-residence, quiet, comfortable, homely; few minutes sea. 42/- weekly, or 35/- each for two sharing full-size bed. Mrs. Cooley, Benlah Cottage, Errill Road, West Hove, Sussex. B688

**LONDON**.—Bed-sitting rooms; gas rings 1/- slot, electric light, geyser baths. Service double from 22/- weekly, divan beds. Apply: Hutchison, 19, Pembridge Crescent, W.11. Phone, Park 7579. B863

**LONDON**.—Board-residence, select neighbourhood; house comfortable, homely, with every convenience; Christian family. Near Clapham assembly, 'buses, trams to City. Apply Mrs. Etheridge, 73, Rodenhurst Road, Clapham Park, S.W.4. B850

**LONDON**, Hornsey Rise.—Christian house, 3 minutes from assembly, single or double room, electric light, bath; suit friends. Full board, 25/-, or board optional. Pastor recommends. Mrs. Madgwick, 510, Hornsey Road, N.19. B852

**LONDON**, Lewisham.—Visitors to London, home comforts, bed and breakfast 4/-, week 21/-, two minutes to stop; car and buses to all parts. Write E., 43, Whitburn Road. B859

**LONDON**.—Superior accommodation, bed and breakfast 4/-; recommended by pastors and the medical profession. Mrs. Robinson, 14, Westbourne Square, Hyde Park, W.2. B864

### HOUSES, FLATS, ETC.

To Let and Wanted.

**NEAR BOGNOR**.—Convenient furnished Bungalow, water and gas, 5 rooms. To let for (part winter season) 25/- per week. Reference, etc., apply E. Edwards, 132, Addison Road, Caterham, Surrey. B855

### SITUATIONS VACANT.

**WANTED** in Christian home, capable daily maid for maisonette. Apply Mrs. C., 15, Christchurch Avenue, Brondesbury (Kilburn), London, N.W.6. B853

### SITUATION WANTED.

**CAN** anyone give employment to young man? Honest, adaptable, willing to do anything; live in or out. Anxious to be among "Foursquare" people if possible. Reply to: Ainsworth, 5, Wharf Street, Lytham, Lancs. B856

### MISCELLANEOUS.

**PIANO** for sale in good condition; would take £12, or nearest offer. Apply Box 191, "Elim Evangel" office. B856

### WITH CHRIST.

**BERTAUT**.—Annie Bertaut, age 7, Elim Sunday School Scholar, Grimsby. Funeral conducted on Sept. 25th by Pastor H. W. Greenway.

**THOMSON**.—Mrs. Thomson (née Hazelwood), of the Congo Evangelistic Mission, after an attack of blackwater fever.

### PUBLICATIONS.

**JOYFUL MELODIES**, Sheet No. 1, a selection of 5 new choruses composed by J. E. Goreham, printed on one sheet, words and music, 1d. (by post 1½d.). Sheet No. 2. Three new pieces by H. Tee, words and music, 1d. (by post 1½d.). Sheet No. 3. Two new pieces by H. Tee, words and music, 1d. (by post 1½d.). Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

# Election Promises

By

Pastor P. N. CORRY

should be distributed everywhere during the next few days. It is a tract that will attract the unsaved and tell them of One who is able to save.

**8d.** per 100 (by post 11d.)

**5/6** per 1,000 (by post 6/3)

ELIM PUBLISHING CO., LTD.

Park Crescent, Clapham Park, S.W.4



ORDER NOW YOUR

# Elim Sacred Art Calendar

The 1932 Elim Calendars are now ready. These Calendars are becoming more popular each year. The thirteen Bible Pictures are again very beautifully printed in many art colours. In fact, we think they are the best we have ever produced. The illustrations below are greatly reduced, and being in brown, by no means adequately picture it.



**THE COVER OF THE CALENDAR**  
The Cover is an exceptionally artistic reproduction of "Jesus preaching by the Sea of Galilee," in art colours.

**Special Features**  
worth cost of Calendar

—  
**An Art Gallery**  
of 13 Bible Paintings

—  
**A**  
Text for Every Day

—  
**A Consecutive Plan**  
for reading the whole  
Bible during the year

—  
**Also**  
Notes on the Pictures.  
Calendar for 1933.  
Common Notes.  
Postal Information,  
etc.

—  
**Size of Calendar**  
9<sup>3</sup>/<sub>4</sub> by 16 inches



**Open to the month of November.**  
A different picture for each month. The influence these pictures alone have on the young should appeal to every person.

## An Elim Scripture Calendar in Every Home

This is what we want, and you can help us. A Calendar of some description is a real necessity in every home, and here is an opportunity of placing a testimony for the Foursquare Gospel before thousands that may now be indifferent. If you cannot afford to give them away just shew them to your friends and you will find that many will be glad to buy them. You will assist us, and also save disappointment, by ordering early.

**Price only 1s. 3d. each (by post 1s. 4d.)**

**ELIM PUBLISHING CO., LTD., Park Crescent, Clapham Park, S.W.4**