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# The Elim Evangel

AND  
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIII., No. 38

SEPTEMBER 16, 1932

Twopence

SAVIOUR



"I am come that they might have life."

John X. 10.

HEALER

## Have You tried God's Scheme of Conversion?

COMING KING



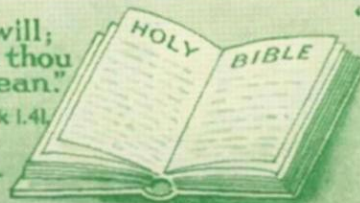
"I will come again."

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. XIII.

September 16, 1932

No. 38

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**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: "Four-square, Brixstret-London."

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**DUNFERMLINE.** August 31—September 25. St. Margaret's Hall. Palestine Campaign by Captain and Mrs. R. M. Stephens.

**ILFORD.** Sept. 25. Elim Hall, Srafton Road. Visit of London Crusader Choir at 6.30 p.m.

**LANGLEY, Birmingham.** September 20—October 2. Langley Institute, High Street. Revival Campaign by Pastor Charles Kingston. Sundays, 6.30. Week-nights, 7.30.

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

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

Vol. XIII., No. 38

SEPTEMBER 16, 1932

Fridays, Twopence

## The Blood Covenant

I.—The Two-way Types of Abrahamic Promise

By FRANCES R. STEPHENS

**T**HERE is a strong desire for power latent in all mankind. Those, who for lack of ability or other reasons have none, are straining every nerve to obtain it; whilst those in possession hold on to it like grim death. With the result that between man and man there is a continual warfare for this coveted prize.

Thus come the social upheavals, anarchy, bloodshed, wars, and rumours of wars involving the nations. God, who made man capable of exercising power, is left out of the reckoning altogether.

Some may ask, Is it right for the children of the Lord to want power, and if so how is it to be obtained?

### IF CHRISTIANS ARE POWERLESS

and weak, they are as savourless salt, incapable of stopping the spread of corruption, and as smoking flax, useless for the purpose of light-bearing.

Thank God there is an abundance of power at our disposal. As believers we have entered a sacred and indissoluble covenant of blood with God, for the very purpose of receiving Divine power. Without a working knowledge of the Covenant, we cannot expect to enter into its benefits.

Let it be ever borne in mind that the Bible is an oriental Book, full of oriental ideas, imagery, and figures of speech, dealing with the everyday life, manners, and customs of a people who are as far apart from us as the East is from the West. A knowledge of the customs prevailing in Bible lands is of immense value.

In Genesis xv we understand that God entered into blood covenant with Abram and his seed. God's people of every nationality being partakers of the same covenant through faith, do well therefore to meditate on this grand and glorious theme and find out all that appertains thereto.

Verse 18 of the same chapter reads thus (according to the original) "In the same day the Lord cut a covenant with Abram." When fully understood these are perhaps the most comprehensive and all-embracing words in the Bible. They include the great love

wherewith He loved the world—the unspeakable gift of Jesus the Son—the Law—the promises—the gift of the Holy Spirit—eternal life—through them we receive power over all the power of the enemy, and are enabled to put to flight and finally destroy our common foe.

In Palestine and other oriental lands, two parties wishing to enter a covenant of blood, each cut a vein in the arm, thus causing the blood to flow. They put arm to arm to mingle their blood, which each then drinks. They are then to all intents and purposes one man, joined together by this indissoluble bond. If two heads of a tribe or clan enter such a covenant, every man in the tribe is involved. The two parties are more closely related than any earthly tie could make them. Their lives are

### KNIT TOGETHER

in a love and union which will last through life. They have greatly added to their power and prestige. The Word of God says, "Two are better than one—One can chase a thousand, but two can put ten thousand to flight." Promises of fidelity are made, rules and regulations for times of danger laid down.

To prove their unity, each adds the other's name to his own, blending the two names together. This is of great advantage to one of inferior station, for he has the right to the great name of his covenant friend, and the name naturally carries with it all the weight, power, and prestige of the one bearing it. When attacked by robbers or beset by enemies, his most formidable weapon of protection is to call aloud the name of the great one he bears. Enemies know that the one so called upon is responsible for him whom they pursue, and that he will without fail avenge any wrong done to his covenant friend. No longer do they see a solitary unprotected individual, but a mighty host bearing the invincible name and banner of a strong chieftain. It is not surprising that they flee!

All this is included in the Name of the Lord to His covenant people, who are enjoined to call upon it.

in the day of trouble, when deliverance is assured. The Name of the Lord is like unto a strong tower which the righteous running into are held aloft Matchless Name!

This impregnable "tower," the Name of the Lord, has stood the ravages of time and foes for nearly six thousand years, not once has it fallen into the hands of the enemy. Ofttimes have attempts been made to scale its walls by lies and subterfuge, and the

#### BATTERING RAMS OF DOUBT

and criticism have been brought alongside to shake it, but Hallelujah! it has stood firm and unshakeable throughout the ages, and has proved a sure refuge to millions who have fled thereto for safety, peace and security.

May we ever flee to the refuge of the Name of the Lord when attacked by our great enemy, for His Name is power in the day of battle, and carries with it all the weight and strength of the God of the armies of Israel behind it.

When God in loving-kindness condescended to enter such a covenant with man, He not only entered fully into the earthly type, but exceeded it. The earthly could endure for the short span of life only, but the heavenly was made for eternity. In the beginning, however, God chose that the covenant should be represented by symbols, and should be of a temporary nature, later giving place to that which would endure throughout eternity.

Those entering blood relationship must have implicit faith and confidence in one another. Essential also is a thorough knowledge of the character, position, calling and station in life each occupies. As the case we are considering is of One infinitely superior making a compact with an inferior, the usual procedure is for the greater of the two to commend himself, and then make known the conditions of the covenant, so that the weaker one may not stagger at the promises or agreements laid down.

God therefore says in Genesis xvii, "I am the Almighty God." It will be of considerable advantage to Abram to make a compact with One who can declare Himself "Almighty." But can he believe such a stupendous statement?

#### GOD IS LEADING

this wonderful man step by step, into a life of faith which has been the marvel of multitudes. Previous to this God had brought him forth and said, "Look now toward heaven, and tell the stars, if thou be able to number them; and He said unto him, So shall thy seed be. And he believed in the Lord, and He counted it to him for righteousness." (Gen. xv. 5, 6)

The preliminaries over, God performs His part of the contract when He says, "Take Me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon." In the original the words are, "Take for Me," indicating that Abram was acting for God when he offered these sacrifices. All the Old Testament offerings and sacrifices were for God—His part of the contract—and are a true picture and type of the Lord Jesus who would change the type into glorious reality.

In Genesis xvii. 5, by virtue of what has taken place God says, "Neither shall thy name any more be called Abram, but thy name shall be Abraham." God is thus sharing with another the very heart and essence of that which makes Him very God. He has deigned to add the essential part of His covenant name to Abraham's, making him thereby a sharer and partaker of all that the Name stands for.

In Hebrew *Jehovah* is written *J-h-v-h*, meaning "Was, is, shall be." In other words, I am what I always was, and ever shall be. The Name therefore of our God portrays His essential nature, which is eternal. Of this immortal nature Abraham was made a partaker by the addition of the letter *h* to his name. And he is, in type, our spiritual ancestor, the father of all who believe in Jesus, and are made partakers of the Divine nature through the promises. Real assurance is given to this wondrous revelation as we hear the voice of the Lord Jesus ring through the intervening years with those

#### THRILLING WORDS,

"I AM the God of Abraham, the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." Not only does God give His Name to His covenant people but blends their name with His own, and is known as the God of Abraham, the God of Isaac, and the God of Jacob, and now as the God of our Lord Jesus Christ, who entered the covenant for man in reality.

Abraham now performs his part of the contract. God, making known the conditions, says, "This is My covenant which ye shall keep between Me and you and thy seed after thee. Every manchild among you shall be circumcised; and it shall be a token of the covenant betwixt Me and you; and the uncircumcised man child shall be cut off from his people, he hath broken My covenant." As circumcision was a "token" Abraham thus performed his part also by symbol. All the household were circumcised the selfsame day, sons, servants, and even strangers, thus bringing the ceremony to a conclusion by linking earth with heaven.

Those who are thus knit together are liable to be called upon at a moment's notice to defend each other's cause. If one is attacked by an enemy, he has the right to call upon his friend, who with the whole tribe behind him will come to his aid. How faithful is our God in coming to the help of those who call upon Him. "This poor man cried," testifies the Psalmist, "and the Lord heard him, and saved him out of all his troubles." More than that, "The Angel of the Lord campeth round about them that fear Him and delivereth them." To make sure of victory it is of the utmost importance that we put implicit faith in our covenant Friend, and remain faithful to Him at all costs. Parleying with the enemy has lost many a battle, and landed the Christian in many a slough of despond. Either condition if persisted in makes the promise null and void. Nevertheless the covenant works both ways, and we in ourselves, though so weak, are yet a mighty and invincible force as we go out in His Name, "terrible as an army with banners."

(To be concluded)

## Striking Conversions

# Fallen Together—Lifted Together

**T**HIS is the story of how man and wife together fell into the depths of sin, and how, after many wasted years, they were lifted together from the depths by the hands of the Lord Jesus

Mrs Chopping says that, from earliest recollections, drink was the curse of her home. It caused her mother and father to fight continually, and she herself at the age of 14 fell into the same drinking habit and continued it for many years. Her future husband was

### A TEETOTALLER

when she met him. But quickly she dragged him into the same wicked company, and the same evil habit. Together they drank. Together they fell lower and lower. Home and five children were sadly neglected.

Then gambling began to fascinate them both. Their home became a betting centre. Some of the children began to gamble, and their house became a bookies' den. Their dwelling was raided by the police as a gambling house. The heavy fine of £40, however, did not stop them. Still they gambled, still they drank. Fear of the future sometimes tormented Mrs Chopping at night. She even went to church

for a time and tried to reform. But it was all in vain. The desire for drink and gambling was too great, and she sank back into her former state.

But deliverance was on the way. Principal George Jeffreys was holding a Revival and Healing Campaign at the Caledonian Road Baths, King's Cross, London. Mrs Chopping saw the bills and decided to attend. There, praise God, she found the Saviour. He broke the power of drink and gambling in her. From utmost misery her life was turned into one of utmost joy. Once she had led her husband into sin, but now the position was reversed—she led him to Christ.

### TOGETHER THEY TURNED

their faces toward the light, and together they set forth to face the old world in the power of a new life. They still stayed in the old house. But instead of it being a house of gambling it became a house of God.

At first the neighbours laughed and jeered at them. But to-day the attitude has become one of respect. Not only are Mr and Mrs Chopping rejoicing together in their salvation, but their five children all profess to be followers of Christ. Old things are indeed passed away, and all things have become new.

# Concise Comments & Interesting Items

**Between Germany and Russia** there is stated to be a secret alliance. This is very interesting to students of Bible prophecy. Mr Ralph Norton recently held an interview with Mr Kerensky, the first president of revolutionary Russia, but now in exile. Mr Norton asked

"What is the relation between Germany and Russia? We believe there is a strong alliance there."

"In this you are correct," came his answer. "German engineers are the directors of Russian munition factories, which are producing the asphyxiating gases and long-range guns for a future war. However, these German engineers are keeping their own secrets as they do not want to give the Soviet the opportunity of turning these weapons against them. Certainly Russia and Germany have an alliance for offensive and defensive purposes."

As we left, Mrs Norton pointed out to Kerensky the fact that this is exactly what was prophesied in Ezekiel xxxviii and xxxix and in the Apocalypse.

"Come and see me again when you return to Paris," was the parting word.

**Bible knowledge** was tested at a camp of University students in Illinois. There were fifty-nine students present. Thirty-three questions were asked—seventeen on the Old Testament, fourteen on the New Testament, and two on both Old and New Testaments. The "Sunday School Times" (U.S.A.) gives a summary of the results.

"The question that was missed by ninety-seven per cent of the students was 'Who was the great woman judge

of Israel?' The next most difficult one, missed by eighty-eight per cent of the class was 'Who wrote the Book of Acts?' Other hard ones were 'Who was the successor of Moses?' 'How many books are there in the Old Testament?' 'What book records the stories of Abraham and Joseph?' 'In what city was Daniel held captive at the time he was thrown into the lions' den?'

"The questions which were missed by the fewest students include 'How many disciples or apostles did Jesus choose?' 'In what town was Jesus born?' 'Which disciple betrayed Jesus?' 'What is the last book of the New Testament?' 'Who was the forerunner of Jesus?'"

It would be interesting to know what would have happened in our own country under a similar test.

**Dr W. Y. Fullerton**, after a long and fruitful life, has just passed into his heavenly rest. He was seventy-five years of age. In his early years he was a well-known evangelist with J. Manton Smith as his colleague. For fifteen years these two were greatly used in the salvation of men and women. Later on Mr Fullerton became the pastor of Melbourne Hall, Leicester. That fine building had been erected by Dr F. B. Meyer. Dr Fullerton's life of Dr Meyer is well-known. In 1907 Dr Fullerton travelled widely in the China mission field. Thus he was prepared to take up the home secretariat of the Baptist Missionary Society. He became much appreciated as a Keswick speaker. Now this busy life on earth has ceased. He will be

missed, but God will still carry on His work.

**Sir William Wincocks** has recently passed from us. He died in Cairo after a few days' illness, at the advanced age of eighty years. He was a great writer, worker, and Christian. He was greatly interested in the cultivation of Mesopotamia. Two of his books, which are characteristic of his life's work, are entitled, "The Irrigation of Mesopotamia," and "From the Garden of Eden to the Crossing of Jordan." He believed, and Scripture supports his belief, that ancient Chaldea will return to the land of the Chaldees.

### Says the "Methodist Review":

"Doubtless sermons may be too long. Yet there is something silly about sermonettes. They will soon turn the house of God into a churchette, filled with nobody but Christianettes. May the Lord deliver us from those gentle ushers who are mere preacherettes."

**Concerning the Bible**, one says, "This Book has wrestled with me, this Book has smitten me, this Book has comforted me, this Book has smiled on me, this Book has frowned on me, this Book has clasped my hand, this Book has warmed my heart. This Book weeps with me and sings with me, it whispers to me and it preaches to me, it maps my way and holds up my goings. It is a live Book, from its first chapter to its last word it is full of a strange, mystic vitality."

# The Times of the Gentiles

By HENRY PROCTOR, F.R.S.L.

**T**HE Seven Times ( $7 \times 360 = 2,520$  years) mentioned four times in Leviticus (xxvi 18, 21, 24, 28), and again four times in Daniel (iv 16, 23, 25, 32), have long been held by students of prophecy to indicate the duration of the lease of world sovereignty to Gentile rulers. It was no doubt intended to be a truth so hidden that none but those who took a real interest in God's plans and purposes for Israel and for all mankind should be able to discern its meaning. But now it has become a familiar truth and has been demonstrated to be such by many fulfilments of the successive closures of these Seven Times, ranging over a period of 160 years from A.D. 1774

Now we are drawing very near to the end of this period, and must therefore expect mighty happenings before the period ends completely in 1934, for that year will end the Seven Times called by our Saviour, "The times of the Gentiles" (Luke xxi 24). Moffatt renders this passage, "Jerusalem will be under the heel of the Gentiles till the period of the Gentiles expires"

The first great step in its deliverance took place at the expiration of 2,520 years from the first year of Nebuchadnezzar, B.C. 604, which period ended in A.D. 1917, the year in which Jerusalem was delivered from Turkish oppression.

This deliverance was indicated in Daniel xii 12 by the words, "Blessed is he that waiteth and cometh to the 1,335 days"—meaning the 1,335th year of the Hegira, as shewn by the Turkish coins of that year bearing both dates, namely A.D. 1917, and the Year of Hegira 1335 in Arabic.

So that we knew beforehand, and it was announced quite early in 1917 in England, U.S.A., and India, that Jerusalem would be delivered that year. But

## THE PRESENT YEAR 1932

brings us again to a year of crisis, because at sometime during this year 1335 lunar years will expire since the Mosque of Omar was first set up in A.D. 637, on the site of the Temple of Jerusalem. During all this period of 1,335 lunar or 1,295 solar years, this sign of the abomination of desolation has been a bar to the rebuilding of the Temple. Its removal will be a great source of joy to the Jewish people, because they are looking forward to a glorious rebuilt Temple at Jerusalem, to which they believe Messiah will come suddenly (Mal iii 1), and that he will be preceded by Elijah the Tishbite (Mal iv. 5, *Septuagint*)

It seems clear therefore that we are coming swiftly to the end of the Times of the Gentiles, for 1934 will be the last year of the "period of the Gentiles" of which it is said that when it expires, "there will be signs in sun and moon and stars, while on the earth the nations will be in dismay with bewilderment at the roar of sea and waves, men swooning with panic and foreboding of what is to befall the universe. For the orbs of the heavens will be shaken" (Luke xxi. 25, 26, Moffatt).

Believers, however, are not to fear. "When these things begin to occur look upwards and

## LIFT UP YOUR HEADS

for your deliverance will be at hand", or "your redemption draweth nigh". But "watch ye at every season, making supplication that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke xxi 28, 36).

We are also to learn the lesson taught by the fig tree (the Jewish nation). "As soon as its branches are full of sap, and it is bursting into leaf you know that summer is near". And so may you, as soon as you see all these things, know that He, the Son of Man, is at your doors, for then will appear the sign of the Son of Man in the heavens, and all the peoples of the earth will mourn, when they see the Son of Man coming on the clouds of the heavens, with power and great glory.

"He will dispatch His angels with a loud trumpet call to muster His elect from the four winds, from the verge of heaven to the verge of earth" (Matt. xxiv 30, 31, Moffatt, and *XXth Cent N T*)

"Keep on the watch then, for you never know what day your Lord will come. For the Son of Man is coming at an hour you do not expect" (Matt. xxiv 42, 44, Moffatt)

"It is just when you are least expecting Him that the Son of Man will come" (*XXth Cent N T*)

The warnings of our Lord are emphasised by the Spirit in Paul's Epistles

"But as to the times and the moments, there is no need, brothers, for anyone to write to you. You yourselves know well that the day of the Lord will come just as a thief comes in the night. When people are saying, 'All is quiet and safe, it is then that, like birth-pains upon a woman with child, ruin suddenly comes upon them, and there will be no escape. You, however, brothers, are not in darkness, that the daylight should take you by surprise, as if you were thieves. For you are sons of light, and sons of the day' (I Thess v 1-5, *XXth Cent, N T*)

But to those who are truly regenerate, it is a blessed hope. "Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We know that when He shall appear, we shall be like Him, for we shall see Him as He is. And every one that hath this hope set in him purifieth himself, even as He is pure (I John iii 23)

## Deut xxxi 9-13 READING THE LAW COMMANDED

Every seventh year Israelites who were in debt were freed from the obligation (Deut xv). On Calvary's cross all of us were released from our awful debt of sin. "In the solemnity of the year of release" (Lev 25:10), we should begin to "observe to do all the words" of God's precious Book, and never neglect it. It is the food for our souls, which will starve if we fail to use this privilege.



MRS. LINTON'S BOYS.

## Healed of Rickets at Principal George Jeffreys' Campaign at Kensington.

My little boys had rickets from birth I had to attend hospital four times a week with them. They had to have special boots made for them, as their ankles turned their feet inwards. Violet ray treatment was given them for two years and electric baths were also tried, which did very little good. When baby was eleven months old he contracted summer diarrhoea. The doctors did all they could but he wasted away until he only weighed about 10 lbs. As time went on he got but very little better, until he was brought to the Kensington Temple and was prayed for. Now they are quite free from rickets, and are in good health. Thanking and praising God for all He has done for them—MRS. LINTON

## The Uses and Abuses of Silence

“**T**O everything there is a season, and a time to every purpose under the heaven,” says the Preacher in Ecclesiastes (iii 1, 7), “a time to keep silence, and a time to speak.”

Few lessons are harder to learn than how and when to do these two things. The thought of speaking one's mind promises relief, but the act not infrequently leaves one dissatisfied and conscience-stricken. Silence, however, can be cruel. Many suffer because of the silence of those who should speak. When Joseph interpreted the dream of

### THE BUTLER IN PRISON,

he said, “Think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house. Yet did not the chief butler remember Joseph, but forgot him” (Genesis xl 14, 23). Not till two full years had passed, and Pharaoh was troubled by a dream, did the butler say, “I do remember my faults this day” (Gen. xli. 9).

Breaking the long silence is sometimes an urgent duty. Somebody may be suffering because we have not spoken the promised word to another, or answered the letter that called for an early reply.

That was a great moment when Nicodemus had the courage of his convictions and asked the Sanhe-

drin, “Doth our law judge any man, before it hear him?” (John vii 51). What a contrast to the cowardly silence of Christ's own disciples when His enemies determined to crucify Him!

There is a silence that is sullen and sinful, a silence in which the heart broods to its own hurt and the discomfort of others over imagined wrongs. A New Testament example is found in the attitude of the elder brother in the parable of the Prodigal Son. “And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf” (Luke xv 28-30).

There are too many people with the elder son's spirit, sullenly silent until expostulated with, and full of

### UNJUST ACCUSATIONS

when condescending to speak. What a difference it would make to many homes and many churches if all grouching were crucified and the new life in Christ were fully freed to serve unto the uttermost!



Unconfessed sin has a way of playing havoc with the soul of a saint. "When I kept silence," says the Psalmist, my bones waxed old through my roaring all the day long" (Psalm xxxii 3) "He was silent as to confession," says Spurgeon, "but not to sorrow" So many professing Christians are silent as to Christ, but loudly critical as to the Church and its members

How we feel the joy of broken silence when the Psalmist says (Psalm xxxii, 5) "I acknowledge my sin unto Thee, and mine iniquity have I not hid I said, I will confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin!"

After such experience we do not wonder at the closing words of the Psalm, "Be glad in the Lord, and rejoice, ye righteous and shout for joy, all ye that are upright in heart"

There is, however, a silence that is golden It is said of Dr Alexander Whyte, "He had a great gift of silence" In his *Les Misérables* Victor Hugo says of the Bishop, "He knew the time to be silent, he also knew the time to speak"

The cultivation of a sympathetic, understanding silence is just as essential as the cultivation of speech There is nothing so boring as a steady stream of talk, unrelieved by pauses, and opportunities for others to share in the conversation Yet some good and gifted people are guilty of this very thing There are Christian leaders who seem unable to listen to any voice but their own What

#### SIGNS OF IMPATIENCE

some show in conversation! While they are talking they expect us to be all ears, but when we respond they have that far-away look that humiliates us with the sense of the unimportance of what we are saying

Many religious gatherings, especially when convened for business, are made a weariness to the flesh by people who seem to talk for talk's sake A denominational secretary, writing a biographical sketch of a deceased minister, says, "It may be truthfully said that he guided the Conference in its labours, and many and many a time he got it out of difficulties and into quieter waters after a noisy debate"

In this connection it is interesting to turn to the Acts of the Apostles and read of the council at Jerusalem At its opening, we see that there was much disputing, questioning, or debate, but later we read "Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them And after they had held their peace, James answered" (Acts xv. 12, 13)

It is sometimes a Christian duty to hold one's tongue and just "listen in" There are times when tacit consent accomplishes more than wordy approval

There can of course be a silence that is embarrassing Such silence sometimes takes possession of

#### THE PRAYER-MEETING

The causes are varied There may be a general tiredness, a worldly spirit; lack of preparation upon the part of the leader; a critical attitude manifest

among the people, the presence of a domineering, unsympathetic person, enmities, jealousies, unconfessed and unrepented sin, and other evils that grieve the Spirit of God

A silence born of the Spirit is never disconcerting, except to those who need to come under conviction, but makes for true and holy fellowship, and blessed are the people who can therein discern the quiet presence of their Lord.

Gray would have to go a long way to-day to find inspiration for those lines of his "Elegy"

Far from the madding crowd's ignoble strife  
Their sober wishes never learn'd to stray,  
Along the cool sequester'd vale of life  
They kept the noiseless tenor of their way

With the increase of tourist travel, the silent places of the earth are daily decreasing in number The blatant honk of the motorist's horn harshly shatters the sacred silence of many a sanctuary every Lord's Day Happy indeed are the people who can still find zones of untroubled silence for prayer and meditation and the hearing of the Word of God

In one of his autobiographical confessions, Mark Rutherford sadly wrote "Thousands of men and women superior to myself are condemned, if that is the proper word to use, to almost total absence from themselves The roar of the world to them is never lulled to rest, nor can silence ever be secured in which the voice of the Divine can be heard"

Evidently there is large room for ministries of quietness, ministries that make it possible for people who live all their days in a noisy world to say, "The Lord is my Shepherd, I shall not want He maketh me to lie down in green pastures, He leadeth me beside the still waters He restoreth my soul" These

#### MINISTRIES OF QUIETNESS

might perhaps lead to the opening of church doors closed six days out of seven, that weary souls might turn from earthquake, wind, and fire conditions of the world, and perchance, like Elijah, hear the "still small voice"

We rightly meditate much upon the speech of our Saviour but the Scriptures would also remind us of the solemn hour when He fulfilled that prophetic declaration, "As a sheep before her shearers is dumb, so He openeth not His mouth" (Isaiah liii 7)

The Ethiopian eunuch was reading this very passage when Philip ran to him, and asked, "Understandest thou what thou readest?" Then Philip opened his mouth and began at the same Scripture, and preached unto him Jesus" (Acts viii 30, 35) All down the centuries since, sinful souls have found the Spirit speaking the message of salvation through the sufferings of the silent Saviour

Tearing a leaf out of the Bible is about the same as throwing away the whole Book.

# FAMILY ALTAR



## The Scripture Union Daily Portions

**Sunday, Sept. 18th** Matt xxiii 1-13

"All their works they do for to be seen of men" (verse 5)

The majority live their lives toward men, the minority live their lives toward God. The majority are always thinking about the opinion of others, only the minority are concerned about the opinion of God. Many dress and live beyond their income simply because they wish to be thought well-to-do. They put into their motor-car that which ought to be put into the service of God. Some even starve their bodies in order to feed their pride. Charles Inwood said that some of the failures in his Christian life were caused by seeking first the approval of his fellow Christians. Let us live our life in order to be seen of God. God's praise is far more important than publicity. The praise of the crowd dies to-morrow night. The praise of God belongs to the eternal morning.

**Monday, Sept. 19th** Matt xxii 23-39

"Behold your house is left unto you desolate" (verse 38)

A God-forsaken house is always a desolate house. Reject God and in so doing we invite despair and desolation. What is home without a mother? we ask. It is a sad place! Yet many a bereaved family has bravely dried its tears and made a motherless home into a shelter of love. Again and again God has proved under such circumstances a Mother to the motherless and a Father to the fatherless. But ask another question, "What is home without God?" Perhaps for a few years it struggles along well enough. But those few years soon pass and sorrow follows upon sorrow. Sickness, loss, death creep into the family. The love of God could have overcome these, but God has been rejected. The result is sorrow, bitterness, scattering, desolation! A godly home is never really empty.

**Tuesday, Sept 20th** Matt xxiv 1-14

"He that shall endure unto the end, the same shall be saved" (verse 13)

These words have received several interpretations and have been the cause of much controversy. But we will keep outside the controversy at this time and say that whatever our position is—whether Jew or Gentile—we should always endure unto the end. God has made provision for such an endurance. A boy at school is ridiculed because he says his prayers and refuses to swear. By the Lord's help he can endure unto the end. A young lady in the office is tempted and persecuted because she has no place for the whisky drive and the theatre but a full place for Christ and His service. Through grace she, too, can endure unto the end. Others have resisted unto blood. Still

## Meditations by PERCY G. PARKER

others have endured until the martyr's crown has been given them. Let us sing a verse of a hymn together

A noble army, men and boys,  
The matron and the maid,  
Around the Saviour's throne rejoice,  
In robes of light arrayed,  
They climbed the steep ascent of heav'n  
 thro' peril, toil and pain,  
O God, to us may grace be given  
To follow in their train

**Wednesday, Sept. 21st** Matt xxiv 15-31

"Behold, I have told you before" (verse 25)

The Lord Jesus is able to tell us before. To be forewarned is to be forearmed. That there would be false Christs has been made clear to us by the real Christ. The Church falls into error, because it is not keenly interested in that which the Lord has told us concerning the future. The greater our reading of the Bible, the greater our protection from delusion. "Back to the Bible" is a safe call. Back to the Bible, and we get back to safety. Many books can never take the place of the one Book. The books of men can only guess the future, the Bible knows it. The days of false Christs are upon us, but the word of the true Christ is with us. Read the Bible more. Read the words of Christ more. Read concerning the future more. The man who neglects his Bible is like a man who sets out for a train journey without consulting the time table.

**Thursday, Sept. 22nd** Matt xxiv 32-51

"Watch therefore for ye know not what hour your Lord doth come" (verse 42)

It is very clear the Lord will come, but the time is not so clear. We are to live in eager anticipation of His coming at any moment. It is easier to look forward to our holidays than to His coming. It is easier to look forward to a successful autumn of business than to His coming. It is easier to look forward to many happy years in our new house than to His coming. It is easier to look forward to a successful ministry than to His coming. Yet His coming may come before any of these! The fisherman's wife does her ironing and washing and sewing, and yet keeps one eye on the harbour for the first signs of her returning husband. So we may be busy in many directions, yet throughout our outward duties there should always be the upward look. Pray, work, and watch without ceasing.

**Friday, Sept 23rd** Matt xxv 1-13

"And five of them were wise, and five were foolish" (verse 2)

Controversy is out of place in these daily portions, so we will simply remember that we can all be either wise or foolish. It is far better to be wise than foolish. The wise always seek to have trimmed lamps, and oil in those lamps. We should not wait for the emergency before we get the supply. We should not wait for the tunnel before we test the lighting system. It is better to be shining than sleeping. It is better to be shining than sinning. It is better to be shining than seeking. Let us shine today. Let us have our lamps brightly burning. At any moment the emergency may arise which demands a lamp. A lamp is to shine in dark places. Let us get our lamps all ready before we go out into the darkness. We can't always find a match just when we want one. It is safer to keep the lamp going all the time.

**Saturday, Sept 24th** Matt xxv 14-30

"Well done, thou good and faithful servant" (verse 21)

Praise followed upon praise. "Well done," was great praise. "Good" was greater praise. "Faithful" was greatest praise. I wonder if we shall hear those words, "Well done," "Good," "Faithful" some day we shall have to stand before our Lord. He will look at our talents. We shall breathlessly wait for His verdict. Buried talents lead to funeral sobs. Used talents lead to wedding joys. The smallest talent may be multiplied. Some people do more with a smile than others ever do with a million pounds. The servant girl can polish the atmosphere with sunshine more brilliantly than she can poison the fender with brasso. If we have got great talents let us use them, but don't forget the value of the commonplace—a smile, a handshake, a word of thanks, an act of gentleness.

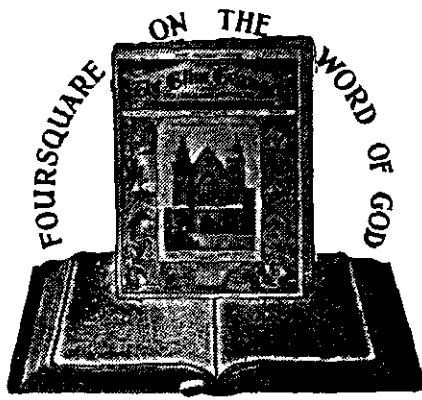
## A Prayer for the Times

O Father, from Thy throne above,  
Look on the earth with pitying love  
Cause Thine voice of strife to cease,  
And grant the nations lasting peace

Pour forth Thy Spirit from on high,  
In answer to Thy children's cry  
Bid envy, wrath, and greed depart  
And fill with love each human heart

Cause unity to bind each land  
With cords that shall all ills withstand,  
And in Thy love bring forth that age  
So long foretold on Bible page—

That golden age when sin no more  
Shall poison earth from shore to shore,  
When love shall circle every land,  
And nations keep Thy least command.—Annie Whitecross



## EDITORIAL

### A Dream

THE *Evangelical Christian* gives a thought-provoking dream—and then asks if it was really a dream. Here it is

I saw in my dream that I was in the celestial city—though when and how I got there I could not tell. I was one of a great multitude which no man could number, from all countries and peoples and times and ages. And somehow I found that the saint who stood next to me had been in heaven more than 1,860 years.

"Who are you?" I said to him. (We both used the language of the heavenly Canaan, so that I understood him, and he me.)

"I," said he, "was a Roman Christian, I lived in the days of the Apostle Paul. I was one of those who died in Nero's persecutions. I was covered with pitch, and fastened to a stake and set on fire to light up Nero's gardens."

"How awful!" I exclaimed.

"No," he said, "I was glad to do something for Jesus. He died on the cross for me."

The man on the other side then spoke. "I have only been in heaven a few hundred years. I came from an island in the South Seas, Erromanga. John Williams, a missionary, came and told me about Jesus, and I too learned to love Him. My fellow-countrymen killed the missionary and they caught and bound me. I was beaten until I fainted, and they thought I was dead, but I revived. The next day I was knocked on the head, cooked, and eaten."

"How terrible!" I said.

"No," he answered, "I was glad to die as a Christian. You see the missionary had told me that Jesus was scourged and crowned with thorns for me."

Then they both turned to me and said, "What did you suffer for Him? Or did you sell what you had for the money which sent John Williams and men like him to tell the heathen about Jesus?" And I was speechless. And while they both were looking at me with sorrowful eyes, I awoke, and it was a dream!

But I lay on my soft bed awake for hours thinking of the money I had wasted in my extra clothing and costly car and many luxuries, and that I did not know what that word of Jesus meant. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me."

And I was wondering if there are two heavens—one for the martyrs and the missionaries, and those who have suffered and sacrificed for Christ in all the ages—and another totally different place for me.

### Live Up to It

AN interesting paragraph in a contemporary is worthy of reproduction:

A man and his wife came to the minister to say that they wished him to christen their child. "What is the child's name to be?" said the minister. "Genius," said the father. "Genius?" queried the incredulous minister, slowly spelling the word. "Do you mean brilliant, clever?" "Yes, sir," was the reply. The child was already in the minister's arms. He gazed on the infant which was to bear that astounding name, and in a whisper suggested, "Does it not occur to you that this child may be the very opposite of a genius?" "Never mind that, sir," replied the father, "I want to give him something to live up to. Carry on! Call him Genius!"

We bear a name that is taken from the name of our Lord—"Christian." It is our responsibility to live up to the standard implied by that name, and it also is our privilege to receive the power to do so.

## Achievements of Young Men

Alexander conquered the world at twenty-six.

Napoleon made all Europe tremble at twenty-five.

Charlemagne was master of France and Germany at twenty-six.

Cortez conquered Mexico at twenty-six.

Pitt was Premier of England at twenty-six.

Lord Bolingbroke went to Parliament at twenty-three, was Secretary of War at twenty-six, and Premier of England at thirty-six.

Alexander Hamilton led Congress at twenty-six.

Daniel Webster was without peer at thirty.

Judge Story was on the Supreme Bench at thirty-two.

Goethe was a literary genius at twenty-four.

Schiller was in the forefront of literature at twenty-two.

Burns wrote his best poetry at twenty-four.

Byron's first work appeared at nineteen. He wrote his masterpiece at twenty-four.

Dickens brought out the *Pickwick Papers* at twenty-four.

Schubert and Mozart died under thirty-five.

Raphael ravished the world of art at twenty.

Michael Angelo made stone to live at twenty-four.

Galileo's great discovery was at the age of nineteen.

Newton was at his zenith when only twenty-five.

Edison harnessed lightning at twenty-five.

Calvin wrote his *Institutes* at twenty-nine.

John Wesley was Methodism's organizer at thirty-five.

Jesus Christ was only thirty-three when He died for the world.

### Erratum

WE regret an error in our issue of September 9th in the article, "Saved Through the *Elim Evangel*," in which it is stated that "For forty-seven years Mr William Gee's sister had prayed for her brother's conversion." This should have read "four years."

# The Revelation of God's Will

By CARRIE JUDD MONTGOMERY

**I**N reading the book of Acts recently I noticed some of the different ways in which God made His will known. By the way, as some one has said, we are still living in the book of Acts—the Acts of the Holy Ghost. It has been remarked that this book should have been named the Acts of the Holy Ghost, instead of the Acts of the Apostles. We are still in the Acts of the Holy Ghost, because He is acting through

## HIS SPIRIT-FILLED PEOPLE.

It is very interesting and helpful to know how God made His will known in those early Pentecostal days. It makes us realise that we need not be in ignorance concerning God's will, and as we wait upon Him, He will make it very plain to us.

Let us turn to the 13th chapter of Acts and read verses 2-4. We read that "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them." Notice these words, "The Holy Ghost said." Does that appeal to some of you who are looking to God to see what your next step would be? You have been waiting upon Him for more light that you may be filled with the knowledge of His will. We read that these "certain prophets and teachers" were in earnest for they had been fasting and were determined to know God's will for them. The Holy Ghost gave a distinct, clear message and said, "Separate Me Barnabas and Saul for the work whereunto I have called them." How did the Holy Ghost say this? We are not told. In those early days of Pentecost there were prophets through whom He could speak, and make His will known. Praise God that in this time of the Latter Rain He also has prophets through whom He speaks, or He could have spoken to each one of their hearts, and could give in this way the witness of His will. We are

## NOT TOLD HOW HE SPOKE,

but He spoke and they knew it. Some of you have heard the Holy Ghost speaking clearly to your heart and making His will known to you. We read further, "And when they had fasted and prayed, and laid their hands on them, they sent them away." Barnabas and Saul were separated in this way, through the laying on of hands, unto the work to which they had been called. In the fourth verse we read, "So they, being sent forth by the Holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus." This whole passage brings to us in a remarkable way the personality of the Holy Ghost. He spoke to these people, He gave them a distinct message, and now it says that they were "sent forth by the Holy Ghost."

Oh, beloved, be filled with the Holy Spirit and give yourselves up to His leading, and you will not have to depend upon your own wisdom, but He will give you the mind of Christ, and make

## ALL YOUR WAY CLEAR.

Now we will turn to the 9th chapter of Acts. This chapter gives the details of Paul's remarkable con-

version. This is familiar to you all, so we will not stop to read it, but I want you to notice that "he heard a voice saying to him, Saul, Saul, why persecutest thou Me?" He had already seen the great light from heaven, and had fallen to the earth when he heard this voice. We read that he answered "Who art Thou, Lord?" And the Lord, said, "I am Jesus, whom thou persecutest." "I am Jesus!" What a beautiful introduction to the Lord Jesus Christ. In the olden days Jehovah revealed Himself to Moses as the great I AM, but now our blessed Lord adds to that I AM His own Name Jesus, which means Saviour.

Later on in this chapter we read that the Lord spoke in a vision to a certain disciple at Damascus named Ananias. This is another way in which the Lord made His will known—in a vision. The Lord gave Ananias directions about going to Saul, and He made the message so clear to Ananias that he told him the very house in which Saul was staying, and the name of the street where it was located. He said of Saul, "Behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight." We see from this verse that Saul had also been told in a vision about Ananias, so that he would be prepared for his coming. You have all read how Ananias obeyed the Lord and that when he laid his hands on Saul in the Name of the Lord Jesus, he received his sight and was

## FILLED WITH THE HOLY GHOST.

Have we not all of us a right now to wait on the Lord for leadings as clear as Ananias received?

In Acts xviii 9, 10, the Lord spoke to Paul again by a vision and said, "Be not afraid, but speak, and hold not thy peace for I am with thee, and no man shall set on thee to hurt thee for I have much people in this city." How precious was this word of encouragement to Paul. If we would hearken more diligently to the voice of the Lord, would we not receive such encouragement and such clear directions as this? The Lord told Paul that He had "much people" in that city (Corinth). After this we read that he continued there a year and six months, teaching the Word of God among them.

We will turn to the 12th chapter of Acts and read of the precious way in which the will of the Lord was made known to Peter when he was in prison. We read, "And, behold, the angel of the Lord came upon him, and a light shined in the prison and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands." We read in the next verse that the angel gave him

## FURTHER DIRECTIONS

about girding himself, and binding on his sandals, and casting his garment about him. Peter might have omitted these practical details if he had not been thus instructed by the angel. The angel accompanied Peter until the iron gate of the city "opened





# Crusading in South Africa

**O**UR brother, Mr W. H. Francis, who sailed for South Africa on June 17th, writes joyfully of his safe arrival at Nelspruit, Eastern Transvaal (where he will work in fellowship with Pastor and Mrs Hubert Phillips), and of his experiences en route, as follows

"Sa u bona!" ("How do you do?") "Ngi se kona ngomus a wett kosi" ("I am still here, by the grace of the Lord")

I am deeply thankful to God for His temporal and spiritual blessings bestowed upon me during the journey to here from England to do His will among our black brethren

First of all I am grateful to Him for travelling mercies on the sea, for calm weather, for good health, for Christian friends and fellowship, and for opportunities to speak on behalf of the Lord Jesus to those on board who were not His children, also for friends and travelling mercies on the long journey by train up-country from Cape Town to Nelspruit

After a three weeks' journey I arrived safely at Nelspruit station, and was welcomed by the white missionaries and the native evangelists and teachers there. As we neared the mission station we were greeted by a large number of native women and children, all as pleased to see me as I was to see them. The day that I arrived was Sunday, July 10th, 1932, and that day was a blessed one in my experience, for nearly 200 natives gathered for the services in the Nelspruit church. Many of these had come from neighbouring churches with their evangelists

It did me good to see them sitting on the forms in the church, the women on the right, the men on the left, and lots of small children sitting in front, and to hear them sing! Like us, they have favourite hymns, and they let the place ring with music, with praise to their God, who is the God of all the nations, and it is wonderful to hear one after another of them praying, "O Baba, si ya bongwa . ." ("O Father, we thank You")—all these prayers and praise-made possible through the Cross of the Lord Jesus. On that same day I had the

## OPPORTUNITY OF PREACHING

the Word to them (by interpretation). In the afternoon we all assembled at the church and then made our way to the river, singing songs of praise to God, and led by a party of children. When we had assembled at the river Pastor H. C. Phillips conducted a baptismal service, baptising a number of believers, in obedience to the Scriptures. We then retraced our steps to the church, and gathered, shortly after, round the table of the Lord. This was followed in the evening by another service, when three of the native evangelists preached and thus ended a busy yet blessed day in the service of Jesus.

My first two weeks here on the station have been busy ones, for Mr Phillips and I, with the help of natives, have built my house, and also built a native church, at a place named Koedoeshoek, forty-seven miles from Nelspruit. My house was built of native mud bricks, timber, etc., with a thatched roof, and

I am anxiously waiting to make my furniture, move in and settle down!

## LANGUAGE STUDY

engages seventy per cent of my attention at the moment, listening, memorising word after word which I learn from my white teachers, and from the natives with whom I work daily. Thank God, while I am studying the Zulu language I am gradually learning to understand the customs, ways, and thoughts of the Zulu, to preach more effectively the Word of Life to him

There is so much work to be done in these needy parts. As we go from kraal to kraal evangelising I have had opportunities of watching the Zulu men and women, and oh! they do need to be saved! They sit they listen, yet how much do they retain? In some of these kraals you look in vain for a smiling, joyful countenance, yet the native Christian, the native evangelist is nearly always full of joy. Why is it?

Thank God, the natives are responding to the Good News, despite the attacks and opposition of the enemy of souls, for to-day (Sunday) on our return journey from Koedoeshoek we held a service in a big kraal at Elakdshoogte, and after we had preached the Word Mr Phillips asked if they desired to have an evangelist to live among them to preach regularly, and it was encouraging to see the natives (men and women) stand up and ask one after the other for one to be sent

Continue to pray for these people, for they need your prayers

## Do you believe they think I am lost?

**I** WILL never as long as I live forget a scene which I witnessed several years ago. I left the tent where we were holding meetings one night, and among the number who left last was a young man to whom I was especially attracted by his fine looks. I walked down the street with him, and put to him the invariable question, "Are you a Christian?"

He said, "No, sir, I am not"

Then I used every Scripture and every argument to get him to promise me to give his heart to God, but could not succeed. When about to separate I said to him, "Are your father and mother alive?" "Both alive," said he

"Is your father a Christian?" "Don't know, he has been a steward in the church for several years"

"Is your mother a Christian?" "Don't know, has been superintendent of the Sunday School of the same church for some time"

"Have you a sister?" "Yes, sir"

"Is she a Christian?" "Don't know, she has the primary department in the Sunday School"

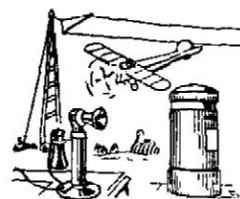
"Do your father and mother ever ask the blessing at the table?" "No, sir"

"Did your father, mother, or sister ever ask you to be a Christian?" "As long as I can remember, my father or mother or sister never said a word to me about my soul. Do you believe they think I am lost?"

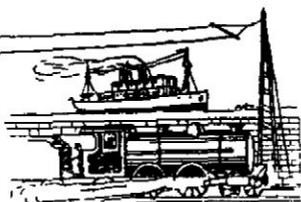
I could not answer such arguments, and I can hear his words still ringing in my ears, "Do you believe they think I am lost?"

Could not many of our loved ones, our neighbours and our friends, take up this cry against us to-day "Do they act as though they think we are lost?"

—W.A.S



# FERVENT FOURSQUARE ENTHUSIASM



## Bible Study Begets Fruitful Witness—Prayerful Faith Rewarded

### NINE BAPTISMS

**Exeter** (Pastor J F Goreham) The Lord greatly blessed the baptismal service on a recent Sunday beyond all expectations. Nine believers passed through the waters of baptism (one being a little

with members who appreciated this labour of love by the Pastor and his helpers, and who were hungry for the Word of God. It was a happy gathering and Pastor Tweed's impressive message on The Church of Jesus proved

the saints have been wonderfully helped and strengthened by the Word in this new Foursquare centre. It is over three months since Mr Stevenson took over the work in Ayr.

The Tuesday evening prayer meetings are times of richest blessing. The Pastor has been giving a series of addresses on The Doctrine of Christ (Hebrews). The Lord has poured out His Spirit in a remarkable way. On Thursday evenings the Bible studies are most inspiring and helpful. Several talks upon the Second Coming of the Lord have proved a great blessing to the saints, who are waiting in sincere expectation for the return of their Lord. At the breaking-of-bread services held on Sunday afternoons a series of talks upon The Fruit of the Spirit has been followed with obvious joy and blessing. This meeting has been a great uplift and encouragement to God's people as they gather around the Lord's Table. These meetings are being well attended, and God's servant is being used and blessed, in this part of the vineyard.



Baptisms at Exeter.

boy of ten years of age) before a congregation of over 200 people.

An instructive address was given by the Pastor on Water Baptism, throwing new light upon the subject to many who were present.

Following the message the candidates were immersed in a grass-covered tank, which was upon the platform.

It was one of the best baptismal services the Exeter church has ever had, and has aroused much interest.

This service made a great impression upon the many strangers that attended.

### EARNEST WORKERS

**Tamworth** (Evangelist P S Brewster)

We praise God for His blessing of late at the Elim Hill, Park Street. Recently three souls decided for the Master, and those who requested prayer at the weekly prayer meeting have been healed.

At a recent Thursday evening meeting the Pastor spoke on the subject of Consecration, giving a message which was greatly blessed to all.

Good work has been accomplished under the renovation scheme (commenced by Mr Brewster) for the interior of the church. With the co-operation of the congregation meeting the expenses and the help of the brethren, the Pastor has transformed the old Tabernacle into a new one to the glory of God.

At the completion of the work it was a privilege to have a visit from Pastor Tweed of Birmingham. The hall, bright with new paint and varnish, was filled

helpful to all. Pastor Bishop from Lodge Road Church, Birmingham, was also present on this occasion.

Rejoicing in what the Lord hath done the saints here press forward praying for a blessed outpouring of Holy Ghost power upon this church and town, that many souls may be brought into the kingdom.

### CONVENTION BLESSING

**Romsey** (Pastor F D Byatt) The August holiday week-end has been one of much blessing to those who attended the convention held in Latimer Hall and the Town Hall. These meetings caused a local interest in this small town owing to the large attendances at the services.

God was very present, saints have been strengthened, wanderers restored, and overflowing experiences given to many who attended.

Pastor Bradley's messages were most edifying to the saints, whilst Evangelist Hillman delivered the Gospel message with convincing effect upon unbelievers.

Pastor Byatt has been greatly used of God here, and proved a most able convenor. Working workers who tastefully decorated each hall, rendered special singing, and catered tea for many. All feel that these blessings are but the beginning. A desire for service has been kindled to a greater extent than ever before.

### BEREAN SEARCHING.

**Ayr** (Evangelist T Stevenson) God has been blessing His children here, and

### SUMMER BLESSINGS.

**Worthing** (Pastor H W Greenway)

Since the last report God has richly blessed the ministry of Pastor and Mrs Greenway at the Elim Tabernacle, Grosvenor Road (opposite Christ Church), and the saints have had profitable times together, especially around the Lord's Table. Mr and Mrs Greenway have often sung in the services, sounding forth the praises of the Lord.



Pastor H W Greenway

With the return of the warm weather the open-air work has flourished again—the plant has been kept alive all through the winter, but it took the warm sun to bring it to fruition—souls have been saved and passers-by have had the Gospel preached to them. The seed thus dropped by the wayside will yield its harvest.

As the summer advanced, and the Salisbury Holiday Home was opened, wonderful times of fellowship have been enjoyed with the saints from other Elim churches. Some churches diminish in numbers as the season advances, but in Worthing they are fortunate in increasing to a very large degree as the weeks go by. At the Gospel services many have

been won for the Master, especially at one recent crowning service, when, after a searching sermon on The Passover Lamb eight of the younger folk decided for Jesus, and left the building rejoicing that their names were written in the Lamb's book of life

The Worthing saints have been very privileged with visiting speakers this summer Pastor Boulton came for a few days in July, and gave bright helpful messages in his earnest, winning way

Then Pastor Hathaway came and ministered the Word, one Bible-study night, and all will long remember his message on The Cloud of Glory, which rested on the first sanctuary, the Tabernacle in the wilderness, then passed on to Solomon's wonderful Temple, and now abides in the "living stones" of the Church Christ commenced to build at Pentecost, which will only be completed when He the Chief Cornerstone, appears again

Pastor Coates too, an old and well-loved friend of the Worthing assembly worshipped with them during a holiday, and added yet another of his solemn, but Spirit-filled messages to the many preceding ones, reminding that the time is short for service, and that we must be among "the wise" who understand by "the signs of the times," that the Lord is near at hand, even at the doors!

Then, marking another milestone, came Miss Chung, in costume too, and with clear lucid manner, telling about the life of the Far East, making the scenes live in such a way, that to listen was to resolve afresh to be up and doing for the Lord, while yet He tarries

Finally there was the happy meeting with the Seabury visitors! Pastor Joseph Smith and Mr Gray, brought the London Crusader Choir down, and many of the church members had tea with them and a very happy time afterwards, while the Crusaders sang, closing with the fine old favourite, "Abide with me" in which all were invited to join

### STREET CAMPAIGNS

**Christchurch, Hants.** The Lord is richly blessing here in this old priory town The work is progressing steadily and surely Souls are being saved, and backsliders restored to their love and joy in the Lord At a recent meeting a woman was saved, and the next week she brought her husband and he also gave his heart to the Lord The next week they brought their little child to be dedicated to the Lord

Pastor and Mrs Bradley of Springbourne, Bournemouth, visit here on Friday evenings, and the saints have a rich feast around the precious Word of God

Open-air meetings are also a great blessing to many On Sunday evenings the young people have a text banner parade through the town, and down along the quay, arousing great interest among visitors and townspeople, inviting them to the meetings and distributing tracts Sick visiting is also carefully pursued, the Christchurch Infirmary being visited twice weekly As a result, souls are being saved there, and joy brought into sad hearts

### BAPTISMAL SERVICE.

**Leigh-on-Sea** (Pastor H A Mason) Another baptismal service was recently held here, and proved to be a time of great blessing Three of the candidates gave remarkable testimonies to God's healing power, while one brother told how the saving grace of the Lord Jesus had lifted him from a life of sin and shame It was a joy to have Mrs George Kingston leading the service, while the Pastor preached on believers' baptism as illustrated by the passing through Jordan of the Ark of the Covenant Before the service closed four others expressed a desire to follow the Lord in this way Truly "on that day God magnified the Lord Jesus in the sight of all the people"

### OPEN-AIR WITNESS.

**Barking** (Pastor H Court) A great forward move was launched by the saints meeting at Elm Hall, Ripple Road, on a recent Sunday under the leadership of the Pastor, when a large open-air meeting was held after the evening service, in Barking's beautiful park (permission being kindly granted by the local Borough Council) The service opened with the singing of several choruses, followed by an effective duet sung by two Crusaders, which held the people Pastor Court gave the first address of a series on "The Christ that meets your every need," which was listened to attentively The service was interspersed with relays of Gospel shots The saints went home rejoicing in the great success of this taking of the grand old Gospel to the masses There's a shout in the camp Hallelujah!

### TEN BAPTISMS

**Beckley, Sussex.** Beckley is one of those beautiful straggling villages of Sussex, where the fort of the Foursquare Gospel is being held in the Name of the Lord, by a small company of His loyal people who know Him to be the same gracious Saviour, the same wonderful Healer the same Bestower of the Spirit with His endowment of power for life and service, and the King who will soon return in glory to this world To Beckley a recent Wednesday will always remain a historic day in their spiritual history In the beautiful grounds of Oaklands, where live Mr and Mrs Smith, who have the care of the little church, the first baptismal service known in those parts was held in the open air In ideal surroundings, the pool lay in the centre of a Roman garden, adjoining the house Two charabanc loads of friends from Hastings, with others who came by private car, united with Beckley friends on this great day At 3.30 p.m. began the songs of praise to the Lord who has done so much for all

Pastor Coffin gave a short word bearing upon the threefold aspect of believers' baptism First, obedience to Christ Second, testimony to the world Third, the pathway of blessing to the believer Then there followed the solemn confession of faith, upon which each candidate will be baptised The first to go down into the pool were a husband and wife from Beckley The brother has been saved from a wild drinking life, and now confesses his Lord in this solemn rite His wife is proving how graciously Jesus heals Then another husband and wife from Hastings follow, and so five from

Beckley and five from Hastings, obey their Lord in this blessed act How hearts rejoice to partake in this happy service The Lord is in the midst of His people Some one hundred and twenty gather for tea on the spacious lawn, enjoying the hour of social intercourse Then comes the evening service on the lawn How wonderful is His presence, under the dome of heaven Hymns arise on the evening air, and voice after voice is heard uplifted in praise and petition Then thoughts are turned to that word of Divine exhortation in Phil 1 27, "Only let your manner of life be worthy of the Gospel of Christ" Surely, after such a wonderful manifestation of grace on the part of our Lord Jesus Christ, these redeemed lives should be so lived as to be worthy of the Gospel!

With the words of benediction ringing in their ears, the friends separate from the meeting, but not from Him

## Wanted—Peculiar People

By D L Moody

WE do not like to be considered peculiar We are very much afraid of that We want to be like the world, and mingle with the world, so that people won't consider us peculiar I hear people say sometimes, "Yes, she is a good woman, but—with a shrug or a grimace—"she is very peculiar" "Yes, a very good man, yes, oh yes, but very peculiar" I would just like to make one journey around the world to see if I could not find one church made up of peculiar people That church would shake the whole world Christ taught us that he would make us a peculiar people, zealous of good works The very thing we do not like is the very thing we want to-day Elijah was the most peculiar man of his day, but he was worth more than all those one hundred thousand people around him Enoch was the most peculiar man in his day I suppose they all pointed to him and said, "Yes, yes, a good man, but very peculiar,—different from other people" Daniel was the most peculiar man Babylon ever had If we could only have a few peculiar people now we would see wonderful results If God has a great work to do, he will call some peculiar man to do it A man that sets his back on the world, and sets his face like a flint towards heaven, is a man that is peculiar, and God can use him and speak through him



# Studies in The Acts

By P. N. CONRY

## Acts XXI 1-14

The stay of Paul at Tyre and a little later at Caesarea is especially interesting because of the manifestation of spiritual gifts, and Paul's attitude towards the messages given. In our own day, when after centuries of neglect the gifts are once more brought into prominence, we need to know more of how the Apostle judged, and instructed others to judge, the gift of prophecy. It is certain that while he warned people, "Quench not the Spirit," he also said, "Despise not prophecings. Prove all things, hold fast that which is good" (1 Thess v 19-21). Surely this passage shews that the gift was likely to become despised if wrongly used, and his later message to the same church that they should "not be shaken in mind or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand" (1 Thess ii 2) clearly points to this church being brought into a place of doubt by such means, because they had not judged the message (1 Cor xiv 29). In the account in Acts xxi we read that some disciples said to Paul through the Spirit that he should not go up to Jerusalem, but the next verse clearly shews that Paul and his companions continued their journey as though nothing had been said. I have even heard of a preacher who said that Paul here made the greatest mistake of his life, and that the troubles that followed were his lot because of failure to obey this message. Let us first notice

### I. Paul's knowledge of the will of God

In Acts xix 21 the visit to Jerusalem became the purpose of his heart. He knew the plan or the leading of the Spirit. Later in Acts xx 22-24, and throughout his farewell message to the Ephesian elders, he tells them of his visit, and says that he goes "bound in the Spirit to Jerusalem." This does not suggest that he is not in the will of God, or that the bondage mentioned is as some would have us believe, fighting against the Spirit. The word is the same used in 1 Corinthians vii 27 and Romans vii 2—the marriage bond of perfect understanding—not longing for freedom. Rom xv 22-32 mentions Paul's plans and his visit to Jerusalem, that passage also shews that he had full knowledge of the dangers that would beset the path, but when concluding his message Paul says, "When I have sealed to them this fruit I will come by you into Spain, and I am sure that when I come unto you I shall come in the fulness of the blessing of the Gospel of Christ and that I may come unto you with joy by the will of God." Paul had no doubts as to the will of God, and because of his own full knowledge he did not allow a personal message to move him from that will.

### II. Paul's need in going to Jerusalem.

As we saw in last week's reading, this duty of the Gentiles towards the poor had been placed upon them by the church at Jerusalem (Gal i 10). Read also Rom xv 25-29, 1 Cor xvi 1-9, 11 Cor viii and ix, Acts xxiv 17. We know from the history of the Acts that the church at Jerusalem was almost rabidly Jewish, they were all zealous of the law (Acts xxi 20). Yet the names and the churches from which the messengers came with their offerings were wholly and absolutely Gentile (see Acts xx 4). Paul was the only pure Jew among them, and he was the one who at the request of the Jerusalem Church had originated this spirit of forgiving. Imagine what a reception these Gentile Christians would have received if they had gone alone! Paul was the intermediary, the link that was to join one to the other, and shew the Jews that his teaching and practice were fruitful of a practical unity in Christ which otherwise the fulfilling of the law could never bring about. Personally I can see no way out of Paul's obligation to go, in spite of foreshadowings of trouble. The part of plain duty proceeded to Jerusalem, therefore no personal message or fears for himself must turn him aside.

### III. Paul's call foretold this special work.

At Paul's conversion suffering had been promised as his lot (Acts ix 16), but, more than suffering he was commissioned to bear the Name of Christ (1) before the Gentiles, (2) before kings, and (3) before the children of Israel. So far the first part, and in some measure the third, had been fulfilled, but we do not find that so far Paul had been brought much into contact with kings as a witness of Christ. As an apostle of the despised sect of the Nazarenes he would not be likely to meet such. The market place or the synagogue had so far been his preaching place, not the palace or the praetorium. Mark well what follows his arrest. As an obscure apostle he did not meet kings, but as a law case with a problem of evidence to be settled he is brought before every person of note. Notice the following instances:

The children of Israel (Acts xxii 1-21)  
The Sanhedrin (Acts xxiii 1-10)  
Felix the Roman Governor (Acts xxiv)  
Festus his successor (Acts xxv)  
King Agrippa and Bernice (Acts xxvi)  
Publius at Malta (Acts xxvii)  
Caesar himself (Acts xxvii 23, 24)  
Every ruler, Roman, Herodian or Jewish, was brought into contact with this living witness of Christ in chains, and they never would have seen him if a personal message or fears for himself had turned him aside.

### IV Paul had heard the witness of the Spirit.

In Acts xx 23 Paul says, "The Spirit

witnesseth in every city, saying that bonds and afflictions abide me." Agabus, also a prophet who had already been proved (Acts xi 27, 28), at Caesarea also witnessed to the same thing (Acts xxi 10, 11). No one, least of all Paul, doubted what would happen, they knew and the saints in Rome knew from Paul's own epistle (Rom xv 31) that trouble grim and serious was ahead. Neither did Agabus or the daughters of Philip treat him as one who was going forward in disobedience. Then why was the message at Tyre different? They also saw trouble at Jerusalem, but, desiring to save Paul, they said, "Do not go." Personal feelings for the Apostle's safety led them to allow human affection to use the gift, and Paul knowing this went forward without flinching.

### V. Paul's companions and the will of God (Acts xxi 14)

Weeping friends, sorrowing companions, prophets who allowed their own feelings to use their gift, did not make Paul change his mind, for he was ready not only to be bound but also to die at Jerusalem for the Name of the Lord Jesus. When his friends saw this and knew he would not be persuaded they ceased, saying, "The will of the Lord be done." Notice they did not say, "Your sorrows and afflictions be on your own head because you go against the spoken word"—they recognised that Paul knew his Lord's will and that their sorrow was human. He who says this was not the will of God will not only have to deal with a wayward apostle, but all his friends.

Later at Jerusalem the Lord Jesus stood by Paul and said "Be of good cheer, Paul, for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome" (Acts xxii 11). If Paul was in disobedience during this time in Jerusalem it is passing strange that the Lord Himself should not only appear to him in such a place, but speak words of cheer and approbation for the very act that some would say was going against the spoken word. I dare not think now whose words have to be called to account by such as say that Paul was in the wrong. Here is no message of stern rebuke, but words of encouragement for one supposedly out of the will of God!

All Paul's future life proves his act in moving forward to Jerusalem to be of God. He knows himself to be the prisoner of Christ (Eph iii 1, iv 1, vi 19, 20, Phil i 13), and shews us how the things that happened unto him have fallen out rather unto the furtherance of the Gospel (Phil i 12), so that we need not worry any longer, but go forward with him to Jerusalem, with no doubts and no fears of messages that are the outcome of man's own spirit (1 Joh xiii 3) and his own feelings.

The letter of Scripture is, as it were the bark of the tree, defending and sheltering the fountain of life and sap.



# ELIM CRUSADER PAGE

MOTTO: GOD'S BEST FOR US — OUR BEST FOR GOD



## Notes & News

**Bournemouth** Praise God for the Crusaders here, who are doing a great work, under the leadership of their President, Pastor J. T. Bradley

Each week, instead of holding the usual indoor meetings, they have been holding forth the Word of God down by the sea front, and proclaiming the Four-square Gospel with boldness. One special effort must be mentioned. The back numbers of the "Elim Evangel" are bought by some and distributed in the open-air meetings. Quite recently as many as six dozen were distributed and this with many prayers, from which eternal results are expected under the blessing of God the Spirit. Then on a recent Monday the Singing Band journeyed for the day to Thorny Hill, Bransgore, there to help in the revival and healing campaign conducted by Miss Linton. A day of much blessing was experienced. In the evening several musical items were rendered, including the pieces sung at Easter, at the Royal Albert Hall for the opening meeting of the campaign. These were much enjoyed by all present.



**Bournemouth Crusader Singing Band.**

The accompanying photograph shews a few of the Singing Band members, taken outside the tent, firm believers in the message there delivered. Again some days later another large party of Crusaders journeyed to Bransgore, when more items were given—the meeting being led by Pastor Bradley.

### London Crusader Choir at Spa Fields

On Sunday, August 14th, the London Crusader Choir paid their first visit to Spa Fields church, King's Cross, the forerunner, we trust, of many another blessed evening. Great joy was experienced when two members of the Choir told their personal testimony about the Bible and what it has meant to them in their Christian life. It is very evident that these young people do indeed love the Word of God judging by the sheen of Bibles present, and the happy look on their faces. How one rejoices to realise that here is a band of young people really in love with the Lord and His Word. Would to God there were more such Choirs in the land to-day.

The testimony of all present was certainly that of the Emmaus disciples, for we surely felt the Lord's presence very near. From the bottom of our hearts we pray that God may continue to use the Choir for His glory.—H. M. M.

### YOUNG PEOPLE'S SCRIPTURE ALPHABET.

All the earth shall worship Thee (Psalm lxxvi 4)

Be ye kind one to another (Eph iv 32)

Create in me a clean heart, O God (Psalm li 10)

Draw nigh unto God (James iv 8)

Enter ye at the straight gate (Matt vii 13)

Fear not for I am with thee (Isaiah lv 32)

God is Love (I John iv 16)

Hearken unto Me (Isaiah xlii 12)

I know that my Redeemer liveth (Job xix 25)

Judgments of the Lord are true (Psalm xix 9)

Keep thy tongue from evil (Psalm xxxiv 13)

Look unto Me and be ye saved (Isaiah xlv 22)

Magnify the Lord (Psalm xxxiv 3)

Nothing shall offend them (Psalm cxix 165)

Obedient in all things (II Cor ii 19)

Pray one for another (James v 16)

Quench not the Spirit (I Thess v 19)

Remember now thy Creator (Eccl xii 1)

Straight is the gate, and narrow the way (Matt vii 14)

Turn to the Lord thy God (Deut iv 30)

Unrighteousness is sin (I John v 17)

Vow a vow unto the Lord (Isaiah xix 21)

We love Him, because He first loved us (I John iv 19)

Xamine me, O Lord, and prove me (Psalm cxvii 2)

Yield yourselves unto God (Rom vi 13)

Zealous of good works (Titus ii 14)

—Elim Crusader

### WHOM GOD CHOOSETH.

"When God wants to drill a man,  
And thrill a man,  
And skill a man,  
When God wants to mould a man  
To play the noblest part,  
When He yearns with all His heart  
To create so great and bold a man  
That all the world shall be amazed,  
Watch His methods, watch His ways!  
How He ruthlessly perfects  
Whom He royally elects!  
How He hammers him and hurts him,  
And with mighty blows converts him  
Into trial shapes of clay which  
Only God understands,  
While his tortured heart is crying  
And he lifts beseeching hands!  
How He bends but never breaks  
When his good He undertakes  
How He uses whom He chooses,  
And with every purpose fuses him,  
By every act induces him  
To try His splendour out—  
God knows what He's about!"

### "The Earth is the Lord's"

"The earth is the Lord's and the fulness thereof"—Psalm xxiv 1  
"He careth for you"—I Peter v 7

The world is His—the precious things

That earth and sea unfold  
The ripened fruit, the waving corn,  
The silver, and the gold

And from His store the birds are fed,

For sparrows He doth care  
And His own hand doth clothe the grass,  
The rose the lily fair

Then why should we with anxious thought,

Look to the coming day?  
'I will not fail thee, nor forsake,'  
His loving voice doth say

If for the birds He taketh thought,  
And for the flowers so fair,  
Can He forget His children's need?  
Nay! cast on Him your care

—Annie Whitecross

# Traits of the Self-Life

**T**HE following are some of the features and manifestations of the self-life. The Spirit *alone* can interpret and apply this to your individual case. As you read, examine yourself as if in the immediate presence of God. Do you ever feel—

A secret spirit of pride, an exalted feeling in view of your success or position, because of your good training and appearance, because of your natural gifts and abilities, an important independent spirit, stiffness and preciseness?

Love of human praise, a secret fondness to be noticed, love of supremacy, drawing attention to self in conversation, a swelling out of self when you have had a free time in speaking or praying?

The stirrings of anger or impatience, worst of all, you call it nervousness or holy indignation, a touchy, sensitive spirit, a disposition to

## RESENT AND RETALIATE

when reproved or contradicted, sharp heated flings at another?

Self-will, a stubborn, unteachable spirit, an arguing, talkative spirit, harsh, sarcastic expressions, an unyielding, headstrong disposition, a driving, commanding spirit, a disposition to criticise and pick flaws when set aside and unnoticed, a peevish, fretful spirit, a disposition that loves to be coaxed and humoured?

Carnal fear, a man-fearing spirit, a shrinking from reproach and duty, reasoning around your cross, a shrinking from doing your whole duty by those of wealth or position, a fearfulness that someone will get out of the spirit, and thus offend and drive some prominent person away, a compromising spirit?

A jealous disposition, a secret spirit of envy shut up in your heart, an unpleasant sensation in view

of the great prosperity and success of another; a disposition to speak of the faults and failings rather than the gifts and virtues of those more talented and appreciated than yourself?

Lustful stirrings, unholy actions; undue inclinations and familiarity towards those of the opposite sex, wandering eyes?

A dishonest deceitful disposition, evading and covering the truth, covering up your real faults, leaving a better impression of yourself than is strictly true, false humility, exaggeration, straining the truth?

## UNBELIEF,

a spirit of discouragement in times of pressure and opposition, lack of quietness and confidence in God, lack of faith and trust in God, a disposition to worry and complain in the midst of pain, poverty, or at the dispensations of Divine Providence, an over-anxious feeling whether everything will come out all right?

Formality and deadness, lack of concern for lost souls, dryness and indifference, lack of power with God?

Selfishness, love of ease, love of money?

These are some of the traits which *generally* indicate a carnal heart. By prayer and fasting hold your heart open to the searchlight of God, until you see the ground work thereof. The Holy Ghost will enable you by confession and faith to bring your self-life to the death. Do not patch over, but go to the bottom. It will pay. Hallelujah!

Oh to be saved from myself, dear Lord,  
Oh to be lost in Thee  
Oh that it might be no more I,  
But Christ that lives in me

## From Irish Coronation Hill to Westminster

By WALTER DUFF

**T**HE O'Neils, kings of Ulster at times tried to be kings of all Ireland, but for a thousand years were chiefs of Tyrone in Mid-Ulster. On Tullyhogue Hill, from which the whole of Ulster can be seen in mountain, if not in lowland, the ancient kings were crowned. "The Stone of Destiny" lay on its top, upon which every monarch put his foot at his coronation.

A nice story was told by the Celtic bards that this stone was the very pillow of Jacob when homesick on the night of his dream. It was carried by Jeremiah's daughter to Ireland when she married a king. However, Edward Bruce, who helped Ulster chiefs to fight the English or others, brought this stone from its thousand-year Tullyhogue throne site, which overlooked the writer's boyhood home, and placed it at Scone in Scotland. Upon it every king of Scotland stood at his coronation, while the chief of the clan Macduff placed the crown on the new king's head.

This right the Macduffs held for a thousand years as well as the right to lead the clans in battle. When the Bruce was crowned the English kept the Thane of Gife in London so that Robert Bruce could not be rightly crowned, being without the Macduff's chief. But Bruce

was crowned by a Duff in the person of the chief's sister, the countess of Bucan, Isabel Duff. For performing this ceremony she was imprisoned in Berwick Castle wall in an iron cage for four years without any privacy. King Edward brought the stone of destiny from Scone to Westminster and it is below the coronation chair on view to-day. Many of us may see this in our travels, but few will see it used.

But around and in the shadow of Tullyhogue Hill the writer was twice born in the same house. Once a sinner and the second time a child of God, a position few O'Neils or kings knew. Holding the historic name of Duff, and being born the second time with the right to convert others around Tyrone we saw thousands turn to God. Half of them already have gone to be with the Lord and will receive their crown, because their feet rested upon a more solid Stone—the Rock of Ages. Have you seen the stone of destiny? Its proffered latent qualities and rights were vain. But it is a thousand times more vital to you if you rest on the Rock Christ. If so, you have found the only Living Stone, a Stone with life-giving waters from which souls can drink and live.

# Classified Advertisements

REVISED RATES.

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

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

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

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**BRIGHTON.**—The Elim Guest House gives you a hearty invitation to come and enjoy Christian fellowship and home comforts. House overlooks sea and downs. 3 minutes' walk from Black Rock. Single rooms during September 45/-; sharing from 35/- per week. Particulars from Miss McWhirter, 45, Sussex Square, Brighton, or 'Phone Brighton 4063.

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**DAY: SQUIRES.**—On August 27th, at Kensington Temple, Notting Hill Gate, by Pastor J. J. Morgan; Frank Richard Day to Eleanor Rose Squires.

**MAY: HAMMOND.**—On August 27th, at Broadway Congregational Church, Hammersmith, by Pastor H. O. Bale; William James May to Florence Abree Hammond.

## WITH CHRIST.

**HICKINSON.**—On August 22nd, Edward Hickinson of Grimsby. Funeral service conducted by Pastor J. Kelly.

**HISCOX.**—On August 27th, Thomas Hiscox of Dowlais. Funeral conducted by Evangelist S. J. Cooper.

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