

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

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

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

ORDER EARLY YOUR SPECIAL CHRISTMAS DOUBLE NUMBER

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

SUBSCRIPTION PRICE 10/-
PER ANNUM, POST FREE.

The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIII., No. 50

DECEMBER 9, 1932

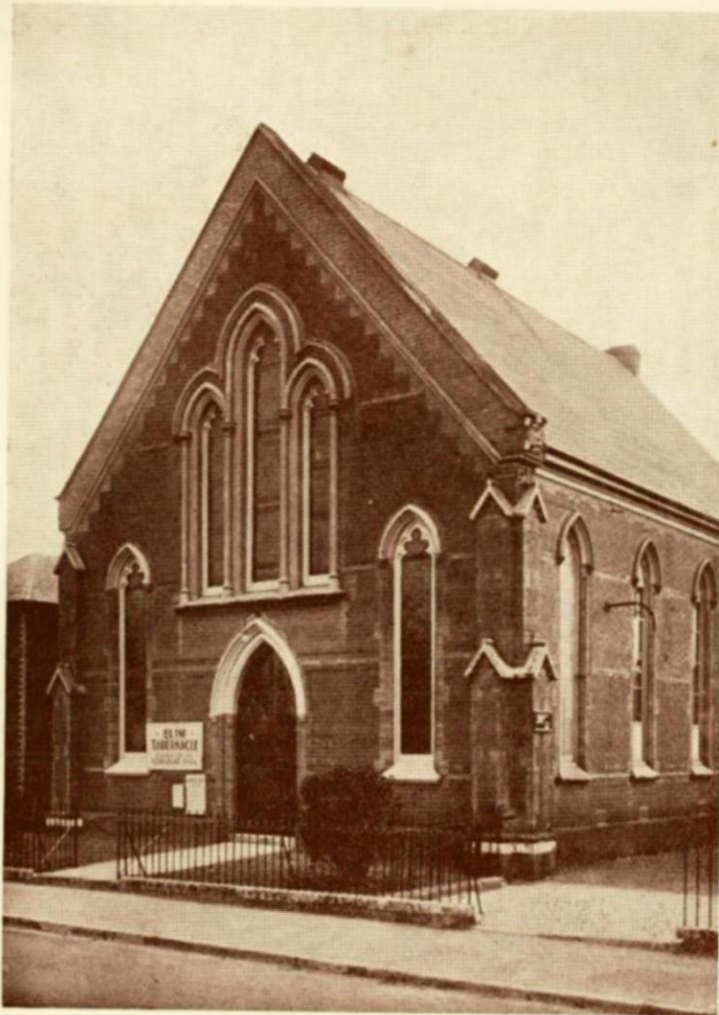
Twopence

SAVIOUR




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

HEALER


ELIM TABERNACLE, SOUTHAMPTON (see page 788)

COMING KING

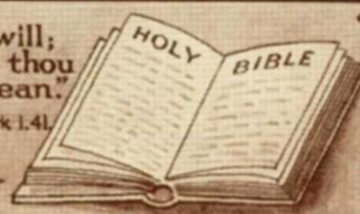


"I will come again."
John XIV. 3.

BAPTISER



"I will; be thou clean."
Mark I. 41.

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



The Elim Evangel

AND FOURSQUARE REVIVALIST

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 December 9, 1932 No. 50

CONTENTS.

Types of the Holy Spirit	785
A Restored Sanctuary	788
From the Lust of the World	789
Concise Comments and Interesting Items	789
Spiritual Healing	790
Children's Bible Educator	790
Family Altar	791
Editorial	792
The Return of the Prodigal	793
Music: It Never Runs Dry	794
Bible Study Helps	794
Convention and Campaign Blessings ...	795
Studies in the Acts	798
Elim Crusader Page	799
Healed of Sciatica after Eighteen Years	800
Substitutes	800

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: Tulse Hill, 2227. Elim Woodlands: Tulse Hill 3860.

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

CHRISTMAS CONVENTIONS

BELFAST. Dec. 25—27. Annual North of Ireland Convention in the Ulster Temple. Speakers include: Mr. Edwin Srymgeour (late M.P. for Dundee), and Pastor J. McWhirter. Convener: Principal George Jeffreys. Sunday, Monday, and Tuesday at 11.30, 3.30 and 7. Monday, 3.30. Baptismal Service.

BIRMINGHAM. Dec. 25—27. Elim Tabernacle, Graham Street. Speakers include Pastor W. G. Hathaway and others. Convener: Pastor R. Tweed.

CARLISLE. Dec. 25—27. Elim Tabernacle, West Walls. Speakers include: Pastors P. Le Tissier and J. R. Knight. Convener: Pastor W. A. Nolan.

DOWLAIS. Dec. 24-27. Elim Tabernacle, Ivor Street. Speakers: Pastors W. G. Hill, and J. R. Moore.

GLASGOW. Dec. 31—Jan. 2. City Temple. Speakers include: Mr. Edwin Srymgeour (late M.P. for Dundee), and Pastor J. McWhirter. Convener: Principal George Jeffreys. Saturday, 11.15. Watchnight Service. Sunday and Monday at 11.30 and 6.30.

GLOSSOP. Dec. 25—29. Elim Tabernacle, Ellison Street. Speakers include: Pastor G. Lampard, Mrs. Saxon Walshaw, and Elim Ministers.

LONDON. Dec. 25—27. Kensington Temple, Kensington Park Road, Notting Hill, and Elim Tabernacle, Central Park Road, East Ham. Speakers will be announced later.

WATCH THESE DATES

ANNAGHANOON. Jan. 1. Elim Hall. Evangelistic Campaign by Pastor W. J. Martin.

BALLYMENA. Dec. 25. Elim Tabernacle, Castle Street. Pastor James McWhirter.

BALLYSILLAN. Commencing Nov. 27. Evangelistic Campaign by Pastor W. J. Martin.

CULLYBACKEY. Dec. 25. Elim Hall, Pottinger Street. Afternoon service. Pastor James McWhirter.

EASTBOURNE. Commencing Nov. 20. Elim Tabernacle, Hartfield Road. Evangelistic Campaign conducted by Pastor F. Farlow.

EASTBOURNE. Dec. 7. Elim Tabernacle, Hartfield Road. Visit of Have Crusaders at 7.30 p.m.

ELIM WOODLANDS. Dec. 26 and 27. Open to Elim friends. "Christmas cheer" of the brightest and best. Inclusive charges: with tea and supper 4/-, with tea only 2/-, with supper only 2/6.

ISLINGTON. Commencing Nov. 27. Elim Tabernacle, Fowler Road, Cross Street. Evangelistic Campaign conducted by Pastor H. O. Bale.

ISLINGTON. Nov. 8—Dec. 13. Elim Tabernacle, Fowler Road. Bible School Lectures every Tuesday at 7.30 p.m., by Principal P. G. Parker.

KENSINGTON. Every Friday at 7.30 p.m. Kensington Temple, Kensington Park Road. Foursquare Gospel Rally.

KENSINGTON. Dec. 18. Visit of London Crusader Choir.

LETCHEWORTH. Nov. 10—Dec. 15. Elim Tabernacle, Norton Way North. Bible School Lectures every Thursday at 7.30 p.m., by Principal P. G. Parker.

PORTSMOUTH. Commencing Dec. 4. Elim Tabernacle, Arundel Street. Evangelistic Campaign by Pastor C. J. E. Kingston.

STRATFORD, London. Elim Hall, Bridge Road. Special Convention meetings, Saturdays at 7.30 p.m. Speakers from all parts.

Have you got this?

1933

ELIM SACRED ART CALENDAR

Twelve pages of Bible pictures, with a selected text for each day in the year, and a special Bible reading plan, 16 in. x 10 in. only 1/3 (by post 1/4)

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



CHRISTMAS

IS THE TIME FOR

FAMILY GATHERINGS

WHY NOT JOIN THE ELIM FAMILY AT ONE OF THEIR HOMES?

BETH-RAPHA, Glossop, Derbyshire.

ELIM GUEST HOUSE, 45, Sussex Square, Brighton.

ELIM WOODLANDS, Clarence Road, Clapham Park, London, S.W.4.

All applications should be addressed as soon as possible to the Superintendents. Christmas holiday tickets are available from most railway stations. Enquire at your local booking office.

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. 50

DECEMBER 9, 1932

Fridays, Twopence

Types of the Holy Spirit

III.—Dew : Gideon.

By Pastor E. C. W. BOULTON

I will be as the dew unto Israel. He shall grow as the lily—Hosea xiv 5

"Drop Thy still dews of quietness
Till all our strivings cease,
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace."

IT is only recently that scientists have been able to explain the phenomenon of dew. There has been a theory abroad that in the early days of the world's history the earth was watered entirely by dew, and that rain came as a terrible shock to the contemporaries of Noah.

Dew falls on a still night, and it is then that every blade of grass, every tiny piece of vegetation, receives its own drop of dew—the ideal refreshment and nourishment, gentle, soft, still, invigorating, refreshing, rebuilding. We shake the gleaming growth and a hundred flashing dewdrops, like so many precious stones, fall at our feet. We get a picture of that

EARLY CHURCH AT JERUSALEM,

shortly after the Spirit had fallen, and then we see the hand of persecution seizing the new-born fellowship, and shaking it until a shower of blessing is scattered here and there upon the thirsty land. Samaria is soon in the throes of a mighty awakening. The dew is descending, and ere long the dry desert places are rejoicing in the new life that has sprung up in the midst.

Job says, "Who hath begotten the drops of dew" (Job xxxviii 28), and shews us in the previous verse the wonderful work of water as a restorer of vegetation, "to satisfy the desolate and waste ground, and to cause the bud of the tender herb to spring forth" (verse 27; or, "to cause the greensward to spring forth").

We think but lightly of the dew on the grass so beautifully suspended from each blade, and it is to the grasses that it is most useful—the larger grasses on which the human race depends so much for food. There is a beautiful simile here in the spiritual life. Our Lord introduces His teaching on the Holy Spirit to the disciples by calling Him "the Comforter." It

is the dew of the Spirit we need on the waste and desolate ground of our hearts to cause the seed to grow, and to refresh us—to beautify and glorify the otherwise unlovely places in our lives. It is this descending dew from on high that makes the Word incarnate in our humanity—that gives it power in the experience.

In hot countries such as Palestine, during the dry season, dew is a refreshment more appreciated and enjoyed than in this country, where we never go many days without some rain. But for the dew vegetation would perish.

MISS F. R. HAVERGAL

reminds us in one of her beautiful books that "the object of the dew is to maintain life in dry places and seasons." How much the sweet dew-laden atmosphere means to life and growth that is threatened with destruction by the burning rays of the sun. Think of its restorative power, the drooping plant, the withering flower, the thirsty soil all respond to the quickening touch of the heavenly moisture. Even so do sickly, strengthless souls return to newness of life under the awakening influences of the recreative Spirit. He broods over them until they regain their lost spiritual bloom, and once again a beautiful veil of loveliness overspreads the life, and they rise into union with the thought of God. The dew penetrates the parched places—softening the hard, unyielding parts of the nature, making them supple and pliant—easily bent to the Divine will.

In Moses' last song a rich thought finds expression in the words, "My speech shall distil as the dew" (Deut xxxii 2). This is the effect of the words spoken by the Holy Spirit—as they fall upon the being they possess and permeate, moisten and melt. Dew only falls on a still night, and clouds or wind hinder its formation. When Elijah was on Sinai there was a great wind—an earthquake and fire, but the Lord was not in these. Then "the sound of gentle stillness," in which it was possible for Jehovah to make His revelations to the prophet. It is in the stillness

that follows the storms and upheavals of life that the Holy Spirit can reveal Himself as

THE COMFORTER AND EXPLAINER

of the tangled web—if only our restless spirits will cease from the rush that strives to cover the pain and forget the ache. It is one of the hardest things to do—especially with life as it is to-day, and for people accustomed to hard work, and driven by the many demands made upon them. It becomes a nervous habit to rush from one piece of work to another, and the soul loses its reserve—loses its privacy. There is no home life of the soul—no deep dwelling in the secret place—no withdrawing within the veil—no comfort of the Spirit, and no learning from the Teacher. The beautiful "bloom" on the grape, or on the wing of the butterfly, is destroyed by the rough touch, so the pristine beauty of the Spirit's experience is spoilt by lack of delicate reserve. Oh for the tender touch and cool caress of the heavenly dew, falling upon our fever-ridden spirits, softening and subduing, soothing and refining the hard and repulsive parts of our nature. What new beauties the dew will bring forth in our lives.

People who live on their financial capital are in danger of bankruptcy, and in the spiritual life it is just the same. There should be continual regathering of spiritual vision and virtue, fresh additions of holy energy. The inflow must keep pace with the outflow—as we give out so we must take in. If we are constantly drawing upon our capital of spiritual strength, then it will soon be drained, and we shall find ourselves limp and unequal to life's demands. It is in the stillness and the quiet that God gives to us marvellous unveilings of His glory, that makes life wonderful and winsome.

Come as the dew and sweetly bless
This consecrated hour,
May barrenness rejoice to own
Thy fertilising power

Like the dew Thy peace distil,
Guide, subdue our wayward will,
Things of Christ unfolding still,
Comforter Divine

Gideon is a character that in many ways teaches us the meaning of the Holy Spirit working in our lives as the dew. He was not a loud, forceful, pushful, self-assertive man—not one with a big opinion of himself to claim the leadership of Israel in the hour when they needed a deliverer. We are accustomed to the thought that God uses the humble, but here we find a man in whom the Holy Spirit could work in an unusual way. Gideon was diffident and fearful, but consciousness of weakness and incapacity form a better vessel for the Holy Spirit's working than a flaunted strength of conscious self-power. Gideon was

A MAN GOD COULD USE

because, like Moses, and Jeremiah, and Paul, he knew himself, realised his own natural limitations. All are useless to God without this consciousness—though few know it—many use their own strength, relying upon their own resources. It is in stillness before God that we discover ourselves and our weakness, and

also realise and receive the vision and virtue of the Risen One.

Of Gideon, who knew he was poor and "the least," one of the most notable things ever said of any man is recorded by the pen of Inspiration, "The Spirit of the Lord clothed Himself with Gideon" (Judges vi 34). What a picture of the Divine tabernacling in the human—Omnipotence clad in the frailty of flesh—the energy of the Eternal taking possession of the vessel of clay. A God-filled channel through which the purposes of Jehovah could find realisation.

The sign Gideon asks is significant and full of instruction. The first night the dew is on the fleece alone—it is sponge-full. A picture of the soul receiving the fulness of the Spirit in the stillness—filled with the Divine dew. The second night the dew drenches all around—the blessing has gone out to others—the fleece is dry. Perhaps a picture of the dryness that so often follows the soul that is wonderfully blessed—especially when the blessing passes on to others. After our Lord's baptism He was driven into the wilderness to go through the temptation. After Elijah's triumph on Carmel he goes to the desert and cries for death. Perhaps we pour ourselves out in prayer for others, or give ourselves unsparingly in sacrificial ministry, and then comes the

PERIOD OF EXHAUSTION

and reaction. Life worketh in those to whom we minister, but death in us. Blessing is born out of travail. We must, if needs be, be willing to see those around us deluged and drenched with spiritual power, intoxicated with joy, and being mightily used in the service of God—whilst we perhaps are passing through the Valley of Baca, mounting the burning slopes of some crucifixion mount, the place where no cool refreshing springs are to be found. A great sense of loneliness possesses the soul—a terrible realisation of helplessness presses upon us, and yet a consciousness that God's goal is one of complete triumph. The answer to all these distressing things is within us—God's character is our unfailing guarantee, and we know that all must be well.

We must needs learn that it is only that which passes through the fire that is really ours. Only that which stands the test of temptation remains. Gideon was prepared by this sign for the testing to come. We are not able to appreciate the thing that God is doing during this season of stripping. But what is not at the moment apparent will anon be made plain to the obedient heart.

Gideon's army was 32,000 strong when first he faced the task of delivering Israel. When he told those that were afraid of the battle to return home, there must have been something like

A STAMPEDE

as twenty-two thousand men packed up and went. Then comes the drinking test, and only three hundred men were chosen by God to fight the army of Midianites that were "like locusts for multitude" (Judges vii 12).

Not in our strength, O Lord,
Can we face the foe,
As we deeply learn our weakness
Thy strength bestow

Many a soul has been stripped of one thing after another—things to which perhaps secretly they looked for help and upon which they relied for strength. These props were withdrawn; the servant is cut off from some work for the Lord, or has a series of serious losses. In Gideon's story may be seen God's means of bringing the great victory needed.

Gideon's third sign—the dream of the Midianite—is another picture of the soul, so small in itself, yet so mighty in God's power. A cake of barley bread fell on a tent and turned it upside down (Judges vii 13, R V. margin). So God took Gideon and mightily used him and his three hundred men to bring deliverance for Israel from the scourge of the Midianite. Thus God works His miracles through minorities that are wholly yielded.

Gideon arranges his army into three companies—pitchers containing lights in their left hands and trumpets in their right. Their work was simply to smash the pitcher and reveal the light—to blow the trumpet and shout, "The sword of the Lord and of Gideon." The slaughter was done by the enemy turning on himself and all Israel coming to the fray. Gideon's army were the lightbearers—they

PROCLAIMED THE VICTORY

Yet another picture is this of strength out of weakness. It is when the earthen vessel is smashed that the light breaks through. It is the broken heart God can use. The heart that has felt the stroke of chastisement. It is worth all the crushing in the winepress, if as a consequence the rich wine of Divine love and compassion may flow out to a poor bruised, broken, and bleeding world. When Jehovah said to Israel through Hosea, "I will be as the dew unto Israel. he shall grow as the lily," we need to remember that *lily* means "changed one," and in spiritual life it means "one who has changed strength"—instead of their own they have Almightyness within. "They shall change their strength," Isaiah tells us (Isaiah xl. 31, margin). They shall put off one degree of power for another, even greater and more effective.

Dew on a still night
Falls on the flowers,
So on the still heart
Holy Ghost showers

The theory concerning the formation of dew is that at night the earth and the plants cool, giving out the heat collected in the day. The atmosphere has cooled more quickly, and as it always contains moisture when the warmth given out comes in contact with the cold and the wet, there is a moment when water is formed—this temperature is called "dew point."

The dew ponds of England, situated on the highest points of the Downs, contain water when the streams have completely dried up, and there has been no rain for several weeks. They are situated where no streams could have supplied water to them, and are most

USEFUL FOR SHEEP,

Their secret lies, first in their formation—clay and straw layers prevent the water escaping. And secondly, the condensation during the night is in

excess of the evaporation by day. And so the pond becomes, night by night, gradually filled. What a picture of that soul who dwells in the heights with God—in fellowship deep and real. When other lives are barren and bare, these souls who enjoy intimate communion with Christ are as a well-watered garden.

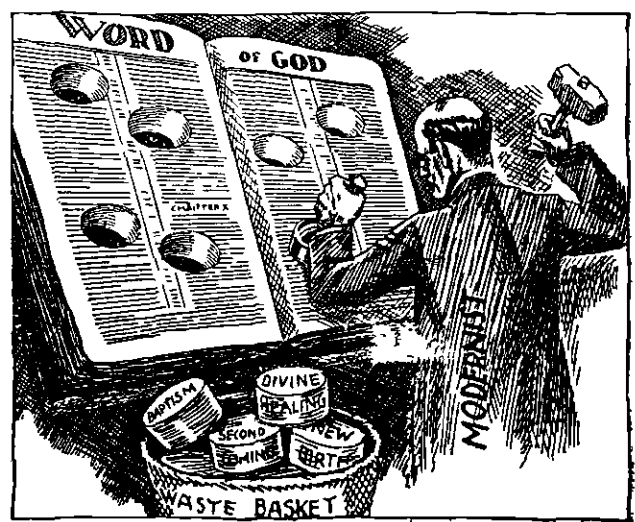
"God's Spirit falls on me as dew drops on a rose,
If I like a rose my heart to Him unclose"

As we give out the warmth we have received from our Sun to the cold world, the blessing rebounds on us, and our souls receive refreshment.

It is interesting to notice Gideon's work and his three signs took place at night. What wonders God works and what revelations He gives in the soul's night experiences, when darkness veils the sky above—seasons of overwhelming pressure and pain. It is then that He transforms. In the night of our want and weakness He gently draws alongside to comfort and cheer. It may seem strange to us, but it is a fact that dew falls profusely in the desert, even as much as more than a hundred miles from the sea.

There is comfort when we look at our own parched little bit of ground, when we have prayed years for revival and the heavens seem like brass. God often begins His answers to our prayers by rekindling His love in the hearts of backsliders. Not in terrible judgments that we sometimes almost expect, but in soft refreshing that falls in stillness, it may be in the night of the soul. The Comforter has come, and then we learn things we never could have understood in the busy rush of the day. Our hearts are softened. We love Him in a new sweet way. Our hearts are made tender to others, and so revival has begun—begun in the sanctuary, reaching out to the thirsty land around. If dew will fall on a desert so many miles from the sea, then we may surely renew our prayers with fresh hope that the dew of the Holy Spirit may fall on us, and on the desert in our own lives, and in the desert around us.

Revive Thy work, O Lord
Let blessing fall as dew,
May those whose hearts are cold and weak
Their love to Thee renew



A Restored Sanctuary

Elim History at Southampton.

By H. R. SPRANKLEY

FEW things are sadder to the child of God than to see a building, which had been erected for the praise and glory of God, with closed doors, or a change of ownership resulting in the dedicated building being used for other than sacred purposes. What a thrill of joy the true child of God receives, when he or she sees the sacred building coming back into its former use! It is as the restored Temple of old, where once again the sacrifice of praise and thanksgiving can ascend from its freshly sanctified structure. Such has been the history of the Southampton Tabernacle.

ERECTED IN 1866

for the Wesleyan Methodists, it was for many years the spiritual home and meeting place of a devoted company of Christian workers, among whom were stalwart men and women of prayer and faith. It has been the spiritual birthplace of many precious souls, numberless are the Hallelujahs and praises to God that have ascended to the Throne from the hearts and lips of its congregations. Its walls are perfumed with the prayers of the earlier saints. But the time came when it was considered necessary to build other premises. Accordingly another site was secured, and a new building erected, which was opened in July, 1907—the older building (our present Tabernacle) ceasing to be used for its original purpose, although it was later opened as a mission church. Following this, the building was let to the Government postal authorities for the purposes of a telephone exchange.

But on Monday, April 20th, 1927, history commenced for the Elim Foursquare Gospel Alliance at Southampton. Principal George Jeffreys commenced his campaign at the Central Hall—a campaign never to be forgotten by those still loyal to the Faith. Truly, the old-time Gospel in old-time power, known to many in the earlier years, was proclaimed in our midst once more—with signs following, such as few had ever witnessed. Hundreds of souls were born again—many of God's people were quickened, and numbers of remarkable cases of healing were vouchsafed in our midst, the most outstanding being that of

MISS FLORENCE MUNDAY,

who on Thursday, May 5th 1927 after being wheeled into the Central Hall in her bathchair, was met by the Divine Healer—Jehovah Ropheca—and marvelously delivered! She had suffered intensely for over fourteen years, and was totally unable to walk.

Churches for many miles around were quickened by the spirit of revival. But what was to happen when the campaign ended? Some said, "It will not last"—expecting the spirit of revival gradually to wane, and the fresh trophies of His wonderful grace to merge themselves with existing organisations, there being no local assembly or public place of worship under the auspices of the Elim Alliance. But the Elim ship had been launched—built with timbers to stand the storms permitted to assail her—Hallelujah! Meetings were continued in hired halls, the Picture House was secured for Sunday evening services during the summer

months that followed, and for two years we were without a permanent meeting place, pitching our tent, as it were, in hired halls—one for Sunday services, another for week-night services. Many were the earnest prayers that ascended to the throne of grace that our Father would graciously open for us some suitable premises.

After much difficulty, in the early part of 1929, information came to hand that the property in Park Road, then lately used as a telephone exchange, was in the market. On investigation, the property was found to be suitable in many ways for our requirements—our loving heavenly Father had been watching and planning, and bringing the best to pass for us. When

THE GOOD NEWS

of the building having been acquired became known, it was received with much joy, and great was the volume of thanksgiving that ascended to our God for His gracious answer to prayer. On taking possession, a glad and willing band of workers commenced to clean, distemper, and redecorate the interior, and after a little structural alteration, installing of electric light and seating accommodation, the Tabernacle was ready for the official opening.

The long and eagerly awaited day arrived at last, and for more than an hour before the anticipated arrival of the Principal for the opening ceremony, a queue began to form on the pavement nearby, causing curiosity to prevail in the neighbourhood, such a scene not having been witnessed for many years. Once more the doors of the building dedicated to the worship of God were opened, and its original purpose restored, as God's people surged into its interior, taking up every available position between its four walls. Soon the voice of the Principal was heard leading in prayer, praise, and thanksgiving to our wonderful God, who indeed doeth all things well.

This building has become to many the place where they have received rich spiritual blessings—many precious souls being born again, and many being taught and deepened in their most holy Faith—the fruit and results of which blessed experiences will of a surety yield a rich and glorifying harvest, to be made known in eternity. The work in this part of the Lord's vineyard continues to progress steadily, under the ministry of other of God's faithful servants, and the glorious message of the Foursquare Gospel is being spread in the neighbouring and outlying districts, that others may share the good tidings (II Kings vii 9). To God be all the glory!

The time to consecrate your purse is when you have a little one, if you wait until it is a big one, you will never do it. And if you fail to consecrate that, you will miss one of the holiest blessings of your life. The man or woman who has learned to give, has entered upon a path of ever-widening pleasure.

Striking Conversions

From the Lust of the World To the Love of Christ

SHE was actually standing at an open-air meeting in Nottingham! Whatever did Florence Keyte want with an open-air meeting! Her life was not made up of singing hymns, reading the Bible, listening to sermons. Oh, no! Her life was made up of drink, gambling, theatres, cigarettes and blasphemy.

But what had drawn her to the meeting? The answer is pathetic—*sin*! Yes, it was even with a wicked purpose in her heart that she gazed at the earnest young man delivering

AN APPEALING GOSPEL ADDRESS

Every phase of her life was gleaming with evil. At the age of fourteen she was enraged at the bar tender who would not serve her with drink. Later she would drink eight intoxicating drinks at a dance, and smoke twenty cigarettes. She thought it was life! In a sense it was life—but it was life inspired by the Devil.

But this night she was interested in spite of herself. The earnestness of the message went dimly home. So much so that she actually accepted an invitation to the Elim meeting at Halifax Place, Nottingham.

Principal Jeffreys was the preacher. She was moved—deeply moved, but she resisted, and went out to sin again and again.

But a new thought had entered her heart. Once she had thought that Jesus was nothing to her—only

a man who was crucified, and whose name was a convenient one to use in blasphemy. But the new thought had come—that this Jesus had something to do with her own personal life.

At last she ventured to attend Halifax Place once more. She heard that a sinner could be washed whiter than snow. She could not believe that a sinner so black as herself could be washed. But the message kept breaking forth, "You—you—you can be made as white as snow."

The appeal came. Would she yield? No! Another plea. Would she yield? No! Another plea. Would she yield? *Yes!* And that night Florence Keyte, the hopeless, helpless, broken-bodied and broken-hearted sinner was washed, yes, washed,

WHITER THAN SNOW.

The miracle had indeed happened. The impossible had taken place. Once more it had been demonstrated that Jesus Christ is able to save from the guttermost to the uttermost.

Thank God the old days of wine and whisky and wickedness have vanished, and the new days of prayer, praise, and purity have dawned.

Once she belonged to the vast crowd who turned deaf ears to the cry, "Is He nothing to you, all ye that pass by?" But now—praise God—she belongs to the crowd which loves to sing, "He's everything to me."

Concise Comments & Interesting Items

The Depression has affected America far more than our own country. Many Christian people out there have had their circumstances tragically altered. But we have been sufficiently hit in our country to appreciate the triumph of faith manifested in American Christians.

The American "Sunday School Times," at such a time as this, has had the courage to issue a Thanksgiving Number. The readers of the paper were invited to answer the proposition, "Why we are thankful for the Depression." Here are a few striking extracts from the replies.

"I am thankful for the year of depression. It has been the richest, happiest, most blessed year of my life. I almost dread the return of prosperity with its attending forgetfulness of God."

"After being in full-time Christian work for twenty-five years, I lost my position at first I was panic-stricken, Day by day He meets my need, and I am learning the luxury of depending upon Him."

"These days of depression are to me the most joyous, because I have learned to love my Bible more."

"Daily He has sent in an abundant supply of provisions from various unexpected sources. One morning we were needing bread, butter, and milk. We

prayed about it, and before noon all three were sent in."

"I can never thank God enough for this year, during which we have many times been at the end of our resources, only to prove the joy of seeing the Lord's wonderful working."

Three forms of martyrs are mentioned in a book we have recently read.

First, a martyr in will, but not in deed like the Apostle John, living longest of all the little band of apostles, and yet always willing and ready to lay his life down when the Lord should desire. But in his case the will was taken for the deed and the long life was ended peacefully by a natural death. (Note—Some believe John actually died by martyrdom, but as the writer we are quoting did not so believe, he was justified in using John as an example of a martyr in will, but not in deed.)

Second, a martyr in deed, but not in will, like the innocent babes of Bethlehem, dying as children for the Lord. Je us without knowing it.

Third, a martyr in deed and in will, like Stephen, facing death in the fullness of his manhood, and freely giving his life to and for Jesus, his Life-Giver.

Good news comes from India.

"The kacharies of Mongalli, India,

have in fifteen years grown to be a church of 5,600 believers. This rapid growth has been largely due to evangelism by native women. Binding their babies on their backs they have gone in groups to near and far villages while the women who could not go with them remained in the villages praying for the success of those who went. None of these messengers could read, but they had memorised a hymn or two, and could speak of their new-found strength, joy, and peace. Sometimes they were ridiculed, occasionally they were threatened with beating, which they answered with the turned cheek, saying, 'Hit! Sweet it is to bear a blow for Christ!'

The Way to Pentecost is the title of a new book by the late Rev. Samuel Chadwick—it has appeared about one month after his death. His summary is as follows:

- 1 Pentecost brings Deliverance
- 2 Pentecost brings Abounding Vitality
- 3 Pentecost brings Understanding
- 4 Pentecost brings a New Fellowship in Prayer
- 5 Pentecost brings Power
- 6 Pentecost brings the Fire of God
- 7 Pentecost brings Passion for the Souls of Men

Spiritual Healing

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

THE work of the Devil can be traced in all sickness, for if it be the direct result of personal sin, or from sin in the heart, Satan is the author of it all

It was he that smote Job with sore boils from head to foot, and bound the woman in Luke xiii for eighteen years. He enters in through his demons and takes possession of mind and body, as of the epileptic boy in Mark ix, and the

MAN IN THE SYNAGOGUE

of Luke iv 35 One man may be possessed of many demons, as in the case of him who said "Our name is Legion, for we are many," or, "There is a host of us" (Mark v 9)

It is certain therefore that diseases both of mind and body have a spiritual cause, and so demand a spiritual remedy. Thus it is incumbent upon every afflicted Christian to seek for that perfect soundness of spirit, soul, and body, which is promised in I Thessalonians v. 23, 24, for God deals primarily with the spirit of man and works outward to the body, as expressed by Moffatt in II, Corinthians iv 11, "That the life also of Jesus may come out in our mortal flesh" For the life which Jesus gives is life in its highest, intensest form. It is resurrection life in our bodies, as surely as it was in His resurrection body, for the same Spirit which raised Him from the dead lives within us for the same purpose of giving life even to our death-doomed bodies (Rom viii 11). Spiritual healing has been the means of opening the way for the Gospel of salvation, right from the beginning of the Christian era. Through the lame man being healed at the Beautiful Gate of the Temple, thousands were brought to Christ

When Philip went down to Samaria, "the crowds attended like one man to what was said by Philip, listening to him, and watching the miracles he performed" (Acts viii 6, Moffatt). Aeneas also, healed at Lydda of palsy, after being bedridden eight years, arose immediately and went abroad, so that all that dwelt at Lydda and Sharon saw him, and turned to the Lord (Acts ix 34)

It is just the same to-day. Those who go everywhere

PREACHING THE GOSPEL,

find it just as true as ever, that the Lord works in conjunction with them, confirming their message by the signs that follow.

Spiritual healing is therefore an essential part of that good news, which was originally proclaimed by the Lord Himself and guaranteed to us by those who heard Him, while God corroborated their testimony with signs and wonders and a variety of miraculous powers (Heb ii 3, 4)

The heart-knowing God also pours out upon His messengers the Holy Spirit, even as at the beginning with manifold gifts of the Spirit according to His own will

Some of us have witnessed every kind of miracle—

those born blind made to see, deaf mutes from birth both hearing and speaking; the erstwhile lame and paralytics of long standing leaping for joy, and this is always followed by numbers of sinners weeping their way to Calvary, for those who will not believe mere words, which is all that many preachers have to give, are compelled to believe "for the very works' sake"

For Christ is prolonging His days on earth in His seed, through mighty signs and wonders, by the power of the Spirit of God (Rom xv 19)

Every ambassador of Christ should be able to say with Paul

My speech and my preaching is not in persuasive words of human wisdom, but in demonstration of the Spirit and of power that your faith should not stand in the wisdom of men, but in the power of God (I Cor ii. 4, 5)

Many are anointed even as He was, with the Holy Spirit and with power, for the same purpose, namely, that they may go about doing good and healing all that are oppressed of the Devil

Many a household will go up complete when the Lord returns. Will yours?

We are all too strong for God, until we find that we are weaker than the Devil.

Children's Bible Educator

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

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

BIBLE CROSSWORD The solution will give the words of a complete verse in the 5th chapter of Romans. You need not cut out the crossword. Draw the squares on your post card marking out the blank squares with cross lines. Underneath your solution add the number of the verse



CLUES ACROSS:

- 1 A mystery (I Timothy iii 9)
- 2 Title of Christ
- 11 Title of Messiah, meaning, "The Anointed One"

CLUES DOWN:

- 3 The Deity [viii 30]
 - 4 Those who are glorified (Romans)
 - 7 Name of the Saviour (Matt i 21)
 - 8 Passes understanding (Phil iv 7)
- The following are minor parts of speech having some letters left for you to fill in **Across**, Nos 5 9, 12, 15 **Down**, Nos 6, 10, 13, 14

Solutions should arrive by first post Monday, December 12th.

SOLUTION OF CHARADE, NOVEMBER 25th

Answer: (a) Jerusalem (b) The Jebusties

Prize-winner for November: Dennis Wilkinson, 52, Beechfield Road, Smethwick, Staffs, to whom we send a copy of, "When God Changes a Man"

Special Mention: Mary Hurst, Gladys Whitney

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, Dec. 11th Isaiah xlv 1-6, 16-25

"I will give thee the treasures of darkness" (verse 3)

There are treasures in the darkness of heathendom. Read the story of Miss Amy Carmichael's work in India, and one reads of how she found many treasures in the darkness. She found beautiful boys and beautiful girls hidden away amidst the filthy darkness of heathendom. God gave her some of those treasures, and now the treasures found in the darkness shine in the light. It is lovely to receive the treasures of darkness. Many Sunday school teachers receive them. Pastors likewise receive them. In the Sunday school class and in the congregation there are some who come from homes of pathetic darkness. Sin and blasphemy and drunkenness abound. Happy are the teachers and pastors who realize that God has brought treasures of darkness within their reach in order that they may become the treasures of the Light of the World. But to all of us, in varying measure, the same privilege is given. Look out for the treasures of darkness, and turn them into treasures of light.

Monday, Dec 12th. Isaiah xlviii 9-22

"I have refined thee, but not with silver" (verse 10)

Or as the words have been understood by some "I have refined thee, but not as silver." Silver requires the intensest heat in order to melt it—an intenser heat even than that required to melt gold. We may safely understand the passage this way, for it is certainly true that God does not use the intensest refining fires if He can use those of lesser intensity. God never uses more heat than is necessary. Refining fires are necessary, but our heavenly Father moderates them to suit our characters. Some characters are hard to melt, others melt easily. We save ourselves a great deal of burning discipline if we melt easily. A heart that yields quickly to God requires little fiery child-training. If we would save ourselves from the fires then we must constantly live the yielded life.

Tuesday, Dec. 13th. Isaiah xlix 8-23

"I will make all My mountains a way" (verse 11)

Mountains are naturally obstacles, but God turns them into roads. They are even more than roads—they are high roads. Roads from which the widest and loveliest views are seen. Roads on which we realise our nearness to the sun. The mountain way is God's way for most of us. At first we only see the mountain, but as we approach the mountain we are able to trace the way. If God puts a mountain in front of us, faith and prayer can always find a way over. Most of us at some time in life are faced on the

Meditations by PERCY G PARKER

one hand by mountains and on the other hand by molehills. If we choose the molehill way we shall never know the strength and victory which come to the life which chooses the mountains.

Wednesday, Dec. 14th. Isaiah l 1-11

"A word in season to him that is weary" (verse 4)

A few privileged lives escape much of the weariness of body that is the common lot of the majority. But none can escape weariness of heart. Money can buy rest for the body, but it cannot buy rest for the heart. Some of the most restless hearts belong to those who are in a position to have restful bodies. But with most of us weariness of body and heart are frequently experienced. What is the true word in season that we need? It is a word concerning faith. Anything that helps our faith is a word in season. The need of the weary is faith. Cheerful words from our friends are not enough. We need words that will quicken our faith in God. Therefore if we would speak words in season to the weary we must speak words of faith. Years ago I remember such a word being spoken to my own heart. It was, "Where the Pillar leads the manna feeds."

Thursday, Dec. 15th. Isaiah li 1-16

"I called him blessed him increased him" (verse 2)

Called! Blessed! Increased! Pastors, evangelists, missionaries, parents, yea, all of us should be able to testify that we have been called of God, blessed by God, increased by God. The fulness of our response to the call of God will govern the fulness of the blessing and the increase we get from God. A halfhearted response to the call will mean meagre blessing and little increase. Then we should also remember that sometimes we have to wait a long time for the increase. Carey, the missionary to India, was undoubtedly called, but he had to wait eight years for his first convert. But now, what an amazing increase! Early years are frequently slow as far as the increase goes. God is busily blessing our lives. But after the call, and the years of blessed training, there surely follows the increase. Though the increase tarries, wait for it, and it will surely come.

Friday, Dec 16th Isaiah lii 1-15

"Thy God reigneth" (verse 7)

A messenger is one who brings truth to our mind. He does not make something new, he simply tells us what is true. No message can exceed in meaning the simple statement "Thy God reigneth." The word "Thy" shows that He is our God. And the word "reigneth" shows that He is in the place of power and authority. Antagonistic circumstances frequently seem to be in the place of

power. Sickness reigns, depression reigns, misunderstanding reigns, disappointment reigns, evil men reign, and so forth. Thus it seems. But above the apparent is the eternal. Behind the clouds that envelope our earth is the unclouded throne of Jehovah. Sweet are the messengers who remind us that God reigns. God reigns on cold December mornings as well as on the sunny days of June. Perhaps it will help many of us to-day to repeat to our own souls ten or twenty times the simple statement, "God reigns."

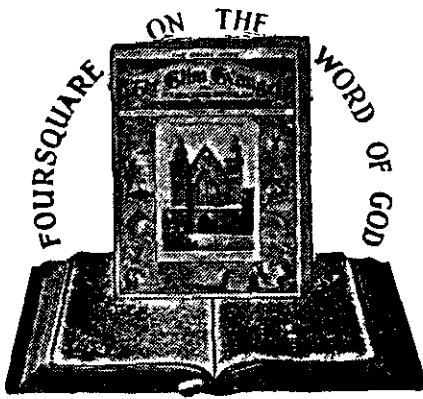
Saturday, Dec. 17th. Isaiah liii 1-12

"He is despised and rejected of men" (verse 3)

For some those words are still true. They despise Christ and reject Him. But in our own land the truth is even more tragic. He is esteemed and rejected of men. Most in our land esteem Him. The mention of the Name of Jesus will usually bring forth respect from the motliest crowd. But how pathetic to remember that although He is esteemed yet He is rejected. He is esteemed as a good man, but rejected as the Saviour of men. He is accepted as teacher, but rejected as Lord. People read His Book, but reject His blood. But to us He is the enthroned and accepted. He is the altogether lovely. He is the fairest of all thousands. The world put a crown of thorns on His head, but God put thereon a crown of glory. We are on God's side. We repudiate the crown of thorns, and agree to the crown of glory.

A CLOSE QUESTION

There is a story told of a somewhat eccentric preacher who was driving along a country road when he was attracted by the appearance of a farmhouse. Its whole air was so peaceful that it looked like an ideal abode. It occurred to him that, fair as it seemed, it might still be lacking in that which was most essential, so leaving his carriage, he went to the door. A middle-aged woman answered the summons, and he propounded his question without hesitation. "Madam, does Jesus Christ live here?" The woman stared, but though he repeated his inquiry, he received no answer, and when he had gone she ran out where her husband was chopping wood, and told him of her caller. "Didn't you tell him we belong to church?" demanded the old man. The wife shook her head. "Didn't you tell him we give money every Sunday?" Again the gray head made its negative reply. "'Twasn't anything like that he wanted to know, John. He wanted to know if Jesus Christ lives here—that's different."



EDITORIAL

Revival Praying.

In a fine article on "Praying through for Revival," we are reminded of a prayer meeting a hundred years long! It was held in connection with the Moravian Church. In 1727 the Spirit of God was marvellously poured out upon the Moravians at Herrnhut in Germany. In the height of their spiritual blessing the Moravians began a continuous prayer meeting. Relays of praying men and women were arranged each hour of the day and night. That continuous prayer meeting continued for over one hundred years! Are we surprised to hear that the Moravian prayer meeting was really the beginning of modern missions? Those Moravians prayed for the world, and in twenty-five years no less than a hundred missionaries went forth into many parts of the world from that village community alone.

Prayer and revival go hand in hand. So do prayer and world evangelisation. There are many intercessors in the world. But the cry is for many more. Will you be one?

Who will Follow?

In connection with the foregoing paragraph on Revival Praying, a promise made by a minister in Philadelphia is stimulating and challenging. He says

"I will pledge myself to pray every week-day (except Monday) one and a half hours for an old-time revival without machinery or committees, a revival to be called down from the sky and not worked

up from the ground . . . We can preach the Bible until the crack of doom, and it will never wake men unless the penetrating energy of the Holy Spirit pierces the consciences of the listeners."

The Safe Path.

THERE is only one safe path for every individual—it is the path marked out for him by God. One is safer on a precipice path with God than on a main road without God.

Sam Higginbottom of India was asked this question: "Is it safe to work among the lepers?" The magnificent reply of this man, who had been so greatly blessed by God in his work among the outcasts of India, was: "Yes, it is safer to work among the lepers, if it's my job, than to work anywhere else."

The safe place without God is dangerous, the dangerous place with God is safe.

"I Can."

IN the Christian life we are sometimes allowed experiences which seem almost unbearable. At times it seems that we cannot maintain our bright witness while the burden is upon us.

An incident in the life of Charles Cowman of the Oriental Missionary Society is very helpful along these lines. During the last six years of his life great suffering came to him. One morning, after an unusual night of suffering, his nurse played for him the tune of "Carry your Cross with a Smile." Mr Cowman looked pleadingly at his wife and said, "I cannot." But she assured him that he had always done so. Yet, even as she encouraged him, her own heart was nearly breaking, for she knew the tremendous agony he was in. She could sympathise with that "I cannot."

The day wore on, there came another long night. In the morning the nurse said to Mrs Cowman, "Mr Cowman has been smiling all through the night." A little later he called to his wife and whispered, "I can."

In our own strength "we cannot." But in Christ's strength "we can."

What Kind of Sinners?

The church of which Mr Samuel Colgate, the great American business man, was a member, entered into an agreement to make special prayer for the conversion of sinners. For some days they prayed earnestly. One day applicants for church membership were invited to present themselves. A woman came forward. Heartbroken, she told her story of what a sinner she had been, and how God had forgiven her for Christ's sake, and she wished to slip into a corner of the church and have the fellowship of God's people as she made the start for heaven. The silence was oppressive. Then a member arose and moved that action on the application be postponed. Mr Colgate arose and said in substance: "I guess we made a blunder when we asked the Lord to save sinners. We did not specify what kind. I think we had better all ask God to forgive us for not specifying what kind of sinners we want saved. He probably did not understand what we wanted." They all saw the point. The woman was received into fellowship.

Remember the Day of Prayer on Tuesday, 13th December.

ANONYMOUS GIFTS.

We gratefully acknowledge the following anonymous gifts to the Foreign Missionary Fund: Carlisle Member £4, Southampton, 10/-, Port Talbot, £2 10s.

"The 'Evangel' has proved a source of great blessing and help to me in my Christian life. I praise God for leading me into the light of the full Foursquare Gospel, and now I am anxious for others to have a share in my joy and gladness" (enclosing five subscriptions)—P J, Hendon.

The Return of the Prodigal

By J. DAVIES BRYAN

IN his distress, the young man said, "I will arise and go to my father", and straightway he arose and turned his face homewards. He was naked in the local sense of the term, that is to say, he was without the outer "cloak" and the inner "coat". He wore nothing but his under-garments, and these were but filthy rags with the smell of the swine still clinging to them. Footsore—for he had no sandals—he trudged on over the rough country roads,

BEGGING HIS BREAD

from village to village. He had no difficulty in obtaining charity now that he had quitted his ceremonially unclean occupation, and was making his appeal as a *theifullah*—"the guest of God".

The home was in one of those villages, or small cities which, for the sake of security, the people of Palestine build generally on the summit or on the brow of the hills. The aged father, sitting in the city gate or, perhaps, in a booth on his own roof, could command a view of the path winding up the hill. Listlessly he watched a person approaching in the distance, and something in the man's gait attracted his attention and roused his interest. In the wonderful light which is characteristic of the land, the father recognised his son "when he was yet a great way off". Only a narrator with a perfect knowledge of the conditions could have put that local touch into the story.

The next phrase as given in our English translation is very weak. "And when the father saw him he had compassion on him." There is much more than that in the story. The sight of his son returning home had roused the old man—it touched the very core of his fatherhood. Then he did what no Oriental would ever do, except under the compulsion of deep emotion—*he ran*. "Haste is of the Devil," says

AN ARABIC PROVERB

of which Solomon gives the variant, "He that hasteth with his feet sinneth." There is a close parallel in the story of Joseph meeting Benjamin. "And Joseph made haste for his bowels did yearn upon his brother." In similar terms it is said of the true mother, that when Solomon suggested that the child claimed by two women should be divided between them, she prayed the king not to slay the boy "for her bowels yearned [margin, 'were hot'] upon her son." So here it was not pity which was quickened in the old man's heart—it was the father within him opening wide his arms to receive the son "who was lost, and is now found."

"And he kissed him," or as a modern translator renders the phrase, "he kept on embracing him." Now, there is a convention as to kissing in the East. A father kisses his son on the head, a son kisses his father's hand, his mother's forehead, his sister's cheek, and his wife's lips. It is only well-beloved equals who embrace by falling on each others' neck. When men salute, they place their hands on the friend's shoulders, draw close together, and kiss first

on the left cheek and afterwards the right. There is an Arabic proverb which says, "When thy son is grown up, make a brother of him." This is exactly what the father did as soon as he met his son, putting away from him the past life of the prodigal, forgetting the harlots, the swine, and the filthy rags, he made an equal and a brother of him.

I once witnessed the meeting between an old Egyptian and his son who had been absent for some years seeking

EDUCATION IN EUROPE

As the son stepped out of the train the father could not contain himself. Oblivious of his surroundings and of curious watching eyes, he drew his son into his embrace, muttering blessings and thanksgiving for his boy's safe return. Time and again he drew the young man to him with "How art thou, my son? Glory be to God! He has brought thee from afar." In his delight the father talked all the time, and gave his son no chance to put in a word. It was a living picture of the two in the parable.

Father and son went up the hill, hand in hand, as grown-up Orientals love to do when there is real affection between them, until they reached the house and were seated. The son now thought the time had come for him to make his confession. He got as far in his set speech as "I am no longer worthy to be called thy son," when the father stopped him with a gesture, putting out his right hand, palm outwards, as if to push the son away. He then clapped his hands—the common way in the East of summoning a servant—and ordered one man to kill the fatted calf, another to prepare the bath, and a third to bring forth a robe to clothe him with, a ring to put on his finger, and sandals for his feet.

PERSONS OF WEALTH

and position kept a stock of robes for the use of guests on feast days, and these garments were varied in richness to suit the social status of the guest who was to be honoured. In the parable, the father did not think the best too good for his son. There was no thought of humiliating him as a punishment for his misdeeds; there was only love delighting in lavishing favours on its object. In that pleasant homely way Orientals have with old and trusty servants, the father told his people all about it, for he knew they would rejoice with him in his new-found happiness.

The elder son had left home that morning long before sunrise, had gone out into the distant fields and toiled through the heat of the day. He returned when the night had set in, weary to exhaustion. As he drew near he heard the sounds of music and merry-making, and inquired of a servant the occasion of such rejoicing. He was very human in his infirmities, for when he learned of the welcome given to his profligate brother, his heart became bitter. He fell at once to thinking of his own laborious days, and of his

brother's life of waste Like the Pharisees, he saw his own righteousness and his brother's sin. But to the old father only one thing mattered in the world—his boy had come home —*By-paths in Bible Lands*

A good sermon will always outlive the preacher

The man who preaches for bread and butter never gets the Bible clear open

FELLOW WORKERS

A certain preacher whose sermons converted many souls received a revelation from God that it was not his sermons or works that wrought, but the prayers of an illiterate lay brother who sat on the pulpit steps pleading for the success of the sermon. It may in the all-revealing day be so with us. We may believe after labouring long and wearily that all honour belongs to another builder whose prayers were gold, silver, and precious stones —*C H Spurgeon*

It Never runs Dry

Mas C H M

MRS C H. MORRIS

1 Hearken to-day to the blest in - vi - ta - tion Gi - ven in love by our
 2 Look! for its source is in Cal - vary a mountain, Where the dear Sa - viour was
 3 Saints of all a - ges its vir - tue have test - ed, No o - ther hope of sal -

Fa - ther on high, Come to the won - der - ful stream of sal - va - tion,
 lift - ed on high, Pure and ex - haust - less it springs from the foun - tain,
 va - tion is nigh, Here where our fa - thers and mo - thers have feast - ed,

CHORUS
 Drink of the foun - tain that ne - ver runs dry } It ne - ver . runs
 Life giv - ing cur - rent that ne - ver runs dry }
 We, too, may drink, for it ne - ver runs dry } It ne - ver, no,

dry, It ne - ver . runs dry, This
 ne - ver runs dry, It ne - ver, ne - ver runs dry

won - der - ful stream of sal - va - tion It ne - ver runs
 sal - va - tion, It ne - ver runs dry,

dry, Tho' mil - lions there that stare now slak - ing, It
 ne - ver runs dry, now slak - ing

Bible Study Helps

PLEASING GOD.

- 1 " Without faith it is impossible to please Him " (Heb xi 6)
- 2 " They that are in the flesh cannot please Him " (Rom viii 8)
- 3 " With many God was not well pleased " (Heb x 5)
- 4 " Do those things that are pleasing " (1 John iii 22)
- 5 " Not as pleasing men, but God " (1 Thess ii 4, Eph vi 6)
- 6 " Walk worthy of the Lord unto all pleasing " (Col i 10)
- 7 " I do always those things that please Him " (John viii 29)

DIVINE POWER AND THE CHRISTIAN.

I. The Powers for and against us.

- 1 The power which Christ possesses
 - (a) Christ is Himself the power of God (1 Cor i 24)
 - (b) All power has been bestowed upon Christ by the Father (Matt xxviii 18, Acts x 38)
 - (c) His power is upholding all things (Heb i 3)
 - (d) He has power over all flesh, over angels, principalities and powers (John xvii 2, 1 Peter iii 22)
 - (e) He has power to execute judgment upon the human race (John v 27)

2 The three great powers that war against the soul

- (a) The power of the world (Luke iv 5, John vii 7, xv 18, 19)
- (b) The power of darkness (Luke xxii 53)
- (c) The power of Satan (Acts xxvi 18, Eph ii 21, Heb ii 14)

3 The powers Christ has defeated for us

- (a) The world (John xvi 33, Gal i 4, 1 John v 4, iv 4)
- (b) Darkness (Col i 13)
- (c) Satan (Matt vi 13, John xii 31, xiv 30)

II The Power of God is Continually Exercising toward Us.

- 1 In Keeping us (1 Peter i 5, 6)
- 2 In establishing us (Rom xvi 25)
- 3 In giving us all things (1 Pet i 2, 3)
- 4 In raising us up (1 Cor vi 14, cf xv 43)

III. The Power of the Holy Spirit that God Would Have Filling Us

- (Luke xxiv 49, Acts i 8, 1 Cor ii 4, Lph iii 16)
 " A life without power is not God's plan for you and me " (An Unknown Christian)

It Never runs Dry (continued)

he - ver runs dry, And millions may still come par-
 It ne - ver, ne - ver runs dry,
 tak - ing, It ne - ver runs dry
 par - tak - ing, ne - ver runs dry, ne - ver runs dry

Bible Study Helps (continued)

MARY OF BETHANY.

Luke x 39, 42

- 1 Restfulness—" She sat "
- 2 Humility—" At Jesus' feet "
- 3 Tracability—She "heard His word "
- 4 Decision—She chose

THE PEACE OF GOD.

(Isaiah xxvi. 3).

- 1 The Authority—God
" Ihou wilt keep "
- 2 The Nature—Perfect
" In perfect peace "
- 3 The Condition—Trust
" Whose mind is stayed on Thee "
" Because he trusteth in Thee "



CONVENTION AND CAMPAIGN BLESSINGS



Rewarded Seekers—Youth Encouraged—Bible Searching

HUNGRY SOULS FED.

Croydon (Pastor P N Corry) A correspondent writes

"A most wonderful thing happened in connection with a girls' club I went to, and I know you will rejoice when you hear how the Lord fed some very hungry souls

"Last week my sister's friend (the leader of the club) was asked by one of the girls to speak to them on the subject of The Unsearchable Riches. She was rather nervous about it, being only very young in the faith herself, and knowing nothing about the subject. She never had been a Bible student, but this was going to make her search, and it also made my sister and I study in order that we might help. This subject came up every time we met her. Well, apparently she couldn't get much from her search, and we heard that the club was to close up for a few days owing to a case of diphtheria. As soon as we heard this we persuaded her to come to Stanley Road and bring some of the girls. For some reason she didn't mention it to the girls, but came herself last Thursday night, and brought a friend. The girl who had asked her to speak upon the "unsearchable riches," not knowing where to go that evening, was told by someone that meetings were held at Stanley Road. Not knowing where the Tabernacle was, or much about it, she came accompanied by three girls from the club. They waited outside wondering whether to go in, and who should they see but their leader and her friend, so they all sat together. Pastor Corry that evening spoke on The Grace of God, bringing in not only the very verse about 'the unsearchable riches,' but a more glorious feast on those riches than we could otherwise have had

"I wish you could have seen us as we all went home on the same tram together. They were full of glory, and they were so full of some of the 'unsearchable riches' that I don't suppose they have ceased discussing them. Isn't it marvellous how the Lord led them from Purley?"

Now hear the Pastor's side of this story. "On the preceding Monday the Lord had given me a message, and I had been preparing it off and on, intending to preach upon it at the Thursday evening Bible reading. When I sat down on Thursday afternoon finally to arrange my thoughts the whole subject seemed to fade into the distance. The more I searched for what had been very much alive, the further it escaped my grasp the more hazy it became, until at 4.30 p.m. I was forced to see that no matter how the subject had fed my own heart it was not the subject for that evening. An appointment was put off, and I settled down to obtain from the Lord the message for a service due to start in a few hours. Quickly, almost effortlessly, the greatness of Divine grace began to grip my soul, and take form on the blank sheet of paper in front of me. It was as if the Lord was whispering His Word into my heart. Such I believe it to be, for I had asked Him to give me the Word for His own flock. The above story shews how this was the case. All praise to His Name."

REVIVAL CAMPAIGN

Launceston At last the much-longed-for and prayed-for campaign arrived and has now concluded. At the first meeting around the Lord's Table all became conscious that we were in for a deep, searching, Holy Ghost ministry. The condition

and need of the assembly was quickly revealed to Mrs Stoneham, and the people were instructed that revival was a church word, and that evangelisation first commenced at home. She believed in first things first, and at the opening meeting she shewed the need of individual consecration and individual Holy Ghost anointing that all should become clothed and equipped with power from on high. Her messages throughout emphasised the necessity of believers living in full surrender to God's will.

During the campaign Mrs Stoneham has done some really good foundation work, and we believe that in the near future there will be a fuller reaping of the harvest of her labours.

The people were encouraged by a visit from Pastor Lees of Plymouth, and Pastor Rash of Devonport, who came on the first Wednesday of the campaign with a company of people, and joined in a united open-air meeting in the heart of the town. We believe that the repeated and tactful invitations by the visiting Pastors to come to the meetings bore much fruit. It was a glorious time of united fellowship that evening as all listened to the inspired message on Building on the Rock, Christ

MISSIONARY TESTIMONY.

Southport (Pastor W J Hilliard) On a recent Sunday the assembly worshipping at the Temperance Institute was favoured by a visit from Pastor and Mrs G H Thomas, of Mexico, two honoured and faithful messengers of the Cross.

Sunday afternoon was a hallowed time, as the saints bowed in worship and thanksgiving round the Table of our Lord, truly the Master was present. In closing Mr Thomas wonderfully ex-

plained Romans xii 1 The saints were richly blessed, and could say, with heart-felt joy, "It has been the gate of heaven to our souls"

Sunday evening proved another blessed time Mr and Mrs Thomas sang a duet in Spanish, which was greatly enjoyed Then they told how, by the grace of God, they were able to take to those poor spiritually blind Mexicans, the message of love and free salvation

Many are responding to the call of the Saviour, yes, and being miraculously healed, there being mighty baptisms in the Holy Ghost, with signs following

The happy band of Southport Crusaders helped to make the evening enjoyable by rendering the anthem, "The Wonderful Story" At the close, the saints bowed in earnest prayer, while the Pastor invited sinners to the Saviour The Master's presence was greatly felt throughout the meeting Surely the time of reaping was at hand, the silence was wonderful, then suddenly, hand after hand was raised—nine in all, coming out on the Lord's side

God grant we may be faithful until the day of His appearing

BAPTISMAL SERVICE

Bath (Evangelist A J Magee) The following is a press report

"A congregation of about 350 gathered in Hay Hill Baptist Church, Bath, on Wednesday evening, the occasion being a believers' baptismal service, held under the auspices of the Elm Foursquare Gospel Church Congregational singing of choruses was heartily engaged in before the service commenced

"Pastor Magee (minister) said that baptism was an act of obedience after belief and repentance It could not save, for it is only "the blood of Jesus Christ, God's Son, cleanse us from all sin" Baptism was symbolic of the burial and resurrection of Jesus Christ

"At the close Mr A G Polden (church secretary), on behalf of the Pastor and officers of the church, thanked the Rev A G White and officers of Hay Hill Church for their great kindness and act of Christian love in lending them that building Such a spirit, he said, did much in fostering unity in the great Church and cause of Jesus Christ"



VISIT OF LONDON CRUSADER CHOIR.

Bermondsey (Pastor W F South) To bring glory and honour to the Name of Jesus and help and blessing to others, is the aim and object of the London Crusader Choir This was fully realised when the Choir paid a visit to Elm Tabernacle Upper Grange Road, on a recent Sunday to conduct the evening meeting Pastor J Smith accompanied them and led the meeting, whilst Mr D B Gray conducted the Choir One very often hears a hymn sung with beautiful words but the manner in which it is rendered leaves but little impression, this is not so with the Choir because each member is a born-again believer Praise the Lord, when they sing they mean it When the friends at Bermondsey heard the Choir sing, "Jesus the Name High over All," they knew the experience was behind the singing, and also in "Fear Thou Not," a beautiful rendering in song of a blessed promise The male quartette rendered in them, and different members of the Choir testified of their knowledge of salvation The testimony of Miss Munday, whose miraculous healing is well-known, was very stirring as she recounted the events leading up to the time of her marvellous deliverance, after fourteen years of suffering Pastor J Smith gave a short address and the Choir brought the meeting to a close with the rendering of "Wonderful Promises" All praise be to God, for His many benefits and the fellowship of His own children Amen

FORTNIGHT'S CAMPAIGN

Birmingham (Pastor R Tweed) The Lord hath done great things for us, whereof we are glad Continual blessings from the mighty hand of God encourage the saints at the Elm Tabernacle, Graham Street (off Newhall Hill), to a closer walk with Himself Recently the visit of Pastor H Court for a two weeks' campaign has been a feasting time to all At this season of the year when thoughts turn to temporal gifts the saints had presented to them, Jesus, God's Gift to Sinful Man The preaching of the Word in the power and demonstration of the Holy Ghost was owned of God with signs and wonders following Sinners accepted Christ in almost every meeting One Sunday afternoon a number of Crusaders and members marched

through the streets of the city with banners announcing the campaign, and hearty singing The Gospel service was full to overflowing, nine sinners just born again partaking of the bread of life

The solos and duets by Pastor and Mrs Court have delighted all hearts

A fitting climax to the campaign was the message on Jesus the Conqueror, shewing forth the triumph of the Cross, Himself being in the midst in mighty resurrection power The spoils during the campaign are sixty souls saved At the several waiting meetings conducted by Mrs Tweed, twenty-four have been baptised according to Acts ii 4 Hallelujah!

OLD AND YOUNG BLESSED

Salisbury (Evangelist G Hillman) There is progress and blessing at the City Hall, Scotts Lane, under the faithful ministry of Evangelist G Hillman

At the end of June, Miss Linton con-



Elm Tabernacle, Salisbury.

ducted a ten days' campaign which was blessed of God, several souls finding their Lord as Saviour while a number received touches of healing, and two received the infilling of the Spirit In the past few weeks a fervent and earnest desire for greater and deeper service has resulted in increased numbers at all services, where an eager and expectant spirit has awaited the unfolding of the Word of truth

Sunday evenings have seen record attendances, the Gospel being preached in the power of the Spirit, souls saved, and backsliders brought back into the kingdom The saints of God have also been strengthened

Steady progress has also been made in the Sunday school where a reverent spirit has prevailed and much prayer offered on behalf of the dear young children has been answered, five of the eldest girls yielding their lives to the Saviour

The Crusader meetings have been a great encouragement to both old and young the subjects given by the Pastor have created interest, and given much food for earnest thought and meditation

REVIVAL FIRES BURN AND SPREAD

Dundee (Pastor J McGillivray) God's blessing continues to rest on the work in this city, and the time has all but come for His people here to take leave of the Y M C A Hall (hitherto rented), and move on to their own Elm Tabernacle, which, some weeks ago, came as a definite answer to prayer While this move is eagerly anticipated, the saints will



Baptismal Candidates, Bath.



carry with them many real happy memories of soul-refreshing times enjoyed under the roof of the Y M C A , which will always be remembered as the birthplace of the glorious Foursquare Gospel in Dundee, and thereafter as the birthplace of many precious souls All glory to God!

The Tuesday and Thursday evening Bible studies given by the Pastor are profitable indeed in their enlightenment. Recently Sunday afternoons have been devoted to talks on Spiritual Gifts, and much scriptural truth has been realised. The Gospel services on Sunday evenings attract large crowds, the hall every week being packed to its utmost capacity.

The days of miracles are not past as the following amply proves. A young boy, son of one of the members here, after unwittingly making a plaything of a live explosive, was some little time ago involved in an accident which caused serious internal injuries—so serious, in fact, that he was pronounced beyond all human aid. While suffering great pain the boy asked that Pastor McGillivray be brought to lay on hands, and anoint with oil in the Name of the Lord. Next morning there was no pain, but the patient was still very low, and nothing short of a miracle would save his life. The miracle was wrought in that young life by Almighty God Himself, and today that boy can rejoice and attract multitudes by his testimony.

West End. Since the dedication to the Lord of the hall in Taylor's Lane, much blessing has been received there. The consecrated atmosphere is truly felt especially at the Sunday morning breaking-of-bread service when the world and the things pertaining thereto are shut out and God's people feel free to worship. The exceptionally well attended prayer meeting each Monday evening goes a long way towards making a strong backbone in the church. The Divine healing service on Wednesday afternoon is followed in the evening by a helpful Bible study given by Mr Newman, who is doing an excellent and much appreciated work here. Friday evening is known as Rally Night, presumably because of the impromptu nature of the service. Crusaders invariably take over part of it, and do it surprisingly well.

Through inclemency of the weather, the usual Saturday night open-air for some weeks past has taken the form of an indoor testimony meeting. It is glorious hearing one after the other testifying to the saving, keeping, and healing power of our dear Saviour, and one cannot but render unceasing thanks for Calvary and all that it means.

REVIVAL & HEALING CAMPAIGN

Barking (Pastor H A Court) A fortnight's campaign was recently conducted by Pastor Charles Kingston, at Elm Hall, Ripple Road, when large congregations assembled to hear the ministry of the Word.

All were conscious at the commencement of these special services that the Spirit of God was present. Pastor Kingston's opening message was about The Cities of Refuge, and was a blessing to the saints and a note of warning to the unsaved.

After the evening service, a large company of people met around the Lord's

Table to remember His great redeeming love. On the Monday evening the message given by the Pastor was richly blessed. A friend who had been attracted to the Elm Hall by the open-air services held in Barking Park during the summer, and had been attending services since, came forward for salvation, was afterward prayed with for sickness, and during the campaign testified how she felt better, since she was prayed for.

On three respective mornings of the campaign sisters of the assembly have met to pray for the blessing of God upon these special services. Night after night the saints have faithfully rallied around the Pastor, whose Bible addresses have been enjoyed by the people, they have been times of refreshing in the presence of the Lord.

The Pastor has also given Bible studies on The Lord's Near Return.

Under the inspired ministry of God's precious Word the saints have been strengthened, and blessed, and souls have received Him as their Saviour. At the final service of the campaign Mrs Kingston, with the Pastor, sang some negro spirituals, this being the means of great blessing. A large congregation had assembled and Pastor Kingston's final address, on the subject of Paul before Festus, was given in power and demonstration of the Holy Spirit. Praise the Lord, again souls accepted Christ. The saints all rejoice over souls born into the family of God, bodies touched by the Divine hand, and saints edified by the ministry of His Word. Hallelujah!

TWENTY BAPTISMS

Kensington (Pastor J J Morgan) As we review the past three weeks at the Kensington Temple, Kensington Park Road, W., we find the floodtide of blessing rising higher. It is almost difficult to know where to begin in the telling of it. Every service brings fresh blessing with the realisation of the Master in the midst. All can indeed say that they have been raised to sit with Christ in heavenly places. Praise Him!

The Word of life ministered by Pastor Morgan is bringing joy and peace to many hearts, and members of the Temple can indeed say that they are fed upon the finest of the wheat.

On a recent Sunday at the breaking-of-bread service, eighteen received the right hand of fellowship, and became members of the above church. On one Sunday, ten surrendered to Christ amid the rejoicing of the saints. Praise God, at almost every Gospel service the family of God is increased.

In November a baptismal service was held after one Sunday evening Gospel service, when twenty believers obeyed their Lord. Before each one was immersed they testified to God's saving power, and each received a promise from the Word of God as they passed through the waters. At the Gospel service that night two souls were saved.

The Wednesday afternoon Divine healing meetings are well attended, and the power of God is present to heal.

The Bible study on Wednesday evenings too is a source of greatest blessing, when the precious Word is opened for edification and sanctification of the saints.

On Fridays the Foursquare Rally is a time of joy and union, and a time of sweet fellowship with the Master. On two recent Friday evenings all rejoiced to have the Principal and Pastor Darragh in the midst. As most people were unaware that they were going to be there, the surprise was a very pleasant one. The power of God fell mightily during the meetings. Truly it was Pentecost in Kensington Temple.

ANNUAL CONVENTION.

Lurgan (Pastor A V Gorton) The annual Convention was recently held in the Elm Hall, Windsor Avenue. From the commencement of the meetings God was in the midst, the people's expectation was for great things and they were not disappointed.

Pastor F E Francis gave the opening address, taking his text from Hebrews, "Let us go on." He exhorted everyone to go on with the Lord, shewing there was no standing still in the Christian life.

Pastor J Hill followed with a message on The Necessity of a Consecrated Body, basing his message on Romans xii 1.

Tea was provided between the meetings. About 300 people from the different assemblies participated, and a time of fellowship was enjoyed.

In the evening service Pastor E F Cole delivered a message from Exodus on The Prayer of Moses, and God's Answer. A message in song which brought much blessing was delivered by Pastor L Barrie from Scotland.

Pastor D J Rudkin gave the closing message for the day on The Purpose and Plan of God for every one of His children. He proved from the Word that God had a plan and a purpose for every life. The saints returned home feeling that they had been feasting on good things.

Sunday was another glorious day, the hearts of the saints were made glad and the anointing of the Spirit was evident from beginning to end. In the afternoon Pastor Rudkin again ministered the Word and gave a very helpful and inspiring address on The Eagle. The Gospel service in the evening was taken by Pastor Gorton who gave a heart-searching message on the Unknown Warrior. The final message on Monday night was given by Pastor Kemp from Ephesians iv 30, "Grieve not the Holy Spirit of God." He shewed how easy it was to do so, and exhorted all the saints not to grieve the Holy Spirit, in order that we may have His abiding presence day by day. As the Convention ended many felt like Peter and John in the mount of Transfiguration, they did not want to come down from the mountain experience of blessing, but the souls who sat under such inspired messages have been blessed and will in turn we know be a blessing to others.

BOOK REVIEW

"Seeking others for Jesus," by J N Britton (Kingsgate Press, price 6d.), is an excellent little book on soul-winning and personal work, and we commend it to our readers as an inspiring volume to all seeking to do the Master's will in this important matter. It may be obtained from the Elm Publishing Co., Ltd.

Studies in The Acts

By P. N. COAKLEY

ACTS XXVIII.

The Stay at Malta.

Malta is a lovely island, sun-baked and brown, but in the winter storms can be quite wild. One of the things you notice when coming from England is the absence of trees, they are very rare, and in the parts of the island about St. Paul's Bay I did not find one. Some have wondered how Paul with others helped to build a fire by gathering sticks if trees were scarce, but it is interesting to know that the Greek word used in verse 3 for "sticks" is rendered "stubble" by the translators of the Septuagint Version of the Old Testament in Isaiah xi 24, xli 2, and Lxxii 14. In other writings it is the word used for bramble or its roots. These abound in the district, in fact I have gathered them on the land where Paul and his companions must have come ashore, so the supposed difficulty regarding the firewood falls to the ground.

The enemy makes a final attempt on the life of Paul, this time by the bite of a viper, but Paul in simple faith shook off the beast into the fire and came to no harm. I am always thankful for this little bit of the history of this journey, because it is the only instance in the New Testament where we see the famous passage, "They shall take up serpents and it shall not hurt them" (Mark xv: 19), in active life. Many who would have us omit this scripture from our experience invite us to risk hurt by poison or bite to prove the Word, but it was never intended as a superior sort of conjuring trick, but as a real protection for believers in the course of their duty for the Lord Jesus. Like Wesley we can say, "I am immortal until my work is done." The inhabitants who at first judged him a great sinner at once changed their minds. The father of Publius, who was suffering from bleeding dysentery, was healed in answer to prayer and the laying-on of the Apostle's hands. These two miracles created much interest in the island. Many came for healing, and I have no doubt that a Church was founded as the result of Paul's enforced visit.

The Continued Journey

One of the cornships had wintered no doubt in the harbour of Valletta, and on this they left Malta to continue their journey to Rome. For three days they tarried at Syracuse. The local church says that Paul founded the church there, and the old catacombs with the ancient place of meeting have as much right as any sacred site I know to their claim. From this lovely harbour with its sad memories of the destruction of the flower of the Greek (Athenian) Army, they came to Rhegium on the straits of Messina. A south wind now carried them quickly over the remaining 180 miles to Puteoli. Here Paul's heart was cheered by meet-

ing members of the church, and he stayed seven days in their company. Then they resumed the remaining 140 miles to the city, until they arrived at Appii Forum, about 40 miles from Rome. The news of Paul's arrival had preceded him, and some of the brethren had travelled the forty miles to meet him. When you have been praying for something a long time, it will not seem hard labour to walk forty miles to meet your answer. Nearly five years had passed since these brethren began to pray "Lord, deliver Paul and bring him to Rome" (Rom xv 31, 32). Now at last, after many days, many dangers and out of many waters the answer to the pleading is walking along the Via Appii, and yet a little farther, at "The Three Taverns," more Christians come to greet him. It was cheering to Paul to see the welcome that awaited him, and he "thanked God and took courage," but I think it must have been a real treat for these believers to see the reward for faithfully holding on in prayer stepping it out along the road. More than once have I walked that way, over many a rise, between ancient tombs and old cypress trees, and in fancy seen the faithful servant of the Lord, with his military guard and the escorting Christians, pressing forward to Rome. His face eager and longing, his gaze on the glorious city of Rome and in his heart the knowledge that one more portion of the plan was about to be accomplished. Had he not said "I long to see you Romans, and for many years have had a great desire to come to you, and I will come by any means" (Rom i 8-11, xv 24-29). What mattered the escort, the chains, or the presence of guards? He was nearing one more goal, accomplishing a bit more of the plan for the spread of the truth. Jerusalem had heard, Antioch, Ephesus, Corinth—each had a living witness for the truth, they were beacons along his path that led him ever towards the West. Now Rome was near at hand, and beyond lay Spain (Rom xv 24-28). Nothing could stay his onward progress to those who lived where Christ was not named. It seems to me that if Paul had lived long enough and his progress westward continued as it did during his life, there would have been no America for Columbus to discover for Paul would have been there first!

We will leave the consideration of Paul's work in Rome for another lesson, but before closing this one we can but draw attention once again to the plan of this book. On and on, out and out unto the uttermost part was the Divine plan, as it is to-day. The greatest worker in the world is the Holy Spirit, seeking, convicting, convincing, making manifest the Truth, holding forth the Word, and He can only accomplish His work in so far as we yield ourselves to be His temples and His instruments

Witnessing is the key to the world problem of to-day, and in this there are no special servants of Christ, but all who know the Truth as it is in Christ Jesus must bear their part. Have you done your share to-day? Have you started in your own Jerusalem, and from that centre sought to make Christ known? Whatever keeps your mouth shut or prevents your speech must be put on one side, so that you can take your place by the side of Paul, and continue the line of witness. The Book of the Acts is not finished, but is "to be continued" by you.

A Wonderful Transformation

Ruskin, in his *Modern Painters*, draws attention to the latent possibilities that lie in the thick black mud or slime of a footpath on the outskirts of a manufacturing town. The black slime is composed of four elements—clay, soot, sand, and water. These four may each be separated the one from the other. "The clay particles left to follow their own instinct of unity, become a clear, hard substance, so set that it can deal with light in a wonderful way and gather out of it the loveliest blue rays only, refusing the rest. We call it then a sapphire. The sand arranges itself in mysterious, infinitely parallel lines, which reflect the blue, green, purple, and red rays, in the greatest beauty. We call it then an opal. The soot becomes the hardest thing in the world, and the blackness it had obtains the power of reflecting all the rays of the sun at once, and in the vividest blaze that any solid thing can show. We call it then a diamond. Last of all, water becomes a dewdrop, and a crystalline star of snow."

So writes Ruskin concerning the marvellous beauties that can be drawn from the black city slime by the power of the sun, which after all is only the agent of the Creator. But a more glorious transformation will take place in these poor bodies of ours when the Lord calls us all unto Himself. Then will it be a glorious body. For, from heaven we look for the Saviour, the Lord Jesus Christ, "who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself" (Phil iii 20). Yes, we shall be like Him, and our bodies fashioned like unto His glorious body.

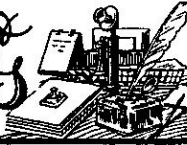


ELIM CRUSADER PAGE



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

Notes & News



NOVEMBER 5th AT ELIM WOODLANDS.

By Hilda M. Marshall

Whizz, bang, bang, bang!

What a noise, crackers, jumpers, rockets, all going off at once, creating an ear-splitting din in memory of Guy Fawkes. From the lounge of Elim Woodlands there come other sounds of joyful praises unto the Lord. Crowds of happy Crusaders are gathered together from all over London. The London Crusader Choir, representative choir of London Crusaders, are taking the monthly gathering at Elim Woodlands.

In the afternoon a very happy unexpected event took place. Our beloved Principal dedicated to the Lord the dear little baby twin boys of Pastor and Mrs. Hathaway. As we prayed there, one could not help but think that perhaps if they are spared, and the Lord tarries, they may one day also be members of the big Elim Crusader family.

Having partaken of a very enjoyable tea we proceeded to the lounge where the meeting was to take place. How will all these people get in? All doors are opened, and the overflow spreads right into the hall. Pastor E. C. W. Boulton, who presided, reminded us of the fifty miles of elbow room promised in heaven. Well, we could have made good use of a little more at Elim Woodlands.

After the opening hymn and a time of prayer, the meeting was passed over into the hands of the London Crusader Choir. The Choir opened with a piece entitled, "Jesus, the Name high over all." We are never tired of hearing about our wonderful Saviour, and truly we delight in Him. A rather amusing incident happened which must have brought a laugh from the most solemn. One of the Choir members was about to recite a piece entitled, "The Victoria Cross of heaven, won on a night when a ship went down." Just as she had announced the title there was a commotion because a form had collapsed, letting down a number of rather bewildered Crusaders. Hallelujah, we can praise God at all times, and even if the Devil does loosen a few nuts and bolts he cannot upset us. Order was once more restored, and we listened to the story of a man who, after being wrecked on the "Titanic," and being at the point of drowning led a soul to the Lord, and thus won the Victoria Cross of heaven. A duet by two sisters accompanied on their guitars was the next item to be followed by a very soul-stirring talk on

Love (I Cor. xiii 1). Mr. D. B. Gray favoured us with a 'cello solo of Gospel melodies, finishing with that beautiful chorus, "On Calvary's Tree," which was taken up by the whole congregation. The final speaker was a young brother, one of our London Crusader Secretaries, he discoursed on the Crusader motto, "God's best for us and our best for God." He warned us of taking such a motto for granted and urged us really to live up to it. God grant that we may really do so, for He truly give us of His best. The whole meeting was interspersed with items by the Choir, who finished up with a piece that has been called the Bible in Song being a collection of wonderful promises contained in the Word.

Whizz, bang, bang, bang!

Guy Fawkes is still being burned and fireworks are still going off, soon the last bonfire will be out and the last firework exploded, but the fire of God's love will burn on for ever in the hearts of His people. My our zeal for the Lord be not as the firework, whizz—bang—and it's all over, but be productive of something that is lasting.

November 5th at Elim Woodlands has not been without its thrills, nor yet its bonfire and fireworks, but which has been spent in a profitable manner—H. M. M.

Knitting ey. This steadfast branch of Crusaders is making steady progress. The Wednesday night meeting is looked forward to with delight. Special studies are being taken with the aid of large charts, one night each month, when Pastor Hillman ably conveys the truth to us. This has caused great interest. Examination papers are also given, causing a great deal of Bible searching, many Crusaders taking as long as three hours a day digging into the Word. Preparations are now being made for a special Crusaders' Campaign, when we trust the people of Knottingly will be roused, and precious souls won for the kingdom—S. I. H.

A HEROIC SAILOR-DOCTOR

Dr. Grenfell, the heroic sailor, big-hearted missionary and unselfish doctor of the Labrador coast, adds, at the close of "What the Bible Means to Me," "The reason the average man doesn't read his Bible is because he doesn't want to." Put it in a form that interests him, add if you like, the discipline of becoming familiar with it as a boy, and so acquiring a taste for it, be sure he has a real understanding of its exquisite, simple stories,—and he won't fail to return to it some time."



The Ilford Quintette Party

The Ilford quintette party, whose photo appears on this page, is an enthusiastic band of Elim Crusaders zealous for the highest and utmost for the kingdom of God. Their inspiring testimony and singing are well-known in many parts of the City and eastern districts. God has signally blessed their efforts in the salvation of souls and the healing of bodies, and their witness in the open air attracts large crowds of hearers. They are Foursquare through and through, and a credit to the movement they represent. Mr. Leslie Northcote, the Ilford Crusader Secretary (extreme left) is a member of this party, whilst Mr. Cyril Bell (extreme right) is responsible for the party's activities. We wish them an increasingly successful and fruitful ministry in their endeavour to win souls for Christ.

Healed of Sciatica after Eighteen Years



MRS E McFARLAND.

"Praise God from whom all blessings flow" I can say these words from the depths of my heart, I suffered for eighteen years with sciatica, and only those who have experienced that dreadful affliction could fully sympathise with me. I have been saved for thirty years and have been amongst the Brethren since then. About two years ago we went to hear Evangelist Martin who was holding a tent mission. We liked his earnestness and invited him to hold a mission at our place. As he stayed with us during the mission we were brought to realise that the Lord Jesus was the same yesterday, to-day, and for ever. Mr Martin also brought two men along who testified of being healed by God's mighty power. I partly believed them, but when the mission was over I grew worse than ever before. My mind was full of doubts, and on the morning of the day I was healed so great was the pain that I was struggling for four hours to get from my bedroom and downstairs.

That afternoon two sisters who had heard of my condition felt led of God to come and see me, believing the Lord could heal. After a short conversation we got down before the great King of kings and Lord of lords in humble prayer. I didn't hear one word, so great was my agony, but, praise God, when I got up off my knees I was perfectly healed. It is fifteen months since I had this wonderful experience and I haven't had a pain since. I was healed last January of 'flu also. My great desire is to tell everyone I meet about this wonderful Saviour.—ELIZABETH McFARLAND (Lungs Clogher, Co Tyrone, N Ireland)

SUBSTITUTES

EVERY thing that is worth anything soon finds a substitute invading its field. One of the oft repeated statements of advertisers is, "Accept no substitute." If this is true in things temporal and physical how much more may we expect substitutes in the realm of religion. Since the attempt at substitution is always made for things of greatest value, an effort being made to give "something just as good" for a little less, it is but natural that in the sphere of religion, that which embodies the greatest of all values there should be many attempts at substitution. There may be things under differing labels which serve the same purpose in things natural, but there can be no substitute for the remedy God has provided for fallen man.

Adam's Attempt

This practice of seeking something cheap for that which has been recommended dates back to Adam. God had provided a covering of innocence for Adam and Eve. When they forfeited this and discovered that they were naked they made aprons of fig leaves for a covering. Man has laboured these millenniums since to cover his spiritual nakedness with equivalent man-made devices.

Cain's Substitute.

God gave to Adam and Eve a covering that met the necessity under the circumstances. It was a covering of skins. This has been the requirement of God down through the centuries, for the penalty of sin required the substitution of a life for the life forfeited. Cain brought a substitute. It represented his work and ig-

nored the requisite of God, a blood sacrifice. It is a serious insinuation against God deliberately to set aside that which He has expressly demanded and offer that of our own choosing.

God's Provision.

God Himself has provided a means unto salvation. Down through the centuries He had been making it plain that shedding of blood was the requirement, and in the fulness of time sent His own beloved Son to make the offering that would suffice for a covering for all men. Of Him the apostles said, "There is none other name under heaven given among men, whereby we must be saved." Again, "To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins." This being true, imagine how revolting and ridiculous it must seem to God to have any man arise and offer some other means unto salvation.

It is that sacrifice alone that can clear the guilty, and be a covering sufficient to enable us to stand in the presence of God. Let us not be deceived by the mutterings of worldly-wise men who seek to set up their words and decisions as of greater authority than the "Thus saith the Lord" of the Holy Scriptures. It matters not how many organisations one may conform to, or how many works one may have to their credit, they are useless as a means unto salvation. The blood of Jesus alone avails to clear us before God. Accept this offering. It will not fail in the time of test. Accept no substitutes, they are sure to fail.

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.

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

BOURNEMOUTH.—Board-residence, bed and breakfast; terms, summer 50/-, winter 2 gns.; near sea, shops; liberal table, every comfort, Christian home. Miss Kent, "Montreal," 7, Walpole Road, Boscombe, Hants. B1233

BRIGHTON.—The Elim Guest House gives you a hearty invitation to come and enjoy Christian fellowship and home comforts. Central heating throughout, coal fire in drawing room. During winter months single rooms 35/- to 40/-, sharing 30/- to 35/- per week. Applications to Miss McWhirter, 45, Sussex Square, Brighton, or phone Brighton 4063.

CHANGE OF ADDRESS.—Christian Eventide Home, for aged and convalescent, 11, Ramsey Drive, Westcliff; nurse in residence; spiritual fellowship; terms very moderate. Principal, Mrs. Everitt, 45, Inverness Avenue, Westcliff, Essex. B1235

ELIM BIBLE COLLEGE.—Visitors welcomed; Bible lectures; spiritual fellowship; central heating and home comforts. Winter terms, 42/- and 35/- per week. Apply: The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

HERNE BAY.—Comfortable apartments, clean; cooking and attendance: quietly situated; bed and breakfast £1 per week, or board-residence. Mrs. Turner, 3 Park Road. B971

ISLE OF WIGHT, Shanklin.—Recommended by Elim pastors and workers. Mrs. E. Burrows, "Elim" St. Martin's Avenue, Shanklin, I.O.W. B1202

SHANKLIN.—Board residence; ideal position, 2 minutes from lift, cliffs, Keare Green, and The Chine; quiet, restful house; highly recommended. Apply Proprietress, "Thornbury," Alexandra Road. Phone 230. B1194

HOUSES, FLATS, ETC.,

To Let and Wanted.

BRIGHTON.—For sale, large house close to sea; 4 reception and 13 bedrooms; electric light, central heating, every modern convenience; beautifully furnished from top to bottom; admirably suited as Guest House. Box 252, "Elim Evangel" Office.

HAMMERSMITH.—To let, furnished house, 1 reception room, kitchen, scullery, and 3 bedrooms; rent 30/- weekly. Apply Box 253, "Elim Evangel" Office.

KENSINGTON.—Part-furnished flat to let, 15/6 weekly; large sitting-room (with divan-bed), overlooks garden; share kitchen and bathroom; suit business woman. Apply Fraser, 51B, Holland Road, W. 14. B1234

SITUATIONS VACANT.

COMPANION—help for lady (Arthritis), light lifting, good plain cook, clean, early riser; gentleman week-end; woman for rough. One who can let His light shine through them into dark places. There is much work in this part of His vineyard for one strong in Pentecostal power. "Knutsford," Oakley Road, Bognor Regis. B1236

WANTED knitter for Flat Machine, very experienced in first class work; from Jan. 2nd, 1933. Apply Laitinen & Saffery, Knitting Specialists, 19, Victoria Place, Eastbourne. B1231

SITUATION WANTED.

INTERNATIONAL messenger of our Lord (seeking two ladies for Prayer Warfare Testimony in Barcelona) offers as domestic help, where early morning office work in bed-room with typewriter will not disturb. Miss Jones, 35, Tonbridge Road, Maidstone. B1232

PROFESSIONAL.

Miss **JANET E. FULLER** gives a complete knowledge of the essentials of pianoforte playing in 40 graded lessons, covering the whole ground work of music, guaranteed. Highly recommended by Sir Walford Davies, Mr. J. R. Griffiths, B.Mus., and "Musical Opinion." Testimonials from all parts; fees and full particulars by post; personal lessons or by correspondence. Cramer's Studios, 139, New Bond Street, W.1.

WITH CHRIST.

BAWDEN.—On November 11th, Mrs. Bawden, of Elim Tabernacle, Croydon; age 70. Funeral conducted by Pastor W. F. South.

MOORE.—On November 15th, Mrs. H. T. Moore, age 41, of Elim Tabernacle, Graham Street, Birmingham. Funeral conducted by Pastor R. Tweed.

★ A New Gift Book

THE FOCUSED LIFE

By Pastor
E. C. W. BOULTON

is NOW READY, and orders should be booked at once.

Ⓢ This is the fourth book in the series of Pastor Boulton's devotional works, and all who have read his previous books will be delighted with this new one.

★
Gift-stamped *Mirviusin* covers with dust jacket.

2/6 (by post 2s. 9d.)

ELIM PUBLISHING COMPANY, LIMITED,
Park Crescent, Clapham Park
London, S.W.4

IN DEFENCE OF HIS WORD

Compiled by Evangelist R. E. DARRAGH

We strongly urge every reader of the *Evangel* to purchase a copy of this book and then pass it on to a friend who is doubting or indifferent. They could not remain so in face of such evidence as this.

The book is beautifully printed on art paper and contains numerous portraits and illustrations. It is bound in strong cloth boards as becometh such a subject.

3/- net

(by post 3/6)

ELIM PUBLISHING COMPANY, LIMITED
Park Crescent, Clapham Park, London, S.W.4

and Fourquare Revivalist
December 9th, 1932

IMMORTAL MUSIC

F. C. Waudby

Just off our press!

A MOST SUITABLE CHRISTMAS PRESENT

This book has been written for you! It is not a dry text book on hymnology, but a charming volume of interest to all hymn-lovers. It contains a simple account of the circumstances

around which many of the famous hymns were written. Eighty-eight different hymns and fifty-seven authors are dealt with, and there is a handy alphabetical index both of authors and hymns. Read what our Editor has to say on page 771 of our last issue and then fill up the order form below.

PRICE ONLY 2/6 (by post 2/10).

Order form

FLIM PUBLISHING COMPANY, LTD.
Crescent, Clapham Park, London, S.W.4

se send me copies
IMMORTAL MUSIC.

.....
.....
.....
.....
.....