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IS DIVINE HEALING FOR US NOW? (see page 17)

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AND
FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.
HEB. XIII. 8.

Vol. XV., No. 2

JANUARY 12, 1934

Twopence



SAVIOUR

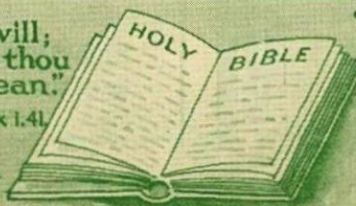
"I am come that they might have life."
John X. 10.



HEALER



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

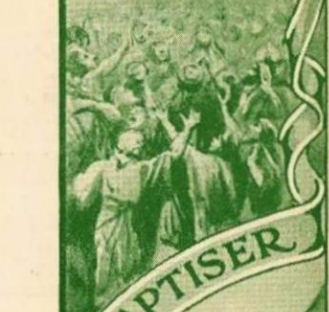


"I will send Him (the Comforter) unto you."
John XVI. 7.



COMING KING

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



BAPTISER



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: Rev. E. J. Phillips. Editor: Rev. W. G. Hathaway.

Vol. XV.

January 12, 1934

No. 2

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Principal GEORGE JEFFREYS
& Revival Party's

REVIVAL & HEALING

CAMPAIGN

in the

EXHIBITION HALL

YORK

● DURING FEBRUARY ●

4 Watch these Dates 4

BARNSELY. Jan. 27--29. Arcade Hall, Market Hill. Bible School Campaign by Principal P. G. Parker.

BOURNEMOUTH, Springbourne. Jan. 14, 15 and 17. Elim Tabernacle, Victoria Road. Special Sunday school services.

BRIGHTON. Jan. 14--21. Elim Tabernacle, Union Street. Prophetic Conference. Special speaker: Rev. C. J. E. Kingston. Sundays, 6.30. Week-nights (except Friday), 7.30.

CHELMSFORD. Jan. 20, 21. Elim Tabernacle, Mildmay Road. Visit of Ilford Quintette Party.

CHICHESTER. Commencing Jan. 7. St. Martha's Hall, St. Martin's Street. Evangelistic Campaign by Rev. H. W. Fielding.

DOWLAIS. Commencing Jan. 14. Elim Tabernacle, Ivor Street. Campaign by Rev. J. R. Moore.

KENSINGTON. Every Friday at 7.30. Kensington Temple, Kensington Park Road. Weekly Rally.

KINGS CROSS. Jan. 14. Spa Fields Church, Wharton Street. Visit of the London Crusader Choir, 6.30 p.m.

KINGS CROSS. Commencing Jan. 21. Spa Fields Church, Wharton Street. Evangelistic Campaign by Rev. H. W. Fielding.

KNOTTINGLEY. Commencing Jan. 14. Elim Tabernacle, Cow Lane. Evangelistic Campaign by Rev. W. N. Brambleby.

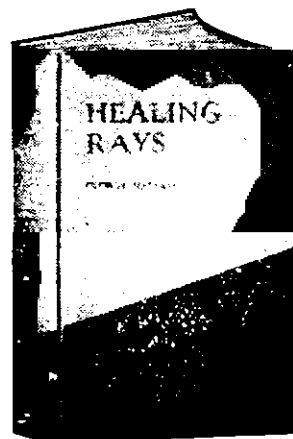
READING. Commencing Jan. 7. Elim Tabernacle, Waylen Street. Evangelistic Campaign by Evangelist T. W. Thomas.

SWANSEA. Jan. 15--21. Elim Tabernacle, Alexandra Road. Youth Campaign by Evangelist Gowan Bishop (Brighton).

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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. XV., No. 2

JANUARY 12, 1934

Fridays, Twopence

Is Divine Healing for us Now?

Have Supernatural Signs Ceased?

By Dr. ARTHUR T. PIERSON

THE answer to the questions heading this article is to be found in the Word of God. As in all other things, the Bible is, in this matter, our foundation.

Disease is one of the consequences of sin, one of those "works of the Devil" which Christ came to destroy (Job ii 7, Luke xiii. 16, I. John iii 8).

Disease is often a judicial infliction in consequence of sin, and the promise of immunity from it is attached to obedience, while its removal is conditional upon repentance and reformation (Exod xv. 25, 26, Deut vii 15, xxviii 27-35, Psalm xci 5-8, cv. 37, Isaiah xxxiii 24, II. Chron vi 28-30).

The healing power is never ascribed to medical agencies, but always primarily to God. Remedies may conduce to the result, but are inadequate without His blessing. Asa is disapproved as one whose primary

RELIANCE WAS ON THE PHYSICIANS

and not on God (II. Chron. xvi 12, 13, Exod xv. 26, Psalm ciii 3, II Chron. xxxvi 16, margin, Jer xxx 17, Deut. xxxii. 39).

The power to forgive sins and the power to heal diseases are so associated that one is used to confirm and establish the other (Psalm ciii 3; Mark ii 5-10).

Miracles of healing were, next to divine teaching, the most conspicuous feature of our Lord's earthly life, associated with His atoning work. Isaiah liii 4, 5 is quoted in Matthew viii 17. The mere quotation is not specially significant, but the circumstances are. Ambrose calls Matthew, "*Scriptura Miraculosa*," from the comprehensive array of healing there presented. In the midst of the account of these miracles, no reference being made to the typical character of disease, or the spiritual application of Christ's atoning work, this significant sentence occurs: "That it might be fulfilled which was spoken by Esaias the prophet, Himself took our infirmities and bare our sicknesses." The previous verse which contains an epitome of Christ's healing works, thus connects them with this prediction. If the quotation has no reference to bodily infirmities and sickness, what

is the pertinence or connection? Matthew evidently considered these miracles of bodily healing as a fulfilment of that prophecy, and that He who "bare our sins" somehow "bare our sicknesses."

Miracles of healing were among signs which should follow those that believe as part of the witness of the gospel's power and part of the glory of its triumph (Mark xvi 15, John xiv 12).

Divine healing continued to be wrought through the apostolic age. There is no hint that it was

THE PURPOSE OF OUR LORD

that these displays of the divine energy should cease, nay, as the New Testament canon nears completion, James enjoins prayer for the sick as a means of divine healing (John xiv. 12, Mark x. 51, 52, vi 13; Acts ii 43, iii 6, 7, iv 30, v 15, ix. 40, xiv 8-10; xix 12, James v. 14).

It cannot be proved that divine healing has ever wholly ceased. It seems to have declined in proportion to the decline in evangelical faith, evangelical activity, power in prayer, and the increase of worldliness. But healing in answer to prayer has to some degree been found in every age. Especially is it affirmed that "signs" similar to those primitive days have been wrought by missionaries and their converts where the gospel has been brought into contact with a people rude, unimpressible, ignorant, and where conditions similar to those which prevailed when it was first preached seemed to justify the expectation that God would give "boldness" to His servants in preaching by "stretching forth His hand to heal." Indeed these statements were not generally doubted or disputed by believers until the zeal to overthrow the "faith cure" delusion led to some rash attempt to prove that all supernatural signs long since answered their purpose and entirely ceased. And so all such modern signs classed with miracles have been treated as impossible on whatever testimony supported. Do believers understand that such a position is almost identical with that of the Scottish deist, Hume, whose name is linked with Gibbon, Bolingbroke, Rousseau and Voltaire, as deadly foes to our faith?

This is not a matter to be demonstrated by argument nor demolished by ridicule. It is a question firstly of Scripture and secondly of

TRUSTWORTHY EVIDENCE,

and on such grounds and no other let the issue be tried. The Scripture certainly suggests and favours the healing of the body in answer to prayer; and as no hint is there found that such signs would cease, the burden of proof is with the opponent, not the advocate of such healing. From the Word of God alone no one would gather that such supernatural signs any more than promises to prayer were confined to the apostles or apostolic age. Since the Scriptures promise bodily healing and set no limit of time, the whole matter resolves itself into a question of fact and so of testimony.

Who are the witnesses? Christlieb, a master mind of Germany, writes in his *Modern Infidelity* (p 332). 'In the history of modern missions we find many wonderful occurrences which unmistakably remind us of the apostolic age. In both periods there are similar hindrances to be overcome in the heathen world, and similar palpable confirmations of the word are needed to convince the dull sense of men.' He instances Hans Egede, the pioneer missionary in Greenland, who finding that his hearers, like many in the time of Christ, had a perception only for bodily relief, sought of God the gift of healing that he might so prove to them the power of the Redeemer whom he preached. With many sighs, tears and prayers, he seeks a special

anointing, and then ventures in the name of Christ to lay his hands upon the sick, and scores of them are made whole. Similar facts are witnessed in the lives of Moravian missionaries, Spangenburg and Zeisberger, recorded in the Rhenish Mission in South Africa in 1858, in the memoir of Kleinschmidt, and of Nommensen in Sumatra.

Luther wrestled in prayer at the bedside of the dying Melancthon, and with

VICTORIOUS FAITH

took him by the hand saying, "Philip, be of good cheer thou shalt not die," and from that hour Melancthon revived.

Bengel, author of the Gnomon, left on record the case of a girl in Leonberg, near Stuttgart, immediately healed by the prayer of faith, whose case was examined and publicly certified as genuine.

Spurgeon is high authority among evangelical believers. Overwhelmed by the testimony to the working of supernatural power in the Christian institutions founded and conducted by Franke, Falke, Stilling, Gossner, Muller, Fleidner, Harms, Wichern, Dorothea Trudell etc., he designates these believers as the "modern workers of miracles."

In man two natures are combined. He is at the same time spirit and matter, heaven and earth, soul and body. Sin in his soul and sickness in his body bear witness to the right which death has over him. It is the twofold nature which has been redeemed by divine grace. "Who forgiveth all thine iniquities, who healeth all thy diseases" (Psalm ciii 3).

The Olive Leaf Company

An Incident of Happy Childhood Days

By Evangelist WILLIAM E. BOOTH-CLIBBORN

GOD never sends His Word but what it returns to Him with fruit, and if this be true of the Word, how much more of the Spirit of God. We read, 'And the dove came in to him in the evening, and lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth' (Gen viii 11). The second time the dove returned to Noah it had something beautiful to show for its patient labour: it had returned with nothing from its first journey. Even so in the Old Testament the Spirit of God could only accomplish what would really come to fruition in the New. Twice has the Holy Spirit been sent from God's heaven, as the dove departed from Noah's ark. At first the dove could find no place to rest its foot, even so, the Holy Spirit found no permanent abiding place under the old covenant. Oh! how we can praise God that the dove was sent forth the second time! Thank God for the Church, God's true house, built by His divine power and hand, an eternal habitation for Himself. Praise Him for the day of Pentecost, when the Dove descended, again.

SUFFUSING HIS GRACES

and imparting His glories so broadly, so universally to the human race! Noah must have watched anxiously for its return the second time. Yes, as patiently

as our heavenly Father is awaiting the accomplishment of His divine plan in this day and age of grace. What a thrilling joy it was to the patriarch's heart to notice in the beak of the bird the precious token of the waters' abatement! And with what exceeding joy will Christ receive unto Himself His Bride, His Church, and in that final union receive the greatest token of assurance that the universal reign of righteousness is at hand.

I cannot help but think that the dove returned far faster the second time than the first, it had somewhat to show for its journey. It was more than the homing instinct that drove it as a plummet of light through the skies. It was the warrant of its whole existence—the happy outcome of all its mission! The Holy Spirit's flight is ever Godward. Isaiah pointed out that characteristic in these words, "Who are these that fly as a cloud, and as doves to their windows?" Has not the Spirit of God put the longing for home in our hearts and is it not true that at every mention of heaven, our souls go out to God in prayer and joyful hope?

How marvellously the Scriptures are dictated of God. It is written, "And the dove came to him in the evening." And we are living in the evening of the day of grace. The Holy Spirit which descended

on the day of Pentecost to create and to purify a people called out, in the language of our text, "plucked off," is finally to ascend back to heaven with them. He is being

OUTPOURED ALL OVER THE EARTH

so as to hasten that great final event of His mission. They shall rise from the graves, and the living will be caught up, a great olive leaf company. The olive leaf also typifies peace, and these are souls that have made their peace with God through the blood of the Cross. It is evening, you have no time to waste. Oh! my heart's desire is that you may be in that company that must soon ascend, whose shout will ring through the skies the whole world round. As soon as the influence of this great Christian host will be removed from the earth, the world will enter into its worst tribulation and trouble.

You cannot afford to miss anything that God sees fit to give His people in these days. Don't refuse anything He has for you, don't militate with a biased and prejudiced mind against the Pentecostal message for the day. To be Spirit-baptised and Spirit-filled is God's standard—accept no lower.

How well I remember when we were all little girls and boys living in St. Cloud near Paris! What love and blessing was lavished upon the ten of us by our wonderful parents! We were great

LOVERS OF ANIMALS

as most children are, and father noticed this. Once he thought he would get us a big indoor aviary, a great many wicker cages in one, and we could each choose our own bird. So down to the bird store we all trotted. Augustine got a gentleman bird. Herbert chose the Australian finch, Eric had a popinjay. I had a parrot, because, I suppose, it made lots of noise, and was interesting to watch. The girls chose birds like canaries, but Evelyne couldn't make up her mind. One morning at the breakfast table father looked over his glasses and said, "Evelyne, have you not chosen your bird yet?" "No, papa." "Why not?" "Because I wish first to pray over my choice." A few days passed and again at the breakfast table father asked her if she had chosen her bird. Now Evelyne was very spiritual, and she had been asking the dear Saviour which bird He would like her to have. That morning she said, "*Une colombe*" (a dove). Father wanted to know why, and I have never forgotten her answer. "Because it was a dove that descended upon the head of our Lord and Saviour!" Father was perfectly charmed and promised her two instead of one, male and female. He hoped that they might have little ones, and got a special cage for them. He would not put them among all those uncircumcised Philistines that were for ever scratching and tearing at one another and fighting through the bars of their cages. The new cage was soon installed and became the centre of interest. Evelyne had

UTTERED A GREAT TRUTH.

It was the Dove that descended on Jesus' head at Jordan when the heavens opened and a voice was heard saying, "This is my beloved Son." The Dove

hovers over you. Let Him descend into your heart and dwell with you for ever.

Have you ever heard the coo of the dove? There is no sound like it in all the bird world. In the Song of Solomon the bridegroom wakes the bride with a sweet song, "The winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land, the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." There never was a time in which God's Turtle-dove was so plainly calling and wooing humanity back to the heart of God as just before the rapture.

Every morning as we gathered about the breakfast table and stood at attention before our chairs, "Coo-croo" — "Coo-croo" — "Coo-croo" — they would sing in soft tender notes as they would bow on their perches and greet us good morning. We also noticed that they saluted us the last thing at night before we went up the stairs to bed. Those two birds were always loving one another. In the other cages there were racket and unrest, but here there were peace and love, the birds would twine their necks about each other, and what rest and quiet! You know some things do not get into us through our heads but

THROUGH OUR HEARTS,

and I confess to you, that in spite of ourselves, we all soon admitted that the two doves were the choice of the birds we had. Yes, they laid eggs and you can well understand how excited we were, expecting every morning to see the little young hatched out. My parrot flew away. I climbed the highest elm tree in the back yard in a vain attempt to re-capture him. Father shouted from below, "Oh! please William, don't go any higher," and I stretched out my arm till it was stiff, trying to tempt the parrot with some little sweets, but he only sat on the topmost branch and squeaked and squawked! Other birds got away, and the cats got some of them, but the doves became a part of our family circle. Just as they had endeared themselves to us all, something happened. One morning we noticed that the male dove would not eat. This continued a few days, Evelyne taking it out and coaxing it with different foods and grain, but all to no purpose, and finally it died. In those gentle days of your childhood, do you remember how tender your heart was, and what an event such a little thing could be in your simple life? Well, it broke us all up. How Evelyne cried! We had a funeral of course. The finest candy box in the house was made into a lovely pillowed coffin all replete with trimmings. It was a solemn occasion. Augustine preached the funeral sermon, or attempted to. We stood around as the little coffin was placed down into the earth, and a little cross erected to mark the spot. Ah! we hardly realised how much we loved that sweet little dove!

Back to the house we went with the hope that the eggs would soon hatch. But that evening

WE MISSED THE COOING,

the little good-night they so fondly gave us. The dove that was left was lonesome for her mate and

she had no greetings for us, no, not even the next morning. Oh! there is something so tender, so appealing in the cooing of the Dove of the Spirit of God! How many of you have heard it inviting you to come to the Saviour? Oh! do not forget that the dove is more timid than any other bird, and the most easily frightened away. How tragic the condition of many despairing hearts because somewhere, sometime, they grieved the Holy Spirit of God, and no longer does He strive with them. There is such a thing as turning Him away from your heart for ever.

The dove strictly adheres to one mate all its life and its attachment to its companion is quite remarkable. Do you think that our bereaved dove could eat? Oh no! It would not touch anything, but remained perched there for days pining for its loved one. Then too weak, it lay down at the bottom of the cage, its head drooping, and how my dear sister cried! All her little hopes had been blasted, for her darling bird was dying of a broken heart. We cried with her too, we could not help it. In her arms it quivered a little and gasped its last, and then we had another funeral. We dug another grave next to the other one, and made a box as elaborate as we could, and when father offered to preach the funeral sermon,

we all thought that that would just put the finishing touch to the occasion. As we sat around the little grave, he just turned the example of that dove's love and loyalty and gentleness to good account. Opening his Bible to where it says, "There descended upon Him a Dove," he preached to us about the Holy Ghost. How well I remember his words, "Maybe children, the good Lord arranged it so that these two little doves should come into our home to be

A LIVING EXAMPLE BEFORE YOU

all of how sweet and gentle and affectionate you could be if the Holy Spirit reigned in your hearts. How often you quarrel, sometimes strike each other, the little doves do not do that!" And many more things did father say that humbled us before the Lord. We felt it so true, the Spirit of God is a Spirit of love! He never forces Himself—is never rough nor rude, but so patient and good.

Do not resist the Spirit of God, do not grieve Him, do not drive Him away! As your hearts are bowed in prayer, He hovers over you now! He wants you to belong to that olive leaf company. Soon will the Bride of Christ be caught away. Bid Him come to your heart and come to stay.

"When Ye See These Things . . .!"

Jewish immigrants to the number of twelve thousand found refuge in Palestine last year from Eastern Europe alone.

Out of eighty Christian organisations working among the Jews, forty-three are either British or American. Surely not without significance to discerning eyes.

The wealth of Palestine is increasing. During 1932, £3,500,000 of new Jewish capital was invested there. Out of £6,000,000 deposited in the banks there, £5,000,000 belongs to Jews.

Schoolmasters in Roman Catholic schools in Germany have received instructions to substitute "Heil Hitler" for "Praise Thee, Jesus Christ, Amen," in opening lessons at their schools.

Many prophetic students think that Mussolini is the Antichrist who is to hold world dominion for a time. His present attitude of favour, or toleration, toward the Jews seems to concur with the prophetic destiny of this world emperor.

During America's depression period, one bank in every 6 closed down, one business in every 22, one college in every 40, but only one church in every 2,234 has had to close its doors through the depression.

Printed copies of the Scriptures turned out annually from the printing presses of the world are reputed to reach the total of 30,000,000. It is with gratitude to God we note that nine-tenths of this output is from English-speaking lands.

Hitler arranged that Germans throughout the world should light a blue candle on their Christmas trees at the same moment on Christmas eve. At eight o'clock (English time) on Christmas eve local Germans obeyed Hitler's wish, and thus witnessed to the unity of Germany.

Mention of Bethlehem by the Press of Germany was forbidden by Hitler during Christmas tide. All because Bethlehem is a Jewish town. Radio stations were also forbidden to relay any broadcasts by the BBC from Bethlehem on Christmas day.

The drift of things to-day is shown by the following cutting from a recent newspaper.

"A display of religious films instead of the usual sermon was given at the evening service at Christ Church, Marylebone, on a recent Sunday night.

"An official of the church said that it was the largest congregation for many weeks."

Mr. J. A. R. Cairns, the well-known London magistrate in discussing the tendencies of American films, said "People who are sending this stuff across the world are fouling civilisation. Our criminal courts and hospitals are left to clear up the litter. I do not hesitate to say that Hollywood is earning a distinction second only to Gomorrah."

Talking of films we read that "in one year's output of American films there were 1,811 assaults with guns, 175 with

knives, and 129 with other weapons, all with intent to kill. There were 231 scenes of hanging, 173 scenes of horror (such as clawing out eyes, biting off ears, and torturing), 757 scenes of attacks on women for immoral purposes, 31 gaol-breakings, and 929 scenes of nudity."

Cinemas in churches. Mr F N Charrington, that large-hearted and vigorous exponent of the gospel, and opponent of all that would pervert the gospel, wrote us some time ago as follows: "You take a very bold and definite line in regard to Christian work. I am therefore bringing before you the incredible cases of cinematograph entertainments being given in Methodist places of worship on the Lord's day. While the Sabbath Observance Societies oppose the people of the world having their amusements on Sunday, they will do nothing whatever against the same secular films being shown in places of worship on the Lord's day."

Russia's plans for world domination are strikingly outlined by Keith L Brooks. He says, on the testimony of a Russian engineer, that roads and railway lines have been built leading to China, to Afghanistan and India, to Armenia and Syria with a view to the conquest of the Suez, and also to Poland. Vast munition factories are turning out piles of ammunition ready for the day when the Soviet armies will strike for world conquest. It has long been reported that Russia owns more horses for her Red cavalry than any other country.

Apparently the predictions of Ezekiel xxxvii 1-7 are being brought to fruition. The storm clouds are rapidly gathering over this sin-stricken world.

Heart Talks on Vital Themes**“In the Beginning, God!” (Gen. i. 1)**

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

MANY times the first verse of Genesis has been divided in this abrupt manner. We will do it once more as we face the year 1934.

But how shall we understand it? Shall we think of it as our acting toward God, or God's acting toward us? Shall we do something toward God in the beginning of this year or shall we expect God to do something toward us? We should include both. We should do something toward God and we should expect God to do something toward us.

Note that in the outstanding ages and dispensations of the world God has done something toward us.

First of all, at the very beginning of this earth, God did something toward it—He created it.

Later on, when the earth had become waste and void and another great dispensation was due, God again did something toward this earth—He re-created it, and brought beautiful order out of chaotic disorder. Later still as God's great programme developed He did something more toward our earth, He

CREATED A HUMAN TEMPLE,

Adam, and breathed His Spirit into the holy of holies of that temple, and from that time that human temple walked in fellowship with God. Still later, when the world had failed, and the flood destroyed the surface of the earth, God again acted toward us. With Noah He made a special covenant—“And God spake unto Noah.”

Another new beginning was made when Israel was led out of Egypt. The intelligent Glory Cloud was given to guide the children of Israel, and, later on, that same cloud filled the Tabernacle. It was indeed a new beginning with God, for God in that Glory Cloud came down and dwelt in the midst of His people.

The years rolled on, and once more failure crept in. Then the Temple was built, and, lo, God was in the beginning of the worship there, for once more the glory of God filled the Temple and the power of God kindled the fire upon the altar.

We could name a number of other beginnings with God in the Old Testament, but we will pass over to the New. Four hundred years of prophetic silence came over Israel. For four hundred years God's voice was not heard. But a new day was coming, the greatest day of all. The time had arrived for the Son of God to be incarnated in human flesh. The time for the great act of redemption was drawing near. Then God began to speak again. In sovereign grace He began to act toward this world once more. He spoke to Zacharias. He gave Zacharias' miraculous son a name—his name was John.

THEN CAME THE GREATEST WONDER

and mystery of all. Born by the overshadowing of the Holy Ghost there came to this earth in human form the Son of God. It was indeed a new beginning, and God was in that beginning.

But soon another dispensation commenced. The matchless Gift of God was crucified. He who came down from heaven was by man sent to the grave. But God would not permit Him to stay in the grave. Christ arose. More, He ascended to heaven. Then when the day of Pentecost was fully come there was another beginning. The Father, through the Son, sent the Holy Ghost. It was a miraculous happening. In an ecstasy of praise and with a deluge of power the Holy Ghost was given. God was indeed present. Miracles abounded. The name of the Lord Jesus brought the power of heaven to earth. It was a glorious time. God had again visited His children. What a mighty send-off God gave to this Church dispensation!

Since that time there have been many new beginnings. Not beginnings of other dispensations, but beginnings that have revived the character of the present dispensation, when through sin and faithless the Holy Ghost character of the dispensation has been largely lost.

It was a new beginning when Luther preached, when Wesley evangelised, when Moody girded the world with the gospel, when General Booth commenced the Salvation Army, when the modern Pentecostal movement was born. Most denominations can claim

MIGHTY ACTS OF GOD

which brought each denomination into being.

But from dispensations and denominations we can bring down the truth to individuals. God was in the beginning of Saul's conversion. He was in the beginning of Bunyan's. He was in the beginning of John Newton's. He was in the beginning of ours! When we were saved it was because God acted toward us in grace.

Now He still desires to be with us in every beginning. He desires to be with us *in the beginning of this year*. He desires to meet us with blessing. He desires to give us His light, His life, His leading, His love, His liberty.

My mind goes back to my boyhood days. I used to enter each new year *with God and with mother*. I was considered too young to go to the watch-night service. But about ten minutes before the new year arrived my mother would steal up to my room. I would get out of bed and kneel by her side. She would pray for her son as the tears trickled down her cheeks. With her arms round my neck, and her voice raised in prayer I would enter each new year—*with mother and with God*. Now mother has gone, but God remains. I can still enter each new year with Him. “Thou remainest,” and so for me, for you, for all, there can be the entrance into this new year with God.

But the new year will be made up of days! God can be

IN THE BEGINNING OF EVERY DAY.

We can meet Him in the morning each recurring day. Moses went up to the mount first thing in the morning. So did Abraham. So did the Son of God when He was on earth. Do not open the doors toward men until you have opened the windows toward God.

Each new day,
Quietly say,
Ere my feet
Can go astray,
I will pray

Each day will be made up of important hours. Vital decisions will have to be made. Grave interviews will take place. In the beginning of every hour—God. For years I knew a man and wife who used to gather together and pray for two or three minutes every hour. On the tick of the hour the united prayer was offered. It hallowed every hour, it safeguarded every minute. Are you starting a new business?—In the beginning, God! Are you starting a new life, your married life?—In the beginning, God, Are you commencing a new pastorate?—In the beginning, God! Are you going to live in a new town?—In the beginning, God! Are you young people going to a fresh school?—In the beginning, God! Are you taking examinations, designed to help you on life's way?—In the beginning, God! Are you making new plans for Christian service?—In the beginning, God!

God will come into the beginning of everything if that everything is in His will. Do not build your house and then consult the architect. Do not plant your seeds and then interview the gardening expert. Let

THE ARCHITECT, AND THE EXPERT,

come first. Only thus will your house and your harvest be successful. Put God absolutely first. Do not make your plans and then ask God to bless them. Do not get half way through your own plans and then ask God to patch them up. Wasted years, wasted days, wasted hours, wasted lives are those in which God does not have the first place.

The Son of God Himself lived out this text in two ways. First He taught "In the beginning, God." Secondly, He exemplified in His own life the same truth "In the beginning, God." He told men to seek first the kingdom of God and His righteousness. And He practised that which He preached. Put God first as I put God first, is a summary of His message. Go and do God's will was His word to others. "Lo, I come to do God's will" was His message concerning Himself. When some tried to turn Him from His purpose—even though two of them were His own mother and His reputed father, He quietly rebuked them by saying "Wist ye not that I must be about My Father's business?" By lip and life our Saviour taught—"In the beginning, God."

Such should be the Church's teaching. By message and action the Church should put God in the beginning. Nothing should be allowed to supplant

HIS PRE-EMINENCE

It is not sufficient for the Church to teach others to trust God, she must trust Him herself.

If we do that then prayer and faith will be upper-

most. There will be no worldly schemes for obtaining money, no diplomatic contrivances for bringing about revival. Problems will be solved on our knees. The Church will be indeed the Church of God. The Word of God and the Spirit of God will be allowed to guide our corporate life. Righteousness and not riches will rule. Men of God will be more important to us than men of gold. Human imitation and sham will not be allowed to crush out the manifestations of divine gifts. God's will will always be our way. Just as in the beginning of each day the face of the daisy turns to the sun so in the beginning of each new need and forward movement our faces will turn to the Sun of Righteousness. "In the beginning, God" should be the precept and practice of the Church.

So with each one of us. We should not only preach to others that God must be first, but we must put Him first in our own lives. Ruskin wisely said "He who offers God a second place, offers Him no place."

Dr Lyman Abbott was travelling through a district that had been destroyed by fire. It was largely populated by sincere Puritans. The land and houses had all been devastated by fire. There were many temporary log houses and rough shanties in view. In these crude dwellings the people were sheltering themselves. But Mr Abbott was surprised to see

ONE FINE, LARGE BRICK BUILDING

It obviously stood out above the rest. In reply to a question Mr Abbott was told that the substantial building was the church. "Oh," he said, "then the church was not damaged by the fire." "Oh, yes," he was told, "It was completely destroyed. That is the new church. We have rebuilt that before we have rebuilt our own houses."

They were indeed putting God in the beginning. Noah built an altar before he built a home. Those Puritans built a place for God before they built a place for themselves.

In this spirit let us enter 1934. "In the beginning, God," then throughout the year in the depths of our hearts there will always be a spiritual melody.

ANONYMOUS GIFTS.

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Elim Foreign Missions Birmingham (designated), £1.

Elim Bible College Correspondence School Brighton, 12/-.

Our status in the home above depends upon the quality of our service below. We are saved by faith, but our standing in heaven depends upon faithful service below. Our Lord urges us to "lay up for yourselves treasures in heaven." What kind of a building are we putting up? What kind of materials are we putting into that building? What kind of treasure are we laying up in heaven? Only the gold, the silver and the precious stones will stand the test of the divine fire. Do not let us jeopardise heaven's highest honours and glories by careless, prayerless, disobedient and defective service here.—E. I. Langston

FAMILY ALTAR



The Scripture Union Daily Portions

Meditations by PERCY G PARKER

Sunday, January 14th. I Chronicles xv 25-29, xvi 1-6

"So they brought the ark of God, and set it in the midst of the tent" (verse 16)

Blessed Lord grant that Thy presence may be in the midst of my heart and home to-day. I do not wish for even one meal time without Thy presence. Thou hast given us appetites. Thou has given us food to satisfy our appetites. It is right that Thou, the Giver of our food, and the Giver of our home, and the Giver of our children, and the Giver of countless blessings shouldst have the central place in each heart and in my home. We invite Thee to be in our midst. Our home is empty without Thee. Without Thee the heart becomes a desert drear. Without Thee our home has lost its centre. Without Thee life is mean and meaningless. But when Thou art in the midst then the glory of the Lord transforms an ordinary home into the throne room of the King of kings. Thou who art the Maker of homes, make mine

Monday, January 15th. I Chronicles xvi 7-27

"Seek His face continually" (verse 11)

Blessed Lord give me grace to seek Thy face continually. Amidst the prominence of other faces grant that I may never lose sight of Thine. Familiar faces will surround me to-day, but grant that Thy face may be the most familiar of all. At times unfamiliar faces will peer in upon me, but grant that in the surprise of fresh faces I may not forget to gaze at Thine. Thy face is a wonderful face. When I see Thee my life is safeguarded. In the light of Thy face I cannot be sinful. In the light of Thy face I cannot be unkind, I cannot be selfish. I cannot be bitter. Thy presence casts a gentleness and glow over my outlook which would be impossible without it. Cause Thy face to shine upon me to-day, and cause me so to think and speak and do that not a glimmer of sadness will cross Thy countenance as Thou lookest upon me. May the mutual gaze of Father and child bring mutual joy to us both.

Tuesday, January 16th. I Chronicles xvi 28-43

"Worship the Lord in the beauty of holiness" (verse 29)

Blessed Lord I would worship Thee in the beauty of holiness. I would come before Thee with clean hands and a pure heart. I would not only know the cleansing of the blood, but also the purifying of the Spirit. Sometimes Thy Spirit is like water to cleanse, sometimes He is like fire to burn. Let Him cleanse away the defilement of my heart, let Him burn

up the chaff within me. Thy beauty can fill my soul. Let that beauty fill my soul this morning. Fill me with the Spirit of Christ. May my inner thoughts be clean. May my actions and my words be clean. May I be holiness unto the Lord. I am going forth into an unholly world, but first let me have the luxury and the safeguard of worshipping Thee in the beauty of holiness.

Wednesday, January 17th. I Chronicles xvii 1-15

"I took thee from the sheepcote" (verse 17)

Blessed Lord we would remember from whence Thou hast taken us. Thou didst take David from the sheepcote. Thou didst take Elisha from the plough. Thou didst take Moses from the palace. Thou didst take Peter from the fishing-boat. Thou didst take Luke from his surgery. Thou didst take John Newton from the sea. Thou didst take Carey from the cobbler's shop. Thou didst take Moody from the boot shop. Thou didst take Gipsy Smith from the caravan. Thou didst take me from the —! Blessed be the name of the Lord! And we all unite in Thy presence and say, "He took me from the pit and from the miry clay, He put a song in my mouth, establishing my way."

Thursday, January 18th. I Chronicles xvii 16-27

"O Lord, there is none like Thee" (verse 20)

There is none like Thee. How true that is! When life is filled with sorrow, when loved ones pass into eternity and leave us with lonely hearts, when friends misunderstand us and turn from us, when disappointments arise in business, when there is failure in important examinations, when salary is reduced, when temptation rushes with hurricane force upon the soul, when advancing years and failing strength limit our activities, when an expected letter is not received, when nerves are strained and the body is weak, when relatives grieve us and children become prodigal, when disappointments gather like dark clouds and hide the blue sky of our life, then there is none like Thee. Thou art the refuge for my soul. Thou art the Rock of Ages for the sorrowful of all ages. Yea, Thou art the One who makes life bearable and stirs up a song in the darkest night. Truly Lord, there is none like Thee.

Friday, January 19th. I Chronicles xxi 1-14

"Bring the number of them to me, that I may know it" (verse 2)

Our strength is not in numbers, our strength is in God. It is not a question

of how many are for us, it is a question of is God for us? If God is for us then numbers are nothing. One with God is better than a thousand without Him. If God determines to grant us prosperity then a million enemies cannot prevent it. How frequently we count our money and count our resources and say "Can I do it?" If God wills us to do it then, praise His name, we shall do it. My soul, be still before God. Count on Him. Count not upon the fluctuating things, and numbers of earth. Count on Him. God can make a path through the Red Sea. God can make waters come forth out of the rock. God can shower down manna in the wilderness. God can walk upon the sea. God can drive back the storm. Frequently we ask "Can God?" Just as frequently let us reply "God can."

Saturday, January 20th. I Chronicles xxi 15-30

"I will not offer burnt offerings without cost" (verse 24)

It is an easy thing to sing "All to Jesus I surrender." But it is not the same easy thing to carry out that surrender in practical life. How easy it is at a missionary meeting to sing such a hymn as that when somebody else's daughter is going out as a missionary. It is not such an easy thing when it is your own daughter! How easy it is for an errand boy to sing "Take my silver and my gold, not a mite would I withhold." It is not so easy for the millionaire! It is an easy thing to seek to rescue the perishing when a crowd goes forth together from the church in order to bring them in. It is not such an easy thing when you have to plod along alone and nobody knows and nobody praises. Real burnt-offerings cost something. But sooner or later in the heart where the offering is made the glory of the Lord will appear.

Make it Yours

The atonement of Jesus Christ is to be summed up in these words: "Christ died for the ungodly." He was as innocent, as gentle, as spotless as a lamb; and the Lord hath laid on Him the iniquity of us all. But He was a willing victim, for we read, He loved us, and gave Himself for us. His work was not in vain, for "by His stripes we are healed." But as the killing of the lamb was not enough for it might have been slain and the blood collected in a basin and a bunch of hyssop placed by its side, and Israel still have been in danger—the blood must be applied to the lintels of the door before the family is safe; so it is not enough that our Passover Lamb has been slain. We must by faith apply His blood to our own souls.—J. Wilbur Chapman

The Carpenter

"IS not this the carpenter?" (Mark vi 3). A carpenter's tools were stolen and shamefully misused and damaged. The chisels and planes were nicked, the saw's teeth were blunted, the hammer handle was split, the axe dulled, the square bent, the plumbline cut, even the oilstone broken in pieces. But the carpenter found his tools, and bought them back. He was building a house and needed them. It was indeed hard to lay out true work with a bent square or a frayed and knotted plumbline, to cut wood with a dull axe or blunted, ill-set saw, to drive nails with a broken hammer or smooth boards with a nicked plane. Every piece of work, consequently, bore disfiguring marks. Yet the carpenter built his house. With wonderful skill he used these unreliable and imperfect tools, in some way managing to hide their marring marks as he put the work together. It was marvellous. But this was the *Carpenter of Nazareth!* And men who were lost and then redeemed were the tools—the only tools He has with which to build His Church. How can He work with such instruments? For, is there any tool in all His equipment of evangelists, preachers, teachers, writers, pray-ers, testifiers, practisers, that does not in some way betray a defect or lack? He puts some under the blows of affliction or against the grindstone of discipline, to bring them into the useful condition He desires, but alas! the temper of many of them is such that they fail to respond to His handling. And yet with these tools the Master must do His work. And he does it! What a master Workman He is!—F.F.H

We want far more assertion of what the Bible is, and far less assertion of what it is not.

The Power

By

NOWHERE in Holy Writ do we find a dispensational limit upon the atoning work of Christ. From the Garden of Eden through successive ages, down to the consummation of the precious blood of the Lamb was, and is, and shall be efficacious cleansing from all sin. The dissenting view, indeed, may seem to be in harmony with Scripture, yet in following it one is led by a truth, opening the way for imagination.

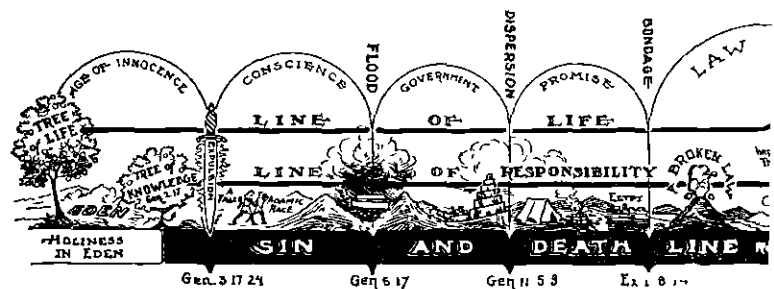
The old Testament saint, it is alleged, had only the promise of forgiveness, and not actually atoned for until the death of Christ. If this become an accomplished fact, these saints at death, it is said, could not possibly come into the immediate presence of a most holy God.

A further review of this teaching would be of no profit were it not that so many dear servants of Jesus Christ, who otherwise are true to the faith, seem to uphold a doctrine which tends to disparage rather than to magnify the power of the Cross. One marvels that such a belief could engage the attention of any careful Bible student, but it is the course of conjecture when it reaches out beyond the written Word.

"New birth," the entrance of life eternal into the soul, is also an Old Testament truth. Our Lord did not introduce His enquiry to Nicodemus, to something new. "Art thou a master of Israel, knowest not these things?" (John iii 1-10). David had cried to God in his penitence: "Purge me with hyssop, and I shall be clean, and I shall be whiter than snow. . . Hide Thy face from my sin, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me." (Psalm li 7-10)

David received full assurance of sins forgiven and of a clean conscience through the power of the Cross. Still, if David's confidence be taken simply as the language of faith, and not a present, personal experience, we have Isaiah vi. 1-7 to assure us of a then very present experience. "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." Also in chapter lxi 10—"My soul shall be justified in my God, for He hath clothed me with the garments of salvation. He hath covered me with the robe of righteousness."

There was, then, an absolute blotting out of sins centuries before



From the Garden of Eden down to the consummation of time, the pro

f the Cross

WELL

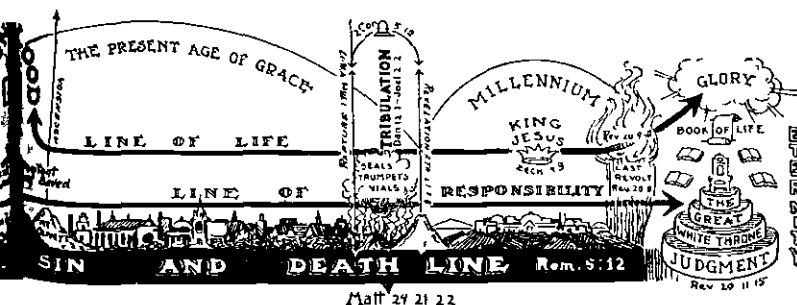
the death of our Lord and Saviour Jesus Christ, for the evidence of the entire Old Testament Scriptures is sufficient to justify the belief that saints of former dispensations were granted full salvation from their sins, were indeed begotten of God, were actually the sons of God, and in possession of life eternal, fully prepared to dwell in His most holy presence. It is cited, however, that saints in former dispensations are never spoken of as "sons of God," but that the term when used refers to angels only.

Yet from Galatians iv 1 we learn that saints under the old covenant were sons in fact, although treated as children under age, as minors. Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all." The failure to recognise the force of Paul's argument as to why those children of God in former ages were not given the title of "sons" as yet, may have led to this unscriptural thought regarding them.

It is evident from that "honour roll" in Hebrews xi, that souls marked with such a record of faith were fully prepared through the atoning sacrifice of Christ to dwell in the very presence of the One whom they had loved more than life itself. Verily, the cleansing power of the Blood could reach back to the days of Abel. If Adam's sins, for example, stood against him, in reality, until atonement had been made at the Cross of Calvary, how could our Saviour "His own self bear our sins in His own body on the tree" committed long afterwards?

God is not limited by years, neither is He baffled by conditions nor circumstances in working out His eternal purposes; for He is the Beginning and the End, the First and the Last. With Him, the past and the future are as the present, and most beautifully expressive of the lines:

O mystery of mysteries!
Of life and death the tree,
Centre of two eternities,
Which look, with rapt, adoring eyes,
Onward and back to Thee—
O Cross of Christ, where all His pain
And death is our eternal gain



Matt 29 21 22

Lamb was, and is, and shall be efficacious in cleansing from all sin.

My Counsellor

ONE office which our precious Lord Jesus sustains is "Counsellor" (Isaiah ix 6). Now there are numberless things before us continually in our earthly pilgrimage regarding which we need counsel, or advice, and then under these circumstances we should go to our Lord Jesus Christ and say to him "My Lord, my precious Saviour, I am ignorant, now what am I to do? Thou art my Counsellor, now show me clearly and distinctly how to act under these circumstances." And what will be the result? We shall be taught. But our danger is to think ourselves wise, to say "I have lived many years and know how to act, I am a man of experience. This is the very way to make mistakes, to be left to ourselves, but, feeling our ignorance, what we have to do is to own that we are little ignorant children and to ask the Lord to teach us. When the Apostle John was asked a question by one of the elders, he said "Sir, thou knowest"—in other words, "I do not know." As soon as he acknowledged his ignorance he was taught. And thus it will be with regard to ourselves directly there is found in us a heart of humility, so that we come asking of God that He would tell us, we shall find what it is to have a Counsellor in heaven. You need never to take a step in the dark. If you do, you are sure to make a mistake. Wait till you have light. Remind the Lord Jesus that as He is Counsellor to the Church of God that He will be in your particular case Counsellor and Guide, and will direct you. And if you patiently wait, believingly, expectantly wait, you will find that the waiting is not in vain, and that the Lord will prove Himself a Counsellor, both wise and good—
George Muller

The reason so many people do not pray is because of its cost. Prayer is the acid test of devotion.



The Title "Rev."

WE have recently received some correspondence from readers regarding the use of the term "Rev" in our columns, and feel that some explanation of our position will be helpful.

From the beginning we have endeavoured to be fair to every servant of Christ and have always allowed liberty with regard to the title given to them. Where a pastor has been usually addressed and styled "Rev" he has been announced in the *Evangel* and from Film platforms as such. This has been our consistent attitude from the very first issue of the *Elim Evangel*. During recent months many of the *Elim* pastors have favoured the customary use of "Rev" in place of "Pastor" because the former and not the latter is the generally accepted designation of a Christian minister. For this reason the term has been used in our columns in pursuance of our usual policy. Where a minister expresses a preference either for the title "Rev" or the title "Pastor," it is not for us to refuse, but to show a loving toleration.

Let us briefly examine some of the reasons why this title has been adopted by even Pentecostal ministers both in this country and in others. First we must remember that the title "Rev" carries with it no official or legal status, it is simply a courtesy title used to designate a man as a minister of the gospel, just as the titles "Mr," "Mrs," and "Miss" are used to denote social or personal status. We would remind those who object to "Rev" as being only applicable to God, that "Mr" is an abbreviation for "Master," and the Scripture commands "Neither be ye called masters for one is your Master, even Christ." But the use of the term "Mr" to-day does not constitute a violation of that scripture, for common usage has given it its rightful place.

We should also bear in mind that to call a minister "Rev" is no more making wrongful use of a divine title or attribute than it is to call him faithful or true, for these are names spoken of Christ in Revelation xix 11. The Scriptures also speak of reverence being given to parents (Heb xii 9) as well as to those in authority.

The title "Rev" simply implies that a man has been publicly ordained and set apart from secular employment for the ministry of God's Word by the laying on of hands, after a definite period of training for that work, and having been called to it by the Lord. To those who contend that "Pastor" is a scriptural title, we would point out that the fact that a man is a pastor of a church does not confer upon him this name as a title, any more than an elder or deacon of the church is given that official title on his correspondence.

As much liberty should be given in this matter as

we give one another in the style of our personal attire or any other matter where the Scriptures leave it open to common custom or personal conviction.

Climbing the Rainbow.

A HYMN for our deepest moments is that well-known one by Dr George Matheson "O love that wilt not let me go." It is a hymn calculated to lift us to the highest height. We do not sing it, however, as it was originally written. One line has been altered. Dr Matheson originally wrote "I *climbed* the rainbow in the rain." The Hymnal Committee of the Church of Scotland objected to the figure of speech. So the author substituted "trace" for "climbed." Yet it seems that the original wording was the more expressive. Many there are who "trace" the rainbow in the rain—they see the bright side of their trial—yet they do so in such a resigned, passive way that it does not help them much. But, praise God, there are others who "climb" the rainbow in the rain. When sorrow and trials come their prayer, their faith, their consecration rises higher than ever—they *climb* the rainbow. In every department of life we have "the rain." But faith and courage can always see "the rainbow." Divine strength will enable us to climb it. In the storm we shall soar. In the rain-storm we shall rise. In the clash and crash of life's mysteries we shall climb. We believe that persecuted saints in Russia, in Germany, in Japan, yea, everywhere can receive such grace from God that they will climb the rainbow in the rain.

Nineteen-Thirty-Four

YEAR by year rolls in upon us

Like the waves upon the shore,
Will the wave bring joy or sorrow
During nineteen-thirty-four?

Sorrow! Yes, perhaps there will be,
Waves are never free from foam,
But the sorrows that befall us
Only deepen love for Home

Joy! Yes surely joy will meet us,
Waves oft glisten with delight,
So the narrow way to Zion,
Passes onward through the light

Perhaps the yearly wave before us
Will not break while we are here,
Maybe we shall be with Jesus
Ere the closing of the year — P G P

"ALWAYS WELCOME"

"The 'Elim Evangel' is always welcome when it arrives every week. I have read with interest its pages ever since it first appeared. It is a great blessing."

—G. L. W. (Wimbledon).

The Real Presence

A New Year Message by Rev. P Le TISSIER (City Temple, Glasgow)

WE are now just over the threshold of a New Year. As pilgrims through time we are kept in ignorance of the future. Morning mists and evening shadows hide from our view the distant scene. Our mortal eyes cannot pierce the veil of life's to-morrow, for beyond the horizon of natural vision is a dim, dark distant region unknown and unexplored. We have no maps to consult, no elaborate reports of previous pioneer explorers to study. We cannot prepare our itinerary for to-morrow's paths, or our programme for the coming day. There is no cleft in the curtain, whereby for one fleeting moment the future is unrolled before us. There is no telescope through which life's cavalcade is unveiled to mortal eye. No prophet or seer has been permitted to unfold the parchment of the future, or to foretell events that lie ahead. Beloved fellow believer, are you apprehensive? Is your spirit troubled? Do you tremble as you stand restlessly on the brink of 1934? Mysteries beyond human ken are wrapped within the folds of the future. What lies ahead? Are they golden days, halcyon days, red-letter days or perilous, prodigal years? Shall we mount up with eagle wings into realms of untold bliss or wander, lonely and fugitive as a cloud?

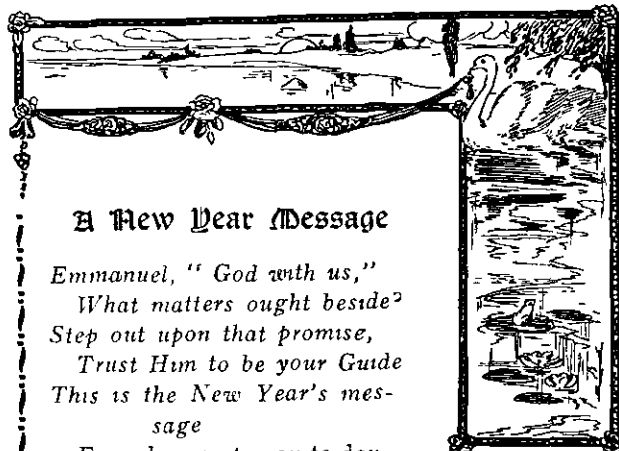
Here is a promise of unspeakable charm and comfort. Lie back upon it with fullest confidence and fear not. The promise given to Joshua is also given to you. "My presence shall go with thee, and I will give thee rest."

God hides from our gaze the coming of good and evil. Peer into the future as we may with straining eyes, we shall find that its objects remain wrapped in impenetrable mystery. "My presence shall go with thee, and I will give thee rest." No day, however dreaded, is without the promise of His sanctifying presence. He is omnipresent—always near. Whither can I flee from Thy spirit and whither can I flee from Thy presence. His presence is particularly and peculiarly real to the believing and trusting heart. He will manifest His presence as He cannot to the worldling. His secret is with those that fear Him. Light that bathes hill, mountain and vale with surpassing beauty is very present to him who sees it, but the eyes of the blind are shrouded

with a strange and unnatural darkness. Musical sounds and symphonies may charm never so wisely, but the sweet notes are only present to those who near. Rest assured, child of God, there is no such thing as fate where there is a Father. Your life is not in your own palm but in His. Your best friend is always near. Do you fear the day of sorrow? He has promised to be with you when the furnace is heated to a sevenfold fury. Do you fear the day when you shall be left alone, forsaken, despairing? He has declared He will never leave us. Is it the day when the tempter shall spread his dusky wings and temptations fierce assail you? His intercession is valid and victorious. He prays that our faith may not fail. Is it the day of death? Do you shrink from the awesomeness of eternity. Should we pass through the swellings of Jordan, He will be with us. Rivers and floods shall not overflow. His smile will light up the shadowless valley. Fear not for I have redeemed thee, thou art Mine. My presence shall go with thee, and I will give thee rest. Martyr heroes have bravely faced death's grim visage, a death most appalling and challenging, yet undismayed these heroes have sprinkled the heather hills with their blood and left their footprints 'midst faggot and flame. However precarious, formidable, ambiguous the fabric of life may be, the immutable Christ of yesterday will be the Christ of to-morrow. He is the same yesterday, and to-day and for ever. Reversals of fortune may come, periods of failing health, heavy responsibilities. Life's tempestuous storms and calamities, though they break

you will never break Him. The Victim of the Cross is the Victor o'er the grave. Sharon's Rose is in the valley a fragrant Lily.

"My presence shall go with thee, and I will give thee rest." Rest in time and in eternity. Perils surround us, above, around, below. The dangers unseen are greater than the dangers seen. Accidents by railway, steamer, airplane, road, are not infrequent. 'Tis but a step betwixt us and eternity. The very nearness of eternity and heaven is suggested by the use of the epithet veil. How flimsy and frail the mortality of our embodied existence. How easily the air our lungs inhale may become vitiated. One can almost hear the drone of fleets of



A New Year Message

Emmanuel, "God with us,"
 What matters ought beside?
 Step out upon that promise,
 Trust Him to be your Guide
 This is the New Year's mes-
 sage
 From heaven to you to-day—
 Lean hard upon its fulness
 Along the untried way—
 What need is there to worry?
 He doeth all things well,
 Our God is ever with us,
 He is "Emmanuel"

—EMILY L. OAKLEY

fighting airplanes setting out with their cargo of death-dealing rays. The hot breath of an infested atmosphere, the puncture of a thorn, the tiny sting of an insect may threaten our mortal existence with dissolution and death.

Fellow pilgrim, the unknown future is blended with the issue of this gracious promise. We may launch out into the uncharted seas of 1934, confident that should the Lord tarry—He stands ever ready, with the infinite reinforcement and fulness of His grace and to make good His promise. Obey your Lord at all costs, become His sworn ally. All your plans may prove abortive, but look into the future.

THROUGH HIS EYES,

heed His divinely whispered promise, "My presence shall go with thee, and I will give thee rest." Trust where you cannot trace. Chant this promise in no soft undertone, let it rise from your heart a jubilant paean of faith. It is true strange conditions and circumstances may arise. The values in to-morrow's markets may depreciate, the almighty dollar fluctuate, the pound diminish. Elements are variable, changes are disturbing, humanitarian schemes are shivered into fragments like a broken bowl, Locarno is a fiasco. We do not know how soon Europe will bristle with bayonets and echo the rattling of sabres. But we can trust. One who has foresight and foreknowledge and whose plans and promises are based on accurate knowledge. "My presence shall go with thee." If our souls find repose in His unfailing promise we may look with joy unspeakable into the future. Faith, the eye of the

soul, will glimpse the infinitude of divine resources. Faith, the hand of the soul, will grasp the treasure that yields

INDESCRIBABLE SATISFACTION.

Faith, the foot of the soul, will tread the labyrinthine ways of life, not with blind acquiescence, but with the step of a conqueror and the air of freedom. Faith, the ear of the soul, will once again catch the magic sweetness of His saying "My presence shall go with Thee and I will give thee rest."

Prayer Changes Things

(Philippians iv 6)

Praise is offered for:

A sister's complete recovery from head injury caused through a fall. Prayer has been answered.

Prayer is requested for.

A lady suffering, according to the doctor's report, from an incurable skin disease. All things are possible with God.

A sister passing through great sorrow and suffering, that God will comfort and sustain. The strain is very great.—M.H.F.

One who is a chronic invalid, that God will graciously grant healing. She believes God is able.—A.H.

A number of Evangelistic Campaigns commencing in Elim Churches this month.

Principal George Jeffreys' Revival and Healing Campaign in York during February.

The Dynamic of Soul-Winning

The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a Man, which told me all things that ever I did is not this the Christ?—John iv 28, 29

FOR us to become great soul-winners it is not sufficient alone that we answer the call of Jesus, and submit ourselves to His training; even though that training progress so far that the thunderous opposites of our nature are tempered by the grace of Christ. Underneath all of our spiritual, mental, and moral equipment there must be the dynamic impulse of a spontaneous spiritual force, compelling our service.

The Samaritan woman, like the fishermen of Galilee, came in contact with the Lord while occupied with her

HUMBLE DAILY TASK.

Her soul was as barren and dry as the empty waterpot which she carried. But hers was not an obdurate soul, nor wilfully indifferent one. On the contrary, she was so thirsty for some spiritual life that in spite of her prejudice against the Jews—a prejudice produced and fostered by the attitude of superiority maintained by the Jews toward all Samaritans—she would not long conceal her hunger even when conversing with one. Doubtless her surprise was great when she found herself being addressed civilly by Christ, a Jew. Patiently, without regarding her sarcasm and suspicion, the Lord Jesus unfolded to her her need, and His own power and willingness to help. She

was a sinner—a great sinner. She had been so steeped in superstitious traditions that her heart was perverted from true spiritual worship. She was tied to the routine of the commonplace in life, with no spiritual outlook. But when the Master who understood her heart spoke to her, the light of Divine truth broke through upon her soul, and she was reborn. She knew God; knew that Jesus was the Christ; she could worship God in spirit and in truth.

All of the pent-up spiritual forces of her starved soul were set free. At once they became a mighty impelling force to which she fully yielded herself. "She left her waterpot." She was not asked to. It was the inward moving of spiritual power manifested in the serene consciousness that all was now well with her soul coupled with an overwhelming love and appreciation for her Deliverer, that impelled her. Living water was springing up within her. She was transformed into a new realm forgetting everything but the One who had given her to drink. The spontaneous

DYNAMIC OF SOUL-WINNING

was astir in her, and homeward to Sychar she hastened to pour out the testimony she had to give.

She was not a pedagogy nor a divinity. She had no mastery of letters nor wisdom. She was just a

new-born soul carrying the burning message of Christ, and her yielding to her newly-born impulse of love and gratitude put her message across.

The same deep consciousness of the reality of Christ, the same keen sense of appreciation and gratitude, when allowed to dominate our lives, will work the same for us as it did for the Samaritan woman. Not everything is to be done by God, even though without Him we can do nothing. God seeks to work through

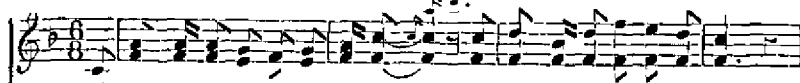
us. He would touch the well-spring of our natural spiritual powers; He would quicken them into action by the gift of the Holy Ghost.

The effect will be the same, and the results. As the woman left her water-pot, we may turn from the natural things to the spiritual. As she became a soul-winner that stirred the city of Sychar, so may we possess the spontaneous spiritual dynamic that makes a great soul-winner—Sel.

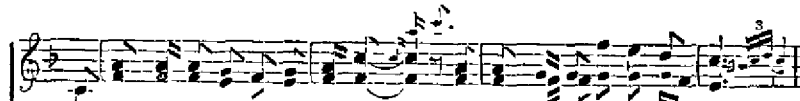
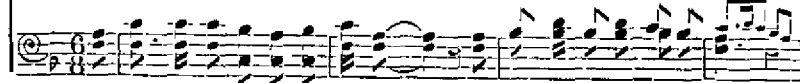
What will it Be?

Mrs. C. H. M.

Mrs. C. H. MORRIS,



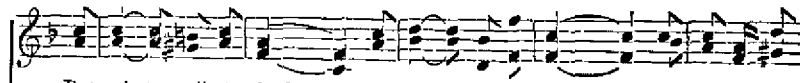
1 My heart is enraptur'd with Je-sus, My constant companion is He,
 2 A per-fect delight I am find-ing, Communing with Him day by day
 3 If fel-lowsnip here is so bless-ed, Oh, who can conceive the delight,
 4 When death, our last foe has been conquer'd, And we shall have enter'd the rest,



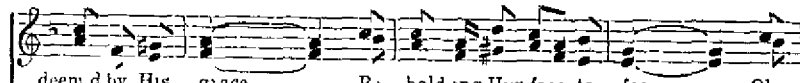
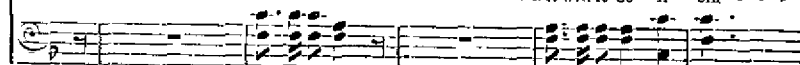
His love to my heart is more precious Than a-nything earth-ly could be
 A light on my path ev-er shin-ing While walk-ing with Him in the way
 When eye to eye we shall be-hold Him When faith has been merg'd into sight?
 The ci-t-y prepar'd for the ran-somed, The home of the blood-wash'd and blest



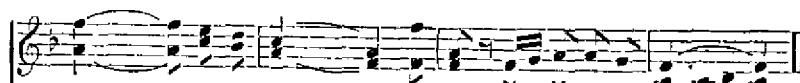
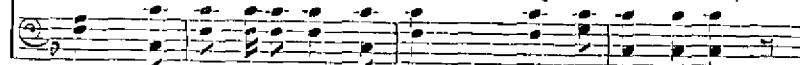
CHORUS



But what will it be? Oh, what will it be? A sin-ner re-
 What will it be? What will it be? A sin-ner re-



deem'd by His grace, Be-hold-ing Him face to face, Oh,
 ner re-deem'd by His grace, Be-hold-ing Him face to face,



what will it be? My soul! oh what will it be?
 What will it be? oh, what will it be? what will it be?



Bible Study Helps

A GROUP OF TEXTS FOR THE NEW YEAR.

"Thus saith the Lord Consider your ways" (Hag 1:5)
 "I know that in me dwelleth no good thing" (Rom vii:18)
 "Wherefore consider Jesus" (Heb iii:1)
 "We beheld His glory full of grace and truth" (John 1:14)
 "Of His fulness have all we received and grace for grace" (John 1:16)
 "Consider from this day will I bless you" (Hag ii:18, 19)

NAAMAN'S BIOGRAPHY. II Kings v. 1.

- A Pleasant Name—Naaman means pleasantness
 - A Plagued Frame—He was a leper
 - 1 Field Marshal—"Captain of the host"
 - 2 Faithful Man—"A great man with his master"
 - 3 Friendly Man—"And honourable—a good reputation"
 - 4 Favoured Man—"Because by him the Lord had given deliverance unto Syria"
 - 5 Fearless Man—"A mighty man in valour"
 - 6 Fatal Man—"But he was a leper"
- N B—Not attainment, but atonement can cleanse the spiritual leper

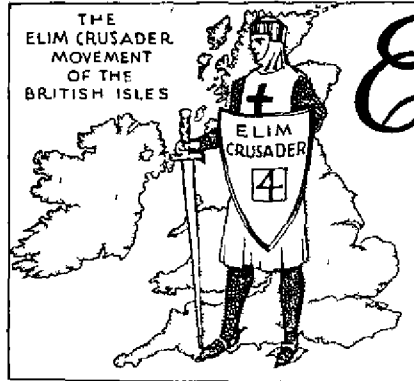
—J McA

NAAMAN'S MALADY AND MEDICINE. II. Kings v. 1-15.

- 1 Sickness made him seek the God of Israel.
 "Recover him of his leprosy" (v 6)
- 2 He came in haughty spirit.
 (a) Let'er Power—"I will send a letter unto the King" (v 5)
 (b) Gift Bribe—"Took silver, gold and raiments" (v 5)
 (c) King Fight—"He seeketh quarrel against me" (v 7)
- 3 He was offended at instructions.
 "Naaman was wroth and went away" (v 11)
- 4. His complete obedience brought the healing.
 "He went down and dipped himself seven times in Jordan, according to the saying of the man of God" (v 14)
- 5 His proclaimed testimony.
 "I know that there is no God in all the earth, but in Israel" (v 15)

—J McA

THE
ELIM CRUSADER
MOVEMENT
OF THE
BRITISH ISLES



Elim Crusader Page

MOTTO

GOD'S BEST FOR US - OUR BEST FOR GOD.

Items of Interest

Special Crusader Campaigns have recently been held in many branches throughout the country, which have resulted in the salvation of many young people and increased membership. We hope to publish some interesting news of these campaigns in the near future.

It is reported that in one year over 23,000 tracts were distributed by the Eastbourne Crusaders—surely a glorious ministry. Other branches would do well to observe this, and carry on similar service for God.

The ministry of the Elim gramophone records is being remarkably blessed. These records are bringing joy to thousands of homes, as well as carrying the Foursquare Gospel message right into the midst of the godless. Elim records are already being played in Africa, Switzerland, China, India, Canada, Australia, Norway, Germany, and other countries. This is a world-wide ministry indeed!

The London Crusader Choir has already received invitations to pay visits during 1934 to H.M. Prisons in and out of London. Readers, remember these engagements in your prayers.

Preliminary arrangements are already in hand for the great annual Foursquare Gospel Demonstration on Easter Monday, in the Royal Albert Hall. Some stirring and inspiring choir pieces have already been selected. You will be hearing more details in a few weeks' time.

NEWS OF THE Branches

Clapham A note of praise ascends from the hearts of Clapham Crusaders for increased numbers and increased blessing in their midst. The interest has been increased by special blackboard conversational talks given by Pastor J. Smith on Bible subjects. The Bible Query night was particularly helpful, the questions sent in were by no means simple, and at the close of the meeting everyone praised God for instruction received.

Watford Crusader Sunday at Watford was a time of great blessing. Two brothers ministered the Word at the morning meeting, and once again we heard

of that love the Father hath bestowed upon us. The evening meeting was well attended, the people singing lustily, "They say He is wonderful", the Crusaders replying with joy and assurance, "I know He is wonderful".

There were several musical items, including "Living for Jesus," which was beautifully rendered by the Crusaders. Three short messages were given from the Word of God.

We praise God for His Word and pray it may bring forth much fruit to the glory of His Name.

Ipswich. The Lord is certainly bestowing His best upon the Ipswich Crusaders. During the past few months we have enjoyed much blessing. On a recent Wednesday a brother from London ministered the Word to us, and his message was much appreciated. It was based upon those three important words which make a glorious motto in the life of any believer, "Looking unto Jesus." He exhorted us to do this not only in connection with our spiritual needs but every moment of our workaday life. The secret of successful service lies in "looking unto Jesus, the Author and Finisher of our faith."

We have also been blessed by a visit from the Colchester Crusaders, and our hearts rejoiced at having this happy time of fellowship together. Their singing was indeed blessed of God, and the messages from the Word given by two sisters, encouraged us to go on with God.

During Evangelist Chuter's campaign at Nacton Estate, the Crusaders rendered the Albert Hall choir pieces, and two Crusader brothers gave their testimonies. A number were converted as a result of this campaign, and these are shortly to swell the ranks of our Crusader branch. Praise be to God, He is still saving souls, and pouring out His Spirit upon the thirsty ones.

On a recent Monday evening, we had the joy of taking a service for the local Salvation Army Corps. The Crusaders sang, "Living for Jesus," and "At the Battle's Front." Other items were given, making the evening a real happy one in the united company of God's people.

The following week the same Army Corps paid us a return visit, and accompanied by the band and a number of songsters, we rendered unto the Lord praise and worship. The officer and his wife conducted the service, the former passing on the message, which was greatly appreciated by all present.

Portadown We are glad to report times of blessing at every Crusader meeting. Many are taking part for the first time, and hidden talent is being discovered and used for the glory of God. The meetings have been varied and interesting. The shipwreck and veterans' nights will never be forgotten.

We would specially mention a recent meeting at which six Crusaders spoke on "The most wonderful moments of my life." It was the most inspiring meeting of any that we have had for a long time. As the speakers passed on their messages it was quite evident that the moments in which they found eternal life were the most wonderful. How gracious God had been in dealing with them. One brother's curiosity was aroused towards the gospel through hearing from his fellow-gamblers of a revival and healing campaign. He attended the meetings and lived there the most wonderful moments of his life. A young sister told of how she was brought up in a Roman Catholic home, but hated the teaching she received. When the opportunity came she attended a gospel meeting and heard the gospel for the first time. Those were the most wonderful moments of her life. The other speakers testified in the same way. It was a most profitable time.

Scarborough We do praise the Lord for the blessings He has been so graciously showering upon us during the past never-to-be-forgotten weeks. Once again it has been proved that the glorious Foursquare Gospel satisfies the young as well as the older folk. Young people who only a few weeks ago were seeking their pleasure at the world's broken cisterns are now enjoying the fulness of salvation, finding satisfaction in service for the King of kings, and praising God that He ever sent our beloved Principal and the Revival Party to the Grand Skating Rink.

On Sunday 3rd December, Rev. J. McWhirter met nearly fifty young men and women who desired to become Elim Crusaders. He showed how useful and happy a Crusader's life can be. He outlined various ways in which it is possible for a Crusader to bring help and cheer to sick or lonely ones, and gave examples of methods in which Crusaders can broadcast the Foursquare Gospel message to needy hearts around.

Our first Crusader meeting was held on 6th December, when fresh Crusaders were enrolled and new friends made. All seem keen to carry forward the banner of the Cross. We know that the Lord is on our side and in His strength we shall go forth conquering and to conquer. Praise His wonderful name.—B.T.

THIRD VISIT TO PRISON

London Crusader Choir again at Wormwood Scrubs

For the third time in six months the London Crusader Choir has visited the familiar Wormwood Scrubs Prison. The occasion of the last visit on 10th December resulted in some striking scenes. It is doubtful whether the choir has ever been so enthusiastically received at any

(Concluded on page 32)

RADIANT REVIVAL REPORTS

Enthusiastic Evangelism—Baptisms in Water and in the Spirit

EVANGELISTIC CAMPAIGN.

Lavish bestowal of blessings.

The saints who meet in the City Temple, Elmbank Street, Glasgow, are praising the Lord for the many blessings so lavishly bestowed upon them. In spite of special efforts in other churches, the congregation keeps up wonderfully, and especially the Tuesday prayer meeting, it is packed out and many are the remarkable answers to prayer received. During a recent two weeks the Pastor interchanged pulpits with Rev. A. Longley of Edinburgh, whose loving service rendered has been highly appreciated. The saints have eagerly devoured the Word of God. Night after night the Scriptures have been expounded, and the Church has been edified.

The saints here have been favoured with visits from the celebrated Scottish tenor, Mr. Dugald McNeil. His consecrated talent and glorious voice has thrilled many hearts. His ministry of song coupled with Mr. Longley's faithful presentation of the truth has left an indelible impression upon the minds and hearts of all hearers.

The Lord has set His seal upon the first of Rev. P. Le Tissier's Sunday night services on prophecy in the light of present-day events after his return from Edinburgh. The series on the Song of Solomon have promoted holiness and provoked much prayer. We praise God for His blessing and cling to this city's motto: "Let Glasgow flourish by the preaching of the Word."

BLESSED WEEK-END

Quintette party's first visit

The visit of the Hford male voice quintette to Elim Tabernacle, Mildmay Road, Chelmsford, proved a great blessing to the assembly and also to the good number of strangers who were attracted during the special services.

From their arrival on Saturday, when welcomed by Pastor Woodhead, to the time of their departure on Sunday night, it was one great time of blessing. The ministry both in song and in word was a real inspiration to everyone. The secret of their success was traced to their love for prayer. It was noticed that each time one was left to minister the Word the other four would quietly slip away into the vestry to hold up their brother in prayer whilst he was delivering the message. The only result such dependency upon God can bring is blessing.

Saturday was mostly given to the gospel in song and a message was very ably delivered by Mr. Elliot, as a result of such earnest delivery everyone present was drawn into closer fellowship with the Master. After a time of worship on Sunday morning, the quintette again ministered in word and song. The message at

this service came from Mr. Bell, his message was a great inspiration and blessing.

Sunday evening was the crowning service of the week-end, when a good company of strangers gathered. A real wave of conviction was upon the meeting as Mr. Northcote fearlessly delivered his gospel message. The sinner was left without excuse. The message was plain and straight and tears were seen as the appeal went forth. Much precious seed was sown both in word and song during the week-end. The regular meetings are continuing in blessing under the faithful ministry of Rev. J. Woodhead.

CANDIDATES IMMERSED

First baptismal service in Tabernacle

"Whoever therefore shall confess Me before men, him will I also confess before My Father which is in heaven" (Matt. x. 32) was the text chosen by Rev. A. Longley for his subject at the gospel



Rev. A. Longley

meeting on a recent Sunday evening when action was to bear out exposition by thirteen candidates passing through the waters of baptism at the Elim Tabernacle, Dean Street, Edinburgh.

It was the first baptismal service to be held in the Tabernacle, and many availed themselves of the opportunity of witnessing the baptisms—a figure of what had already taken place spiritually. With crystal clearness the Pastor showed that water baptism was a confession of Christ before men and compared it with our High Priest in the heavens identifying Himself with those who are outcasts. The message reached the heart of one who for the first time yielded to Christ—"Come unto Me." Those who were to be immersed were tested as to their individual knowledge of Christ as their Saviour, after which, in subdued tones, the congregation took up the strains of "I love Jesus."

At the weekly convention meeting the Word preached is much blessed of God. The Pastor has been dealing with Spiritual Gifts and with simple directness exhorts the saints to cover these gifts.

We rejoice with another two souls who found Christ as their Saviour at a recent gospel meeting, also a sister, who after being prayed with at a divine healing service was completely delivered.

EIGHTY DECISIONS.

Temple throbbing with life.

The cause here in the City Temple, Hesse Road, Hull, is going ahead. It is very gratifying to see the large number of people who recently joined still attending. In fact older members often feel almost lost when they see such a crowd of new faces on every hand. The new members are very keen and with the older ones are standing in the ranks of the Foursquare army fighting against sin and worldliness, and upholding the blood-stained banner of the Cross.

After a recent Sunday night communion service the Pastor, Rev. F. G. Cloke, gave the right hand of fellowship to 200 new members. Revs. E. C. W. Boulton and J. R. Moore gave great impetus to the work when they came over to take some long week-end meetings. Mr. Boulton showed how a light shines brighter in a dark place, while Mr. Moore taught the people that bonds or ties can all abound to the glory of God.

Prayer meetings for those seeking the baptism of the Holy Ghost are held on Friday nights in an upper room with a seating capacity for just 120. During a recent ten days seventeen were filled. Praise the Lord! The breaking of bread services on Sunday mornings and also once a month at night are veritable love feasts. Great blessing falls as the meeting continues, so that saints are strengthened and when the gifts are manifested all receive encouragement and edification.

The Crusader meetings throb with divine life, and such joy could never be manifested where worldly attractions are employed. The young people neither miss nor want such doubtful attractions but are satisfied with Jesus and He supplies all their needs.

After the weekly prayer meetings held every Tuesday, the sick are prayed for and many have testified to healing.

On Saturday nights an open air meeting is held on the Boulevard, not far from the City Temple. It gives the members an opportunity to testify to the wonderful things God is doing for them.

During the past two months eighty have decided for Christ.



Rev. F. G. Cloke

BIBLE STUDY BLESSINGS.**Visiting Pastor's fruitful ministry.**

The saints meeting at the Friends' Meeting House, Hartshhead, Sheffield, have just received their first visit from Principal P G Parker. On Saturday evening an open air witness march through the city streets proved effective, when some of the brothers announced the meetings with stentorian voices. A real rousing Crusader rally followed in the Friends' Meeting House and all had a real royal time through Mr Parker's clear and distinct expounding of the Foursquare Gospel.

The Sunday morning found the hall nearly full, when Mr Parker spoke on "Should Christians Tute?" The even-

ing gospel service proved an overwhelming attraction to many, and the glorious Foursquare Gospel was explained in Principal Parker's simple yet clear and pleasing manner. The breaking of bread service followed, truly our Lord was present, and that to bless. The weekend of blessing closed on the Monday evening and Mr Parker made an earnest appeal for new members to the Elim Bible College Correspondence School. The top note of praise was reached at this service and all are eagerly awaiting his next visit.

Truly Sheffield saints are indeed fortunate in having such an able leader as Rev F Farlow, who labours unceasingly for the Master's cause.

A recent visit by Pastor R Tweed

brought much blessing. He preached on I Chronicles iv. Mighty moments of gladness and praise were experienced under the Spirit-filled ministry of Pastor W G Channon during a week's special services. The meetings can be summed up as follows: The Christian was likened to the palm tree that shall truly flourish in the desert, the fire that leaves no embers, the person Spirit-filled, and the one able to resist temptation by knowing God's will. A breaking of bread service was held at the close of the Sunday evening gospel service and all can say that the Lord Jesus Christ has become more precious than ever He was before. May the Lord use His servant to the blessing of others as the saints at Sheffield have truly been blessed.

London Crusader Choir's Third Visit to Prison

(Concluded from page 30)

engagement as at this time. Again the beautiful chapel was packed with about 600 men, and the ministry of the choir was warmly received. Shall we ever forget the opening hymn? How these men sang that immortal song, "Jesus, the very thought of Thee," accompanied by the grand organ, played by a prisoner. The third verse sung with such feeling and expression had a melting effect, for how many had experienced the truth of those lines —

O hope of every contrite heart,

O joy of all the meek,

To those who fall, how kind Thou art!

How good to those who seek

It has been a joy to know that salvation has followed the choir's previous visits, and only eternity will reveal the results of such a privileged ministry. After the preliminary devotional service, conducted by the chaplain, Rev W N

Cotterill, the entire service was handed over to the choir. Pastor P N Corry accompanied the choir, and sang at the



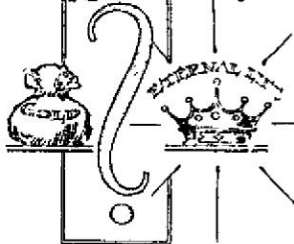
London Crusader Choir

request of the chaplain, "I know a fount where sins are washed away." Other appealing items were beautifully rendered by the Crusaders in vocal and instrumental effort, together with a recital. The final

two choir pieces, "Cast thy burden upon the Lord," and "When I survey the wondrous cross" (Deep Harmony), brought to a conclusion a highly spiritual service, throughout we were conscious of the presence of Him who came to seek and to save that which was lost. Finally the choir leader, Mr Douglas Gray, briefly addressed the men, who showed no little appreciation for the visit of such a band of young people zealous in their soul-saving endeavour. It was also a joy and encouragement to the choir to have in the service the Rev Mr King, the chaplain of another noted prison, and who expressed in warm-hearted tones his joy at such a full gospel ministry in music, song, and word.

Readers, pray on, that other doors may open for similar opportunities of declaring Jesus Christ who can save to the uttermost.

GOLD or SOUL?



WHEN the "Central America" went down off Cape Hatteras many years ago, the gold diggers who were returning in her threw down their bags and belts of gold, and scattered their gold dust on the cabin floor, saying "Here, those who want gold can have it."

When the "Arctic" went down in the Atlantic, as the boats were pushing off, already over-crowded, one man offered £50,000 for a seat in one of them. Was gold the most precious thing in the world to them? Ah, no, they would willingly be paupers, if only they could live!

How true, in spite of the infidel's laugh, is the record of the old Book, "Skin for skin, yea, all that a man hath will he give for his life" (Job ii 4). Men hate to have to face death. And why? Because they are sinners and unfit to meet God, and conscience asserts itself at last, hence the fear, and dread, and terror, as they feel the world slipping from their grasp and themselves being launched into the presence of the God they have neglected.

What does it matter whether a man leaves five millions or fifty if in hell he lifts up his eyes, being in torments? (Luke xii 23). What if he gains the whole world and loses his own soul? Oh, when will men be wise and awake to the value of the soul, and let it be saved while yet it is salvation's day? Many, alas, have little of either health or wealth, who, notwithstanding, are in danger of losing their souls. Trifles light as air occupy their minds and blind them to their needs and the suitability of the Saviour to meet them. The tender pleadings of love, or the thunders and threatenings of coming judgment, alike unmoved them, and one can only say "What must the harvest be for such? What indeed, but "a heap in the day of grief and of desperate sorrow" (Isaiah xvi 11). Turn now to the Lord and He will abundantly pardon.

"What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

Classified Advertisements

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.

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YOUNG lady (16-18) required with previous office experience, typing, etc. Preferably Elim Crusader. Apply in own handwriting to P.O. 309, "Elim Evangel" Office. B1538

SITUATION WANTED.

TRAINED nurse seeks employment with Protestant people; nurse or nurse-companion. Apply Box 301, "Elim Evangel" Office. B1541

BIRTH.

JEHAN.—On December 20th, to Mr. & Mrs. C. Jehan, the gift of a daughter, Margaret Elizabeth.

MARRIAGE.

FEARNSIDES: COLLETT.—On December 23rd, at Bolton Road Methodist Church, Bradford, by Rev. H. W. Fardell; John William Fearnside to Mary Collett; both Elim members.

FOTHERINGHAM: NEVILLE.—On December 20th, at Elim Tabernacle, Stanley Road, Craydon, by Pastor P. N. Corry; Alexander Fotheringham to Lily Neville.

HALCROW: TRUDGELL.—On December 16th, at Elim Tabernacle, Clapham, by Pastor P. N. Corry; Harry Halcrow to Evelyn May Trudgell.

WALKER: SNOW.—On December 23rd, at Elim Tabernacle, Ryde, by Rev. A. S. Thorne; Edward Nelson Walker to Rhoda May Snow. B1540

WITH CHRIST.

BIRD.—On December 30th, Mrs. M. Bird, age 61, member of Elim Tabernacle, Chelmsford. Funeral conducted by Rev. J. Woodhead.

CRAYEN.—On November 30th, Mrs. Annie Crayen, age 64, member of Elim Church, Huddersfield. Funeral conducted by Rev. W. L. Taylor.

GING.—On December 8th, Mrs. Mary S. Ging, of Elim Church, Bradford. Funeral conducted by Rev. H. W. Fardell.

HIBBERT.—On December 19th, Mrs. George A. Hibbert, of Stoke-on-Trent, from injuries received in motor accident, Xmas, 1932.

MARSDEN.—On December 26th, Miss M. Marsden, age 27, Elim Crusader, Islington. Funeral conducted by Rev. W. G. Hathaway.

PADDISON.—On December 13th, Charles Paddison, age 51, member of Grimsby Church. Funeral conducted by Rev. J. Kelly.

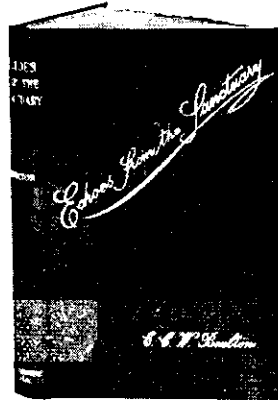
KINDLY NOTE

that we have moved our Bible and Tract Depot from 16, Clapham Park Road to 36 and 37, Park Crescent, Clapham Park, S.W.4. Correspondence therefore should NOT be sent to No. 16.

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