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The Elin Ecangel

AND
FOURSQUARE REVIVALIST

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HEB. XIII. 8.

Vol. XV., No. 39

SEPTEMBER 28, 1934

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"I am
come
that
they
might
have
life."

John X.
10.

"I
will
come
again."

John XIV. 3.

HEALER

BAPTISER

"I will;
be thou
clean."

Mark I. 41.



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

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

Editor: Pastor E. C. W. Boulton.
Official Organ of the Elim Foursquare Gospel Alliance.

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and Revival Party's

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BERMONDSEY. Oct. 21—28. Elim Tabernacle, Upper Grange Road. Birthday Week. Speakers include: Pastors E. C. W. Boulton, P. N. Corry, W. L. Kemp, and V. S. Pritchard. Ilford Gospel Singers will also take part. Convener: Pastor W. Brambleby.

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KENSINGTON. Sept. 29. Kensington Temple, Kensington Park Road, W. (two minutes' from Notting Hill Gate Underground Stations). Elim Crusader Rally. Speakers include: John Leech, Esq., K.C., Captain Frank Hardy, M.C., Pastor James McWhirter.

LEEDS. Oct. 21, 22. Foursquare Gospel Tabernacle, Bridge Street (off Lady Lane). Pastor E. C. W. Boulton.

LISBURN. September 29, 30. British Legion Hall, Wallace Avenue. Annual Convention. Speakers expected: Pastor E. F. Cole, Evangelists D. Hood, R. Bradley and Mr. G. Bell. Convener: Evangelist W. Douglas.

MILLISLE, Co. Down. Commencing Sept. 30. Elim Hall. Evangelistic Campaign by Pastor E. F. Cole.

PECKHAM. Commencing Sept. 10. In Large Tent opposite Peckham Rye Pond. A Revival Campaign. By Pastor W. E. Smith. Sundays 3 and 6.45 p.m. Week-nights (except Sats.), 7.30. Miss Munday's Testimony, Sunday, 16th at 3 p.m. Wed., 19th at 7.30 p.m.

PLYMOUTH. Sept. 29, 30. Elim Tabernacle, Rendle Street. Special services. Sat. 8; Sun. 11 and 6.30. Speaker: Pastor W. G. Hathaway.

PORTSMOUTH. Oct. 27—29. Elim Tabernacle, Arundel Street. Convention meetings. Speakers: Pastors E. C. W. Boulton and W. G. Hathaway. Convener: Pastor S. Gorman.

SOUTHEND. Oct. 14. Christian Tabernacle, Seaview Road. Pastor E. C. W. Boulton.

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. 39

SEPTEMBER 28, 1934

Fridays, Twopence

El-Shaddai,

or the God Who is Enough

By Dr A. B. SIMPSON

I am the Almighty God, walk before Me and be thou perfect.—Genesis xvii 1

THERE are epochs in every great life, and perhaps this day marks an epoch in many of our lives. The text marks such an epoch in Abraham's life. Several similar crisis hours had already come in the history of the patriarch. The first was when he left his native land at God's bidding. The second was when he entered Canaan and found it a famine-stricken land of foes. The third was when he was separated from Lot and God appeared to him and gave him the promise of all that he had left and much more besides. The fourth was when God gave him the promise of a son, perhaps fifteen or twenty years before the present epoch. That promise was accompanied with a very wonderful revelation of God and a covenant covering all the future and foreshadowing the blessing of coming ages.

But Abraham had not been altogether true to the high calling which God had given him.

HE HAD NOT DOUBTED

God's promise and yet he had staggered under its weight enough to unite with Sarah his wife some fourteen years before the present incident in helping God to fulfil His promise by taking into his family Hagar, their servant, and striving through her to bring about the fulfilment of the promise of a son in the person of Ishmael. In all this God has seen the wavering of a double mind, and now when He appears to Abraham in his hundredth year He very obviously alludes to Abraham's doubtful attitude by the startling message which is as much a reproof as it is a promise, "I am El-Shaddai. Walk before Me and be thou perfect."

He had not been quite upright in his faith because he had not quite believed in the all-sufficiency of his God, and therefore it was necessary that God should come to him in a new revelation of His power and require from Abraham a

NEW EXPRESSION OF FAITH.

It may be that this is just where some of us are stand-

ing to-day. We have been trusting God in part and have been trying to do the other part ourselves and God is speaking to us by His other and almighty name and saying to us "I am El-Shaddai. Walk before Me and be thou perfect."

A new revelation of God. Every advance step in our spiritual life must spring from a new view of God. It was the vision of God that sent Abraham forth on his new career of faith, and it was a new revelation of God that led him to further advances in the successive steps of his life of faith. It was the revelation of God to Jacob, first at Bethel and next at Peniel that led to the great crisis of his life. It was a revelation of God that sent Moses forth to deliver Israel. It was a similar revelation that made Joshua the conqueror of Canaan. The vision of God brought healing and new life to Job and called Isaiah to his

GREAT PROPHETIC MISSION;

and it is such a vision of God that alone can meet the needs of our hearts and inspire our souls to our heavenly calling. It is God we need to see and it is God in this mighty character as El-Shaddai, the All-sufficient One.

The God of the supernatural. This name stands for the almightiness of God. We translate it to mean the God of the supernatural. Men are trying to get the supernatural out of the Bible and explain it all on rationalistic principles. The Devil is engaged on a parallel line to get the supernatural out of Christian life and to bring religion down to a mere matter of ethics, morals and humanitarian improvement. The very essence of Christianity is that it is the revelation, worship and fellowship of a supernatural Being and it is all divine from the first to the last century. God's great object is to

MAKE HIMSELF KNOWN

to us and then to work out His almightiness in us. Every situation into which He brings us is just a frame, in which to set His promises and a mould in

which to cast some new manifestation of His all-sufficiency. The very difficulties that surround our lives to-day are but opportunities for God to show Himself to us as El-Shaddai.

What this means This does not merely mean that He is almighty in the abstract and that He has the attribute of Omnipotence. All will concede this in a general way, for if God be God at all He must be omnipotent. But many of us hedge Him around with such limitations, laws and modes of operation as to practically tie His hands and make it impracticable for Him to do any real supernatural thing in our lives. To really believe in

THE ALL-SUFFICIENCY OF GOD

means that He is actually at liberty to do for us all that we need a God for, and that we have a right to take Him for everything for which we are unequal and insufficient. It means that He has promised all things necessary for life and godliness, that He has provided all things and that we have a right to come to Him for all things, presenting without question the mighty cheque on the bank of heaven, "My God shall supply all your need according to His riches in glory by Christ Jesus."

Able to save It means, in the first place, that we have a God that is equal to our salvation and the salvation of any sinner, however lost and however long resisting the mercy and grace of God. It means that He is equal to the salvation of your boy, your friend, your soul whoever you are and whatever you may be. It means that He is

EQUAL TO YOUR SANCTIFICATION

and the sanctification of any temperament, no matter how impracticable, the counteracting of any habit no matter how confirmed, the overcoming of any defect, infirmity and sin, no matter how deeply rooted and aggravated, victory over any and every temptation that may come, and a life sanctified through and through and preserved blameless unto the coming of the Lord Jesus Christ. It means that He "is able to keep you from stumbling and present you faultless before the presence of His glory with exceeding joy."

Able to heal It means that He is equal to your physical need and has made provision for your sickness as well as your sins, your infirmities of body as well as your infirmities of temper and the supply of all the needed strength, health and help until your life work is done. It means that He is equal to your circumstances, that He can sustain you, comfort you and keep you under all possible unfavourable conditions, making you happy when everything around you is uncongenial, using and blessing you when everything seems to conflict and hinder, and then

TRANSFORMING CIRCUMSTANCES,

turning the curse into a blessing and bringing up the fir tree and the myrtle instead of the thistle and the thorn.

It means that He is equal to your work, no matter what the difficulties and obstructions may be, that He can overcome the antagonism of China, the caste of India, the barbarism of Africa, and even the

lethargy and selfishness of the Church itself, and can carry on and complete His glorious work in spite of the selfishness of man, the hate of Satan and the faithlessness even of His own followers. As old Matthew Henry quaintly expresses it "El-Shaddai just means the God that is enough."

Enough for you, enough for me,
Enough for all for ever

A new exercise of faith It is not enough to have an almighty God, but we must be able to respond to His promise and appropriate His almightiness. There must be in us a corresponding faculty of faith which first comprehends and then appropriates and proves in action the reality of all His power and promise. In Eden man lost this power and got away from the sphere of

GOD'S SUPREME ATTRACTION,

and since then has been like a wandering star out of its orbit, off from its centre and plunging into the blackness of darkness for ever. Faith is the law of special gravitation which brings man back to God and swings his life into the orbit of trust, fellowship and obedience.

In this Abraham is our great forerunner, and our part is to follow in the steps of our father Abraham, and as we follow we shall find that all his steps were steps of faith. But Abraham's faith was not as yet perfected, and God had now to give him a startling object lesson of what it really means to believe God. And so He does much more than talk to Abraham. He requires Abraham to meet Him and answer back by the actions of responsive faith. And so we see in the following verses the most dramatic picture of the steps of faith to be found in the Bible.

Three tenses of faith First—God gives Abraham the

PROMISE OF FUTURE BLESSING.

"I will make My covenant between Me and thee." Abraham meets this promise and goes down upon his face before God to claim it. Then follows secondly the next tense of faith, which is the present tense. "As for Me behold My covenant is with thee." The thing that God would do He now does. The thing that Abraham expected he now accepts and takes as a present fact. The future becomes the present tense and faith becomes action. But there is still a third tense and a third step of faith. "Neither shall thy name any more be called Abram, for thy name shall be Abraham, for a father of many nations have I made thee." It is now the perfect tense. The thing that was promised was done and is now finished. Action has become transaction and has passed even beyond the present tense, and therefore Abraham must take the position of one who has passed through all these stages and has actually received his yet

UNSEEN BLESSING.

He must change his name and stand before the public and be laughed at and called a fool, an old man in his dotage, a dreamer, as his neighbours ask him the reason of the strange difference in his name, and he tells them that God has made him the father of many nations. Faith must be sealed by testimony and tes-

timony must be steeped in trial, shame and many a waiting hour of trusting in the darkness

But at length there comes a day of vindication, when the laugh is turned upon them and little Isaac is called the name "Laughter" because God has made him to laugh instead of them in the glorious vindication of His believing child

Reckon on God This, beloved, is the way in which we must meet El-Shaddai. We must not only take the promise for the future, but we must bring it into the present and claim it as an immediate fact in this moment of our lives. Then we must translate it into the past and take the position that it is an accomplished fact and call it so, nor be ashamed to have men know that

WE BELIEVE OUR GOD

and venture on calling the things that are not as though they were. This is the committal of faith. This is the place where so many fail to enter in, but this is the very ladder of blessing described in the thirty-seventh Psalm, where David says, "Commit thy way unto the Lord, trust also in Him and He worketh. Rest in the Lord, be silent to God and wait patiently for Him and He shall bring forth thy righteousness as the light and thy judgment as the noonday."

Do we want salvation? First, there is the promise, "Him that cometh unto Me I will not cast out." There must come a moment when the promise is brought into the present and faith must say, "He does not cast out, He does receive." And then faith must take one step further and add, "He has accepted, I am saved," and accept the new name of child and call Him "Abba, Father." Then it is that the Spirit witnesses to the soul and the glorious reality pours into our conscious life.

THE WAY TO RECEIVE HIM.

Is it sanctification and the indwelling of the Holy Ghost that we seek? We must take the same three steps of faith, He will, He does, He has given the Holy Ghost. I am His and He is mine and Christ is within me the hope of glory.

A transaction Is it healing we seek? We shall pray in vain and in vain expect the promise to be fulfilled and pronounce the word of accomplished faith and pass into a divine transaction. And so with every blessing that we may need and every promise that we may claim, each of them must be passed through these stages of promise, the appropriation and the acknowledgment of testimony and praise, and then the great wheels of God's mighty co-operation will begin to revolve, and the glorious results of faith will pass into living realities in your life.

He staggered not Abraham successfully passed through this crisis place, and henceforth we see him walking before El-Shaddai, upright, perfect,

UNWAVERING AND TRIUMPHANT.

If we turn to the fourth chapter of the epistle to the Romans, we shall find a magnificent picture of the new Abraham after he met El-Shaddai. We are told that his faith was so strong that against hope he believed in hope. We are told that he could look at

his own body and consider it as good as dead without being discouraged, because he was not looking at himself, but at the Almighty One that could quicken his body and make it equal to the fulfilment of the promise, and in spite of Sarah's age and inability could supernaturally work through her for the accomplishment of His will. We are told that "he staggered not at the promise through unbelief." He did not walk with a wobbling or unsteady gait, but stood straight up unbending beneath his mighty load of blessing, and instead of growing weak he waxed strong in the faith, growing more robust the more difficulties became apparent, glorifying God through his very sufficiency and

BEING "FULLY PERSUADED,"

as the Greek expresses, "that He who had promised was" (not "able," as our version has it, but, as it literally means) "abundantly able," munificently able, able with an infinite surplus of resources, infinitely able, "to perform." He recognised it as an easy thing for God to do all this, and for this God was glorified, pleased, delighted, and He holds him forth as an eternal example of the faith He expects from us in the latter days of the Christian dispensation and in the age of a risen and ascended Christ and a present Holy Ghost.

The best application that I know how to make of this sublime message of God in the passage quoted above is the third chapter of Paul's epistle to the Ephesians, "Now unto Him that is able to do exceeding abundantly above all that we ask or think."

Exceeding abundantly 1 It tells us that He is able exceeding abundantly. He is the God of boundless resources. The resurrection and ascension of Christ is for ever the pattern of what we may expect Him to do for us.

2 The only limit is in us. Our asking, our thinking, our ideas are too low, our prayers are too small, our

EXPECTATIONS ARE TOO LIMITED.

The Greek is very strong—"far beyond all that we ask or think," He is trying to lift us up to a higher conception and lure us on to a mightier expectation and appropriation. Oh, shall we put Him in derision?

3 There is but one measure here given for His blessing, and that is "according to the power that worketh in us." God will do for us just as much as we will let Him work in us. His temporal provisions will be commensurate with our spiritual experience. As much as we know Him in our hearts we may know Him in our lives and circumstances. As much as He works in us He will work for us. As much as He prays in us He will make real in His glorious answering providences.

4 The sphere of His mighty working is in the Church. It is through His work, His Word, the building up of His kingdom, that we are to experience the glorious riches of His power. He will not give it to us for worldly or selfish needs, but He will use it for the

BUILDING UP OF HIS CHURCH

and the bringing in of His kingdom. He is head over all things for His body, the Church. All that

He is and all that He has over yonder is for the completion of the Church, the preparation of the Bride and the evangelisation of the world. There is no limit to what we may ask and expect of our glorious El-Shaddai.

5 But to Him must be the glory. All this must be in the spirit of self-abnegation, and Christ alone must be exalted. The way to glorify Him is to take much from Him and let Him do much for us.

6. There is one more suggestion in this sublime passage, "throughout all ages, world without end." Literally, it means through the generation of the age of ages. In the apostle's mind time and eternity consists of generations and ages unfolding for ever. We

are living in one of these generations. This is the generation in which He wants to work for us as He never worked before. Oh, that He may give us grace to be men for our generation, to understand

THE SUBLIME SIGNIFICANCE

of this last age of the Christian dispensation and to make our generation one that shall shine among the rolling ages of the coming aeons as the sublimest exhibition of the power of the glory of our King amid all the ages that have been, and that through it and through us He may yet make known to the principalities and powers in the heavenly places in the ages to come the manifold wisdom of God.

Graveyard Religion

By Mrs. H. R. PANNABECKER

THE Devil has a class of representatives going about this world to-day who have great long, sober faces, who are the supposed representatives of religion. But in reality they are anything but examples of true and genuine religion. People who have mere forms of religion, with sober, long faces are the agents of false religion.

In the plan of salvation there is no place for a graveyard religion. A person who has been resurrected from spiritual death is full of life and joy, he no longer lives among the tombs, neither does he chant the doleful anthems of the dead, there is spring-time in his soul and music everywhere. He will manifest his exuberance of life by outward demonstrations of joy and praise.

When a person experiences the baptism of the Holy Ghost his spiritual grave-clothes are removed and he manifests perfect freedom. If he allows himself to be clothed again in the habiliments of the tomb he will lose his spiritual life and become stiff in his manner and appearance. He will no longer speak forth the praise of Him who hath called him from the tomb of spiritual death, but he will become long-faced and critical. In all probability he will hold tenaciously to the letter of the law, and split hairs over non-essentials.

It means much to keep spiritual liberty and freedom. Satan is always on the alert watching for every opportunity to close the mouths of those who are showing forth the praises of God. A real shout from the soul will

BRING PERSECUTION AND REPROACH.

There is nothing more unpopular than a shout of praise.

The Psalmist says, "Praise ye the Lord. Praise ye the name of the Lord, praise Him ye servants of the Lord." It is the business of all God's servants to praise Him and not to permit the Devil to put straps on them and to dictate when and where they should do it. They should remember that this is their Blood-bought privilege, and that Satan has no right to interfere.

There is no praising God in the popular churches to-day. Their members hung their harps on the

willows years ago when they opened their doors wide and invited the world to come in. If a person filled with the Holy Ghost should enter one of these places and give a true shout of praise, he would surely be shown out. There can be no fellowship between righteousness and unrighteousness, and light has no communion with darkness. No person can grow in grace if he refuses to yield to the dictates of the Holy Spirit, who may at times prompt him to praise God in the presence of carnal professors.

There are many benefits derived through praise. No one can be full of faith who does not praise God, and no one can praise Him without receiving joy in return. The Word says, "The joy of the Lord is your strength" (Neh viii 10). Without real joy in the heart there is no way to convince the ungodly of the reality of salvation. The world is full of heartaches and misery, and we must offer people something that will

LIGHTEN THEIR BURDENS

or we shall not be able to convince them that we have anything better than they have.

There is no greater weapon of warfare than praise. Praise will rout the enemy when nothing else will. God's people often make a mistake by just praying continually without stopping to praise the Lord. It is easier to bow the head in prayer than to face the enemy and give a shout. The more a person praises the Lord the stronger they become in the Lord. When the saint of God raises a shout of praise he will see the demons of night slink away into their dark retreats, and he will have a clear spiritual atmosphere to breathe.

I hear someone say, What did Peter mean when he said "Be sober"? Soberness has an entirely different meaning from what most people think. When Paul was arraigned before Festus, he said, "I am not mad, but speak forth the words of truth and soberness" (Acts xxvi 25). Festus declared that he was beside himself and that much learning had made him mad. Paul had a dignity of bearing that showed him to be master of himself and the situation, and far from being a weak-minded fanatic, he spoke forth the words of truth and soberness. The light conversation of the worldling is painful to a servant

of God. The habits of years often cling to those who have come out from the world and become the servants of God. Through the infirmity of the flesh they often yield to foolish talking and jesting which robs them of their power and

GRIEVES THE HOLY SPIRIT,

therefore the command is to be sober and vigilant, because of their adversary the Devil, who walks about

be condemned" (Matt. xii. 36, 37). Let us be careful and speak only those things which edify the hearers, this will not hinder the believer from being joyful and happy in the service of the Lord and continually showing forth His praises. He will lose the spirit of praise if he indulges in light conversation.

At the beginning of the Christian life a person should put up a standard against idle words, and in



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[The Aberdeen Bon Accord and Northern Pictorial]

OPENING OF NEW ELIM TABERNACLE AT ABERDEEN BY PRINCIPAL GEORGE JEFFREYS

like a roaring lion, seeking whom he may devour. There is no quicker way of backsliding than to indulge in foolish jesting or unsound words. One of the Devil's most subtle ways of overcoming new converts and overpowering them is to engage them in light conversation. The saints should rebuke one another when they see a tendency to yield to the tempter in this way. "But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified and by thy words thou shalt

be condemned" (Matt. xii. 36, 37). Let us be careful and speak only those things which edify the hearers, this will not hinder the believer from being joyful and happy in the service of the Lord and continually showing forth His praises. He will lose the spirit of praise if he indulges in light conversation.

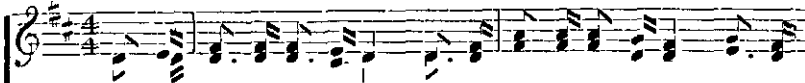
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The turning-lathe that has the sharpest knives produces the finest work

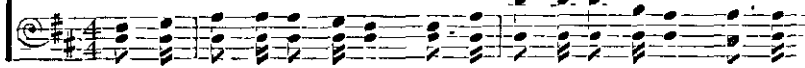
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Mrs C H W, 4th verse by H L G

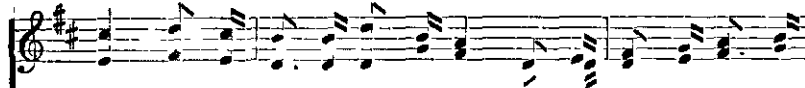
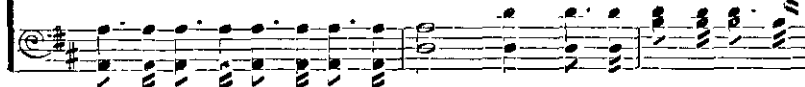
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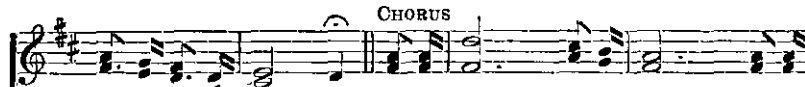
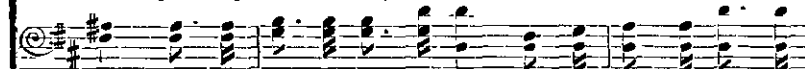
1 I had heard the gos-pel call, off-ring pur-don free for all, And I
 2 Now the load of sin is gone, and by faith I tra-vel on, And I
 3 From the mire and from the clay Je-sus took my feet a-way, And He
 4 When I reach the gold-en street, and the lov-dones glad-ly meet, the re-



heark-en'd to the bless-ed in-vi-ta-tion Laid my sins at Je-sus'
 feet no-long-er un-der con-dem-na-tion For the blood has been ap-
 plied them on the rock the sure founda-tion, Whe-ther now I live or
 deem'd which came out of great tri-bu-la-tion, Having wash'd their garments



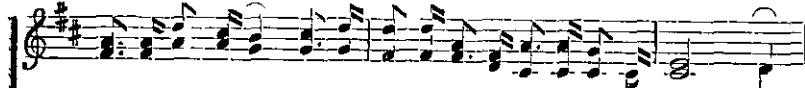
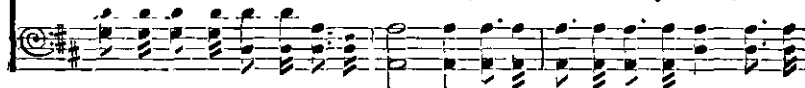
feet, fast-ed there re-demp-tion sweet, And He saved me with an
 plied, and my soul is sat-is-fied With this full and free this
 die this shall be my con-stant cry, Je-sus saves me with an
 white, prais-ing God both day and night For this full and free this



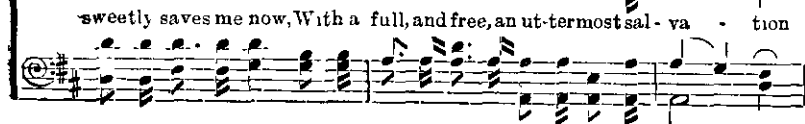
ut-termost sal-va-tion Je-sus saves, sweetly saves, Je-sus
 Je-sus saves, sweetly saves



saves me with an ut-termost sal-va-tion, Tho'I can-not tell you how, Je-sus



sweetly saves me now, With a full, and free, an ut-termost sal-va-tion



Bible Study Helps

THE EXALTATION OF CHRIST (Ephesians iv. 10)

I. His Humiliation.

"He descended first into the lower parts of the earth" (not the grave) (verse 9, cf I Pet iii 19)
 He humbled Himself (Phil ii 6-8)
 His body crucified and buried
 His Spirit quickened and descended

II His Resurrection.

His Spirit came up out of Sheol
 His body raised out of the grave (I Cor xv 20)

III His Ascension

Forty days after His resurrection (Acts i 3, 9)
 Spirit, soul and body reunited (I Thess v 23)
 Above the third heaven (II Cor xii 1-4)
 To the right hand of the Majesty on High (Heb i 3, iv 14, vi 25, 26)

IV HIS EXALTATION

Above all the heavens (RV)
 Above all principalities (Eph i 21)
 Highly exalted (Phil ii 9-11)
 Given the pre-eminence (Col i 18)
 Dwelling in light unapproachable (I Tim vi 16)
 Filling all things (Eph iv 10)
 Upholding all things (Heb i 3 cf Col i 17)
 Subduing all things (I Cor xv 28, cf Eph i 10, Phil iii 21, Heb ii 8-10) —
 N H C

PENTECOST

I. The Meaning of Pentecost.

- 1 The Spirit on them
- 2 The Spirit in them
- 3 The Spirit through them

II. The Message of Pentecost

- 1 Distinct from conversion
- 2 Intended for service
- 3 Proved by results

III The Secret of Pentecost.

- 1 Singleness of aim ("one accord") (Acts ii 1)
- 2 Preparedness of spirit ("continuing in prayer") (Acts i 14, ii 1)
- 3 Willingness of life ("began to speak") (Acts ii 4)

IV The Preaching of Pentecost

- 1 Its matter—a personal Christ
- 2 Its manner—clearly, completely, convincingly

V The Church of Pentecost

- 1 Its life expressed—in truth, power, love joy
- 2 Its life explained—Christ for them, a Saviour accepted, Christ in them, a friend experienced, Christ through them, a Master ministered —W H G T

FAMILY ALTAR



The Scripture Union Daily Portions Meditations by Pastor JOSEPH SMITH

Sunday, September 30th. John xx 1-18

"But Mary stood without at the sepulchre weeping and as she wept she stooped down and looked into the sepulchre" (verse 11)

Real true love will never fail to be rewarded. Mary was at the sepulchre before the dawn of day, seeing that the stone was removed, and the body of Christ was not there, she ran to tell the disciples, with haste they accompanied her. John being the younger of the two outran his companion and came first to the sepulchre, but Peter, true to his temperament, though he came last was first inside. The men looked around, saw the clothes, and the napkin, satisfied themselves that He was not there—what was there more to be done—then they left. But Mary stood without, weeping, and then just stooped down to have another peep. Only love knows, but God saw, and quickly despatched two angels with a message of comfort to her. It seemed as though the Son of God Himself, who was also watching this scene of pure love could not refrain from entering into it. At first He began as a stranger, but another outburst of love from the heart of Mary, and Jesus could restrain Himself no longer. Mary the old familiar name, the same sweet voice, that look of love, and Mary's deepest longings were satisfied. Yes, one more peep, another look. Why? Only love knows. But God rewarded her with being the first witness of the resurrection of the Lord of Glory.

Monday, October 1st John xx 19-31

"Jesus stood in the midst" (verse 19)

How perfect is every movement of the Lord, even in the little things—"in the midst." How we are reminded of the tree of life in the midst of the Garden of Eden, and of the Tabernacle of Witness in the midst of the thousands of Israel. Yes, He stands even in the midst of time. The letters A D and B C are familiar enough to us all. And both Jew and Gentile, atheist and agnostic, every time they write down the date of the month and the year acknowledge, in that official manner at least, the great fact that the Lord Jesus Christ stands in the midst of time and that we look back to His birth as the commencement of our calendar. He stands in the midst of the Old and New Covenants, confirming the Old and establishing the New. And when the door of heaven was opened and John had a peep inside what did he see? "And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders stood a Lamb." Oh, the enrapturing thought that He will be for ever in our midst.

Tuesday, October 2nd. John xxi 1-14

"Simon Peter saith unto them, I go a fishing" (verse 3)

Oh how Jesus kills us with His kindness. I know there was nothing particularly wrong in going a fishing. But after all, God had called them from that occupation, and had in particular told Peter "From henceforth thou shalt catch men." "Oh," but you say "a man can't fast." Quite right, but were it not for Jesus they would have fasted anyhow, and had all their hard work for nothing. How few there are who can wait to see the salvation of God. But how merciful He is, and here He taught His disciples the folly of going their own way and how little result it has, even in this life. Then He told them to cast the net according to His directions, and lo, the results were so marvellous that they could hardly deal with them. This superabundant mark of grace on the part of this stranger soon distinguished Him as none other than the Lord of Glory. But there was a further surprise waiting for them when they got to land. They had not to begin to clean and cook the fish which they had just caught, Jesus had their breakfast all ready for them. Never had they tasted such beautiful fish, and bread just done to a turn, fresh from the fire. Such a nice hot breakfast after a cold heartless night's labour. This is our Jesus.

Wednesday, October 3rd John xx. 15-25

"Simon, lovest thou Me more than these?" (verse 15)

One hundred and fifty-three nice large fish such as they had caught that night looked pretty good to a fisherman. It represents the very best that man can get in this life. It was far beyond their expectations. Jesus permits you to get a good haul, and then applies the test. It was not a few sprats, but one hundred and fifty-three of the finest fish which that son of the sea had ever laid his eyes upon. "Lovest thou Me more than these?" More than the best which this life can yield, more than the biggest haul you ever had in the business world, more than your greatest achievement and success in life. To the Lord's query Peter readily replied yes, and he meant it, and when Jesus put the question the third time he almost lost his patience. But Jesus knew Peter far better than he knew himself. And soon he allowed Peter to see the reason for pressing the question. He began to talk about what Peter would be called upon to suffer for His sake. Peter shifts uneasily, looks around, spies John, bursts out "And what shall this man do?" Ah, there was a defect in the life of Peter in spite of his getting grieved at Jesus pressing the question. True love never says "I will follow you if someone else goes too."

Thursday, October 4th II Chronicles viii 1-11

"The house of the Lord" (verse 1)

What an honour to be privileged to build a house for the Owner of the heavens and the earth, for the One who had given him all this signal honour, for the One who had put down his foes beneath his feet and given him peace, for the One who had also given him wisdom and riches and glory and a kingdom. And yet this was not God's permanent dwelling place, it was only a house in which to offer sacrifices and to burn incense before the God of heaven. That more glorious privilege of building a permanent dwelling place for the God of heaven and earth is the royal bounty of those whom He hath called to the fellowship of His Son. "In whom ye also are builded together for an habitation of God through the Spirit."

Friday, October 5th II Chronicles viii 12-18

"Then Solomon offered burnt offerings unto the Lord on the altar of the Lord" (verse 12)

At the dedication of the Temple we read that Solomon offered a sacrifice of 22,000 oxen and 120,000 sheep. Everywhere throughout the Old Testament the number of animals sacrificed strikes us as very great. Why did God ask His people to give in this manner? As also in the matter of tithes, one tenth of the gross produce raised on their farms was a very large quantity indeed. Because God loves to have His children of the same mind as Himself, and "He giveth to all men liberally." He causeth the earth to bring forth bountifully, and also the mighty ocean in its wonderful supply of fish, He never sends us a bill for the sunlight we use. Think of how He has stocked the earth with good things in the way of minerals—gold, silver, iron, lead, brass, coal, oil, etc. Whilst He causes it to bring forth all manner of fruits, flowers, trees, shrubs, and crops for our every need. And last and greatest of all He gave us His only begotten Son, and has also sent down His good Spirit the Comforter, to comfort our hearts.

Saturday, October 6th. II Chronicles ix 1-12

"The one half of the greatness of thy wisdom was not told me" (verse 6)

In reading this passage our minds immediately go to the words of our Lord. "The Queen of Sheba came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here." As we think of her journey, of her gifts, and of the expression of her appreciation, it makes us feel ashamed of ourselves when we consider that the One who was greater than Solomon is in our midst, and how meagre at times are our gifts to Him, and how weak are our words of appreciation, and how a journey of a few miles to the place where He has promised to meet with us often seems too great a sacrifice to make. May God open our eyes to see that He looks for practical service, and that Jesus Christ holds up the Queen of Sheba as an example of what kind of service is His due who is greater than Solomon.

XII. Eastern Customs of the Bible

Part III.—Bible Characters

EVERY country has its own peculiar characters. I remember the surprise with which I learned that the blacking and polishing of shoes was, in America, a recognised trade having its own "shoe-shine" parlours. There one climbs to a high throne, putting one's shoes on pedestals about three feet high, while the coloured shoe-shine man proceeds to put such a gloss upon one's shoes as I have never seen in this country. Rather ruefully I paid my fifteen cents for the privilege of having a mirror on my toes for, coming fresh from England and being of Scottish descent, two pence seemed quite adequate for a shoe shine!

Palestine is not without its special characters too, and we will in this chapter take a glimpse at a few of them.

Imagine a hot Eastern sun beating down from a pitilessly blue sky; dust clouds continually rising from scurrying feet, crowds jostling and pushing in the narrow streets. I think the first thought in your mind would be "Oh, for a drink of water!"

Look! Here comes the "sakkah" or water-seller, carrying on his back a large earthen jar, or perhaps a skin bottle, in which is the living water he has carried from some far distant spring or well. He cries out as he goes, "Ho, ye thirsty ones, come ye and drink!" and on this hot day he will sell many a cup of cool water to thirsty purchasers. Sometimes, when a rich man wished to perform

AN ACT OF CHARITY

he would pay for all the water contained in the water-carrier's bottle, this would be distributed freely to the poor. The cry of the water-seller then was changed to "Ho, ye thirsty ones, come and drink to-day for nothing!"

With a rush the guild of the parched throats would gather around, drinking thankfully the cool draught, and inquiring who the generous one might be, many would be the praises bestowed upon him for his kindness to the poor. Does not all this remind us of the words of Isaiah when he would introduce to us the water of everlasting life?

"Ho everyone that thirsteth,
Come ye to the waters,
And he that hath no money,
Come ye, buy and eat"
(Isaiah lv 1)

But now, what is this curious sight? A huge box, seemingly many times too heavy for a man to lift, being borne along by a stooping figure. Ah! he is the "atal," the porter or burden-bearer, and it is amazing the size and weight of the burdens he can lift and carry for miles. He only uses a length of rope, knotted at one end, which he will throw around

The Roman

By Pastor CHAR
Author of "The Co

the load to evenly distribute its weight, stooping down and expelling his breath with a grunt, he will rise with a sudden spring, bringing the whole weight to bear upon his shoulders.

Should he stumble and fall the weight will go

OVER HIS HEAD,

almost certainly breaking his neck. While the "atal" can lift excessively heavy loads, he cannot set them down again but has to be helped by another. David, complaining of his sins, likened them to this burden in these words, "For mine iniquities are gone over mine head, as an heavy burden they are too heavy for me" (Psalm xxxviii 4).

Bunyan, in *Pilgrim's Progress*, has drawn his idea of the burden of sin from this passage, though many pictures showing Christian with his burden make it little larger than a knapsack which any hiker of to-day carries without difficulty. It was something much more cumbersome, heavy and unwieldy that David had in mind when he wrote of *his* burden.¹

Christ, too, when He would reprove the Pharisees, said of them, "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers" (Matt. xxiii. 4).

The burden of outward reformation without the change of heart is surely a grievous one, but what a change when, under the power of the new birth, the inner man is strengthened with all might. In contrast to this bondage, Christ's burden is a light one (Matt xi. 30).

But who is this proud and haughty stranger? He seems to bring with him a breath of the open spaces! Ah, he is a bedouin and proudly

FEELS HIMSELF SUPERIOR

to the townsman. It is not difficult to recognise him by his head-dress, consisting mainly of a large, flowing, coloured scarf of silk or cotton.

Another distinguishing mark of the bedouin is the long sleeve, sometimes extending quite a yard beyond the length of his arm, of his white cotton undergarment which is called by the Arabs the "kamuse." When he is engaged in work or preparing for war he ties these sleeves together in a knot and throws them over his head out of the way. This leaves his arms bare and free. When, therefore, Isaiah would graphically describe the Lord, standing prepared to defend His people, he wrote, "Jehovah hath made bare His holy arm" (Isaiah lv 10).

Our stranger carries, you will notice, a rough undressed bough of a tree called in the Hebrew

of the Bible

J. E. KINGSTON
of Christ and After"

"matteh." This is his badge of office as chieftain of his clan and it has descended from father to son and is hereditary. When the dying patriarch, Jacob, had obtained Joseph's promise that he would bury him in Canaan he "worshipped leaning on the top of his "matteh" for this is the true meaning in the unpunctuated Hebrew (Gen xlvii 31; Heb xi. 21)

Later, when Moses met God at the burning bush, the Lord asked him, "What is that in thine hand? And he said, 'A matteh'" (Exod. iv 2). This staff became the wonder-working rod in the hands of Moses by which the "mattehs" of Pharaoh's magicians were swallowed up. When in the wilderness, this rod budded, blossomed, and bore almonds

TO EVIDENCE GOD'S CHOICE

of Aaron's priesthood.

Of Christ's priesthood, the Lord has promised He shall be a "Priest for ever after the order of Melchizedek" (Psalm cx 4) And of this Kingly-Priest the Psalmist says, "The Lord shall send thy mighty 'matteh' out of Zion" (Psalm cx 2)

Since the "matteh" was the sign of authority as well as of priesthood it is most fittingly said to be given to Him who is not only now our High Priest but who will soon come to reign as King over all the earth. Just as Aaron's "matteh" came to life to prove his priesthood so too it is prophetically intimated that Christ's High-Priesthood would be proved by a still more wonderful miracle, namely, by His own body coming to life again on the third day after having been laid up before the Lord in that tomb just outside Jerusalem

But now, coming towards us, I can see a figure clothed in a weather-worn jacket of sheep-skin, a club hanging from his girdle and a crook in his hand. He is, one would judge from his appearance, a shepherd and is perhaps on holiday to-day, having left his sheep in the hands of a keeper

The work of looking after the sheep is usually, in the East, given to slaves or younger sons and sometimes to the daughters of the house, Rachel was looking after her father's sheep when Jacob first met her beside the well (Gen xxix 9), David, the youngest son of Jesse, minded the sheep while the older sons took part in the

FIGHTING AND HUNTING

which were reckoned to be more honourable occupations; and it is remarkable that the exception in the case of Jacob, where his eldest sons minded the sheep, while the younger stayed at home, probably explains the reason for much of the jealousy shown by them

to Joseph. Jacob reversed the general rule and custom and so aroused the hatred of the elder brothers

The sheep-skin jacket our shepherd wears is the mark of a poor working man and this was, without doubt, why the writer to the Hebrews, in telling of the trials of the household of faith, said they "wandered about in sheep-skins, and goat-skins; being destitute, afflicted, tormented" (Heb xi. 37)

Notice, too, the sling in the shepherd's hand. This is used as in this country we use the sheep-dog. Should one of the sheep begin to wander off the shepherd will sling a stone just beyond but without hitting it in order to frighten it into returning. Smooth stones are used which can be found in the bed of some stream and these they keep in the shepherd's scrip or bag (I Sam. xvii 40). So accurate do they become in their aim that their marksmanship at short range equals that of an expert rifleman. David, who was no doubt proficient in the use of the sling, could therefore expect victory in his contest with Goliath for a stone slung at such close quarters would be quite

SUFFICIENT TO STUN

even a giant.

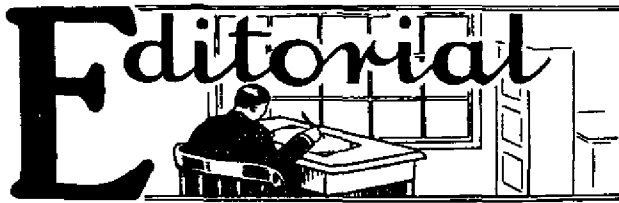
The club hanging from our shepherd's girdle is rendered "rod" in our Bible, while the crook is the "staff". The first was used to defend the sheep from wild beasts and robbers, the second for support in climbing the mountains. So beautifully does David apply this in the Shepherd Psalm, where he compares God's protection to the rod, and His support to the staff. "Thy rod and Thy staff they comfort me" (Psalm xxiii 4)

But look! What is that man doing over there? Does he come into this busy street to write his letters? No! He is the scribe and that heavily veiled woman sitting beside him is, no doubt, whispering to him the message she wishes him to write for her. Very few in the East, until recently, could read or write and hence the necessity for official scribes. He carries his ink-horn in his girdle, you will notice, and he will put many a profuse oriental compliment in the letter he is writing. If you desire your letter to be respectful you must take a large sheet of paper and the lines should incline upward toward the left corner of the paper. When finished it must be put in an envelope and sealed. The open letter, therefore, sent by Sanballat to Nehemiah was an insult (Neh. vi 5)

Just across the street can be seen a lad, carrying on his head a tray with some small pancake-like loaves. He is the baker's boy and as in

THE DAY OF CHRIST,

he has some pieces of fried fish, too, upon his tray. Probably that lad had sold most of his wares when Andrew found him since there were only "five barley loaves and two small fishes" left (John vi 9). In the hands of Christ, however, those few loaves became sufficient for the needs of the hungry multitude



The Elim Foursquare Gospel Alliance does not necessarily endorse every view expressed by contributors. The articles in this magazine represent our teaching on fundamental matters, but on minor matters we allow liberty.

Revival is not an accident,
but the outcome of divine principles
at work

Looking to God Alone.

We are happy to read in a parochial letter of a West of England Anglican minister the following expression of confidence in God for the supply of Church funds: "We regard it as honouring to the Lord to look to Him to supply our financial needs and not to resort to bazaars and "fayres" with their raffles, side-shows, theatricals, etc., to raise money for the Lord's work."

It is a significant commentary upon such an attitude of faith when we find this particular church with a congregation that taxes its seating capacity to the utmost. All going to prove that God honours them that honour Him and His Word. Would that many more of the Lord's servants chose this scriptural plan of financing their work for God. We are convinced that such methods would result in spiritual progress and prosperity. God delights to honour faith. There are those who complain that faith does not always meet with response. We fear that sometimes failure results from our endeavour to secure the divine sanction and support to schemes which have as their goal the advancement of our own selfish ambitions. To expect God to fulfil such desires is unreasonable. We are not surprised at humiliating breakdowns when divine principles are thus violated.

Unbelief.

WHAT a stubborn and unreasonable thing unbelief can be. We vainly dream that miracles would suffice to move the mountains of doubt and disbelief that seem so effectively to bar the way to widespread revival. We think that if only Christian Evangelism could knock at the door of the national consciousness with miracle-laden hands, then the hour of national revival would surely come. But are we justified in such a hope? Does not the greatest precedent of all time reveal the failure of the miraculous to gain admission to doubt-locked hearts? Christ came working astonishing wonders; He opened the eyes of the blind, gave strength to diseased limbs, and actually raised the dead to life, and yet they crowned Him with thorns, and rewarded Him with the Cross. He came unto His own with the credentials of a spotless, blameless life, accompanied by that ministry of miracle, and still they persisted in their unbelief.

Whispers from Within the Veil.

Union with God

By Pastor E. C. W. Boulton

"By His union with us we are healed"
—Isa. liii 5 (Spurrell)

"In all eternity no tone can be so sweet
As where man's heart with God in union doth beat."

AND so union with God is the royal remedy for all the ills to which human nature is exposed. It was disunion with the Divine that opened the door to death. Separation from the Centre and Source of life culminated in spiritual, moral and physical disaster to the race. The Deific smile, which gave to Eden its primal and pristine glory, was quickly veiled by the darkening cloud of selfish ambition. Under the urge of sinister suggestion man sought the sceptre of knowledge. A foreign and false dependence was established. Man became self-centred and self-sufficient. God was no longer the focus of man's vision nor the fountain of his joy. The dissolution of that union meant the spoliation of creation's fairest prospects. Disobedience severed the connection 'twixt heaven and earth.

Yet all that the Adamic failure forfeited finds complete restoration in redemption. It is the privilege of the Blood-purchased believer to enjoy a life so wholly merged in God that the human becomes partner and partaker of the Divine, and the Infinite finds expression in the finite. The Cross is the centre and strength of that union. Through the medium of that redemptive Sacrifice there flows into impotent and impoverished mortality the fulness of Eternal Life. To that union God brings all the boundless wealth, exhaustless grace and endless energy of His Spotless Son.

"My new and His great fulness meet
And I have all in Him."

Thus it is that the recognition of this law of life through union with the Divine results in the continuous supply of spiritual health and strength. The maintenance of this central adjustment to all the requirements of the revealed will of God makes possible and permanent that victory which Christ came to bestow, and which the Holy Spirit came to express in human experience.

Anoint mine eyes blessed Spirit of Vision that I may realise the reality of this union with Thee, and all the wondrous life of resurrection power and glory that flows therefrom. Let me no longer grovel in the dust of defeat or go mourning on my way to Zion's height. Awake my heart to the tremendous potentialities of life in harmony with Thee. Show me that I am called to tread with Thee the pathway of victory. That Thou hast chosen me to reign with Thee in the virtue of an endless triumph. Make me to know that it is only in union with Thee that the powers of my redeemed personality may come to their true and full fruition, and that I may fulfil the purpose of my translation into Thy Kingdom. Teach me that I am

"Set apart"—to lavish on Thee
All my heart's rich store,
And within His heart to enter
Deeper evermore."

The Opal—From Ruin to Redemption

By Pastor E. C. W. BOULTON

And you hath He quickened, who were dead in trespasses and sins. But now in Christ Jesus ye who sometimes were far off are made nigh—Ephesians 1, 13

FIFTY years ago one of the most beautiful spots in the world was the pink terraces of New Zealand. This geological formation was of opal encrustation, the gradual work of geysers. One night, when Nature was in one of her most violent moods, a mud volcano suddenly erupted and completely buried those lovely terraces, and one of the most wonderful sights of the world was lost. Lost it is true, but not irrecoverably. The warm waters of the geysers have been continually at work. Opal encrustation has gradually re-formed, and once more after many years beauty has won the day. The mud has been covered with beautiful iridescent opal, and the pink terraces are once again the wonder of the world.

What a picture of the triumph of redeeming, reclaiming grace. "Where sin did abound, grace hath superabounded" is the jubilant song of those who have passed from darkness to light. The paradise regained is even more glorious than that which was forfeited through the failure of Eden. Grace has restored far more than sin sacrificed—the power that was lost in the Garden is ours in greater measure in Christ.

Love's conquest is manifest in that multitude which the Seer of Patmos saw—a numberless throng, redeemed out of every tribe and nation, and all brought nigh by

THE ALL-CLEANSING BLOOD.

They sang the same song of redemption by the Sacrificial Lamb of Calvary. The outstretched hand of the Pierced Emmanuel had reached them in their utmost depravity and despair, lifting them into union with the Ineffable Light and Love.

Many a fair life has suffered eclipse under some eruption of evil, that has robbed it of its moral glory and strength, until it has sunk to despair beneath the debris of sin. Resistance has gone down before some swift and overwhelming temptation. All that is lovely seems lost in that hour of fearful upheaval. But there is One who can bring life to a re-gensis—out of the ruins He will rear a new and more beautiful temple to His eternal glory. How wonderful is the handiwork of God in the new creation. Life that seems so hopelessly beyond recognition and reclamation—so defiled and defaced, that the Scriptures describe it as "dead in trespasses and sins." Yet so marvellous is the power of divine grace that out of that dishonoured and disfigured manhood and womanhood God proposes to bring forth a "new thing." "If any man be in Christ Jesus he is a new creation: old things are passed away; behold all things are become new." The lost beauty is to be recaptured—the departed glory is to be restored, and life brought back to its pristine purity and power. God alone is capable of such a task, and only through the Cross

It is to Nature again that we turn for the most striking evidence of the foregoing. Professor J. A. Thomson, speaks of "Nature's method of making extraordinary new things out of very old things. The old is, as it were, recrystallised. The mineral becomes a jewel. There is no doubt that to make an apparently very new thing out of a really very old thing is part of Nature's magic." But it is the finger of grace that transforms the old creation into the new, that turns water into the sparkling wine of a new and dynamic creation. That transforms character from within, giving to the will a new driving power, an all-sufficient urge to the highest and noblest in life.

Well might the apostle exclaim, speaking of the riches of divine mercy and love, "that in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus." The revelation of that which God hath undertaken in the Cross work of Calvary is staggering in its immensity and magnitude. It baffles the understanding, and may only be apprehended by those whose minds are illumined by the Spirit's light.

We have seen those beautiful opal terraces of New Zealand passing through that volcanic crisis of 1887, and how Nature accomplished its work of reclamation. We have traced the spiritual parallel in the

AWFUL UPHEAVAL OF EDEN.

and the subsequent victory of grace through Calvary's Love Gift. We now pass on to notice something of the beauty of the opal in its separate state.

It is not without insight that the ancient writer Onomacritus, writing about 500 B. C., speaking of the delicate colour and tenderness of the opal, says, it reminds him of a loving and beautiful child. There is something in the stone that appeals to the heart. Nor is this thought purely imaginary. The brilliancy of the opal is increased by moderate warmth. Jewellers understand this and realise that the stone responds to the warmth of the body.

A gentleman went one day to examine some precious stones at a jeweller's. In a case among other stones lay an opal dull and lustreless. The jeweller took it up, and after holding it for some time in his hand once more showed it to his customer. What a transformation that touch had effected! Gleaming and flashing with all the colours of the rainbow, it now outshone its companion stones. It had needed but the touch and warmth of a human hand.

It is the touch of the Great Jeweller's hand that makes life

RADIANT WITH SPIRITUAL BEAUTY.

But for that beauty to be abiding the contact must not be intermittent but constant. The touch of the divine Hand wakes the sleeping powers of the soul.

Every outlet of the life becomes a facet of loveliness, revealing the glory of the Great Lapidary of souls

"Touched by a loving hand,
Wakened by kindness.

Chords that were broken will vibrate once more "

But whence the source of this sympathy and tenderness in the opal? Surely it lies in the very nature of the stone. It is called the stone of the Broken Heart. It may seem strange but it is a fact that there are no coloured substances in the opal. The brilliant rainbow colours are due to its peculiar structure. The opal is solidified jelly, which when cooling becomes riddled with extremely thin cracks, a multitude of fissures which by reflected light shows orange, blue, green and many other lovely shades. It is a wonder of light. White light falls on the stone and it is immediately diffracted and decomposed, and all the glories of its coloured rays revealed.

If ever the world was in need of loving and tender ministry it is to-day. Rent by a thousand fierce conflicts, and wounded almost to death by the awful upheavals of the age, it requires the service of those who have trod the Calvary path, and who because of this can enter most deeply into the sorrows and agonies of others. Thus it was with the Master Himself. He went down into the deeps of temptation, and was made perfect through suffering, that He might minister to

those who perish by the way. He was the Good Samaritan whose healing ministry brought back to life the one that sin had wounded and stripped. He can be touched with the feeling of human infirmity because He has drunk so deeply of the cup of anguish. He is the Saviour because He was the Sufferer. "Wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed."

"When all the soul is ugly with sin's strife,
It takes a broken heart to heal a broken life."

What matters the process of pain if the result be so rich in blessing. Welcome all that will unseal the springs of Christlike sympathy within.

"Through death to resurrection life"

is the dominant principle in the lives of all those who would walk with Christ and do service in His vineyard. There is unfortunately all too much religious life, even among the exponents of holiness, that lacks this holy tenderness. God would fain implant within the believer a fountain of spiritual gentleness and sweetness. Not the graciousness acquired in the school of culture, nor a winsomeness bestowed by birth. Something deeper and diviner than this. An all-conquering love of the Spirit which wells up from within.

A Spiritual Will

By GEORGE D. WATSON

WHEN we say that everybody is just as holy as he determines to be, it may at first sound a little extravagant; and most religious persons may think it incorrect. And yet such is exactly the case; everybody on earth is just as holy as he has determined to be. This involves a great many things about the will, not merely one spasmodic act, or a few hundred acts; but it includes a supreme choice of the will and also many thousands of minor volitions. And it involves a great deal as to the depth of the will, its magnitude, the intelligence under which it is acted, and the degree of perseverance, and the minutia of its acts, and then that marvellous quality, essence or flavour of the will which we call the "spirit" of an action. Hence, the expression must be understood on a vast scale. Nevertheless it is true—scripturally true, philosophically true, experimentally true—that every angel and man is just as holy as he determines to be, no more, and no less. Let us look at this a little more in detail.

There are two great departments to the will, choice and execution, or, the elective and persevering acts. Both these forms of the will are involved in holiness. The soul must choose to be holy, or it never can be. The very angels were once on probation and had to choose obedience, and all their accumulated sanctity through

THOUSANDS OF YEARS

has been conditioned on their supreme choice of perfect obedience to God. The very first choices in repentance, to turn from sin, is choice of holiness. And

after conversion, under added light and newly discovered deeds, the soul again chooses holiness, with a depth and completeness of choice it never had the capacity for until it was born of God. But all choices of the will are fruitful only according to the amount of perseverance accompanying them, which is the will's executive side. It is sublime for a creature to deliberately choose God—choose to be good, and humble, and pure, and loving—greater than the creation of the physical world, but it is sublimer still to patiently persist in that choice through ten thousand difficulties, day after day and year after year, through ever-changing vicissitudes, over seemingly insurmountable hindrances, both in ourselves and in our environment, to keep reinforcing that choice, and pushing it to the front of every other choice, until the perseverance of the choice becomes a supernatural despotism of the soul—this is what tells.

Perseverance is the grandest quality possible for a created being to have. Just look at it. Every choice, every possibility that the soul may have would amount to nothing, but for an ever ongoing perseverance. Perseverance in the creature corresponds exactly with the attribute of immutability in God, for what is

DIVINE IMMUTABILITY

but the everlasting continuance of God in sameness of being, so that His immutability is His perseverance? Again perseverance in the creature corresponds with the uniformity of natural law in creation. Suppose the laws of nature should suddenly cease or

change, everything would be thrown into confusion—the air might drown us, water burn us, and the sunlight freeze us. The uniformity of natural law is but the beautiful ceaseless outflow of God's unchanging wisdom. And perseverance in the choice of holiness on the part of the creature is the lovely mirror of God's immutability and nature's uniformity. Thus a holy will must first choose holiness, and then persevere in the choice, and the latter requires a great deal more strength than the former, for a great many choose but fail to persevere.

A spiritual will not only chooses holiness, but is constantly repeating that deep interior determination from a higher standpoint and with a wider vision as to its import, with an added depth of solemnity and an increasing affection and sweetness in the choice. Because the soul is invisible and all its actions spiritual, and because we are not able to measure it by physical proportions or exact intellectual data, it is difficult for us to understand many things about

OUR INTERIOR LIVES.

For instance a quiet, thoughtful decision which we make to-day may be a hundred times stronger and broader than it was possible for us to make ten or twenty years ago. Our spiritual nature grows in quality, in intensity, in intelligence, in moral weight, in strength of fervour, for which there are no outward measurements, and an act that we perform to-day may have in it a magnitude of meaning, a moral worth to God and ourselves, a hundred or a thousand times beyond what the same action would have had a few years ago. Hence the growth of the will in conformity to God involves this multiplied increase of holy determination.

The character of a holy will involves not only the choice to be holy in general, but the multiplying of that choice as it runs out in all the details of life. We must not only choose to be saved, to receive Jesus and the Holy Spirit, but, whether we know it or not, we shall each of us choose the particular type of piety that specially characterises our lives. There is a dominant trait in every one's religious character—some one thought, or religious principle, around which the religious life will crystallise. With some, it is duty, with others, work, with others, knowledge, with others, love, with others, suffering, with others, faith. And each of these types are blended with other types,

IN ENDLESS VARIETY

and degrees. While there is always something in each Christian's heredity, or education, or habits, or environment which predisposes him to a particular type of religious life, yet, as he grows in grace and becomes positively spiritual in his whole life, there comes out more and more the element of his will in choosing a special form of spiritual life, and also in choosing the degree of fervour and devotion that shall mark his life. And as he grows into fellowship with Jesus, this exercise of spiritual determination becomes more beautiful and more multiplied, as well as more persistent.

He chooses the various graces of the Spirit with deliberateness and firmness, he chooses in detail the

various perfections of Jesus, he chooses to receive the Holy Spirit as a divine person, he chooses to cultivate special fellowship with God until his whole will becomes spiritualised. How long it takes us to learn the vast stretch of that command, "This is My commandment that ye love one another as I have loved you"—that is, with all thine affections, and then, with all thine intellect, and lastly, with all thy will. Just as the Holy Ghost is the executive of the God-head and the last Person in the Trinity; so the flooding of our wills with grace is the last and highest form of religious life. And yet as the Third Person of the Trinity must produce conviction at the beginning of a religious life, so the will, in

ITS CHOOSING CAPACITY,

must act in the very first stages of a religious life, yet, taking the Christian life as a whole, the will in its upper ranges of spirituality is about the last part of our nature that graduates in the school of Christ. For the will never reaches its highest perfection until it chooses to be turned into love, and persistently unites itself to all the fulness of God.

God looks at the secret determination of our wills, and deals with us according to the attitude of those wills toward Himself. Just as all God's character is embodied in the expression of His will; so God looks at everything in us as it is expressed through our deliberate choices and perseverance. Personality is the crown of all existence, and personality is clothed in the will. The Holy Spirit responds to our deliberate choices. We may feel utterly weak, and poor, and wretched, but if from the depths of our being we intelligently and deliberately choose God, God responds to that choice and honours it. There is something in the boundless majesty of God which leads Him to put more honour on the first pious choice of a little child than He does on all the instinctive actions of all the animal creation; and every time that choice is repeated and expanded and intensified in a long life, it calls forth a fresh recognition of honour and approval. It is with the will that we touch God, as it is by His will that

HE SANCTIFIES US.

Every time we choose that which pleases God it is like the blossoming of another flower in the spiritual world, and every time we persevere in a God-like choice it is like the ripening of the fruit of that flower. It is by the Christ-like habits of the will that we become one with God, and see that our mission is revealed in the words "Lo, I come to do Thy will, O God."

AN UNLIT LAMP

In Switzerland, a lady, perfectly worldly and careless, suddenly saw her lamp go out. She was alone, but, thinking aloud, she said, "There is no oil in my lamp." Her own words startled her. She remembered the parable of the Ten Virgins; and from that moment, day and night, her own words rankled in her soul. "No," she said, "I have no oil in my lamp. My God, what will become of me?" But on her knees she got the oil. "How much more will your heavenly Father give the Holy Spirit to them that ask Him?" Luke xi 13



Triumphs of the Truth—Pentecostal Possessed

LATTER RAIN OUTPOURING.

Crowded gatherings.

Dundee (Pastor J J Morgan and Evangelist A Kennedy) We praise God for continued blessing on His work in Dundee. Times of revival and outpouring of the Spirit are being enjoyed under the faithful ministry of the Lord's servants.

During the past four weeks ten conversions have been registered, and over forty have received the blessed baptism into the Holy Spirit, with signs following.

The saints are rejoicing in a deeper experience, and praising their Redeemer for His faithfulness in answering prayer and turning men and women from darkness to light and from the power of Satan unto God, to such a life of ful-



Miss A. Kennedy.

ness and satisfaction.

The messages from the Word on divine healing, the work of the Spirit and gifts of the Spirit, and the deepening of spiritual life have been greatly blessed to crowded gatherings and God has set His seal upon the ministry in a marked way. Hearts are overflowing with praise to God for the blessing of the Foursquare Gospel.

"Heaven upon earth" is the best description of the Sunday morning meetings when we are strengthened and edified through the spiritual gifts, Calvary made real and hearts warmed by His eternal love. The blessing is not confined to the indoor meetings alone, the open air effort is being owned and blessed of God, and several decisions have been the result. Our prayer is that the showers of latter rain may continue to fall in Dundee.

OPEN AIR INTERESTS

Crusader Activities.

Ealing (Pastor G Hillman) During the past few weeks the Pastor (G Hillman) has been giving a series of inspired discourses on God's Great Love, which has created a greater desire in the hearts of His saints to know and prove more and more of that unchanging and redeeming love.

There is deepened desire for the coming of the Kingdom, and increasing hunger for the truth. This is noticeable in the open air gatherings. The Crusaders are taking a more active part in their meetings and led by the Pastor are reaching out to

higher heights and deeper depths of His love. On Sunday evenings a goodly number remain behind to pray for the missionaries, and the spirit of prayer seems to rise higher and higher, as the days roll on. At a recent breaking of bread service four new members were received into fellowship.

About thirty of the assembly were present at the Crystal Palace Demonstration, and felt truly the Lord was in the midst, to all it was a day of refreshing.

OPENING OF NEW SANCTUARY

The reward of faithfulness.

Leyton (Pastor C E Palmer) After some years of faithful ministry under difficult conditions, the Church here hailed with great joy the prospect of a sanctuary of their own in which to worship. The dedication service, held within the partly erected walls, proved most blessed. Mr W H Petersen read an appropriate passage from the Word of God, after which Pastor Palmer continued the service.

The day of opening found the building packed to capacity, all eager to hear the message of the Principal who presided at this joyous gathering. He spoke from Exodus xxv, and particularly verse 8, then he pointed out during the course of his message that where hearts are touched with the love of God, and the people give willingly—as they did for the Tabernacle in the wilderness, Solomon's Temple at Jerusalem, and at the commencement of the Church after the outpouring on the Day of Pentecost, when "they had all things common"—the work of God requires no worldly means to meet its financial demands, and especially is this in evidence when the Spirit of Pentecost possesses God's people. Love delights to give! The presence of the Lord was in the midst, and as the fact was made clear that the bodies of believers are now His temples and the appeal was made for those who had not yet yielded to Him, to let Him come and take up His abode within their hearts, three publicly responded. Praise God for such a gracious seal to this service of praise. Such a privilege is all the more precious, when we remember that for many years we have waited for this moment, and had to "sojourn" in a hired hall not dedicated to the Lord's work. Our united prayer is, that the Lord will work with them, "confirming the Word with signs following," to the glory of His matchless name.

STEADY PROGRESS.

Inspiring Ministry.

Nottingham (City Temple) (Pastor P Le Tissier) The Lord has greatly blessed the work here at Nottingham during the

past three months. Although these are considered the lean months in the life of the Church, yet God has set His seal upon the Word and added many names to the Lamb's Book of Life. The members have received much strength and help from the messages given from time to time.

During the absence of the Pastor (owing to his ministering in Switzerland with the Revival Party), the oversight of the Church was taken by Mr G Stormont, whose ministry proved most edifying.

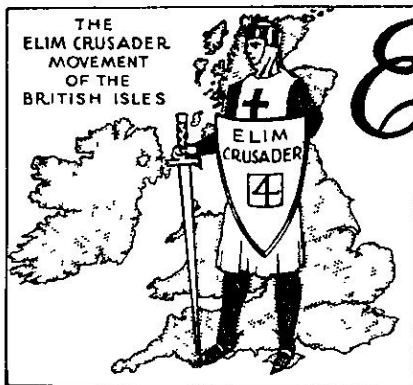
The return of Pastor P Le Tissier and Mr H Strange was keenly anticipated after the glowing reports of the revival work in Switzerland. These brethren returned full of Holy Ghost fervour to tell of the wonderful doings of the Lord on the Continent, and to urge us to pray for those who had recently found the Saviour.

The Saturday evening convention meetings are full of helpful inspiration. A large company gathers round the Word of God, to consider some of the great subjects contained therein such as the Resurrection, and that blessed third aspect of the Foursquare Gospel, The Baptism of the Holy Ghost.

The work in general, Crusaders, Sunday school, men and women's Bible classes the weekly prayer meeting, and the open air work is being steadily maintained.

The Way of Approach

Never, never can a sinner in his sins, as he is, enter God's presence, save for the display of divine justice against those sins. We may draw near, and are invited by God to draw near, and in mercy to find the perfection of Christ upon our behalf. You have seen Christ upon the Cross, the righteousness of God there making Him sin for us—Him, the spotless victim, who knew no sin. Do you believe? Faith is not a dead thing! If you believe you are not busied with "dead works", the blood of Christ has purged your conscience, it has cleansed you from the dead works, from officiating priests, from sacramental purifications. You are serving the living and true God in the liberty of His Spirit—*H. Forbes Witherby*



THE
ELIM CRUSADER
MOVEMENT
OF THE
BRITISH ISLES

Elim Crusader Page

MOTTO

GOD'S BEST FOR US — OUR BEST FOR GOD.

Ministry to the Blind

By Miss Q F SLEMMING
(Secretary London Crusader Choir)

"Serve the Lord with gladness come before His presence with singing"

We cannot help but rejoice because of the many opportunities afforded us for proclaiming the glorious Foursquare Gospel message, in word and song, to so many different classes of people

Friday, 7th September, found the London Crusader Choir yet again on new territory. It was the occasion of our first visit to The South London Institute for the Blind. What a sight filled our vision as we entered the building. A company of men and women from the South East area of London had gathered together, whose lot is to live their daily lives in natural darkness. It is impossible to adequately express our feelings as we looked upon this gathering. Unconsciously we found our hearts going out towards them in loving sympathy. There is no wonder that the Master who was full of compassion for the poor and needy, when He walked this earth, gave sight to the blind. He daily came in contact with all sorts and conditions of people but He always had an appropriate message—have we? What message could we bring that would meet the need of these men and women? Listen to the first burst of united song

Jesus the name high over all,
In hell, or earth, or sky,
Angels and men before Him fall,
And devils fear and fly

What better note could be struck at the outset of such a meeting? This reveals the purpose of our visit. When the invitation was received it was accepted with that one aim and object, that we might, by the grace of God, be a means of bringing these people into contact with Jesus, the living Christ, and the power of His name, for many of them not only live in a condition of natural darkness but also in spiritual darkness which is far greater, therefore our prayer is that God will let "the light of the glorious gospel of Jesus Christ" shine in their darkened hearts and lives

So our programme continues—a xylophone solo and vocal duet accompanied with guitars were beautifully rendered and a testimony to the saving and keeping power of the Lord Jesus was given.

A very effective and fitting address on the text "He shall cover thee with His

feathers, and under His wings shalt thou trust," by Miss E Coles, proved to be a means of real blessing to those gathered

As we were nearing the end of our service a medley of old hymn tunes was played on the xylophone, and as those old hymns "Abide with me," "Rock of Ages," etc, rang out, many in the congregation began to join in singing and who knows what slumbering chords, at the sound of these old hymns, will vibrate once more. We pray that it may be so. And now, our first visit to this Institute is brought to a close by the choir singing "When I survey the wondrous Cross" to the tune of "Deep Harmony"

As a word of appreciation was being expressed a remark was made regarding the "ability of these young people"

Praise God the words of that hymn are the deep expression of our hearts

Were the whole realm of nature mine,
That were an offering far too small,
Love so amazing, so divine,
Shall have my soul, my life, my all

Thus we left these friends with "Come again"—"Please come again" ringing in our ears, and we can only pray that God will use our humble efforts to glorify His name, and extend His Kingdom

Street Marches—Open Airs—Fruitful Personal Work

Forest Hill Crusaders Get Going

Praise God for the times of rich blessings at Crusader meetings in Forest Hill. At a recent Sunday evening the service was taken by the Crusaders, and was thoroughly enjoyed by those present. One realised as they listened to their testimony in word and song that Jesus fully saves, and fully satisfies. Hallelujah!

The Crusaders are on fire for the Lord. Forest Hill and other districts have been visited by house-to-house visitation, from the Crusaders. We have recently had a march through one of the main streets, forty Crusaders being present, and ended with two open air meetings.

The open air meetings are chiefly supported by Crusaders, and many have been brought into the meetings through their personal work.

Our band is increasing week by week. To God be all the praise and all the glory

RALLY NIGHT

on

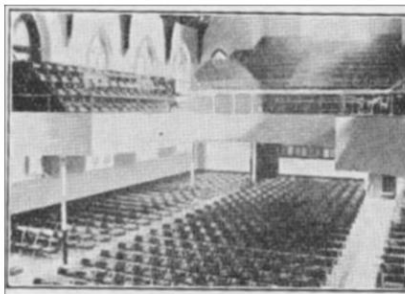
Saturday, September 29th

7.15 p.m.

at

KENSINGTON TEMPLE

Kensington Park Road,
(Two minutes from Notting Hill Gate Underground Station)



Speakers.

JOHN LEECH, Esq, K.C.
Captain FRANK HARDY, M.C.

Chairman:

Pastor JAMES McWHIRTER
(President of Elim Crusader Movement)

ITEMS OF MUSIC AND SONG

by

Mrs. FRANK HARDY (Soprano)
and the

LONDON CRUSADER CHOIR

conducted by

DOUGLAS B. GRAY

Everyone Heartily Invited

(Over 1,200 seats—but come early)

East London Crusader Choirs

The Crusaders of the East London and Essex Churches united and rendered praiseworthy service in song during the Revival Campaign at Barking, when continued by our Crusader President, Pastor James McWhirter, and the Revival Party. Pastor Albert Edsor nightly rallied the young people around the piano, when new choruses were sung to his masterly accompaniment. Many fresh faces of youth can be seen joining our fellowship and uniting in these services of music and song. In addition to the East London Crusader Choirs, music and song during the campaign has been given by Miss Joan Holman, Mr W L Bell, East Ham Choir, and the London Crusader and Male Voice Choirs. The concluding meeting witnessed stirring scenes, and many new members have been enrolled in the various Crusader branches in the district.

God's Sovereign Grace in Christ

THE wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the Spirit" (John iii. 8). So also is every movement born of the Spirit

God's sovereign grace in Christ is His greatest gift to man. If the saint neglects to make it known, thereby as it were spurning it for others, what excuse will avail him when he stands before "the judgment seat of Christ"? Or if he makes it known and the sinner rejects it, thereby spurning it for himself,

WHAT EXCUSE WILL AVAIL

the latter before "the great white throne"? In either case, after death "the judgment"!

God has given to the Church one supreme task for this dispensation—to make known His grace in Christ to the very last member of the human family (Mark xvi 15, Acts i 8). The dispensation is fast ebbing away, every sign points to its speedy close, and yet the Church's task is far from done. Two-thirds of the race are still in darkness. Millions of Jews and Gentiles at home, and unnumbered millions abroad, await the glad sound of the gospel as proclaimed through a revived and re-empowered Church.

There have been nineteen centuries of Church history since Pentecost. If one hundred and twenty "upper room," Spirit-baptised disciples could in a few days fill all Jerusalem with their doctrine, could not a thousand or ten thousand times as many such disciples to-day find some way of quickly filling all the world with that same doctrine, which is "the power of God unto salvation to every one that believeth"? If one woman was able in a single year to place 6,000 gospels of John in as many hands, is it beyond the ability of

A REVIVED CHURCH

to place prayerfully that same blessed gospel in all hands in three years?

Oh, that the sovereign Spirit of God might move once more upon the face of all the earth—move through His Church, to whom He has committed the only Light that can dispel humanity's darkness—move in such manner as would compel men to ascribe all glory to Himself alone, and none to any other!

Revive Thy Church, O Lord!
Disturb its sleep of death,
Quicken the smould'ring embers now
By Thine almighty breath

The Indian's Discovery

DAVID BRAINERD, better known as the "Apostle to the North American Indians," was a most devoted and successful missionary. A story is told of an Indian convert telling him that he had often heard him say that "in order to come to Christ we must feel ourselves helpless and undone." "I long strove," said he, "after this, thinking it would be a good frame of mind, and that in return for it God would bestow on me salvation, but the longer I strove the more wretched I became. I heard you setting forth the glory of Christ and inviting sinners to come to Him naked and empty. That night I saw with my heart the glorious Saviour and He stole my heart away."

It is to be feared that more persons than the North American Indians have stumbled through the same kind of teaching. Oftentimes preachers and Christian workers assert that sinners must "feel helpless and undone" ere Christ will receive them. Surely, however, this is a great mistake! It is quite true that none but the hungry will ask for bread, and none but the thirsty, water, yet one must be careful not to put stumbling-blocks in the sinner's way. When the unsaved are awakened by the Holy Spirit they will long for salvation, and cry for mercy. Telling them that they must "feel helpless and undone" gets them occupied with their feelings instead of with God's feelings toward them.

The Indian said to the missionary that he believed that the feeling he spoke of was "a good frame of mind," and that "in return for it" God would bestow upon him salvation. God invites the vilest and guiltiest on earth—sinners of the deepest dye—to come to Him, without any qualification whatever, and receive as a free gift, a full, present and eternal salvation. Stout-hearted sinners, without a redeeming quality, are be-

sought to accept God's forgiveness. "Hearken unto Me, ye stout-hearted that are far from righteousness. I bring near My righteousness" (Isaiah xlii. 12). Here we see Jehovah bringing His righteousness "near" to stout-hearted ones.

The unsaved reader is not told to strive to get his hard heart melted, or his cold heart warmed, as a qualification for salvation. Your need is your claim. The Indian "tried" to feel "helpless and undone," but his proud will would not yield and his cold heart would not melt. The longer I strove the more wretched I became," was his testimony. And so will it be with the unsaved reader if he continues occupied with his feelings toward God, instead of with God's feelings toward him. It may be you have heard of some who were in great soul-distress ere they obtained peace. You have not had such an experience, and not being "sorry" enough or "anxious" enough, you consider you are not "prepared" to come to Christ. By dwelling on your feelings, or lack of feelings, you will become more and more wretched. "How then am I to be saved?" you ask. In the same way as the North American Indian. He ceased looking within, and as Christ was exalted and his matchless and tender love to guilty sinners was spoken of, he saw with his heart the glorious Saviour, and He stole his heart away. Look, then, to Jesus, the bleeding, suffering Lamb of God, dying on Calvary's Cross for all your crimson sins. Then your heart will be taken captive. "Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins" (1 John iv 10). Believe, then, on Him who "finished" the work of atonement, and satisfied all God's holy claims, and you will love Him who loved you and gave Himself for you (Gal ii 20, 21)—A M.

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.

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

MISCELLANEOUS.

IS THERE a sister who has received blessing at God's Hand who will take and nurse Elim sister suffering from internal trouble? Not infectious. State terms, not boarding house. Write Box 340, "Elim Evangel" Office. B1823

LOST.

IN CRYSTAL PALACE evening meeting, Crusader's music and cover. Will finder kindly return to Grace Bray, 27, Magdalen Road, Bexhill-on-Sea. Thank you! B1830

MARRIAGES.

LEADBETTER, STEVENS.—On September 14th, at Staplecross Methodist Church, by Pastor A. C. Coffin, assisted by Rev. L. Jollie, Robert William Leadbetter to Iris Patricia Lily White Stevens. Both Elm Crusaders of Beckley.

NORFORD; FARROW.—At the Elm Hall Hford, by Pastor H. A. Court, Francis Sealey Norfolk to Adelaide Doris Farrow. Both Elm Crusaders.

HOUSES, FLATS, ETC., To Let and Wanted.

TO LET.—Bed sitting room, full board, near Elim Assembly and Green Lane terminus, beautiful Surrey hills, lovely walks, terms 27/6, two sharing 42/-. Mrs. Volkman, 33, Beresford Road, Dorking, Surrey. B1832

WIDOW requires 1 room or 2 small unfurnished, near Elim Church, S.W. district; moderate rent. 28, Prince Edward Road, Billerica, Essex. B1831

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

ABERYSTWYTH.—Apartments and bed and breakfast, near Elim Church Guild Room, Portland Road. Apply Mrs. D. W. Evans, 6, Northgate Street. B1723

BANGOR, Ireland.—"Ebenezer," board-residence, superior accommodation, close sea, central; electric; Christian fellowship, convenient assembly, appreciated for home comforts and liberal catering (newly furnished). Mrs. Pollock, 40, Holborn Avenue. B1666

BOSCOMBE.—Apartments, board optional, permanent or otherwise, suitable for business people or anyone requiring comfortable home; near bus and trains for sea or assembly. Mrs. Perrett, 46, Wolverton Road. B1834

BLACKPOOL.—Clean, quiet, comfortable apartments; double bed and attendance 3/-; room for six only; 1d. car North pier; one minute Stanley Park. Pentecostal. Mrs. Bailey, 1a, Lyceum Avenue, Whitegate Drive. B1824

BOGNOR.—Holidays are Jollidays with Mr. & Mrs. Hollyman; own bathing facilities on beach. Elim workers welcomed, Christian fellowship; fullest particulars, lowest possible terms. Lion House, Nyetimber. Telephone Pagham 70. B1722

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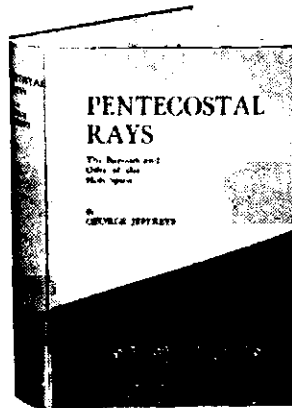
BLOYCE.—On September 10th, Mrs. Virginia Bloyce, aged 68 years, Member of Elim Church, Colchester. "In God's keeping."

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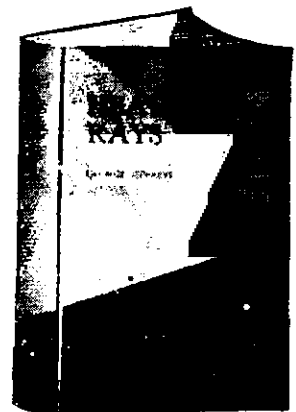
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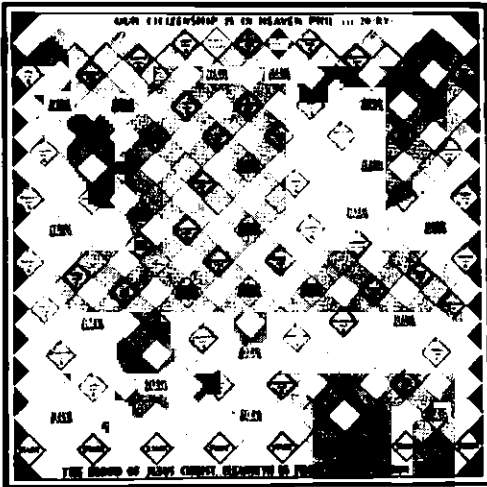
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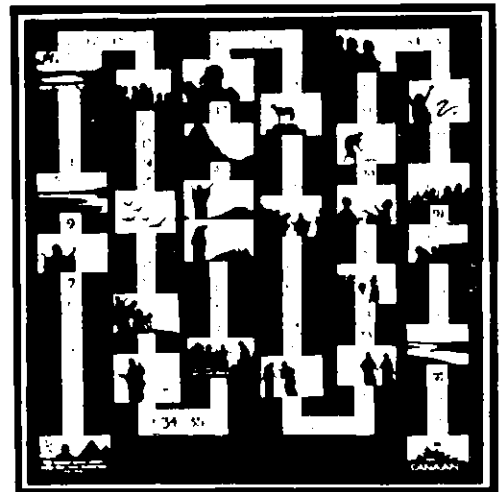
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