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The Glim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XV., No. 48

NOVEMBER 30, 1934

Twopence



SAVIOUR

"I am
come
that
they
might
have
life."

John X.
10.

HEALER



Photo by]

NEEDLE ROCK PLEMONT, JERSEY

[Pastor E. J. Phillips

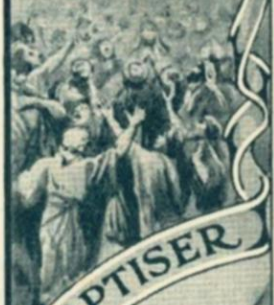
"Consider the wondrous works of God." Job xxxvii. 14



COMING KING

"I
will
come
again."

John XIV. 3.



BAPTISER



"I will;
be thou
clean."

Mark I. 41.



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

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

Editor: Pastor E. C. W. Boulton.

Official Organ of the Elim Foursquare Gospel Alliance.

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Vol. XV. November 30, 1934 No. 48

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PRINCIPAL JEFFREYS' LAST FOUR DAYS IN MANCHESTER

DECEMBER			
Sun.	Mon.	Tues.	Wed.
2	3	4	5

Sunday, December 2nd, at 6.30 p.m., in the FREE TRADE HALL

Sunday Afternoon, December 2nd, at 3. 0
 Monday - - - - - December 3rd, at 7.30
 Tuesday - - - - - December 4th, at 7.30
 Wednesday - - - - - December 5th, 3 @ 7.30

in

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For Revival Campaign, stay Elim Guest House, "Bethrapha," Glossop, Derbyshire. Bright, roomy house; central heating; frequent train and bus service to Manchester. 1/- rail return fare. Apply to Miss BARBOUR.



BIRMINGHAM, Sparkbrook. Commencing Nov. 11. Revival Campaign in the Elim Tabernacle, Golden Hillock Road, by Pastor T. W. Thomas.

BRAINTREE. Commencing Nov. 25. In the Co-operative Hall. Revival and Healing Campaign by Pastor David E. Forsyth.

BRIGHTON. Dec. 23. Elim Tabernacle, Union Street. Visit of the London Crusader Choir at 6.30. (Afternoon Choir at Lewes Prison).

BROADSTONE. Dec. 12. Anniversary and Convention Meetings. 3.30 p.m., Elim Tabernacle, York Road. 5.30 p.m., Tea at Liberal Club. 7.30 p.m., Grand Rally in Women's Institute Hall, Wimborne Road. Speakers: Pastors W. A. Nolan, R. Knox, supported by Pastors J. Bradley and Dyke.

CANNING TOWN. Dec. 8 (Sat.). Elim Hall, Bethell Avenue. Bible Narrative in Word and Song. "Where are the Nine?" conducted by the London Crusader Choir. 7.30 p.m.

CLAPHAM. Elim Tabernacle, Park Crescent. Weekly Rally every Saturday at 7.30 p.m. Conducted by Pastor W. G. Channon.

DOWLAIS. Dec. 24-27. Elim Tabernacle, Ivor Street. Annual Christmas Convention. Speakers: Pastors S. J. Cooper, A. T. Carver, J. R. Moore, and P. S. Brewster. Convener: Pastor W. J. Patterson.

EALING. Commencing Dec. 2. Elim Tabernacle, 223, Northfield Avenue. Opening Services, Dec. 2 at 3 and 6.30. Conducted by Pastor E. J. Phillips, followed by Campaign by Pastor H. W. Fielding.

EAST HAM. Dec. 1. Elim Tabernacle, Central Park Road. Crusader Rally, 7.30 p.m. Speakers: Evangelist D. Vanstone and Mr. E. W. Pearson (Chief Officer, H.M. Prison).

EXETER. Nov. 18-Dec. 2. Elim Tabernacle, Paris Street. Evangelistic Campaign by Pastor T. Tetchner.

HOVE. Nov. 25. Elim Tabernacle, Portland Road. Special visit of Pastor W. G. Hathaway.

IPSWICH. Dec. 9. Garden Hall, Mill Street. Special visit of Pastor W. G. Hathaway.

NOTTINGHAM. Dec. 2-9. City Temple, Halifax Place. Special visit of Pastor James McWhirter on Dec. 9.

SCARBOROUGH. Nov. 3-Dec. 2. Elim Tabernacle, Murray Street (off Londisborough Road). Evangelistic Campaign by Mr. H. Palliser.

SOUTH CROYDON. Nov. 26-Dec. 9. Elim Hall, Selsdon Road. Young People's Campaign by Mr. D. Vanstone.

WOOLWICH. Dec. 2. The Town Hall, Wellington Street. Special visit of the London Crusader Choir, 7.30 p.m. Music and song from 7 p.m. Speaker: Pastor W. G. Hathaway.

PASTOR J. MULLAN (Belgian Congo) will be visiting some of the London Churches.

Here are some of his engagements:

- Wed. Nov. 28. KINGSTON, Polytechnic Hall, Fife Road.
- Thur. Nov. 29. FOREST HILL, Elim Tabernacle, Perry Vale.
- Fri. Nov. 30. ADDISCOMBE, Adult School, Woodside Green.
- Sun. Dec. 2. CLAPHAM, Elim Tabernacle, Park Crescent.
- Tues. Dec. 4. BARKING, Elim Hall, Ripple Road.
- Wed. Dec. 5. BATTERSEA, Elim Hall, Plough Road, Clapham Junction.
- Thur. Dec. 6. ILFORD, Elim Hall, Scrafton Road.
- Sun. Dec. 9. EALING, Elim Tabernacle, 223, Northfield Avenue.
- Tues. Dec. 11. HENDON, Elim Tabernacle, Ravenshurst Avenue.
- Wed. Dec. 12. WATFORD, Elim Hall, Penn Road, off St. Albans Road.
- Thur. Dec. 13. CANNING TOWN, Elim Hall, Bethell Avenue.
- Sun. Dec. 16. WOOLWICH, Elim Hall, Crescent Road, corner of Burrage Road.

IRISH CONVENTION

at the ULSTER TEMPLE, Belfast

Christmas Day (Tuesday) to Thursday, December 27th. Speakers include: Principal George Jeffreys, Pastor P. Le Tissier, and Mr. Gwilym Francis. Christmas Day and Wednesday, 11.30, 3.30 and 7. Thursday, 3.30 and 8.

SCOTTISH CONVENTION

at the CITY TEMPLE, Glasgow

New Year's Day (Tuesday) to Thursday, January 3rd. Speakers include: Principal George Jeffreys and Pastor P. Le Tissier. New Year's Day and Wednesday, 11, 3, and 6.30. Thursday, 3.30 and 7.30.

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. 48

NOVEMBER 30, 1934

Fridays, Twopence

Believers' Baptism

VI.—Prompt Obedience

By Pastor W. G. CHANNON



IF we have not already been baptised we should ask ourselves as individuals one question: "What doth hinder me to be baptised?" (Acts viii 36) Are we still unconvinced of its necessity? Do we still fail to hear the Lord saying, "This is the way, walk ye in it"? What barriers are we still raising? In our previous articles we have considered some of the difficulties entertained by those who are exercised concerning this vital matter. If in this series of articles your difficulty has not been dealt with turn to God, and He in His own way will give the solution. I am convinced if we bring all our difficulties to God and face them honestly we shall have to ask ourselves the question, "What doth hinder me to be baptised?"

Perhaps if I cite three illustrations which have recently come my way they may help. In each case the individual concerned overcame what seemed to be a great hindrance.

1 Some while ago I received an interesting little book, *Dawn in Dark Latgalia*, by Oswald A. Blumit. In it the writer gives the story of his conversion and subsequent Christian experience. Here is the story of his baptism: "In Latgalia we have not chapels with baptisteries. Private dwelling places are used for preaching, and our converts are baptised in pools, rivers or lakes, or in the sea. Immediately after my conversion, I applied for baptism and the day was appointed. It was a dark, cold,

RUSSIAN WINTER NIGHT.

My father and brother went to a small river about half a mile away from our home, to break the ice, which at that time of the year was about eight inches thick (4th December, 1920). They worked for more than an hour, till they had made a hole big enough to permit two persons to enter the water, which was

over four feet deep. At twelve o'clock midnight, about one hundred and twenty persons gathered to witness the ceremony, standing round the baptistery on the ice. There I followed my Lord through the waters of baptism. In returning home, the water in my clothes froze and the ice in them was cracking, while I, with a heart overflowing with joy, renewed my vows to follow my Lord. A few minutes in a warm room, and the ice was melted, the wet clothes were put aside, and our little home presented a scene like that of a wedding feast. Many hymns were sung by the choir, short addresses given and prayers offered, until after three o'clock in the morning."

2 A few months ago I baptised a dear sister who had only one leg. To my shame I confess I did my best to dissuade her, suggesting perhaps it would be better if she waited for a season. Do not judge me too harshly. At the time

SHE REQUESTED BAPTISM

she was suffering with a severe abscess—so much so that she could not wear her artificial leg. She was put off for a time, but only for a time. She became insistent. What a rebuke to those of us who are so timid in following the Saviour. How calmly did she pass through the waters. So orderly did she enter the baptistery with the aid of a stick, that few of the congregation realised she had only one leg. In praise to God let it be said, very quickly after her baptism the abscess healed and she was thus enabled to wear her artificial limb.

3 Here is the story of a brother whom I had the privilege of baptising. This brother when past thirty years of age desired to be confirmed in the Church of England—thus making it possible for him to become a communicant, but he had never been christened. What was he to do? This is what he did. He humbled himself sufficiently to allow someone to sprinkle or pour water upon him as is the custom in infant baptism. Remember he was past thirty years of age at this time. It was many years later when God showed him the truth of believers' baptism. This

is where the fight began. How many of us would have excused ourselves had we passed a similar way to this brother in question? For a while he

REASONED WITH HIMSELF,

but eventually he surrendered to God's will, and followed his Lord with joy through the waters.

We saw in the first place how adverse climatic conditions were overcome. Secondly, how strength was given to combat with a physical infirmity, and thirdly how victory was given over preconceived ideas. What is your difficulty? The same Lord can give you victory. Will you trust Him?

We surely realise by this time that baptism is a divine command which all believers should obey! But when should this command be obeyed? The Scriptures answer this question also. We should treat all the commandments of our heavenly Father as did the Psalmist

I made haste, and delayed not to keep Thy commandments (Psalm cxix 60)

There are, of course, two kinds of obedience—prompt and delayed. We know the kind an earthly father requires from his children, and let us assure ourselves that our Father God is satisfied with nothing less. After all, His commandments are not grievous (1 John v 3), and the doing of them is ever accompanied with joy and blessing.

It is evident that New Testament believers were always prompt in submitting to the ordinance of baptism.

If you will refer back to our second article you will notice how readily the early Christians responded to the command of baptism. Perhaps the most striking illustration of prompt obedience is to be found in the case of the eunuch (Acts viii 36-38). It seems he could have easily excused himself from baptism in the desert. Moreover it is very

DIFFICULT TO DECIDE

where he derived the idea of baptism. Philip had been talking to him from the 53rd chapter of Isaiah—a portion which does not deal with the subject of baptism. Did Philip esteem this ordinance of such importance that he had to include it in his talk—or, had the eunuch seen believers immersed when he was in Jerusalem? Whatever the cause, we must agree he was very anxious to be baptised. We shall search the New Testament in vain to discover any long intervening period between conversion and baptism. Why then should believers wait unnecessarily now?

It is argued by some that the prospective candidates for baptism must be led as to the time when they should be baptised.

This is a very foolish and inconsistent argument. What would we say to the sinner, who, whilst admitting God had commanded him to repent, was waiting until the Spirit should lead him to do so? We would most likely quote the scripture—"Behold now is the accepted time, behold now is the day of salvation" (II Cor vi 2). Surely baptism is just as much a command as repentance, if we must be prompt in obeying one then we ought also to be prompt in obeying the other. I know of some who have been waiting years for God to lead them to be baptised.

They may wait in vain for ever. Is it not invidious on our part to expect special leadings when God has already made His will for us perfectly clear in His precious Word? It is my own personal conviction that people who use this argument are merely saying in other words that they do not wish to be baptised. The Word of God is clear and plain; let us act upon it and not deceive ourselves.

It is argued by others that if believers are baptised too soon after their conversion they may afterwards backslide and bring discredit to the ordinance.

Again this seems a foolish argument. You may not agree, but personally I feel long-standing believers are frequently just as much in danger of backsliding as new converts. Therefore the so-called risk of bringing discredit to the baptismal ordinance obtains in either case. There is an incident in the Scriptures where a man was baptised soon after believing and afterwards he turned out to be rather disappointing. I refer to Simon the sorcerer (Acts viii 13-24). We do not find however, that the apostles gave up their usual practice of baptising new converts because of this rather exceptional case. I think the argument we are considering rather poor because baptism should tend to

STRENGTHEN THE CANDIDATE.

Obedience always makes us stronger. As the hymn says "Each victory will help you some other to win." It would be more correct to say the person who puts off obedience to this command is more likely to backslide. Those of us who have been baptised know that as a result we became stronger in the faith, and more anxious to live up to the testimony we had made.

In my early Christian experience the following words helped and blessed me:

Light obeyed increaseth light,
Light denied bringeth night.

They can be very fittingly applied to baptism. How can we expect God to give us further light unless we have already acted upon the light which we have received? Prompt obedience brings special blessing. Nevertheless, we must never use our long delay as an excuse for further delay. It is perfectly true, if we continually put off the performing of some task we weaken our power to do it.

In concluding this article I should like to cite the experience of R. C. Chapman of Barnstaple, a saint of God who lived to be almost one hundred. Here it is. Having learned from the Scriptures that it was the will of God that believers should be baptised, he went to Mr. Evans (a ministering brother) and expressed his desire to carry it out.

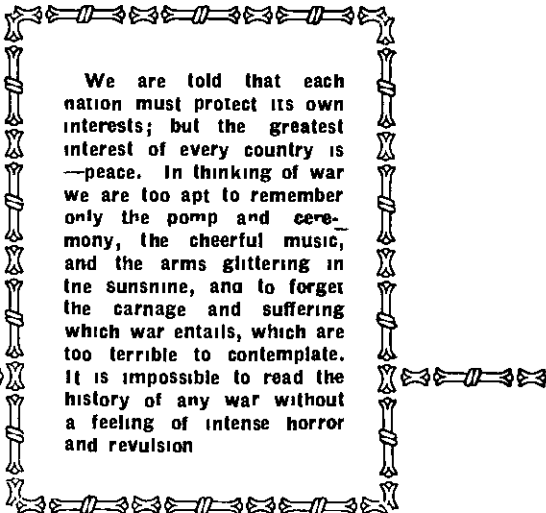
WITH COMMENDABLE CAUTION

Mr. Evans said, "You will wait a while, and consider the matter." "No," said Mr. Chapman, "I will make haste, and delay not, to keep His commandments." He had the true spirit of obedience. Paul, after his conversion, was asked, "And now why tarriest thou? Arise and be baptised." God, through the Holy Spirit asks every unbaptised believer the same question. Why tarriest thou? What doth hinder thee?

WAR

Devilish or Divine?

By Pastor E. C. W. BOULTON



We are told that each nation must protect its own interests; but the greatest interest of every country is—peace. In thinking of war we are too apt to remember only the pomp and ceremony, the cheerful music, and the arms glittering in the sunshine, and to forget the carnage and suffering which war entails, which are too terrible to contemplate. It is impossible to read the history of any war without a feeling of intense horror and revulsion.

IN the light of the New Testament war is utterly unjustifiable and indefensible. It is an outrage upon reason, a revolt against civilisation, a return to barbarism. It is a denial of Christianity—an open repudiation of Christ. To attempt to link the name of the Prince of Peace with war is gross blasphemy. The whole of the gospel is opposed to anything in the nature of war. As one writer truly says, "Jesus Christ cannot be identified with the bestial brutalities that war produces."

But some maintain that given certain circumstances war is not only justifiable, it is necessary. Bloodshed is warrantable as a mean of self-defence. Yet how is it that those who presume to find in Christ the urge to war, forget that His own splendid example is a complete contradiction of any such thesis. Christ did not exert His Omnipotent power to spare Himself the ignominy of the Cross, nor to save His disciples from the fury of their foes. Nowhere in the life or teachings of Christ can we find a sanction for warfare.

But it is argued war is a means to an end, and the end justifies the means. In some instances the ideal may have been admirable, but what of the actual goal to which it has led? What of the terrible trail of frightfulness which it has left behind?

Viewed from any angle whatever war is grossly immoral. It lets loose the worst passions of man. It sanctions the most dastardly deeds, and gives to vice the wreath of virtue. It appropriates many of the preservative and recreative forces of science and nature and prostitutes them to destructive purposes.

War is suicidal. If a man attempts to kill himself it is treated as a criminal offence, and he is punished accordingly. Why should nations who are prepared to commit national suicide not be treated as criminal? Lord Avebury once wrote, "In ancient times every man was a law unto himself. He avenged his own wrongs. Now we do not permit this. Private revenge is treated—and justly so—as a crime. He must appeal for protection and redress to the laws of his country. Is not the time coming, has it not come,

when the same should be extended to countries, when they also should be expected to abstain from private vengeance, and appeal to the law of nations? Nations are no better judges in their own cause than individuals. They should not resort to the barbarous expedient of force, and any country carrying fire and the sword into another without first submitting its case to arbitration, should be stigmatised as a wanton offender against the co-unity of nations, and an unruly disturber of the peace of the world."

We fail to see the utility of war. Take the late world war as a glaring example of our contention. What is the legacy of those dark and tragic years? Look at the harvest which the world is reaping as a result of those four years of wholesale carnage. Did the war succeed, as some hoped, in cutting away the cancerous growth of international discontent and dispute? Has not the operation rather aggravated the disease? Are not world conditions to-day more inflammatory than prior to the war? Think of the wreckage-strewn world. Of the intolerable burden of taxation under which the nations are staggering at this time. Look at the smouldering fires of racial bitterness left as a direct aftermath of the war, simply waiting to burst into uncontrollable flame.

Statesmen are warning us that we are heading for the precipice, that at any moment we may find ourselves pushed into the maelstrom of blood. Pick up almost any newspaper in these days and you will be almost sure to find the fear of war expressed in some form or other. The demand for increased armaments as protection against ambitious and aggressive neighbours. The atmosphere of suspicion which exists. Europe once more growing into an armed camp. The clashing interests and ideals of Communism and Fascism. The powerful dictatorships that are being established, which may be regarded as the high explosive of European politics. In view of all this any thoughtful person realises that the nations will soon be up against the biggest, bitterest and most bloody conflict ever known in the history of the world. The god of this world is goading mankind to colossal

catastrophe There is a holocaust on the horizon The Devil grins in sardonic glee as he contemplates the storm that is ready to break

What is the root of war? Is it not found in the lust of power, in the gluttonous greed for dominion? Passion is aroused under the plea of patriotism. Imagination is worked up to fever point. Every conceivable means is employed to play upon the excited feelings of the masses, and create that atmosphere of sentiment which is so necessary to the warmonger. Even the Church with all its ramifications is commandeered as an ally in this diabolical business. She is seduced into surrendering her influence to this most unholy end. The Church that joins this ungodly array is guilty of betraying her Lord. She is disloyal to her sacred trust. She cannot follow the lowly Lamb of Calvary and at the same time plunge into slaughter.

There are those who hail the advent of war because they fail to realise its true character, for them the veil has never been lifted to show the grim realities of this devilish pursuit. Read the story of 1914-1918 in all its lurid ghastliness. Read it stripped of all the glamour of befogging sentiment. See it amid the mud and blood of those Flanders' Fields, and on Gallipoli's corpse-strewn shores. Look at those glittering bayonets dripping with blood. See the gruesome and ghastly piles of dead struck down in the flower of their manhood. Harken to the thunder of those death-dealing guns. Gaze upon the host of maimed and limbless warriors, and look into the countless homes from which the light and the joy has been taken. And then in the face of this appalling panorama try to secure the sanction of Christian conscience to this ghastly business which men call war. No, let us see war as it really is, in its true

colours, not masquerading in attractive and un-offensive garb!

"Oh, it is wickedness to clothe
Yon hideous, grinning thing, that stalks
Hidden in music like a queen
That in a garden of glory walks,
Till good men love the thing they loathe!"

That is where the danger lies. When war comes clothed as an angel of light, adopting some heroic slogan, claiming to be a holy crusade to suppress tyranny and maintain freedom, then it is most deadly.

There is only one attitude for the Church of Christ to take towards war if she would be true to the fundamental principles of that Kingdom which He came to build upon the basis of self-sacrifice. And in view of the possibility and peril of war in the near future it behoves the Christian Church to fearlessly take her stand against this legalised butchery, to raise her voice, and raise it loudly in protest against participation to any extent in such a crime against humanity. If she would keep her garments stainless then she must not touch the unclean thing. It is time that the world should feel the impact of a Church that has renounced war as non-Christian. That has inscribed upon its banner utter abhorrence of bloodshed. Not merely an attitude of passive resistance to war, but of active opposition. The time for neutrality on this burning question is long since past. To be silent tantamount to a betrayal of the innocents. Surely the Church of the Nazarene should lead the van against this hideous monster war. If ever there was aught to unite Christians it should be this. The Church of all nations should answer the cry for peace, and bend her energies to this end.

"Divine Healing" (by ANDREW MURRAY)

Reviewed by Pastor W. G. HATHAWAY

THE Victory Press are to be congratulated for publishing for the first time in this country and putting within the reach of all a book which is, to my mind, one of the richest books on Divine Healing it has been my privilege to read. The writings of the Rev. Andrew Murray are well known by their deep spirituality and one might expect that this book, on a subject of such vital importance to believers everywhere, would be a welcome contribution, and that expectation is fully justified in the present work which is packed full of logical reasoning with a wonderful wealth of profound spiritual truth on every aspect of divine healing.

Some books on the subject merely scratch the surface, so, to speak, but this writer, with his usual thoroughness, leads you from pinnacle to pinnacle until you cannot help but feel how far short many believers in divine healing come from a real understanding of the subject and from scaling the heights of truth in this connection.

I read the book through practically at one sitting, and enjoyed and benefited from the effort. The book is a real stimulus to faith in the promises of God

and will to many a reader settle and establish for ever their attitude toward divine healing. Dealing with Mark xvi. and the promised signs, he says "It was because the apostles counted on the promise that they prayed the Lord to grant them this proof of His presence. They had been filled with the Holy Ghost on the Day of Pentecost but they still needed the supernatural sign which His power worked. The same promise is as much for us, for the command to preach the gospel cannot be severed from the promise of divine healing with which it is accompanied. In all ages God's people greatly need to know that the Lord is with them, and to possess the irrefutable proof of it. Therefore this promise is for us, let us pray for its fulfilment."

The chapters dealing with the heart attitude of those seeking divine healing are exceedingly helpful, in fact the main aspect of the book is the personal one, leading the reader into vital and intimate communion with Christ, which is after all the basis of all spiritual blessings. It is an invaluable book and you must get a copy for yourself. Price 1/- (by post 1/2), from the Elim Publishing Company, Ltd., Park Crescent, Clapham Park, London, S W 4

? QUESTIONS AND ANSWERS ?

9 "What attitude should the Christian take towards war?"—S.S.B.G.

"The Lord Jesus Christ said to Pilate, the official representative of worldly power, before whom He stood, 'My kingdom is not of this world if My kingdom were of this world then would My servants fight' (John xviii 36)

"He said to His disciples 'Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you' (Matt v 44)

"In Gethsemane He said, 'Put up again thy sword into his place for all they that take the sword shall perish with the sword' (Matt xxvi 52)

"The Lord previously said to His disciples in connection with the mission on which He had sent them, 'Lacked ye anything?' But now . . . he that hath no sword let him sell his garment and buy one' (see Luke ix 1-6, Luke xxii 35, 36)

"The last saying may seem contradictory to those previously quoted, but surely we see here that the sword referred to must be the Sword of the Spirit which is the Word of God (Eph vi 17, Rev xix 15). The Incarnate Word was to be taken from the earth, the written Word was to take His place as a weapon of offence against principalities and powers of darkness. As the Lord Himself overcame with the God-breathed Word, so His followers are sent with the same weapon.

"But it seems clear that a follower of Christ should not take part in war, destroying human life, for Jesus said, 'Ye are not of this world, even as I am not of this world' We know that if any nation honestly put away every weapon

of war and trusted in God not one blow could fall to injure His people. Even as Jehoshaphat and Hezekiah trusted and were not disappointed.

"To suffer for conscience sake on earth is to gain heavenly approval. It certainly seems consistent with other commands to pray for oneself and loved ones in the event of war, but not to take part in destructive or even in the preparation of instruments of destruction, but rather to die or suffer imprisonment than take life"—A P

"A Christian should not take part in carnal warfare. II Corinthians x 4 'For the weapons of our warfare are not carnal.' Right in the beginning of Exodus when God gave the commandments to His chosen people He said, 'Thou shalt not kill.' This commandment still holds good even though we are not under the Law but under grace.

"Jesus said, in His sermon on the Mount, which was addressed to disciples, 'Ye have heard that it was said by them of old time, Thou shalt not kill and whosoever shall kill shall be in danger of the judgment.' Passing on to Matt v 44, we read 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for those that despitefully use you, and persecute you.' The believer may be brought before councils and great men to make him afraid and persuade him to fight, but we are told to fear not those which kill the body and are not able to kill the soul, but rather to fear Him which is able to destroy both body and soul in hell.

"War is a thing of the world, and we are told not to be conformed to this world, the only fight a Christian ought to take part in is the good fight of faith, pressing toward the mark of his high

calling in Christ, who is the Prince of Peace.

"How can we go to fight if we love as we ought, for love worketh no ill to his neighbour?"—A L

"The sword in the hands of the Christian believer is undoubtedly a contradiction both of the teaching and example of Jesus Christ. We can find no precedent whatever in the life of Him who came to extinguish the unholy flames of feud be it individual or international, for the settlement of dispute by means of bloodshed. The only place of settlement for all Christian disagreement is at the Cross. On the other hand to whom does the believer owe allegiance? Does not the very relationship that exists 'twixt Christ and the Christian imply implicit obedience? No matter how the claims of citizenship may clash with the claims of Christ, He must always have the pre-eminence. There is no need to enumerate passages of Scripture which clearly reveal that the goal of the gospel of Jesus Christ is one of peace, it is the Evangel of Goodwill, and therefore fundamentally opposed to anything in the nature of strife. Surrender to the Spirit of Christ will for ever take out of the heart any disposition to slay those fellow-beings that Jesus Christ gave His life to save. Let the world settle its disputes as it may, it is not for the followers of the Lowly Nazarene to copy its example, or allow themselves to be drawn into that which can only bring dishonour upon the name of Christ"—B W

10 Is it necessary for those who have received the Baptism of the Holy Spirit to continually attend "waiting meetings" for hands to be laid upon them for refillings of the Spirit?

Was Spurgeon Foursquare?

In our special Spurgeon number we asked this question. A correspondent has sent us a remarkable cutting from one of Mr Spurgeon's sermons. It is, indeed, a prophetic utterance. Mr Spurgeon said

"Another great work of the Holy Spirit which is not accomplished is *the bringing on of the latter-day glory*. In a few more years—I know not when, I know not how—the Holy Spirit will be poured out in a far different style from the present. There are diversities of operations, and during the last few years it has been the case that the diversified operations have consisted in very little pouring out of the Spirit. Ministers have gone on in dull routine, continually preaching—preaching—preaching, and little good has been done. I do hope that perhaps a fresh era has dawned upon us, and that there is a better pouring out of the Spirit even now. For the hour is coming, and it may be even now is, when the Holy Ghost shall be poured out again in such a wonderful manner that many shall run to and fro, and knowledge

shall be increased—the knowledge of the Lord shall cover the earth as the waters cover the surface of the great deep, when His kingdom shall come, and His will shall be done on earth even as it is in heaven. We are not going to be dragging on for ever like Pharaoh with the wheels off his chariots. My heart exults and my eyes flash with the thought that very likely I shall live to see the outpouring of the Spirit, when 'the sons and the daughters of God again shall prophesy, and the young men shall see visions, and the old men shall dream dreams' (Perhaps there shall be no miraculous gifts—for they will not be required), but yet there shall be such a miraculous amount of holiness, such an extraordinary fervour of prayer, such a real communion with God and so much vital religion, and such a spread of the doctrines of the Cross, that every one will see that verily the Spirit is poured out like water, and the rains are descending from above. For that let us pray—let us continually labour for it, and seek it of God."

God Loved the World of Sinners

Mrs STOCKTON.
Vigorous.

W ROGERS

1 God loved the world of sinners lost And ruined by the fall,
2 E - ter - nal prais - es, Lord, to Thee, 'Thou bless - ed Son of God,
3 E'en now by faith I know I'm Thine, 'Tis in Thy faith ful word,
4 Oh, help me, Lord, to spread Thy fame, And tell of all Thy grace,
And tell of all Thy grace,

Sal - va - tion full at high - est cost, He of - fers free to all
For Thy deep love in cleans ing me, In Thy most precious blood
O height, O depth of love di - vine, In Thee the ri - sen Lord
To all the world Thy love pro - claim Un - til I see Thy face

CHORUS

Oh, 'twas love, 'twas won - drous love, The love of God to me,
The love of God to me,

It brought my Sa - viour from a - bove, To die on Cal - va - ry

Copyright A new tune to an old and popular hymn Try it out in your meetings

Bible Study Helps

THE PRODIGAL SON.

(Luke xv. 11-24)

I. The Departure.

- 1 The Restraint Home influence, parental authority, domestic limitations
- 2 The Request "Father, give me the portion of goods that falleth to me"
- 3 The Rambling "Took his journey into a far country"

II. The Depravity

- 1 Extravagance "Wasted his substance"
- 2 Exigency "He began to be in want"
- 3 Extremity "Joined himself to a citizen of that country, and he sent him into his field to feed swine" "No man gave unto him"

III The Deliberation

- 1 Reflection "Many hired servants of my father's have bread enough and to spare, and I perish with hunger"
- 2 Resolution "I will arise and go to my father"
- 3 Repentance "He arose and came to his father", "I have sinned against heaven, and in thy sight"

IV The Deliverance

- 1 Compassion "When he was yet a great way off his father saw him, and had compassion on him"
- 2 Confession "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son"
- 3 Conciliation The father commanded his servants to put "shoes on his feet", to put the "best robe on him" to "put a ring on his hand", to "kill the fatted calf" and make him a feast Father and son are reconciled and feast together on the basis of shed blood, suffering and death God and the sinner can only meet and be reconciled in Christ It is in Christ sacrificed that the believer gets his shoes of freedom, his ring of endless pardoning love, his robe of righteousness, his gospel feast—A N M

THE ONE BODY

MANY of us are troubled that we so little or so partially manifest our dear Lord His thought is to be represented unitedly He may shine in His patience through one member, who may be tried on that point, in His wisdom through another, whose life may just present the opportunity for this very thing His power may be manifest in another Some may manifest Christ in His gentleness, some in spiritual discernment, which another may not so manifest And thus we are taught that there are "diversities of gifts" as well as different fruits of the Spirit (Gal v 22) In the Cherubim, Christ is represented in four characters as the lion, the ox, the man, and the eagle, the kingly, the sacrificial; the human and the divine side of His character,

but it takes all the four to show forth Christ Thus it comes to pass that "to one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit, to another faith by the same Spirit, to another the gifts of healing by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues"

He hath set the members every one of them in the body as it hath pleased Him," and it is the workman who must judge what tools His work requires, the Head must judge with what member He can carry out His purposes Be willing to fill your place in the body, thus making one body, yet many members—Sel

FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by Pastor H. A. COURT

Sunday, December 2nd. Revelation 1:1-8

"I am Alpha and Omega, the beginning and the ending saith the Lord" (verse 8)

Here are set the bounds of Christian revelation. Determinations outside these bounds cannot have my support. Doctrines that have their foundation independent of the existence of Jehovah must not receive my endorsement. My faith must begin with God. It can have no other source. Those who would find a beginning without Him are toying with loose ends. And He, too, must be the final court of appeal. As I commence with Him so must I end with Him. His must be the command "Quick march," and He must call "Halt!" When He does not authorize the forward move let me stand still and until He announces the end let me go on. And as it is with the faith so let it be with me as an individual. Between those extremes—God as the beginning and God as the ending—let all my decisions be made. My starting point must be with Him, the race must be run with Him, and at the end I shall find Him at the winning post.

Monday, December 3rd Revelation 1:9-20

"I was dead, and, behold, I am alive for evermore" (verse 18)

Those who assert that Christ is but one of many religious reformers must examine again this great fundamental of the Christian faith—Christ alive for evermore. While others bequeathed to their followers a collection of platitudes, this Man lives to counsel and guide. Those who would be religious outside Christ must struggle on in the darkness with no one to guide. But He who is alive leads His people like a flock. He died; therein lies atonement, remission, redemption. But He rose and is alive today, and therein is my salvation, my daily deliverance from the powers of darkness. It is this great fact that keeps the Church alive. "Because I live ye shall live also." She has passed through the mill it is true. But where others would have succumbed she has survived. She has the seed of unquenchable life—she has Christ. And He is "alive for evermore."

Tuesday, December 4th Revelation 11:1-17

"I know where thou dwellest" (verse 13)

He knows where I am. He knows what I suffer. He is aware of the fire that rages round my soul. Need I then be disconsolate? Why should I fret? It may be that like Perseus I dwell where Satan's seat is, that I must perforce dwell

where the arch-fiend is enthroned. Let me not fear, for I have a Friend who knows, and who understands. From the fierce fury-blasts He is a Defender and when it seems that my soul must be sacrificed to hell's holocaust His presence will banish all fear. It may seem at times that the trial is more than I can bear, and that the infernal forces will overwhelm me. Let me take courage, for with the temptation there is always a way of escape. With all his power Satan has no control of the divinely-placed emergency exit.

Wednesday, December 5th Revelation 11:18-20

"That which ye have already hold fast" (verse 25)

Well, what have we? It would be difficult to compute our possessions. There is, however, one thing to which we claim ownership that must be considered of paramount importance. I refer to revelation. The declaration of the truth has come to us. Breaking free from the humanly-added legend and tradition it has come to show us the will of God. It is this revelation that must be held fast. Modernism would wrest from us those precious truths that have made known to us the love of God. Scientists who reject the Bible revelation would have you relax your grip on the vital things of life, sacrificing them for the merely suppositional. Unproved theories must never be allowed to take the place of the experimental things. And we have an experience. We are saved. We know it. Let us hold fast.

Thursday, December 6th. Revelation 11:1-13

"Thou hast a few names, which have not defiled their garments" (verse 4)

Only a few! What a tragedy! And down the ages come those heart-breaking words, "Will ye also go away?" There is a thrill about being in the majority. It must, however, be denied here. The secession to the majority during the past few decades has been appalling. Christ has been through the ages the unflinching Friend of men, yet to-day they have forsaken Him and fled. This departure from the faith is not altogether in the letter. Unfortunately much is found in life-expression. The denial of the faith is found in action rather than in words. It is the defiling of the garments. But there are some who are clean—a few. God still has His seven thousand who are not Baal-worshippers. And it is to be counted among this company that I aspire. O Lord in this day of shameful Christ-denial, help me to keep my garments clean.

Friday, December 7th. Revelation 11:14-22

"Thou art lukewarm, and neither cold nor hot" (verse 16)

Lukewarm! Ugh! This is inexcusable, O Church of the Firstborn. Thou hast no justification for thy mediocrity. Thou wast born of a passionate love. He who gave thee life paid love's highest price. Thy pedigree is in the fires of an unquenchable love, thy birthplace the hill of outpoured blood. Thou art unlike thy Parent if thou art lukewarm, for He formed thee of a broken heart. He drained His blood to form thee for Himself. And from the heavens He gave thee Himself, a fire within. What hast thou done, O faithless one? Where hast thou laid thy love? What has become of thy Pentecostal endowment? Thou art indifferent. Thou art one of the poccu-curantes. Thou dost sleep while hell works nefariously. Awaken! Shake off thy sloth, thine apathy, hearken to Him who calleth. Stir up the embers, that once again thou shalt be as fiery force among the nations, shedding forth the love of Him who fashioned thee.

Saturday, December 8th Revelation 11:1-11

"A door was opened in heaven" (verse 1)

Hallelujah! Love has conquered and the door, sealed through the ages, has been flung open wide. Love has conquered and the way into the presence of God has been unbarred. Your sins have separated between you and your God. So said the Word of God. But that was before Christ came. When He came He tore down those bars of separation. The Lion of Judah's tribe prevailed. Barricades of sin were swept away, and at Calvary every barrier fell. The insurmountable became non-existent. And with nail-pierced hand He who had conquered turned the blood-marked key wrested from the infernal despot. Paradise regained! Yes, and the door flung open wide, to close no more. And as I gaze through that open portal I see Him, the One who has gone before, waiting—

"Let Thy Words be Few"

Bengel was a great saint as well as a great theologian. It is said of him that he lived such a saintly life that when a young man wanted to know how he did it, he hid himself in Bengel's study one night behind the curtain, to see what his spiritual exercises were. The great scholar went on with his work until far on into the night, and then to the astonishment of the watcher, he looked up to God and said, "The same old terms, Lord," and went to sleep. We are not heard for our much speaking, but we are heard for our faith—
Dr. W. Y. Fullerton

Ye have seen
... how I bare
you on eagles'
wings, and
brought you unto
Myself.—Exodus
xix 4.

ON the Atlantic seaboard, facing the ocean, there is a splendid rest home where many a tired missionary worker has found refuge and rest. There is an interesting story behind this great institution. A few years ago the daughter of a very godly mother went home to be with the Lord.

She was a dear Christian girl but a great sufferer, and during the last few days of her life this suffering was intense. Everything that possibly might bring relief was done, but even though racked with pain Minnie was constantly thinking of others, and as the nurses, physicians and others were passing to and fro she was heard to remark again and again, "Oh, that I might rest somebody." As a memorial to her name the good mother erected this retreat and it is called "Minnie's Rest." As you enter the building there is a life-size picture of Minnie over the mantelpiece and underneath are these words, "I would like to rest somebody."

I know of Another who wants to rest somebody. Our heavenly Father is not unmindful of our common needs. He does not ignore the stern realities of life, and just because He knows the hardness of the way, He has lined the pilgrim's path all the way from earth to heaven with green pastures, quiet resting-places, streams in the desert and springs on the mountains where He feeds His flock, where

HE RESTORES THE SOUL.

How suggestive are the words of David in Psalm cx 7 "He shall drink of the brook in the way therefore shall he lift up the head." The ninety-first Psalm is one of those retreats of the soul where the believer is refreshed and renewed. There are certain scriptures that seem to defy analysis. To attempt exposition is like putting paint on pansies or tinsel on gold. The depth of the riches and glory of His grace in this sacred poem simply overpowers and overwhelms one.

The Talmud attributes to Moses eleven of the Psalms and amongst these the 90th and 91st. You have probably observed that the 90th Psalm is called "A prayer of Moses, the man of God," and I can well believe

Keep me as
the apple of the
eye, hide me un-
der the shadow
of Thy wings—
Psalm xvii. 8.

Under His

By P. W.

*He that dwelleth in the secret place of the
Almighty He shall cover thee with His*

It was inspired by the events on the night of the passover in Egypt. It is a dirge of destruction, disaster and death. Thousands fall in judgment, a whole nation is swept away in a night, but the 91st Psalm is in striking contrast. It is jubilant with thanksgiving and joy. In it there are no minor chords or despondent tones. It is hopeful, it is glad and ecstatic in God. By some of the best commentators it is thought the inspiration came to Moses in about the saddest hour of his very sad life. You will find the story in Exodus xxxii, xxxiii. It is the story of an apostasy on the part

*Under His wings I am safely abiding,
Though the night deepens and tempests are wild
Still, I can trust Him—I know He will keep me,
He has redeemed me, and I am His child*

of Aaron and the nation, but on the part of Moses a story of strong crying and tears. This dear servant of God had been up on the mount and was returning to the camp when he heard the cry that broke his heart. Israel had turned to idolatry and as Moses looked over that mountain-side he saw this people, that only a few weeks before had declared "all that the Lord hath spoken we will do," dancing like dervishes about the golden calf. In that dark hour God brought Moses into a fellowship with Himself that he had never known before.

Difficulties and trials may be to us stumbling-stones over which we fall into the depths of despair, or they may be stepping-stones to higher things. Moses knew how to pray. "and the Lord spake unto Moses face to face as a man speaketh with his friend." The world is passing through a period of perplexity. Men's hearts are failing them for fear. Oh, how I pity anyone to-day who has never learned to pray or who has lost the conviction that "God is a very present help in trouble."

Wings . . .

ALPOTT

*High shall abide under the shadow of the
s, and under His wings shalt thou trust*
1, 4

It was at that time the Lord said to Moses, 'Behold, there is a place by Me, and thou shalt stand upon a rock: And it shall come to pass while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand while I pass by.' After such an experience as that I can well understand how Moses could say, 'He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.' How suggestive, how sublime is the imagery here. 'He shall cover thee with his feathers, and under His wings shalt thou trust.' Sometimes we are

*Under His wings, oh, what precious enjoyment!
There will I hide till life's trials are o'er,
Sheltered, protected, no evil can harm me;
Resting in Jesus I'm safe evermore*

told that the imagery here takes us back to the ark of the covenant in the holy of holies where the mercy-seat was overshadowed by the wings of the cherubim, but to me quite another picture is suggested, and I think of the words of my precious Lord when He cried, as He was leaving the Temple for the last time before He went to Calvary, 'How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings.' 'He shall cover thee with His feathers, and under His wings shalt thou trust.' Bunyan, in his inimitable way, gives us a suggestive thought in this connection. He tells us a hen has four signals for protecting her chicks. There is the food call, the danger call, the night call, and the love call.

Did you ever watch a hen with her baby chicks around her? They scatter all around in the grass, but never so far but that they can hear her call. When she finds a sweet morsel that she knows would be good for them, she sends forth a peculiar

call which says to them, 'Come quickly, I have something good for you!' And they leave their bug-hunting and run to her with little chirps of delight.

Sometimes the sky is suddenly darkened by the wings of the enemy hawk, as he hunts for prey. Then the mother hen sends forth a frantic danger signal, and how those baby chicks do scurry for the safe shelter of their mother's wings! There is a wild scramble, much fluttering of tiny wings, and then you see only an apparently peaceful hen taking her ease in the barnyard, not a chick in sight. Only the old hen's restless, watching eyes betray the fact that she knows

DANGER IS NEAR.

When night comes on, she sends forth her night call, and the chicks all run swiftly to her, and soon they are safely ensconced under her wings, where they nestle until a new day dawns.

And then—there is the love call. That is the sweetest of all. When the mother hen desires to have her chicks near her heart, when she would warm them amidst the soft feathers of her breast, she sends out a soft and gentle 'cluck, cluck' of love, and one by one they come and cuddle up against her, sleepily and contentedly, resting beneath the shelter of her wings, safe in the knowledge that it is their rightful abiding place.

What a picture of yearning love and protecting care, and the wonder of it is that He wants me to live in this hallowed fellowship with Himself!

This is the privilege of every believer. I only wish that I could say that it is the experience of every believer. One of our old hymns asks the question,

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath His shadow—this shall then be your reward

—and I can imagine in these troublous times that many a heart is asking this very question or its equivalent.

Now, I have noted in the study of the Psalm that everything that follows the first verse is a commentary upon our text, and

(continued on page 764)

*They that
wait upon the
Lord . . . shall
mount up with
wings as eagles
—Isaiah xl. 31*

*How excellent
is Thy loving-
kindness, O God!
Therefore the
children of men
put their trust
under the shadow
of Thy wings —
Psalm xxxvi. 7*



Veteran Warrior Called Home.

As we go to press we learn of the Home-call of Mr T H Mundell, so well known to the older school of Pentecostal people in this country. Right from the very commencement of the outpouring of the Spirit in Britain our brother was an active and honoured worker, being specially interested in the missionary activities of the movement. At the ripe age of eighty-four he has passed beyond the veil to the glory of that richer, fuller, perfect life. For several years now he has identified himself with the Foursquare Gospel Church at South Croydon. He has now gone to join many others who once figured prominently in the Lord's service, absent from the body—present with the Lord.

John Wesley.

DR BOREHAM, in one of his recent books, reminds us that John Wesley rode *eight thousand miles* a year for many a long year, "during each of which he seldom preached less frequently than a thousand times." What a record! 8,000 miles on horseback, sometimes in blinding hail and snow to preach the unsearchable riches of Christ. What splendid heroism! What magnificent enthusiasm! What an example not only to Methodists but to all Christians. How easy it is to admire the ministry and cherish the memory of this great apostle of the eighteenth century and yet remain unchallenged and unchanged by the splendour of his sacrificial and noble life.

Running Risks.

In all periods of the world's history there have been those prepared to take great risks in pursuit of their goal, prepared to risk all they possess to achieve their heart's ambition. Men and women ready to count all things but loss if they might but win the one supreme prize. Willing to suffer hunger, endure hardness and face possible death in the one great adventure of life. To them risks were no deterrent, but rather an added incentive. God is calling for those intrepid souls who will dare to go a little further than others in desperate enterprise for Christ and His kingdom. He is looking for those who will forfeit the laurels of earthly fame and glory in order to win distinction among the "faithful unto death."

ANONYMOUS GIFTS.

Prison Work Southend, 1/-, Dungannon, Co Tyrone, 5/-,
 Birthday Offering, 5/-, Cambridge, 5/-,
 Foreign Missionary Fund Edinburgh Crusader 15/-,
 Sheffield Sister, £5

Whispers from Within the Veil.

Deep Praying

By Pastor C C W Boulton

"Make thy petition deep"—Isaiah vii 11 (margin)

Teach me the mystic secret
 Of prayers that pierce the veil
 Of wordless groans that reach Thy throne
 When stately speech can ne'er prevail

ALAS, our petitions oft but skim the surface and skirt the fringe of things. They seem bound by some mysterious law of gravitation to the low plane. They revolve in the tiny orbit of the local and personal instead of swinging out into the infinite and beautiful. We so seldom soar above the narrow confines of the temporal and terrestrial.

We are straitened in our prayer life. We dwell amid the dwarfish, from a prayer point of view we are pigmies. We make no big demands upon the exhaustless resources of Jehovah. We cling to the elementary, making little if any development in the life of prayer. We would fain occupy God with our small concerns rather than be occupied with the boundless interests of the Father. Our prayers need bringing into alignment with the divine purpose and plan. The goal of our prayers is so often to influence God, whereas the whole purpose of prayer is that we might be influenced by Him. We seem to regard prayer as a means of changing the mind of God, whilst it is the divine method of embodying His mind in human life.

O Thou Crowned Victor of the Cross, show me that it is out of deep experience that deep prayer is born, that it is in the furnace of pain that a new prayer life finds its genesis. Teach me that if I would learn the lesson of deep praying I must be prepared for a good deal that fascinates and feeds the self life to go into death, that I must be ready for the sword of separation to sever the bonds that hold in thralldom to the natural and carnal.

O Thou Prince of Prayer, lead me to the place where my prayers will be deep in their insight into the mysteries of the Heart of God, where I shall pray effectively because I pray definitely and deeply in partnership with Thee. Put within me those unutterable groanings of the Holy Ghost which make life instinct with irresistible energy and authority, prayer that goes direct to the heart and root of things. Let the fragrant incense of intercession rise continually from within the holy place. Let Thy creative breath sweep o'er the heartstrings of my inmost life until it becomes vibrant with the melody of a new song. Lift me above the level of a mendicant when I approach Thy throne. Give me a deepened sense of sonship when I pray. Make me conscious that I am a king and a priest in union with Thee.

Open mine eyes to the vast possibilities of prayer warfare—show me that "principalities and powers" acknowledge the dominion of Thy mighty name. That I may cleave my way through the very hosts of darkness under the shadow of Thy Cross, and the shelter of Thy blood.

Enlarge the prayer horizon
 Within this soul of mine,
 That I no more may dwell upon
 The fleeting things of time

How to be a Personal Worker

By Rev. CLAIRE BRITTON

PERSONAL work is the personal dealing with men, women and children for their soul's salvation. There are various forms of Christian service but the simplest and most effective is personal work. It has so many advantages.

Everyone can do it. The mother at home can speak to her groceryman, laundryman, children and neighbours. The travelling salesman meets so many people on the trains and in the hotels. The sailor on the battleships is in constant touch with so many who need the Lord.

No hall or building is necessary and personal work can be carried on at any time.

I like to think of soul-saving as a business. We are employed by the greatest firm in the world—God, the Father, Jesus Christ, the Son, and the Holy Spirit. We can never fail when working for them.

No one is excluded from personal work for every Christian is "called." As soon as you were saved the command came, "Go ye." If you are not working for Christ to-day it must be you have been excused by special permission of God. After we are saved by His precious blood we have been redeemed

4 He should have a love for souls and a longing for the salvation of the lost should fill his heart.

The love of God wins people. Even the world realises the force of love.

Personal work

BRINGS MORE JOY

into the heart than any other line of work. When your own heart is bubbling over with joy and love for the Master you will naturally want to tell others about Him that they, too, may have this "peace that passeth all understanding."

5 The personal worker must live a clean life, within as well as without.

"If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, prepared unto every good work."

God does not demand a beautiful vessel for His work, but He does demand a clean one.

6 The personal worker must know how to pray. The natural man calls on God only when catastrophe faces him. The personal worker calls on God always. People will recognise that you have been alone with Jesus, and you will not have to tell them so. The

Book your Order for extra Christmas 'Evangelists' NOW!

with "a great price," so we should be very busy for Him who loved us so.

When we bring a soul to Jesus Christ we are offering them the free gift of salvation, we are bringing them to

THE GREAT PHYSICIAN;

opening the door for them to receive the power of the Holy Ghost and causing them to look forward with joy to the certainty of His second coming.

There are only a few places where you can preach, but you can do personal work in almost any place: hospitals, gaols, street corners, your own home, the homes of friends.

The personal work reaches everyone. There are large groups of people, many different classes who will never be reached except by personal, hand-to-hand dealing with them. There are the very poor and the very rich who never go to church.

Many people are really aroused by a sermon and know they should accept Christ, but personal work is necessary to lead them out into definite and satisfactory experience.

There are eight requisites for a successful personal worker:

1 He should have a personal knowledge of Jesus Christ as the Saviour.

2 The successful personal worker must keep in living touch with Christ. "Pray without ceasing."

3 He should be endued with power for service.

more we know of Jesus, the more we want to know of prayer.

7 The personal worker must be willing to make personal sacrifice. God wants us to be willing to go anywhere to do His work, even if it seems to be a place of limited opportunity. A missionary and his wife worked seventeen years without a single convert, then came a landslide of them. Do not get your eyes on the results but keep them on God. The Holy Spirit will go before you and

PREPARE THE WAY

for you, so pray much and He will lead you to the ones who are in need of the message.

8 The personal worker should constantly watch for opportunities to tell people about the love of Christ. One of the easiest places to do personal work is following an evangelistic meeting. Attend a church where altar calls are being given and help men and women to Christ.

Paul preached the gospel from house to house. Your own home is the best place to begin. A pleasant call at the home of a neighbour is a good introduction to your own testimony, then you can tell them how much Christ loves them, too.

Keep Jesus ahead of you. Do not run ahead of Him. You are but the instrument which the Holy Spirit uses. Let us be a yielded instrument in His hands.

Under His Wings

(Continued from page 761)

there are four conditions. The first of these comes in verse 2. "I will say of the Lord, He is my refuge and my fortress. my God, in Him will I trust." You see it is an individual matter. To overlook the difference that is made by this little word "my" is to miss the very genesis of the teaching here. What a power and force lies in that little word. It is not one who accepts the teaching in a general way and says "the Lord is the fortress and refuge of His people," or "the Lord is the refuge of His Church" that enters into the secret place. It is the disciple who, with personal power of appropriating faith, declares "the Lord is my refuge, my fortress."

Just this morning I was greatly impressed with this thought in the reading of the 18th Psalm, where the emphasis is upon the same truth. Nine times in the two first verses you have the little word "my." My rock, my God, my deliverer, my strength, etc. We never come to know Jesus Christ as our Saviour until we accept the atoning work of Christ on Calvary in a personal way. It is not enough to believe that He loved the whole world and that "He tasted death for every man." I must come to realise that He "loved me and gave Himself for me," and in this day of confusion almost to the point of distraction we are thankful to God that it is a personal matter. God deals with us as individuals. "Behold, I stand at the door and knock," said Jesus, "if any man hear My voice and open the door, I will come in to him." No matter how

THE WORLD TREATS HIM

He has so arranged it that if I want to be with Him in fellowship, it is my blessed privilege in spite of general conditions or the experience of other people.

The second condition is in verse 9, "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation." It is not only my God but God who is my habitation. Habitation, of course, means the place where you dwell. If you are just stopping over night or a day or so, you sojourn, but you dwell where you abide and, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." It signifies more than coming to God with a cry of distress or some deep need in the time of trouble. That is like Peter who, when he saw the waves boisterous, cried out, "Save, or I perish," only making God a refuge in trouble. It suggests rather that He is my dwelling-place, that I walk with Him and talk with Him and say with John "My fellowship is with the Father and with His Son Jesus Christ."

The next condition is in verse 14. "Because he hath set his love upon Me, therefore will I deliver him. I will set him on high, because he hath known My name." This means that I have given Him His place in my heart-affection. In a sense this condition is more important than any of the others because it includes all the rest. The Church at Ephesus (Rev. ii 1-7) was doctrinally correct and was zealous in her

service, but with sadness Christ charged her with lack of heart-affection. He was not first in her love and He had that against her. No matter how loyal we may profess to be or how zealous in the service of the Lord, if we lack love, a love which

GIVES HIM FIRST PLACE

all the time and in every place, it shadows and discounts all that we do or profess to be. I noticed the other day that Christ asked His disciples and others during those days of His earthly ministry upwards of fifty questions such as "Why are ye fearful?" or, "O ye of little faith, wherefore didst thou doubt?" but the deepest and most significant question of all was His last question to Peter, "Lovest thou Me?" How deep and searching is this question, and the significance dawns upon us when we remember all that had happened in Peter's life in those last few hours. The question is not "Believest thou Me?"—or, "Understandest thou Me?"—or even, "Servest thou Me?"—but, "Lovest thou Me?"

Or again it is not "Lovest thou My Word?" or "Lovest thou My Book?" or "Lovest thou My brethren?" but "Lovest thou Me?"

In that same verse is the last condition suggested. I shall just mention it in closing. "Because he hath known My name." It is wonderful to know Him as the Saviour by whose grace and power we are delivered from the guilt and condemnation of sin, and through whom we shall arrive safely Home at last, but to know Him as Jehovah-Jireh, Jehovah-Ropheka, Jehovah-Nissi, Jehovah-Shalom, Jehovah-Rohi, Jehovah-Tsidkenu, Jehovah-Shammah, and so forth, means so much to the disciple of Christ in these particular days, and that is why I am constantly urging upon you a more

CAREFUL AND PRAYERFUL

study of His Word. There are some things that we need to know, that we must know, if we are to be at our best, which we can learn through a faithful study of the Scripture.

There is a suggestive picture in the last prophecy of the Old Testament, the Book of Malachi, which is the story of an apostasy. In that dark day there was a little company "that feared the Lord, who spake often one to another and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." How precious was this little company to the Lord of Hosts, for He declares "they shall be Mine, in that day when I make up My jewels."

Shall I remind you once more of the fact that the truth before us in this text is not simply poetry, it is experience for all those who will meet the conditions

Stephen fell asleep while praying for his murderers. What an excellent spirit!

Fruit from the Branches

Prosperity and Progress—Revival Results in Many Parts

THE TIME TEST.

Helpful baptismal service.

Chelmsford (Pastor A Wright) Much blessing was experienced at a special baptismal service held here recently. The meeting was conducted by Pastor Wright, and the special speaker was Pastor Eaton from Braintree, who spoke on The Active Servant, the Active Sinner, and the Active Saviour, basing his remarks on Acts viii. Pastor Jefferey from Maldon then immersed the candidates.

It was good to hear the clear testimonies to salvation given by the candidates. One elderly sister told of how that, bound by rheumatoid arthritis for nearly twenty years, she had been wheeled about in a bathchair, unable to walk. But one day, hearing of Jesus' power to heal, she was wheeled to one of our meetings and being prayed for, was gloriously healed there and then, and returned home that night, wheeling her bathchair before her! That was some twelve months ago, and blessed be God, she has walked ever since! And the critics say that healings do not last!

PENTECOST IN EXPERIENCE

The need of revival.

Banbridge (Evangelist F Kent) The Church here regret parting with Miss Linton, as her ministry has proved of great blessing to the people of God.

Revival, Do We Want It? Do We Expect It? How to Promote It and The Great Need of Revival, were special subjects brought before the Church.

The breaking of bread services and the prayer meetings were times of rich blessing from the Lord.

The Holy Ghost fell on some and they spoke with other tongues as the Spirit gave them utterance. Souls have been saved, backsliders restored, and the saints built up in their most holy faith.

Miss Linton's work was not confined to the Church alone, she visited the district hospital where her work among the sick was much blessed.

How she gripped God on their behalf. Many for the first time experienced the presence of the Great Physician and were able to touch the hem of His garment, being made whole.



Miss M. Linton.

We believe that through the ministry of Mr F Kent, who has taken charge of the work at Banbridge, there will be a gathering in of precious souls for His glory.

INSPIRING CONVENTION.

Encouraging ministry.

Canning Town (Evangelist T MacNiven) In spite of the inclement weather a goodly number of people gathered to hear God's Word at the convention held in the Elm Hall, Bethell Avenue.

A spirit of expectancy was prevalent, and the messages delivered by Evangelists Dainton and Lanore, on Palm Trees, and Oneness, were inspiring and encouraging to the believers. The evening meeting proved to be a continuation of blessing, for which we praise God, and the ministry of the Word by Evangelists Burt and Stevenson, was edifying and instructive. Evangelist MacNiven of Canning Town ably convened the meetings, the presence of God being manifested in a wonderful way.

FIFTY-FIVE NEW MEMBERS

Church development.

Birmingham (Sparkbrook). The prayers and good wishes of the saints at Sparkbrook accompany Pastor and Mrs Tweed as they move to a fresh sphere of labour for the Master. Their loving ministry and faithful exposition of the Scriptures has been mightily blessed by the Lord. During the past eighteen months not only has there been a rich ingathering of precious souls but many have also received the baptism of the Holy Spirit according to Acts ii. 4. Numbers have been added to the Church and fifty-five new members were recently received into fellowship. Thus a very definite work has been accomplished. A "Gate Beautiful" has been erected, built of loving hearts and consecrated lives.

The showers of blessing continue to fall and a real hallowed time is experienced every Sunday morning at the breaking of bread service when the saints meet around the Lord's table with its promise of "His kingdom to come." The Gifts of the Spirit are manifested, and the heart of each child of God is filled with joy unspeakable. At the Sunday evening gospel service the Word of Life is ably expounded and as the appeal is given, many surrender to the claims of the Master and accept Him as their own personal Saviour. To God be the glory! The Tuesday evening Bible studies, full of enlightenment and revelation, are indeed edifying, particularly the present studies on the Inspiration of the Bible.

Recent visits paid by Pastors Newsham, Dunk and Gordon, to the weekly Friday evening rallies, have been greatly appreciated and their ministry enjoyed by all privileged to be present. A goodly number of the people from Sparkbrook formed part of the large crowd that went to Manchester a few weeks ago. The spirit of revival was abroad, and a mighty time of blessing was experienced at the Principal's meetings held in the Free Trade Hall. It was indeed a red-letter-day long to be remembered. So hearts are unitedly raised in praise and thanksgiving to God for all His love and goodness, and with one accord the saints exclaim, "Dear Lord, be Thine the glory!"

WAVE OF BLESSING AT GUERNSEY.

Remarkable service of witness.

Guernsey (Pastor and Mrs South, Evangelist J Scott) A wave of blessing is being experienced here. Crowded meetings have been held at Vazon and Delancey during the past few weeks, and we rejoice that souls have been saved, God's people blessed, and the Foursquare Gospel witness extended.



Elm Tabernacle, Delancey.

One service which attracted great interest was a "Divine Healing Witness" meeting when Mrs South spoke of her experiences of God's miraculous power. A United Rally was held on following nights at Vazon and Delancey. The

Vazon Elim Choir of nearly forty voices rendered a number of items, several addresses were given, whilst the song and testimony of converts from Delancey proved to be an inspiration to all. A German lady, recently converted, sang in her native tongue. The open air services at St Peter Port are increasing in size and blessing in spite of the colder weather. The gospel is sounded forth in the centre of the town and crowds gather regularly and remain to the finish. Good work is being done here for the Master.

A recent Sunday proved a day of great blessing at Vazon. Holy Ghost Power—the Need, Promise and Fulfilment, was the Pastor's topic in the morning and at night the message was given by Mrs. South. Joyous congregational singing, a vocal solo, and the singing by the choir of a hymn entitled "Hallelujah for the Blood," all paved the way for the address on The Precious Blood of Christ. Two more souls accepted Christ. The service terminated around the Lord's table of remembrance, a large number remaining for this further season of blessing. The Lord was also present in healing power, one sister having testified to complete deliverance. Delancey also reports new people and two decisions for Christ.

Expectations are high for the baptismal service to take place this week at Vazon and it is believed that blessing will come to the saints and conviction to the unbeliever.

The following report of the "Witness" meeting is from the Guernsey "Star":

REMARKABLE DIVINE HEALING TESTIMONY AT VAZON

The Elim Foursquare Gospel Church, Vazon, was crowded last evening, on the occasion of a Divine Healing Witness service conducted by Pastor and Mrs. South.

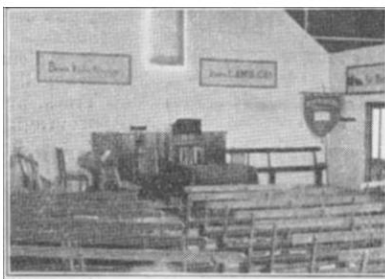
Following hearty congregational singing led by the Pastor, prayer offered by the Church Secretary, Mr. D. W. Tostevin, and scripture reading by Evangelist John Scott, the choir rendered in fine style a hymn entitled "He has never failed me yet."

Great interest had been aroused by the announcement that Mrs. South would give testimony to divine healing from organic disease, but before calling upon her to speak, the Pastor addressed words

of welcome to many visitors from other places of worship. "I feel there are here to-night," he said, "many who heartily believe, as we do, in the glorious truth of divine healing."

In response to a request, twenty-eight members of the congregation raised their hands in witness of having received whole or partial healing in answer to prayer.

Mrs. South gave a detailed account of her recovery and was listened to with rapt attention. She described how, when she and her husband were officers of the Salvation Army, the disease came upon her. Six doctors attended her during the early part of the illness, and an eminent specialist had diagnosed the complaint as disseminated sclerosis. The medical statement given at that time was shown to the meeting. During 1927, after five years' helpless suffering, she was taken to a gospel mission service where she was prayed for and instantly healed.



Interior Elim Tabernacle, Vazon.

In order to be free to publicly witness to divine healing, Pastor South relinquished his commission in the Salvation Army and became an Elim Minister. Mrs. South has since travelled to many parts of England and Ireland preaching and witnessing to her wonderful experience.

WONDERFUL SCENES OF REVIVAL. Sunshine in winter.

Belfast (Pastor H. Kitching). Words are inadequate and space insufficient to describe the wonderful scenes of revival which are taking place at the Ulster Temple. The saints here are being blessed in a mighty way, and the testimony of all is "The Lord hath done great things for us, whereof we are glad." During the past few weeks the Pastor has been giving a series of studies on the Baptism of the Holy Spirit, and as a result a great longing has been

created for a mighty Pentecostal outpouring. These studies have caused widespread interest and it has been encouraging to learn that many believers from other denominations have attended regularly to hear this important subject expounded. Quite a few souls have been added to the Church, but we believe that only the verge of revival has been touched. Earnest prayers are continually ascending that the showers may fall and we know that our expectation shall not be cut off.



Pastor H. Kitching.

On a recent Sunday evening a divine healing service was held, and at this meeting a sister was miraculously delivered from nervous trouble. The doctor examined her the following day and was astonished. This is only one of many such cases. He's the same to-day as yesterday, praise His name!

Although winter, with all its desolation, has set in, "Sunshine Corner," under the leadership of "Uncle Harry" (Pastor Kitching), is now in full swing and bringing gladness to many little lives. The first of these special meetings will long be remembered by all. Upwards of 1,000 children and adults attended and great enthusiasm was shown throughout as the little ones were taught spiritual lessons by means of paper cuttings etc. To hear the children sing the Sunshine Corner Chorus was a real treat. The words of the chorus are as follows:

Sunshine Corner, oh it's jolly fine,
It's for children under ninety-nine.
All are welcome, seats are given free,
Belfast Sunshine Corner is the place
for me.

It is hoped that through these special children's services many, both young and old, may come to know the Lord.

In all of the various activities at the Temple we can truly say, as before, "The Lord hath done great things for us, whereof we are glad."

CHRISTMAS

JOIN THE FAMILY GATHERINGS
AT ONE OF THE
ELIM HOLIDAY HOMES.

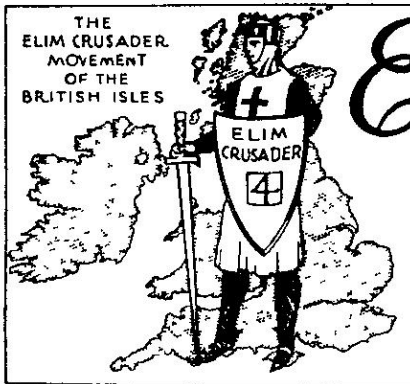
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spiritual fellowship, scenic attractions for young
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lands, Clarence Road, Clapham Park, London S.W. 4

GLOSSOP For accommodation apply to the
Superintendent, Beth-Rapha, Glossop, Derbyshire

PREPARATION FOR SERVICE

Without the Holy Ghost you are unequal to the journey of life, you are unfit for the service of the Master, you are unwarranted in attempting to preach the gospel, or to win a soul for Christ, and you are unprepared for the future which He is immediately opening to you. Oh, let us wait at His feet, let us learn our weakness, let us realise our nothingness, let us get emptied for His filling, and then baptised with the Holy Ghost, or filled anew with His utmost fullness; and we shall go forth not to our work, but to His, and find that "He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. To whom be glory now and for ever. Amen"—A. B. Simpson

THE
ELIM CRUSADER
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Elim Crusader Page

MOTTO

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

"CHRIST AND HUMAN SUFFERING"

Pastor JAMES McWHIRTER (Crusader President)

Reviews Dr Stanley Jones' latest book

Stanley Jones' latest book, "Christ and Human Suffering" was given me by a personal friend of the author on the Swiss tour. These words were written on the fly-leaf "To James McWhirter, in grateful memory of our short fellowship on our way to heaven."

We would like to interest our Crusaders in this book. First a word about the man himself. He is bigger than his writings. His virile personality is felt in every chapter. It was our privilege to hear him on his last visit to London, before that we admired him as one of the world's greatest missionaries, but since then he has been a brother beloved.

When the late Sadhu Sundar Singh was attacked by the highbrows of the West it was Dr Stanley Jones who spared no pains to defend him. Many of the most eminent pastors and evangelists living profess their indebtedness to the great saint and scholar who is affectionately known as "Stanley" Jones. This man who commands the largest and most representative audiences in the East to hear the gospel is so like his Master that he gets down on his knees in the street and prays with outcasts. A deeper note is struck in this book than in any of the others. It is an echo of his own experience. Here is the keynote of the whole work. "In a moment of disillusionment I wrote

'At the heart of every earthly thing
There is a sting, there is a sting'

But now I have learned to write in answer—

'When every earthly thing
Leaves its bitter sting,
My heart has learned to sing.'

The book will be specially helpful to Crusaders in the thirties. A work of this kind would be incomplete without a word on the suffering that accrues from the vexed question of sex. That word is not missing. It is spoken with such chaste lips and with such depths of human understanding that the most sensitive could not be offended. There is

no cheap sentimentalism or pandering to self-pity. He shows that suffering is not merely to be borne but used. Not only for character building, but for the big business of living for Jesus as His witness. He gets us deeply when he says our greatest battle within is not between the good and the bad but between the good and the best. "Good things, perhaps, but we have been tolerating things that cut into our central allegiance and divide His supremacy." He goes deeper still and talks about subconscious victory. In his "Christ of Every Road"

he expounds the subconsciousness that makes this victory realisable. His legal mind is always in quest of the first cause of things. "You may be free to choose a deed but you are not free to choose the consequences of that deed. It registers itself in result in our moral natures."

And he goes on to show that from the first cause of sin all sickness results indirectly if not directly. There is a beautiful pathos in his consoling words on the compensation of old age. We are in absolute agreement with him in discriminating between faith healing and divine healing.

Obtainable from the Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W. 4 price 4/- (by post 4/6)

Crowds at Clapham

Crusader Annual

November—fog! no, glorious sunshine swamped the autumn-tinted trees of Elm Woodlands on Saturday, November 3rd, displaying beauty and grandeur to the many Crusaders who had gathered from all parts of the Metropolis, to enjoy nappy fellowship at the annual rally. Some leisurely strolled around, groups of Crusaders meeting co-workers from other branches and were seen in hearty conversation. Others engaged in various games and the afternoon passed all too quickly. Soon the tea gong (sounded more like Big Ben) was heard, and then a move tea-wards but, owing to the big family, something like four sittings was necessary. Mr and Mrs Vanstone and the hard-working Woodlands staff, however, had the situation well in hand, and everyone was more than satisfied and grateful for the splendid arrangements made.

A very profitable and helpful conference for Secretaries was held during the tea interval, at which Pastors James McWhirter, our President, and Douglas B Gray, Chief Secretary, presided. As seven o'clock approached, crowds were making for the Clapham Tabernacle. By the time the service commenced the building was packed to capacity. Pastor P. N. Corry (Crusader Commissioner) led the meeting, during which Dr F. W. Weston gave a personal testimony to the power of the gospel of Christ in saving and keeping him in one of London's leading hospitals. Mr Squires, another trophy of grace, too, told of the experience of sins forgiven through the Lord Jesus Christ. The East Ham Choir, of over fifty Crusaders, and Miss Ina Chinery rendered several items of song during the service which were a welcome contribution.

Pastor James McWhirter then addressed the meeting in his usual forceful and logical manner, bringing to us a thoughtful and edifying meditation from Psalm cxix. Thus ended another successful Crusader gathering. Something like fourteen new Crusaders joined the Crusader Movement. You must not miss these rallies whenever you can possibly attend. Pray on, work on in the forward move now progressing in every Elim Crusader branch.



Pastor J. McWhirter

Evangelist D. VANSTONE
Chief Officer E. PEARSON
VANSTONE FAMILY TRIO
LETCWORTH CRUSADER CHOIR

Where? Next Saturday,
Dec. 1st, at 7.30
EAST HAM TABERNACLE

WOOLWICH TOWN HALL
WELLINGTON STREET
SUNDAY, 2nd DEC., at 7.30 p.m.

THE LONDON CRUSADER CHOIR
returning from Maidstone Prison, will conduct
A SPECIAL SERVICE

Speaker
Pastor W. G. HATHAWAY
(Field Superintendent)

Music, Song, & Grand Organ Items from 7 p.m.

The Glory of the Lord—the Shekinah

Scripture: Exodus xiii., xiv.

Keyword: Obedience.

By Miss EVA WILLMOTT

Now our third picture begins with that memorable day well over 3000 years ago when the children of Israel marched out of Egypt. With the canvas, paints and brushes of our minds inspired by the Holy Ghost, we will paint the first vivid, living picture—the Exodus.

It is early morning and the sun has just reared its golden head above the horizon, casting its shimmering rays upon the land of Egypt. What a night of horror it has been! Death in every home in the slave's hut, in the merchant's house and there on an ivory couch in the luxurious palace of Pharaoh, lies the pallid form of the heir to the throne. Every counsellor, every servant is too grief-stricken about his own tragic loss to be able to feel as deeply as he would otherwise have done, the calamity that has befallen the reigning house.

The night air has been rent hour after hour with the shrieks and moans of thousands of mourners and the faces of all the people are worn and weary as they hurry to bury their dead.

The people had learnt to dread the approach of that white-haired, powerful man, Moses, wending his way to the palace of their ruler, for he thundered forth dreadful denunciations upon the land and people all of which had come to pass. They were in terror of the sound of his firm, measured tread.

In the villages of Goshen this early morning, the scene is entirely different. Great activity is manifest on every hand. Within a short space of time that entire population, perfectly equipped, is ready for departure. There they stand in ranks of five, thousands upon thousands of men, women and children, without a feeble

person amongst them. As they breathe in the keen morning air, their souls and bodies tingle with the sense of liberty and freedom before them. Those faces on which patient endurance, the mark of true strength, has left its indelible expression, are alight with an inward flame of spiritual awe and thanksgiving. The gentle morning breeze exposes many a limb and body lacerated at some time by the thong of the slave-driver's whip.

The ox-driven wagons are in the rear laden with gifts from the terror-stricken Egyptians anxious for them to depart that their God might not inflict any further punishments upon them. At the head stand Moses and Aaron with a cortege bearing the bones of Joseph in accordance with their forefathers' promise to him and now in perfect order and step, that vast host moves out, leaving behind silent, dead villages to be the habitation of wild beasts. The doors and windows are left open, doors still crimson with the blood of the slain lambs and everywhere is the sign of a hurried departure. There they go a tremendous company stepping out on a great adventure with the future all unknown. Of one thing only they are conscious, God had commanded and they had obeyed.

There is not a movement, nor a sound, a holy hush broods over the multitude. Above them is an azure blue sky into which Moses is intently gazing. At his command the whole company comes to a halt and waits for the promised sign of God's presence. Soon those standing near Moses are aware that his gaze has become riveted and they too as they follow that gaze, are held spellbound, entranced. Excitement runs like a flame throughout the whole camp for there

above the heads of the leaders, is a dazzlingly pure white cloud from the midst of which the voice of Jehovah rings out "Speak to the children of Israel that they go forward."

Crusaders, we too have been in bondage, driven hither and thither by the whip of the world, enslaved by all that appeals to the senses, our wrists and ankles were manacled. Then came that glorious day, it may have been ten years or more ago it may have been last week, it may even be to-day, when a servant of the Lord gave us the command from the Lord to be cleansed by the shed blood of the Paschal Lamb and we with grateful hearts obeyed, left our old home of the world in a great hurry and took our place in the vast host of blood-washed saints gazing upwards at the sign of God's majestic presence overshadowing us and we heard His voice, "Go forward." God commanded, we obeyed, safety certainty and security were all secured that day and with reverent awe we vowed to follow that cloud whithersoever He led us.

When we are in His will, when we obey His voice, what a beautiful shade His presence casts over us, protecting us from the sweltering heat of the desert of life. It means that our wills have not merely to be surrendered, but broken into atoms so small as to completely lose their identity and form. Then we can "rest" when He commands and "go forward" when He commissions and thereby live in that secret place of the Most High wherein is intense joy and complete satisfaction.

Obedience and a surrendered will then, are the first steps for the Christians as they follow the cloud out of Egypt.

The Bullet-proof Breastplate

THE Duke of Wellington, after the battle of Waterloo, was much troubled by a man who had invented a bullet-proof breastplate. One day when the Duke was very busy, the inventor called, and was shown into the presence of the great commander. The man having letters of recommendation from some of the Duke's personal friends was listened to again as he described his invention. All at once the Duke said, "Have you got the thing with you?" Very quickly the man brought out the bright breastplate, whereon the Duke curtly said, "Are you sure it is bullet-proof?" "Quite sure, your grace." "Put it on, then, and go and stand in that corner." Wondering what the "Iron Duke" meant, the man obeyed. "Mr Temple," shouted Wellington to his secretary, "tell the sentry outside to load with ball cartridge, and come in here to test this breastplate." Before the sentry could find the cartridge, before even the secretary could deliver the message, the inventor with his breastplate went through the

open window, and hurried along the busy street. He had not sufficient faith in his own invention to submit to the test.

The reader has, perhaps, an "invention" of his own in which he thinks he can appear before God. But will it stand the test? It may be morality, or reformation, or good works, or prayers. Such will not help you in the slightest. "Without faith it is impossible to please Him" (Heb xi 6). The Lord Jesus (Acts iv 12) is the only refuge from the storm of wrath that is about to burst upon this guilty world. All others are but refuges of lies. They are but "inventions" of man. Why not take your place as a lost, guilty sinner, deserving of nothing but wrath on account of your sins, and believe on Him who died on Calvary's Cross to ransom you from sin's penalty, power, and guilt and you will be "justified from all things, from which you could not be justified by the law of Moses?"

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.
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WANTED immediately, mother's help; Christian girl or young woman; 3 young children; sleep in or out. Apply: Mrs. Hydes, "Derbe," 16, Dippas Road, Clapham (Waddon district). B1871

WANTED, capable domestic help, age 40-45; cooking essential; quiet, comfortable home; Yorkshire preferred. "H," 27, Princess Royal Road, Scarborough. B1879

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ELIM Crusader (Danish), English-speaking, seeks situation in Christian home, plain cooking, light household duties; Wimbledon or Kingston district preferred. Miss E. Fischer, 21, Seaforth Avenue, New Malden, Surrey. B1868

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BIRTH.

FARROW.—On November 3rd, to Mr. & Mrs. A. Stanley Farrow, of Tamworth: the gift of a son, Stephen Francis Julian.

WITH CHRIST.

BARNETT.—On November 10th, Edward George Barnett, aged 54 years, of Reading. Funeral conducted by Pastor W. B. Kelly.

HAINES.—On November 4th, Mr. G. W. Haines, aged 61, beloved member of Sheffield Church. Passed into the presence of the King. Funeral conducted by Pastor F. A. Farrow.

HIRST.—On November 6th, Mrs. Mary J. Hirst entered into Glory, and was laid to rest in Shartkin Cemetery on November 10th. She was the niece of Mr. Daniel Rogers, who for so many years was connected with the Pentecostal movement in this country.

MUNDELL.—On November 15th, Mr. Thomas Hodgson Mundell, self-tor, aged 84 years. Laid to rest at Mitcham Road Cemetery on November 19th.

PARVIN.—On November 8th, Mrs. Lily Day Parvin (Nanny), aged 72 years, member of Elim Church, Eastbourne. Funeral conducted by Pastor E. Oastler-Steward.

PRESCOTT.—On November 11th, Mr. Prescott, aged 91. Funeral conducted by Pastor F. J. Slemming.

SALVIDGE.—On November 3rd, Ernest Salvidge, of Bermondsey Sunday School; killed in the street; aged 8 years. Funeral conducted by Pastor W. N. Brambleby.

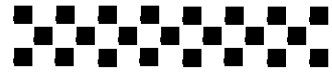
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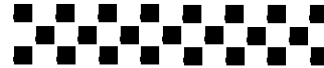
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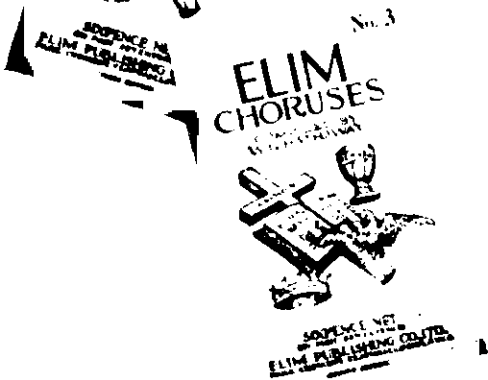
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