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The Elim Evangel AND FOURSQUARE REVIVALIST

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

Vol. XV., No. 50

DECEMBER 14, 1934

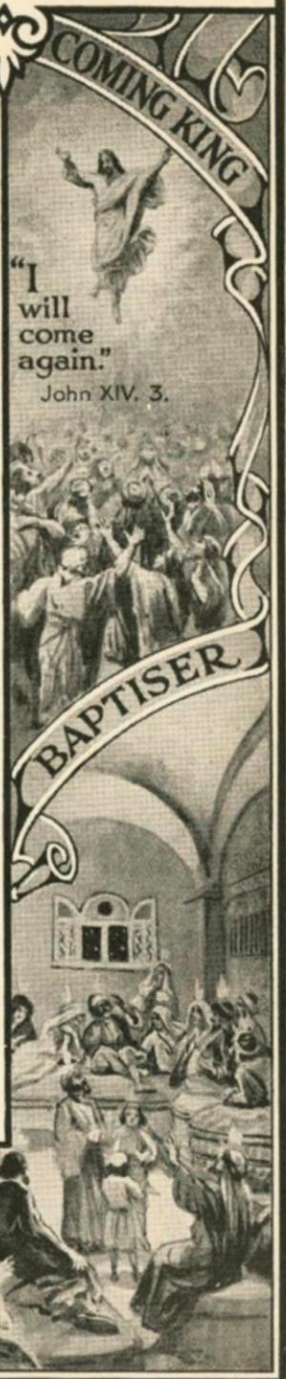
Twopence



"I am come that they might have life."

John X. 10.

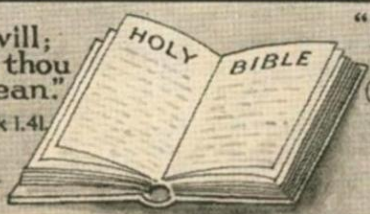
Christ's Badge of Discipleship is not a Coronet but a Cross



"I will come again."

John XIV. 3.

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



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

Editor: Pastor E. C. W. Boulton.

Official Organ of the Elim Foursquare Gospel Alliance.

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20, Clarence Road, Clapham Park, London, S.W.4.

Vol. XV. December 14, 1934 No. 50

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4 Watch these Dates 4

ABERTYSSWG. Dec. 29—Jan. 1. Elim Tabernacle, Station Road. Convention. Speaker: Pastor S. J. Cooper (Ireland).

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

CANNING TOWN. Dec. 15 (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. Rally every Saturday at 7.30 p.m.

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.

HORNSEY. Commencing Dec. 9. Elim Tabernacle, Duncombe Road. Revival Campaign by Pastor D. Forsyth.

PORTSMOUTH. Dec. 15—17. Elim Tabernacle, Arundel Street. Special Visit of Mr. J. Leech, K.C.

SOUTH CROYDON. Dec. 16, 18. Elim Hall, Selsdon Road. Special Services. Sunday, Pastor W. G. Hathaway, 11 and 6.30. Tuesday, Pastor W. N. Brambleby, 7.30.

SUNDERLAND. Elim Hall, Green Street. Evangelical Campaign being conducted by Dr. E. P. Grahame, World-Famed Preacher and Musician. Week-nights, 7.30; Sundays, 10.30, 3 and 6.30.

THORNTON HEATH. Dec. 10—16. Elim Tabernacle, Moffat Road. Special Young People's Services. Conducted by Evangelist D. Vanstone.

TULLYGRAWLEY, Co. Antrim. Commencing Dec. 2. Evangelistic Campaign by Pastor A. V. Gorton.

WHITBY. Commencing Dec. 5. Mission Hall, Cliff Street. Evangelistic Campaign by Mr. H. Palliser.

YEOVIL. Dec. 15—17. Elim Hall, Southville, Anniversary Services. Sat., 7.30; Sun., 11, 2.30 and 6.30; Mon., 7.30. Special speaker: Pastor W. J. Hilliard.

Christmas and New Year

CONVENTIONS

BIRMINGHAM. Elim Tabernacle, Graham Street. Speakers include: Pastor W. L. Kemp.

BRADFORD. Dec. 23—26. Elim Tabernacle, off Leeds Road. 23rd, 10.45 and 6.30. 25th, 10.45, 3 and 6.30. 26th, 3 and 6.30. Speakers include: Mr. W. Uprichard (Lurgan) and Mr. F. Carson (Lurgan).

CARLISLE. Elim Tabernacle, West Walls. Speakers include: Pastor A. Longley.

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. Paterson.

LONDON, East Ham. Dec. 25, 26. Elim Tabernacle, Central Park Road. Christmas Day, 11. Boxing Day, 11 and 6.30. Speakers include: Pastors H. W. Fielding and D. Forsyth.

LONDON, Kensington. Dec. 25, 26. Kensington Temple, Kensington Park Road. Christmas Day, 11. Boxing Day, 3 and 6.30. Speakers include: Pastors H. W. Fielding and D. Forsyth.

SHEFFIELD. Further particulars next week.

CHRISTMAS

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

Here are some of his engagements:

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.

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Sunday at 6.30 p.m.

Week-nights at 7.30 p.m.

Christmas and New Year FOURSQUARE GOSPEL DEMONSTRATIONS

BELFAST. Irish Foursquare Gospel Demonstration in the Ulster Temple, Ravenhill Road, Belfast. Christmas Day (Tuesday) to Thursday, Dec. 27th. Christmas Day and Wednesday, 11.30, 3.30 and 7. Thursday, 3.30 and 8. Speakers include: Principal George Jeffreys, Pastor P. Le Tissier, and Mr. Gwilym Francis.

GLASGOW. Scottish Foursquare Gospel Demonstration in the City Temple (opposite King's Theatre, Charing Cross). Dec. 31st (Monday). Watch-night service at 11 p.m. New Year's Day (Tuesday) to Thursday, January 3rd. New Year's Day and Wednesday, 11, 3, and 6.30. Thursday, 3.30 and 7.30. Speakers include: Principal George Jeffreys and Pastor P. Le Tissier.

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elm 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 Elm Revival and Healing Campaigns, Elm Foursquare Gospel Churches and Ministers, Elm Bible College Elm



Publications and Supplies, Elm Bible College Correspondence School, Elm Crusaders and Cadets, Elm 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. 50

DECEMBER 14, 1934

Fridays, Twopence

God's Sovereignty in Healing

By R. E. McALISTER

PART II.

WE come now to the second realm, namely, physical healing by the law of faith in the spiritual realm. This realm is not governed by natural laws but by spiritual laws. Faith is one of the great laws of the spiritual realm. All the promises of God are, yea and amen, to them that believe. The spiritual realm, however, is not antagonistic to the natural realm. The spiritual realm supersedes the natural but does not antagonise it. I am not going into detail regarding physical healing in the spiritual realm.

GOVERNED BY SPIRITUAL LAWS,

namely faith. That phase of it has been discussed over and over again and is fairly clear to our minds. Practically all the teaching in the Pentecostal Movement has been along this line. Namely, physical healing in the spiritual realm as a result of the conditions of faith. It has been discussed from every angle. It has been preached about, listened to until practically everyone in the movement is familiar with it, but there has been no harmony between God's natural realm and the realm of His divine supernatural sovereignty in the matter of divine healing. There is a harmony in the three realms.

We now come to the matter of healing in the sovereignty of God or healing in the divine realm. The divine realm is not governed by natural laws. It supersedes natural laws. The divine realm is not governed by spiritual laws. It supersedes spiritual laws. It is governed by the sovereignty of God. Since God is Sovereign and since God has included resurrection in the provision that He has made for our bodies, since God has instituted natural healing governed by natural laws, and since He has instituted physical healing governed by spiritual laws, faith being the condition, He has the right to decide for His own glory whether He will heal by natural laws or whether He will heal in answer to the prayer of faith or whether He will set aside both.

NATURAL AND SPIRITUAL LAWS,

superseding them by His sovereignty and healing us

supernaturally or whether He will reserve to complete His purpose in the Resurrection. This accounts for ninety per cent of the perplexities that surround the matter of physical healing. Hundreds of people have been healed without even asking it. In such cases they were not healed by natural laws, such as faith being the condition. They were healed by divine power in the realm of God's sovereignty. There are cases that have not been healed even after they have been prayed for by all the men of faith that you could get in touch with and after they had fully consecrated God did not heal. He took them home to glory. He is Sovereign. He reserved the right to complete in the Resurrection that which He did not see fit to complete in life, and they will come up in resurrection with the full credit of having believed God. In the 11th chapter of Hebrews we have the two classes—the class that got victory through deliverance and the class that got victory through endurance. You read—Hebrews xi 32, 33 and 34. "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae, of David also, and Samuel, and of the prophets who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

THIS COMPANY HAD VICTORY

through deliverance, but then he cites another company, as follows (verse 35). "And others were tortured, not accepting deliverance, that they might obtain a better resurrection. And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented (of whom the world was not worthy) they wandered in deserts, and in mountains, and in dens and caves of the earth."

Then he sums up the two classes by saying "All these obtained a good report through faith"

To one class the victory was apparent. To the other class defeat was apparent. But on the resurrection side, both come up in victory. Both come up in glory. Both obtained a good report, through faith. Regarding the resurrection, it is said that "it is sown a natural body, it is raised a spiritual body. It is sown in corruption, it is raised in incorruption. It is sown in dishonour, it is raised in glory." As we look upon the corpse, it is a silent testimony that man is in dishonour as a consequence of the fall. He goes out of this life in dishonour but he is raised in glory. God reserved to complete in resurrection what he could not consistently do in life.

Physical healing in the spiritual realm as a result of faith is not antagonistic to

HEALING IN THE NATURAL REALM

In the natural realm physicians and means are permissible. The spiritual realm supersedes this but does not antagonise it. Healing is not fighting doctors or medicine. They have their place in the natural realm, and strange as it may seem to us, there are times when God combines the natural realm and the supernatural realm together, and there are times when God combines the spiritual and the divine supernatural sovereign realm together, and there are times when God combines the natural and spiritual and divine all together so that you cannot tell where the natural leaves off and where the spiritual begins, so that you cannot tell where the spiritual leaves off and where God's sovereignty begins. The fact of the matter is all three realms are of God and God is in harmony with himself and not antagonistic. In the case of Hezekiah, we have the two realms combined or perhaps, the three realms combined. God, in His sovereignty, had decided to take Hezekiah out of this world. Hezekiah got busy and sought the Lord. The laws of faith in the spiritual kingdom began to operate. Faith appropriated the promises of God so that God saw fit to heal him, but in healing him, He used natural means. Isaiah was instructed to put on a plaster of figs. He was healed partly supernaturally and partly naturally. It required three days for his recovery. Natural means were used, a plaster of figs. That in itself did not save his life.

GOD INTERVENED SUPERNATURALLY

in his behalf. We have the three realms combined. If God did that then, He could do it now, without asking your permission or mine. The use of the plaster of figs in the case of Hezekiah was not any more inconsistent than the use of the clay and the spittle in the case of Jesus, where He healed the man who was born blind. Jesus could have healed without the clay and possibly there was no virtue in the clay whatever. He used it nevertheless. Why did He use clay? Well, perhaps, we might offer this suggestion—That this man was born blind, never had any eyes. Man was made out of clay in the beginning and Jesus used the same thing that this man was made out of in the beginning to put the finishing touches on this fellow who was minus eyes. It was a creative act. Why did Naaman have to dip seven times in the Jordan? Why

was it necessary to go and bathe in the Pool of Siloam? Why was it necessary, in the case of the lepers that were healed, to go to the priest and show themselves and offer for their cleansing the things that Moses commanded them in the law? What does Paul mean when he told Timothy to take a little wine for his stomach's sake and his oft infirmity? I believe he meant just what he said and perhaps a number of these things happened to keep fellows like you and me from becoming too radical along these lines.

The cause of divine healing has suffered a great deal more from extremists and

A LACK OF WISDOM

than anything else. Truth always suffers more from the folly of its friends than the frown of its foes. People do such foolish, extreme, uncalled-for things that invite criticism and opposition. This does not tend to strengthen faith or to command the respect of intelligent people. There is a sane, scriptural, practical, workable attitude to take regarding the matter of divine healing that commands respect and brings results. It is quite possible that there are five million people living at the present time who have been healed by the supernatural power of God in answer to the prayer of faith. There are also thousands upon thousands that God has seen fit to allow nature to restore to health. After prayer has been offered their recovery was gradual showing that nature did its work. It wasn't instantaneous. If it had been done instantaneously and not gradually, it would show that it was supernatural but the fact of its being gradual shows that it was natural healing, permitted by God. Rightly so, God is not performing great supernatural miracles just to excite the curiosity of people when the laws of his natural kingdom will bring about the same results and bring the same glory to Himself. He does intervene supernaturally. He does answer the prayer of faith when such will be for His glory and will best accomplish His purpose and bring the more good to the individual. In the matter of divine healing, God,

IN ANSWER TO PRAYER

often rebukes the cause and allows nature to gradually restore the conditions of the body. Proper living is absolutely essential if we would retain permanent healing. There are some people always in the prayer line at the healing services. It would require a constant miracle every day to bring healing to them for the simple reason that every day they are disobeying nature's laws. They receive touches in answer to prayer. They often receive help but their healing is not permanent simply because they are disregarding nature's laws, which are divinely instituted of God and it would have been just as reasonable for Jesus to throw Himself from the pinnacle of the temple and let the angels take care of Him as it would be to expect God to bring permanent healing when nature's laws are being disobeyed. Some get the idea that in order to be strong on the matter of divine healing, it is their duty to oppose doctors. Such an attitude is absolute foolishness and is detrimental to the cause of healing. There is not the slightest hint in the Scriptures of opposition to doctors in the matter of divine healing. Divine, supernatural healing

supersedes nature and supersedes nature's remedies and nature's assistance, namely doctors, but does not antagonise. The woman with the issue of blood, who had suffered many things of many physicians, came to Jesus. Jesus did not say Give up the doctor, or scold her for being under the doctor's care. He simply met her where she was, superseded the doctor and

HEALED HER AS A TESTIMONY

to all. That is always the attitude in the Scripture and that ought to be our attitude. In the last twenty years I have met numbers of people and prayed with them for divine healing. I have met scores who took a very radical stand against physicians and when they were ill, there was very little victory in praying for them and scores of them have been taken home to glory still fighting the physicians. That is not faith at all. That is antagonism. On the other hand, I have met scores of people who were under the doctor's care and yet received supernatural healing from God as a result of prayer and faith. God superseded the physician. He superseded nature, did not antagonise it.

God's provision for the body is marvellous. He has not only provided healing, He has provided health. The highest thought is to unconditionally surrender to the sovereignty of God and draw on His resources for divine health, not divine healing. "As your day is, so shall your strength be." Some people are teasing God all the time for healing instead of fully surrendering and consecrating their lives to Him and submitting their bodies to Him and receiving from Him in His good pleasure and in divine sovereignty, the health that their bodies need to accomplish the work that He gives them to do.

I have a little boy about five years of age. I often take him down town with me in the car. Occasionally I give him an ice-cream cone. He soon

LEARNED THE HABIT

and wanted an ice-cream cone every time we passed an ice-cream store and if he did not get it, there was trouble. One day we were down town together and as we passed the ice-cream store, he demanded the cone. I said, "No, you cannot have a cone to-day. You are getting into a bad habit. It is too near dinner time. It will spoil your dinner." Of course there was trouble. We rode home together, and as we journeyed along he was out of fellowship with his father. As we journeyed I said to him, "Look here boy, if you do not be careful I will stop taking you along with me in the car altogether." On arrival home he did not enjoy his dinner and had very little to say. Next day we went down town in the car together again and as we came to the ice-cream store I said to him "Well, what about an ice-cream cone to-day?" "Oh," he said, "Whatever you think, daddy, will be all right. Perhaps it is too near dinner time. Perhaps it will spoil my dinner." I said, "Oh no, a good boy can have an ice-cream cone at any time." So, I got him the ice-cream cone. We journeyed home together. He is in fellowship with his father and he enjoys the ice-cream cone along the way. On arrival at home he has a testimony right away. He says to mother, "You don't know what

daddy got me to-day. He got me an ice-cream cone." Mother says, "Oh, daddy's too good to you." We sit down to dinner together. He enjoys his dinner and at the close of the meal, mother brings on a brick of ice-cream. He has ice-cream and more ice-cream. He journeys

IN FELLOWSHIP WITH HIS FATHER

and he gets it without asking. This is what I mean by divine healing in the sovereignty of God. "Commit thy way unto Him and He will direct thy path." "Trust also in Him and He will bring it to pass." Although these different realms are not antagonistic one with the other, it does not follow that we should be contented with living in the natural realm. It is God's will that we should move up from the natural realm into the supernatural realm and on into the divine realm. God reveals Himself supernaturally to those who trust Him. He exercises His sovereignty and Fatherly care to those who commit themselves fully to Him. "The Father Himself loveth you." Jesus said, "He that loveth Me shall be loved of My Father and I will come unto him and manifest Myself to him." "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my Helper." "Though an host should encamp against me, my heart shall not fear. Though war should arise against me, in this will I be confident." "No evil shall befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways." "He shall compass us about with songs of deliverance."

Common mistakes relative to divine healing.

First—The relation of sin and sickness to each other, or is it a sin to be sick?

DOES SICKNESS BREAK FELLOWSHIP

with God, etc. We believe that all sickness is indirectly a result of sin. Had there been no sin there would have been no sickness. Sickness, therefore, is a consequence of sin, indirectly, and sometimes directly. Many people have brought sickness directly upon themselves through sin, by disobeying nature's laws. Others are ill but their illness cannot be traced to any direct disobedience on their part. It is simply a condition brought on the human race as a consequence of the Fall. Sin immediately breaks fellowship with God, but not so in the case of sickness. We have known saints of God to be sick, nigh unto death and yet their fellowship with God was marvellous. We have seen them as they neared the border line and it seemed as though the room was filled with angels and their fellowship and communion with God was away beyond those that were not sick, but there out of love and respect and sympathy for them. This establishes the fact beyond question or argument that sickness does not break fellowship with God. Consequently, sickness is not sin and it is not a sin to be sick and fellowship with God is not broken through sickness, for that reason God can deal with sickness on a different basis from what He can deal with sin. Both sin and sickness are provided for in the Atonement. There are cases, however, where it might be-

come sin to remain sick, provided that God is through His Word and by His Spirit leading us up to the place where

WE SHOULD APPROPRIATE HEALING.

To draw back from God is to displease Him. On the other hand, we should beware of allowing the enemy to condemn us, if we are ill, and children of God should be very careful in criticising or condemning others who are ill and have not been able up to the present to appropriate healing. I have witnessed saints commit more sins along that line by far than it would be to be sick and die out of the appointed will of God. Destructive criticism never comes from God. Constructive criticism may, but when it does, it is accompanied by sympathy, tears and prayer.

Sickness and demons—The question of demons in connection with sickness is a great question with many people. Some take the attitude that in every case of sickness or affliction there are demons in connection with it and that sickness is directly or indirectly caused by the Devil. We believe this position to be wrong and very wrong indeed. There are sicknesses and diseases which are the direct attack of the Devil. There are sicknesses which are demon oppression. But to take the stand that all affliction and all

sickness is of the Devil is absurd. I have met good-meaning folk who were so radical along this line that if they cut their finger or hit their finger with a hammer or stubbed their toe, or had the toothache, or anything wrong with them, small or great, it was a demon for sure and their prayers and conversation was along that line, as though the Devil was after them. If they ate mince-pie for supper and had a bad dream, they were sure the Devil was after them.

A LITTLE COMMON-SENSE

would help us over a great many of these difficulties. If you over-eat at supper time and have bad dreams in the night and indigestion the next day and a headache the next afternoon, don't blame it on the Devil, blame it on your own foolishness. Repent of your sin and stop surfeiting and gluttony. When you wear high-heeled shoes or shoes about two sizes too small for you until you get corns on your feet, don't blame it on the Devil, blame it on your own foolishness and pride. Repent of your sin. Use common-sense and your ailment will disappear.

We need to be temperate in all things. Don't blame the Devil for your own foolishness. There are cases of sickness which are a direct attack of the Devil upon the body. In such cases the Devil needs to be cast out or rebuked. This is where the necessity of the Holy Spirit comes in.

“Watchman, What of the Night?”

By Miss E. M. RYDE

“WATCHMAN, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night if ye will enquire, enquire ye return, come” (Isaiah xxi 11, 12)

I want to take these words out of their historic setting in the Word of God and use them, by giving them a spiritual application to the present time. If we are thinking people at all, thinking that is, beyond just the material and visible things around us, I believe our thoughts will form themselves into some such words as those of our text and ask, “Watchman, what of the night?”

And speaking quite reverently I think we may say that first and foremost, the watchman is the Lord Jesus Christ Himself. He is the one, who from the glory is watching moment by moment, day by day, year by year, all that is taking place upon the earth. What does He look down upon in this year 1934? Chaos, distress of nations, kingdoms being overthrown, rulers and statesmen seeking by every means to bring about a condition of “peace,” which after sixteen long years following the cessation of actual warfare, has only so far resulted in an Armistice! These rulers are at their wits' end—though they may not realise it—and still struggle on, sometimes perhaps seeming to make a little headway, only again, to meet with fresh problems which again delay the

COMING TO ANY FINAL DECISION

All this, our Watchman, the Lord Jesus, sees. He sees too, all the problem of unemployment, the crises

in commerce, of overproduction, and much more, which we could name all going to make up the world condition of things.

And further, He sees into the hearts of those who are truly His and hears from the lips of all thinking Christian people the question expressed in the words, “Watchman, what of the night?” For surely, the hands of the clock of time have passed long since into the time of night, and a large company of people are believing, that before very long the hands will strike the midnight hour, when the answer to the question “Watchman, what of the night?” will be “The day cometh!”

What day? The day of the Lord spoken of in I Thess iv 16, 17 “The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.” This refers, to the first stage of His coming again, viz., His coming in the air, and not yet upon the earth.

We are brought back again to ask

“WHAT OF THE NIGHT?”

Surely then it is night! Things politically, economically, nationally, are all heading towards the midnight hour, and night always must precede the dawn “The day cometh.” There are hundreds who do not believe, but then unbelief cannot alter facts. Facts, based upon the Word of God.

Looking again into these verses we read, "If ye will enquire, enquire ye."

Let us link the question on to these words and repeat them thus—"Watchman, what of the night?" and the Lord answers, "If ye will enquire, enquire ye." Do we ask of whom, or where shall we enquire? Our enquiry can only be made in one place. The Word of God is the answer. This Book contains the revelation of all the truth we need to know concerning the signs of the times, concerning the present night and the coming day. We could find scripture after scripture making clear that the happenings, the general condition of things, the unrest, and the unsolved problems, are all part of a whole. As a nation, we are not putting God first. In Matthew xv 8 we read, "This people draweth near unto Me with their lips, but their heart is far from Me." Other nations are cutting God out altogether. No wonder so little headway is made, no wonder world conditions are as they are.

GOD IS NOT TAKEN INTO ACCOUNT.

Again, in Luke xxi 26, we read of "Men's hearts failing them for fear and for looking after those things which are coming on the earth." In the same chapter (see verse 28) the following explanation is given: "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

But all that we have been saying is meaningless, unless at the same time it is clear to whom the Lord would say these words to-day. The majority of people in the world are looking anywhere but upward for the solution or explanation to the question "What of the night?" They are looking to Peace Conferences, fresh plans, new ideas as to government of nations, etc. These are not those to whom the Lord can speak, telling them to enquire in His Word. To begin with, they do not acknowledge Him as Lord, they do not believe in Him, other than in a general way, there is no personal relationship. But thank God, the Lord has His own children in every place. They may be, and certainly are, small in number compared with the multitudes who are not His. But He knows them, He knows their dwelling place, and to one and all who are truly born again these words of our message should bring great cheer and

CAUSE FOR REJOICING

Were it not that we believe God's Word, were it not we have read and re-read all He tells us to make us understand—in measure at least—the happenings of the days and conditions in which we live, well might even the hearts of God's own redeemed ones fail them for fear.

We are constantly reading or hearing of such terrible happenings and accidents, that we need to hide back in the Lord, to enquire in His Word and in so doing not only be reminded, but encouraged and strengthened in the assurance that He has bid us not be troubled. (Not meaning indifferent or callous to the things around, but not unduly exercised. For He has said, "See that ye be not troubled." "The day cometh, if ye will enquire, enquire ye." If you really would understand and be enlightened as to the present condition of things, then enquire, and look

up, not look around, not seek the answer in men's minds, those who are living and acting entirely on a natural plane.

We said just now that the Lord Himself is the Watchman of whom we should enquire. He it is who holds the answer to all and His Word is the place to which we should turn in our enquiry.

How necessary then that we should have the Holy Spirit Himself dwelling within us, that He in us may open up to us the Christ of the Word, and also, that our enquiry may find an answer. It is only the spiritual man or woman who will find an answer.

There is

NO NEED TO BE FEARFUL,

no need to be overwhelmed if we are truly in Him, and He in us, because He knows them that are His, and He has given us His Word for our guide, knowledge, and understanding. So as we ask, "What of the night?" this night of world conditions, waited on the air comes the answer, "The day cometh." There is yet another word in this verse "Return ye." I wonder whether this is a word to any of us in particular? Is there a call to return? Do we as we take stock to-day of the years or months, find it has been a time of increase in growth, in Christlikeness, in character? Have the fruits of the Spirit begun to be seen in fuller measure? Or do we need to return in the sense of more and more definitely choosing that it shall be Christ and not I who is seen and heard?

The Word of the Lord so far has been to those of us who are born again. Those who have the Son, and therefore have life (I John v 12)

But it also has a word of warning. "Watchman, what of the night?" "The day cometh." That is gloriously true so far as the new creation souls are concerned. It will be day, a time of rejoicing when the Lord comes in the air, but note the next few words, "And also the night." And surely it will be night for those, who

AT CHRIST'S COMING

have not life. Would that all who are outside would come in the light of this warning.

I trust there is not one reading this who is in that place. Should there be in any one of us a shadow of uncertainty, let the last word reach your heart as a personal word of invitation from the Lord Jesus Himself, "Come." "Come unto Me." "To as many as received Him, to them gave He power to become the sons of God." To receive Him into one's heart, means to receive life. The receiving of Jesus means the dawn of day.

May the Lord show any unsaved soul the reality of the things of which we have been speaking bringing you to the place of definitely accepting the invitation. For, the Lord is coming again just as surely as the dawn of the natural day follows the darkness of night.

Now let us look at this verse from another point of view. There is a further scripture we will turn to in Ezekiel xxxiii 7, "So thou, O son of man [the Lord is speaking], I have set thee a watchman unto the house of Israel, therefore thou shalt hear the word at My mouth, and warn them from Me."

We say sometimes—and say truly—the only gospel some folks read is the lives of God's children. They will not

READ THE BIBLE

For the very reason they do not believe in the God of the Bible. This verse in Ezekiel shows what should be the practical outcome in the individual lives of born again souls who, having enquired in the Word of God, and having by the light of the Holy Spirit, as the result of their enquiry, realised "The day cometh and also the night," and in addition, have realised what the Lord requires of them as servants and shepherds. He is watching from the glory, the unfolding of things, the world condition of things.

Whilst all this is true, in watching He is waiting, waiting for those who have been enlightened and come to the knowledge of the truth, to do as the Word says, "Thou shalt hear the word at My mouth, and warn them from Me." In Old Testament times, one of the duties—the obvious duty, surely—of an appointed watchman was to warn others of coming danger.

Look a moment at the next verse (verse 8) "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

Verse 9, "Nevertheless, if thou warn the wicked of his way to turn from it, if he do not turn from his way, he shall

DIE IN HIS INIQUITY,

but thou hast delivered thy soul." That is to say, you have obeyed the Lord's command.

What a lot we may learn from these verses. When the Lord ascended up into heaven, He left a hand-

ful of disciples to carry on the work of preaching the gospel. So, all down the ages since then He has had a faithful few. If every born again soul became a true watchman, surely there would be more people warned, and won for the Lord. This is not to say, the Lord means us to preach at people or to talk haphazard on the things of God—to talk religion. Oh, the pity of it that so much religion is talked of, rather than the reception of a new life. The wicked will never be turned from the error of his way by religion, but there is hope of everyone when they are introduced to the Lord Jesus Christ, and He comes into the heart and life.

Further, in verse 7 we see the watchman appointed by the Lord was to get his guidance and word direct from Him. "Son of man, thou shalt hear the word at My mouth, and warn them from Me." Not warn them according to our own ideas and ways, but

AS LED BY GOD.

He will show when to speak, when not to speak, also to whom to speak, for it is not our work to speak to all.

Coming back again to the beginning of things "Watchman, what of the night?" Having found the answer for ourselves, and realising the coming of the Lord draweth nigh, may we in our turn, in obedience to His Word, be the answer to souls around. And if, as children of God, our hearts have almost failed us for fear, let us take courage and look up, for the day of our redemption draweth nigh. "Even so, come, Lord Jesus."

The Lord Jesus gratified the yearnings of His own heart in blessing a poor sinful woman.

THE COST OF ARMS

I take from the most recent American foreign policy report the following comparative table of the world's expenditure on national defence in 1914 and 1935.

The table, reduced to round figures in sterling, is as follows:

	1914	1935 (estimated)
France	£23,600,000	£145,000,000
Italy	£15,600,000	£77,000,000
Japan	£11,500,000	£56,000,000
U S A	£49,000,000	£142,000,000
Russia	£151,000,000	£312,000,000
Britain	£73,600,000	£115,000,000

In 1914 Germany spent £154,000,000 on national defence.

It will be noted that while France's expenditure is six times greater than it was in 1914, Italy and Japan five times, and even the United States three times, the British increase is just over half as much again—"Evening Standard," 11th November, 1934.

Are the Nations Mad?

HAVE the nations of the world gone stark, staring mad to pour out the wealth of the earth to blow out one another's brains? To such insane lengths will racial prejudice go that it is time the professing Church in the world today cried, "Stop, in God's name, Stop!" Whatever the cost of the remedy, no matter how much wealth it may entail, surely it cannot equal these colossal figures. War is murder, not only to the manhood of a nation, but to the International Exchequer. This total for 1934 of £847,000,000 only serves to show us how near we are to Armageddon and how terrible the self-chosen end of boasted civilisation.

Look up, ye who are not of this world (and who therefore do not fight) for your redemption draweth nigh.

FAMILY ALTAR



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

Sunday, December 16th. Revelation
xxii 1-9

"And they shall see His face" (verse 4)

I suppose that the great miracle of Christianity is that for nearly two thousand years men have been serving under an unseen Head. Gripp'd by a love that is stronger than death they have given up all to be His disciples. When the alternative to disloyalty to Him has been death they have gladly laid down their lives. Fire and flood have been ineffective as barriers where this love apprehends. But they have hastened on to their reward. And no better reward would they ask than to gaze upon Him who has held them in their hours of weakness. Faith is to be rewarded by sight, and soon the sighing Church will behold her Master. Her task ended, her toiling over, she will rest in His presence. And in her consummate joy she will forget the fires of her affliction, and into the unrecalable past she will banish all thoughts of her anguish and travail. Her triumph is complete. She asks no more. For she shall see His face.

Monday, December 17th. Revelation
xx. 10-21

"Even so, come, Lord Jesus" (verse 20)

Yea, Lord! Such is the welcome Thy Bride extends unto Thee. Come. And come quickly. Do not delay Thy return for Thou art longed for. Thine advent is eagerly awaited by those whom Thou hast redeemed. She whom Thou lovest as a man loves his bride is beset on every hand by her foes. Around her are those who would destroy her faith. Men hate her, and she is the unwanted one. Come, Lord Jesus. And in Thy coming put an end to her sorrows. Yet not for this alone art Thou desired of her. Come, for Thou art loved for what Thou art. Thou art the fairest of the fair. Thou art beloved of her whom Thou hast purchased with Thine own life's blood. She yearns for Thy presence. She awaits that long-promised hour of Thy return for her. And as she pursues her love labours her eyes are anon turned towards the heavens whence Thou shalt come. Read therein her love for Thee, O Lord, and come quickly.

Tuesday, December 18th Micah iv
1-8

"Neither shall they learn war any more" (verse 3)

To-day men are talking about the futility of war. They meet together to banish it. But their actions strangely belie their words. One is inclined to doubt the sincerity of statements that facts fail to support. More than ever

in their history the nations are teaching themselves the "art" and "science" of war. While deprecating it they are feverishly preparing for the next great onslaught. Undreamed-of devices for the annihilation of mankind are being prepared in the research departments of almost every country. They are learning war. But with a great master stroke our God shall change all things. When man has spent himself the Lord will be in command. On the bonfires shall be cast the instruments of war, and on the ashes of the past God will raise a people that shall never know war. Outside their curriculum it will be unknown. God-planned peace will be universal, for upon war God will have passed the death sentence.

Wednesday, December 19th. Micah
v 1-9

"Though thou be little" (verse 2)

In the Scriptures, in history and in our own lives we have abundant testimony that God's choice rests not alone on those of high degree. Jerusalem, with her rearing pinnacles of gold, was not the appointed birthplace of the Messiah. The lot had fallen to the quiet unassuming little town of Bethlehem. Away from the palaces and avoiding the spectacular the Saviour of mankind entered a humble township that He might commence His ministry of salvation. God has been the same in His choice of men. The greatest message man ever heard was announced by a humble fisherman. "Though thou be little." A sense of inferiority has often caused people to withhold themselves from the service of the Lord. He is great. What matters it then if you are small? With a handful of dust the Lord God made a people. And though you are small He can mould you for some great purpose, little is much when God is in it.

Thursday, December 20th. Micah vi
1-16

"Walk humbly with thy God" (verse 8)

Here is development for the soul. If I walk with God I shall enjoy fellowship. But if I walk humbly with Him I shall profit. As I take the humble place my Companion can wield an influence that shall be to my great advantage. He will speak words that will find a place in my heart. He will advise. He will encourage. Every step of the way will be helpful and uplifting. And from every such interview with Him I shall come away more like His plan for me. It is important in all this, however that I be low. There must be no boast. I must not entertain for one moment a

thought of superiority over my fellows. The bragging spirit must cease, for only in humility can I progress with my God. And so shall I have brought pleasure to Him. I shall have achieved what the offering of thousands of rams could not do. In these, He says, He has no pleasure. Let me, then, learn to walk humbly with my God.

Friday, December 21st. Micah ...
5-20

"Therefore I will look unto the Lord" (verse 7)

These words follow a list of possible betrayers. The scripture heeds the weakness of our depraved nature and gives warning. It sees only One upon whom we can with absolute safety rely. He is the only One not subject to change. Others, although they pledge their friendship, may fail us. Closest of associations may sever at any moment. Those nearest to us may misunderstand and criticize. Opposition is often from those who are most intimate with us. To-day's friends may be to-morrow's foes. "Hosanna" was quickly followed by "Crucify." Laurels wither. Let us then keep our gaze steadfast on the eternal One. He understands. Open the heart to Him. Let Him into the secret that you could not share with another. And remember, too, that He has secrets to share with you that others could not understand. Thus will you save yourself many of life's disappointments.

Saturday, December 22nd. Malachi 1
1-14

"If ye offer the blind the lame and sick, is it not evil?" (verse 8)

God had asked His people for the best and this is what they gave Him. It seems incredible that man can so insult His Maker. Yet such is the case. And Malachi is not alone in the declaration of this fact. Unfortunately this is contemporary. God's goodness has not changed. neither, does it seem, has man's badness. God is accorded to-day the same treatment as in Malachi's day. Men begrudge what God asks of them. Some of them even begrudge an hour spent in His house on His day. In the matter of giving it is so often the same. If there happens to be a small coin left He can have it. Half-a-crown is not too much for pleasure, but it is far too big for the collection-plate. And strangely enough it is these people who are the first to complain if He appears to neglect them. But you cannot buy God's favour with throw-outs. Test yourself by this gauge. Does God get my best, or must He put up with what I have left over?

Christ sends none away empty but those who are full of themselves.

When will we learn that if we indulge in a sin we invite a sorrow?

Every man goes down to his grave carrying in his clutched hands only that which he has given away—Rousseau

ONE of the boldest claims ever made by man was that in which the Lord Jesus Christ declared Himself to be the Truth. Were it not for His divinity, it was the most dangerous title He could possibly have taken upon Himself, for it committed all His statements to the severest criticism. But Truth knows no cowardice, it unflinchingly faces the most penetrating enquiry, for it stands upon the integrity of its own unfailing word. There were no blunders in the phrases of Christ, nor does His doctrine reveal the slightest flaw suggestive of careless thought. Never do we read that He begged the pardon of any man for a slip of the tongue, nor is there any record of Him correcting a misstatement. His utterances were divine.

These facts add power to His words, reminding us of their deep significance. He tells of unfailing and inexorable laws—laws in evidence all around us today in the heterogenous mass forming this modern world. Many of His words come to us with stinging rebuke (for intervening centuries cannot change the character of truth), opening our eyes to the things we should have seen for ourselves, and how puerile many of our up-to-date conceptions appear when we attempt to correspond them with the doctrines of the Master Teacher!

Never was truth clearer in its exegesis than when Christ taught

THE DEPRAVITY OF MAN.

It was honesty minus sentiment. Listen to some of His words on this tremendous subject: "Ye are of your father the Devil, and the lusts of your father ye will do. . . neither can a corrupt tree bring forth good fruit. . . an evil man out of the evil treasures of his heart bringeth forth that which is evil except ye repent, ye shall all likewise perish."

These utterances are clear enough in their warning. Man is held fast by a system of evil, a system we know as the world.

But Jesus was no one-string fiddler, always declaiming upon the vices of a stricken race. He also taught the way of Life. He showed the other side of the picture. Let us appeal to His own teaching again: "I am the way. . . He that believeth on the Son hath everlasting life. . . They are not of the world even as I am not of the world. . . A good tree cannot bring forth evil fruit. . . Where I am there ye may be also." Here is another class from those mentioned above—a people whose trust is in Him who came to save from sin.

Thus we see two centres of attraction clearly delineated in the teaching of Christ. One is the Son of God Himself, the other is the world.

Just as the earth has power to keep the physical body captive by the influence of gravitation, so this

Gravitation

By Pastor

world of evil has a corresponding power of drawing us to itself, and the lower it sinks in the universe of crime, the lower man is dragged by.

THIS SUBTLE MAGNETISM.

The dullest observer soon discovers the downward course of humanity, for the proof is not only around him, but he finds it working within his own members! How often we hear the old-time cry reiterated again and again, "O wretched man that I am, who shall deliver me from this body of death?" But what to the simple is a glaring fact of everyday experience, is not so clear to the highbrow reasoning faculty. Many years ago our great scientists startled the religious world by their publication of new theories concerning the rise of man. By an imposing mass of hypothetical evidence they endeavour to explain that we are ascending from lower to higher spheres of life. After much geological raking in the sedimentary rocks, they conclude that life began on this planet as a structureless living substance, far away back in the Azoiic seas. From this humble origin among the mudflats and brackish waters of the Lower Palaeozoic Age, the course of Evolution traces the path of life through its various stages of development to this present day, distributing into its multifarious forms among the animal and plant realms around us. Man is the colossus in this upward swing of life, for he alone in all creation has the mind to discriminate, and the will to dominate.

A very daring suggestion however lies behind this scientific speculation. If we admit the Evolutionist to be correct in his surmise, we must also submit to the apparent assumption that man is still progressing; evidently towards

A TREMENDOUS GOAL.

Its claim for the future is daring and arrogant. Presupposing a host of super-men as the prospective denizens of this earth (men who are still growing in capacity and accomplishment), it flatters us by the idea that we are the progenitors of this race of gods.

The picture may please some, but it certainly is not consistent. It denies the fall of man with its subsequent appalling results, and reduces his salvation to the level of an automatic operation of nature.

There are many theologians too who have great hopes for the world. Their belief is founded upon the divinity of man. "Every man has God in him," they say, "and must in time produce the fruit of righteousness in the struggling masses." They pipe

Levitation?

GREENWAY

an appealing tune to those whom the Bible describe as having "itching ears," but it is not an air from the staff of heaven's music, for to the man who compares scripture with fact, their weird cacophony is sadly out of harmony with the truth

Some have even gone so far as to deny the existence of sin by their elaborate system of philosophy. This idea reminds one of the boy who tries to deny that he has been in Farmer Giles' orchard stealing apples, despite the overwhelming testimony of bulging pockets and guilty blushes. We may deny sin, but we can never hide its results, try as we will. It manifests itself in every street of our cities, towns and villages. As well argue that what we see is

BUT AN ILLUSION

of the optic nerve, as try and disprove the existence of this hydra-headed monster. The principle of human depravity rests upon the Word of God, and the tangible proof of our own personal history, whereas these theories, propounded in modern schools, are founded upon a few strange bones, marks in the rocks and ancient flint instruments, or are discovered in the dusty tomes of bygone philosophers. We are reminded of sin a thousand times every day by every twinge of that ramping headache, by every sob of the heart-broken mother, by every coarse cry of the drink-sodden inebriate, by every curse of the maddened drug-fiend. We cannot deny it. We know only too well, man is bound in fetters as strong as the natural laws presiding over his mortal body, and the world by which he is held is fast slipping downward to a terrible doom. Let us turn to the sacred page. There we read these solemn words: "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev xx 14-15).

But Jesus came into the world to break these horrid fetters, and change our centre of life. He alone has the ability to sever the bonds which curse our existence. But He will only do it on one condition that we make Him our Lord and Master. If we are prepared to do this, He undertakes to give us liberty. Then it is we discover the Christian experience to be a

RISEING PLANE OF LIFE

There is no stopping still, it is a continual going forward and upward. Like the balloon released from its mooring ropes, so the liberated soul soars away into heavenly spheres. Paul describes it in writing

to the Ephesians "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus," and again in the Philippian epistle he pens these words, "For our conversation [citizenship] is in heavenly places." Every believer enjoys this higher life, and the only sad thing is that so many hide the blessed fact, instead of making known the supreme value of their salvation.

One day the power of levitation will be complete, not only for soul but for body too. In the day of Christ's coming again He will completely loose the remaining ties that keep us in the world. The Word of God makes no mistake in describing this stupendous event, but makes it simple and understandable to every reader. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." At His advent all who belong to Him, *must* levitate to Him.

That every Christian becomes subject to levitation is an unfailling spiritual law, for did not our Lord Himself say "All that the Father giveth Me shall come to Me" (John vi 37). It is the

SUPERNATURAL ENERGY

that brings the redeemed sinner at last to clasp the feet of his Saviour. It reunites loved ones, separated by the callous hand of death. It removes the darkened glass from our expectant eyes. It brings us to the consummation of all our hopes.

How well this truth was brought home to me a few years ago when visiting an old saint in a small Lincolnshire village. It was evening, and I was on my way to keep an appointment in a small Methodist church, and at the request of a friend called in to see a brother who had been an active worker in the district for many years, but who was now confined to his bed by reason of age. I was ushered into a dimly lit room, in which the rays of a solitary oil lamp shed faint light upon the prim heavy Victorian furniture. It was a room nevertheless in which the remaining days of this child of God were spent in a blaze of heavenly glory. I was introduced to the patriarchal-looking saint and before long we were deeply engrossed in the usual retrospections, so beloved by those of mature years. It was an uplifting interview, and passed all too quickly. We bowed our heads together in prayer before parting. Age prayed for youth, youth prayed for age. But it was when I took his hand in the farewell grasp that I discovered how blessed is the truth of the Second Coming. "Good-bye," I said "and may God bless you abundantly." At these words he raised a

(Continued on page 798)



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

An Unfounded Rumour.

FROM information recently to hand, it appears that there is a widespread rumour calculated to do grave injury to the Elm work. The rumour takes many forms, but it is usually that the Elm Foursquare Gospel Alliance has many rich friends and is now a wealthy organisation and so is not in need of financial support. We wish to make it quite clear that this is entirely untrue. The work is in greater need financially now than ever before. We are continually called upon to take fresh steps of faith and purchase or build new places of worship and yet we are absolutely without any assured income. This is entirely a faith work and we rely on the goodness of God through the gifts of His people who are not rich in this world's goods. These rumours are no doubt a wile of the enemy for the purpose of influencing those who would otherwise help in the work, but we feel sure we can rely on those who have the Elm work at heart not to be deterred by these false reports from their faithfulness to God.

Growth of Crime.

CRIME seems to be increasing at an alarming rate in these days. Recently we picked up our morning newspaper and were horrified to see that no less than ten persons were under sentence of death. In spite of all the means devised to check it week by week the terrible toll of passion, avarice, lust and ambition goes on. These are all sinister signs of the failure of education and culture to cope with crime at its source. It is nothing less than a revival of real religion that can take murder and lust out of human hearts. Let a glorious wave of divine power roll over this land and it will work wonders of moral and spiritual transformation. It is obvious that there is no force in the world so effective as the gospel of Jesus Christ in stemming the tide of lawlessness, but for this restraining power evil would break loose and inundate society, making the world utterly unsafe to live in. Let us pray for revival! Widespread revival!

ANONYMOUS GIFTS,

World Crusade Glasgow sister 10/-
 Work in General Portsmouth, £2 10s
 Revival and Healing Campaigns NW1 (EFG), designated, 10/-
 Foreign Missionary Fund Plaistow (per Miss Henderson), 10/-, Battersea (per Miss Henderson), £2, Kensington (per Pastor Boulton), £1
 Prison Work Abergavenny, 1/-

The Inexhaustible Christ.

In Him all the fulness of the Godhead dwells.

—Colossians ii 9

THE central idea of Christianity is a Person. That Person is Christ, in whose nature humanity and deity are united, whose life was the crowning glory of humanity, whose death provides redemption for all, whose resurrection is the seal of His atoning work.

Every doctrine of the Christian faith comes out of Him. Without believing in Him no man can be born of God. Our very spiritual life is hid with Christ in God. He is the personal object of our faith and love, the fountain of all Christian blessings, the foundation of all answers to prayer. The ordinances of the Church testify of Him until He comes.

No one can feel and know what Christianity is until he sees that it is not an abstract doctrine but the living divine Christ Himself. What men need is a personal knowledge of the grand reality of our faith—the Lord Jesus Christ. It is only this that can save men from the tendencies of our days and raise them above the controversies which are dividing hearts. To be vitally united to the risen Christ by the Holy Spirit means a real inward experience, and against this the forces of hell cannot prevail. Never does Christian doctrine become so full of life and blessing as when Christ is known as the living centre of all faith.

For 1900 years millions of living, believing hearts have found in Him the springs of heart peace and have testified that all their needs have been supplied according to His riches in glory. "In Him are hid all the treasures of wisdom and knowledge." The cry of the human heart has always been "Where shall true wisdom be found?" Great men have toiled painfully in search of this coveted treasure and have failed to discover it. True wisdom is a divine revelation. The world by wisdom knew not God. That wisdom of which all hearts are in quest is found only in Christ. He is the unfathomable depository of the highest wisdom, and time will prove that the wisest men are those who open their hearts' doors to Him.

The infinite Christ is a fountain as deep as eternity. Well might the devout Dr. Bengel exclaim: "Who can fathom the depth? In the marvellous person of Jesus is combined all the beauty, dignity and excellency that replenish heaven and earth and adorn the nature of God and men." Dr. Barlow further says: "In Him there is fulness of wisdom to keep us from error, fulness of grace to preserve us from apostasy, fulness of joy to keep us from despair, and fulness of power to protect us from all evil. It penetrates and fills the vast universe of intelligent beings and girds it with a radiant circle of glory and felicity."

What is a Pentecostal Revival?

By Mrs. H. R. PANNABECKER

A TRUE Pentecostal revival is a cloudburst of salvation caused by the spiritual atmosphere being so electrified by the Holy Ghost that believers are filled with the Holy Ghost and sinners converted, opposition confounded, and the Devil repulsed. Yes, Pentecost was such a revival. By studying the various New Testament revivals we learn the principles which govern these mighty movements of God upon the people.

There is a great difference between a true revival and the mechanical efforts of those who would merely endeavour to get new members for their organisation.

Let us consider a few of the vital governing principles of a heaven-born Pentecostal revival.

1 *They are conditional revivals*

There must be the human compliance with certain spiritual laws. If we to-day could find one hundred and twenty persons as dead to sin and the world, as absorbed in Christ, as loyal to His instructions, as united, as prayerful, obedient, earnest, expectant as was the first Pentecostal Church, then such revivals would be the rule instead of the exception. It is impossible to have Pentecostal revivals without Pentecostal material. A fire cannot be made with wet wood. World-soaked people must be first kiln-dried before they are fit for a revival. A box on a street corner is a better site for a revival than a fine church.

FILLED WITH SPIRITUAL MUMMIES.

Prayer, fasting, the baptism of the Holy Ghost, testimony, personal work are all conditions of a Pentecostal revival.

2 *They are Holy Ghost revivals*

At Pentecost the Holy Ghost was honoured. The Church welcomed Him and yielded to His guidance. Through the Word and Spirit-baptised workers people were converted. Conviction of sin, righteousness and coming judgment was upon the people. "Have ye received the Holy Ghost since ye believed?" was the first question asked by Paul at the great Ephesus revival. A genuine revival is impossible without the supremacy of the Holy Ghost. Where the Holy Ghost and any of His offices are ignored, He is grieved and the work is stopped or greatly marred. Many want the Holy Ghost to help them out of difficulty who are not willing to accept Him as their divine Leader. They are willing to instruct Him what to do and how to do it, but they are not willing to yield and submit under His all-powerful leadership.

3 *They are fruitful revivals*

Multitudes were saved. Thousands were added to the Church. Sins were exposed and forsaken. Wrongs were righted and Christless business abandoned. A revival which stops short of such fruits needs reviving. God will not accept a revival of tears, songs and sentiment for righteousness. A revival whose climax is church joining instead of salvation is a death-trap. Pentecostal revivals are characterised by the manifestations and fruits of the

Holy Ghost. A true revival means passing through the experience of pricked-to-the-heart conviction, tear-blinding, wrong-righting, sin-forsaking, heart repentance, and assurance-giving, joy-imparting regeneration.

4 *They are protracted revivals*

"Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the Word of His grace, and granted signs and wonders to be done by their hands" (Acts xiv 3).

Man-promoted revivals are nipped in the bud because they do not ripen in a set two weeks. A plan which allows an evangelist to adjust his appointments to the guidance and leadings of the Holy Spirit seems to be the Apostolic example. We very often put our man-made plans into the way of God's blessing and thus miss His best for our Churches.

5 *They are opposed revivals*

There is a radical defect in every revival that neither the world nor hypocrites oppose. Satan will not see his kingdom invaded and souls captured without a struggle. Sham professors are among the first and most bitter opposers of a true revival. The person who puts other appointments and engagements ahead of attending the church services is not a true whole-hearted follower of Christ.

Let us learn a few valuable lessons from some of the New Testament revivals.

a *The revival at Iconium* (Acts xiv.).

This revival was conducted by Paul and Barnabas. From it we learn that Spirit-filled men may so speak that

MULTITUDES WILL BE SAVED.

That the unconverted church members are among the greatest revival obstructions. That Holy Ghost revivals make divisions, the sheep follow one Master and the goats the other. That God grants marvellous displays of His power to confirm the work of His true ministers.

b *The revival at Lystra* (Acts xiv 8-21)

Paul and Barnabas were also the instruments of God in this revival. Here we learn that successful Holy Ghost revivals awake the enmity and persecution of Pharisaical professors. That when the enemy stones a Spirit-filled man at one place, God enables him to arise and have a greater revival in another place. That Spirit-filled workers avoid needless controversy, they are too busy to talk back or fight back.

c *The revival at Ephesus* (Acts xix.)

From this revival we learn that a Holy Ghost testimony is a mighty factor in revivals. That Paul persevered and pushed the battle to victory even though it took two years. That Paul's bitterest opposition came from church members. That the gift of the Holy Ghost in both preacher and people was the mainspring of this revival. That a Holy Ghost revival makes a Holy Ghost Church. Dear ones, if we want a genuine Pentecostal revival we must pay the price for such a one.

The Victorious Life

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

TO whom has God said "Sit Thou at My right hand until I make Thine enemies the footstool of Thy feet"? To Christ Jesus, you will say, and truly, but not to Him only, but also to all those who are raised together with Him, "Jointly-raised," and seated together with Him, for He has jointly enthroned us with Him in the heavens, at the right hand of the Majesty in the heavens, far above all authority, principality, and power, lordship and dominion, and every form of government which exists, not only in this age, but also in that which is to come. And for this reason a spirit of wisdom and revelation is granted to us, that we may attain the full knowledge of Him, that Paul taught us to crave after in Philippians iii 10, the *epignosis* (perfect knowledge) which brings with it, the opening of the eyes of "the inward man" the eyes of our heart being enlightened that we may know what is the hope or expectation involved in the high calling of God in Christ Jesus, and what the glory that God has in us who are His inheritance, for as we enter into and are joined to Him, we become one with Him, as certainly as He is one with the Father (John xvii 21)

So then it is the mystical Christ who is the one Man sitting at

THE FATHER'S RIGHT HAND

until He makes His enemies the footstool of His feet. For He has already put all things under His feet and given Him to be the Head over all things to His Body, which is the Church. So the Church which is His Body is united with Him in His Headship over the all things which is often rendered Headship or Sovereignty over the universe (*ta panta*), for it must include the whole creation which is now waiting and groaning in birthpangs, which shall eventuate in the birth of an entire new creation of which the Christ is the Head. "For this the whole creation waits, groaning and traveling in pain together until now, waiting for the revelation of the sons of God" (Rom viii 19) "To this day, we know, the entire creation sighs and throbs with pain, and not only so, but even we ourselves, who have the Spirit as a foretaste of the future, even we sigh to ourselves as we wait for the redemption of the body that means our full sonship" (verse 23, Moffatt). It is thus we share His sufferings and "fill up [as Paul did] what is lacking of the afflictions of the Christ, for the sake of His Body, the Church" (Col 1 24)

But if we suffer conjointly with Him we shall also be glorified with Him. Yea, already

WE ARE BEING GLORIFIED

(verse 30) and "reflecting as a mirror the glory of the Lord are being transformed into the same likeness as Himself, passing from one glory to another" (II Cor iii 18, Moffatt). Christ speaks of this glory as a present possession. "Yea, I have given them the glory that Thou gavest Me, that they may be one, even as we are one" And Peter says that "He

has called us to His own glory and excellence, and that if we are partakers of the sufferings of Christ, then the Spirit of glory resteth upon us. So we are to count it all joy, nothing but joy when we fall into divers trials. As Paul said "I rejoice in my sufferings, I take pleasure in infirmities, necessities and distresses" "We glory in tribulation," "knowing that it is the light affliction which worketh out the glory for us a far more exceeding and eternal weight of glory" So that we cannot share His sufferings without the glory, or the glory without the suffering, for the one is the outcome of the other. This gospel is called the gospel of the glory of Christ, the Image of God (II Cor ii 4 6). But while He is the glory of the Father, Christ in the saints which are His Body is the fulness of the glory (Eph 1 23). Our glory is brought about by the revelation of the wisdom of God, hidden in a mystery and ordained for the purpose before the ages (I Cor ii 7). At present

THIS GLORY IS HIDDEN

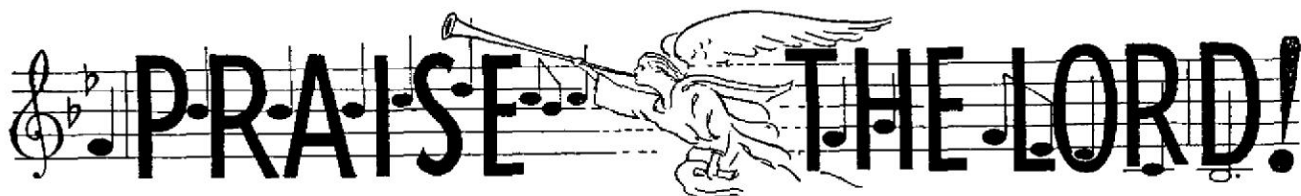
within us, but when Christ who is our Life is manifested, then shall we be manifested with Him in glory (Col iii 4), when He shall come to be glorified in His saints (II Thess 1 10)

So even now we share His glory, as we maintain union with the Head, and not only the glory of His death, but the glory of His resurrection also. For like Him we are put to death, in the flesh, but made alive in the Spirit. "Ye are not therefore, in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you" (Rom viii 9). He dwells in you for the very purpose of producing life in your mortal body through His Spirit living within you (Rom viii 11). For the Spirit which raised Him from the dead is given us as a foretaste of the bliss of the resurrection. So that we may be living daily in the enjoyment of that bliss. Let Him, therefore, lead you, daily in the train of His triumph, as more than conquerors over sin and sickness and death (Rom viii 37)

An Old French Prayer

Lord make me an instrument of Thy peace,
Where there is Hate—that I may bring love,
Where there is offence—that I may bring pardon,
Where there is discord—that I may bring union,
Where there is error—that I may bring truth,
Where there is doubt—that I may bring faith,
Where there is despair—that I may bring hope,
Where there is darkness—that I may bring light,
Where there is sadness—that I may bring joy,

O Master, make me not so much to be consoled as to console, to be loved as to love, to be understood as to understand. For it is in giving that one receives, it is in self-forgetfulness that one finds, it is in pardoning that one is pardoned, it is in dying that one finds eternal life



PRAISE THE LORD!

Rousing Revivalism in Many Parts—Encouraging Reports of Results

THE GLORIOUS HOPE.

Renewed vision

Grimsby (Pastor A S Thorne) Thursday evenings during the past month have been devoted to special studies on The Second Coming of Christ. Good numbers, attended the services, which abounded with interest, especially to the younger converts who received greater enlightenment as the Pastor, anointed by the Holy Spirit, made clear and plain this subject. Those older in the faith are testifying of renewed hope and vision.



Pastor A S Thorne.

The prayer meetings are a source of great blessing. The glory of God so fills the place that at times it is almost impossible to pray. Like one of old, the saints realise they are standing in the Divine Presence, and waiting there witness the quickening of body and spirit.

Recently some of the Crusaders have received the baptism of the Holy Spirit according to Acts 11:4.

At most of the services there is an increase of attendance—God is reviving His work in Grimsby!

ROMAN CATHOLICS CONVERTED.

Twenty new members

Woolwich (Pastor L Morris) "Coming, coming, yes, they are, coming, coming, near and far." Each meeting night sees them wending their way to the Elm Hall. Why? Because it has been noised abroad that Jesus is in the midst. Great enthusiasm prevails, the hunger for God and His Word is growing, joy is overflowing, and love is in possession. Such have been the times of blessing experienced here in Woolwich.

The Lord is adding His seal to the faithful ministry of His Word, and each week souls are being saved. Hallelujah! No less than seventeen in the last three weeks. A family of four recently decided for Christ. A mother had her cup full when her son and daughter surrendered. Five young folk, brought up in the Roman Catholic religion have also responded to the claims of Christ upon their lives. One of them, a young Lithuanian, having caught a glimpse of Christ, and seeing His beauty, yielded himself wholeheartedly, determined to go all the way. He, testifying, said "I

have found reality at last, before this, I had religion, now I have Christ and in Him, satisfaction and joy." His testimony has already been a medium of blessing to many and strength has been granted to him by the Lord to testify of his new-found joy, even to the Roman Catholic priest.

Two outstanding meetings, were the visits of the Ilford Gospel Melody Singers, whose service of song and ministry of the Word was much appreciated by all privileged to attend.

Then the visit of Pastor Hathaway (Field Superintendent) who has endeared himself to the hearts of all Woolwich people. His sweet ministry in our midst on this occasion will always be fragrant in our memories. In the evening service, there was an abundance of joy, and to a crowded gathering of people, our dear brother ministered the Word in the power and demonstration of the Holy Spirit. The day concluded with an after-meeting when Pastor Hathaway gave the right hand of fellowship to twenty new members. Intense was the joy, great was the praise for this another milestone reached in the history of the work of the Church here in Woolwich. The smile of the Lord is upon our Acts 1:4 meetings, also our regular open air meetings in the town. The testimonies of the young Crusaders seems to be the talk of the town. Liberty and boldness displayed, accompanied by the power of the Lord. High is the expectation, and sweet is the realisation, that

"More and more, more and more,

Always more to follow,

Oh! His matchless, boundless love,

Still there's more to follow."

TWO-FOLD MINISTRY Digging the old wells

Southport (Pastor J Lees) A very happy and blessed time was spent recently, when Pastors G Bishop and L Newsham visited the Church. Pastor Bishop sang the gospel, after which, he spoke most descriptively of Abraham and his sacrifice of Isaac (Gen xxii). Hearts were gripped as the message rang forth in the power of the Spirit.

Pastor L Newsham then followed with a most inspiring word from Genesis xxv:18) How Isaac digged again the wells. In these latter days, many are re-digging the old wells that the Modernists and many others would fain fill up the wells of Salvation, Healing, Baptism in the Holy Ghost and the glorious well of the Second Coming. At the close of the service one soul stepped out on the Lord's side.

The work in general is progressing under the ministry of Pastor J Lees, and God is honouring His Word in the salvation of souls, week by week.

FRUITFUL CAMPAIGN.

Overflowing gladness.

Yeovil (Pastor R Knox) "My cup is filled and running over." This is the testimony of the saints who meet for fellowship at the Elm Hall, Southville. A hilltop experience has been their portion, during a very fruitful campaign conducted by Pastor J Woodhead.

For some time the Church had been praying for revival, and in a very wonderful way He answered prayers. Pastor Woodhead came to Yeovil straight from Gloucester, where God had been mightily using him for His glory, many souls having accepted Christ as Saviour.

On the first day of the campaign Pastor Farrow from Wells, with about thirty of his people paid a visit, which proved to be a great blessing, and a good send-off for the campaign.

Every night except Saturday good congregations sat spellbound listening to the Word of God delivered by His faithful messenger. Signs have followed, for the Lord has been working, souls have been saved, bodies have been healed, and saints quickened by the Holy Spirit under the gospel.

During the last week Mrs Woodhead joined her husband in the campaign. At each meeting she gave the gospel in song. Mrs Woodhead's singing has been an added attraction in the meetings, and God has used it for His glory.

One Sunday afternoon, a very special and helpful meeting was arranged when Pastor Woodhead gave an illustrated talk upon The Jewish Passover, giving the spiritual significance of the details of that Feast. Many of God's children for the first time saw the real spiritual meaning of the Passover. A special feature of the campaign has been the bright and happy singing, one of the favourite choruses being, "Just smile and keep on smiling."

Wednesday afternoons the sick have been prayed for, and God has proved that His touch has still its ancient power, for bodies have been delivered.

The closing night of the campaign will long remain in the memory of the saints. At this meeting every vacant seat in the building was occupied, and with real Holy Ghost power the Pastor again delivered God's Word, which brought great conviction upon the meeting. After this service a testimony meeting was held, and it was a great joy to hear the new converts giving their testimony, so eager were the people to testify of blessing received that sometimes three at once were on their feet, telling what the Lord had done for them.

SHOWERS OF BLESSING

Newly-formed singing band.

Barking (Pastor D J Rudkin). Showers of blessing continue to fall upon the Lord's people under the ministry of the Word. Those unconverted members of the congregations have had the glorious message of salvation proclaimed with power and simplicity after such ministry they cannot evade their great issue regarding eternal life. Souls have responded to the call and thus the work of the Lord goes forward.

The Pastor has not only been engaged in the spiritual work of the Church, but has also, in company with some of the brethren, devoted himself to the work of improving the appearance of the hall. The Singing Band, formed by the Pastor, has been the means of much blessing in the services. Recently Pastor Gahn gave a most inspiring address which yielded much blessing.

DEEPENED DESIRE FOR PENTECOSTAL POWER.

Conviction amongst unconverted.

Knottingley (Pastor L C Quest). The saints at Knottingley have been richly blessed since Pastor and Mrs Quest came to this corner of God's vineyard. Special talks on the Holy Spirit have been given resulting in a great hunger being created in the hearts of the young people for this Pentecostal blessing. Second Coming truth has resulted in earnest longing for the return of our Lord.

The Pastor also gave a series of addresses on The Parables of our Lord, at the Sunday evening gospel meetings, which wrought strong conviction in the hearts of the unconverted.

During the Pastor's absence Mr J F Hardman ministered to the Church, whose gospel messages in song proved most helpful. Following this the Church enjoyed a visit from Evangelist H Palliser, who



Pastor L. C. Quest

with his bright and cheery personality and sound gospel messages proved a source of general help and uplift to the saints. Plans are being made for a real forward move during the winter months.

BREAKING UP NEW GROUND.

Several decisions.

Kingston-on-Thames (Pastor J C Cariss). Enlargement has been the vision for most of us here, we trust spiritual as well as material. God has wonderfully opened up the way for us to carry the glorious Foursquare Gospel message to two neighbouring places, namely, Twickenham and Hershham. At the former an assembly has been established for a considerable time and weekly as well as Sunday services are being conducted in St James' Hall under the supervision of our brother, Mr James.

Some forty of the Kingston friends recently went by motor coaches to hold a meeting for the first time in the Village Hall at Hershham. Upon arrival the entrance to the hall was found filled with people waiting to come in. A Foursquare Gospel Demonstration had been announced and truly a Foursquare Gospel Demonstration it proved. The gospel was given in song and testimony, and those precious truths of the Foursquare Evangel for which this movement stands, were witnessed to.

Indeed it seemed like a miniature Albert Hall gathering. What was the result, you wonder? When the appeal was given several signified their desire to accept Jesus as their Saviour. Praise be to Him! Pray much that a definite work will be done in this village as, God willing, we have arranged to hold another of these meetings within the month.

It was good to overhear some of the remarks as the people left. "There must be something in it. At any rate they are only doing good."—"The singing was lovely."—"They certainly look really happy," whilst many said they had enjoyed coming and would come again.

GLORIOUS BAPTISMAL SERVICE

Remarkable healings.

Hull (Pastor H W Fardell) The

blessing of the Lord continues to rest upon the work at Hull.

Recently twenty-two believers were given the right hand of fellowship. A very successful baptismal service was held at the City Temple on a recent Sunday evening. Although the doors were open half-an-hour earlier than usual there were crowds waiting outside to come in. From the commencement of the service God's presence was manifest, and it was most inspiring to hear the large congregation rapturously sing "Since Jesus came into my heart," and "My chains fell off," and other choruses. Pastor Fardell's message was an answer to the question "What is a Christian?" When the appeal was made three decided for Christ.

Following the gospel service, the candidates for baptism testified to the experience of life in Christ. Appropriate promises from the Word of God were given to each candidate. Among those who were immersed were two sisters, two friends, and a husband and wife. The youngest was about sixteen and the oldest over seventy years of age. During the service one of the candidates before immersion received the promise "I will carry thee, I will deliver thee." Whilst being baptised the Lord touched one of her legs, deformed from infancy, and the leg was made perfectly straight. Previously this sister took a long time to walk to the services, but now she walks so quickly that her sister, who is in good health, finds it hard to keep up with her.

Another case of healing was the result of God's quickening touch to a lady at the Tuesday night prayer meeting. Owing to an accident her breast had to be operated upon to prevent cancer. Later however a lump formed in her other breast, which gave a lot of pain. Her husband and children prayed for her and she was anointed at the prayer meeting. During the anointing she felt something had happened, and found the lump had disappeared. On examination later the doctor said there was not anything there and that she was all right.

We have a wonderful miracle-working God, who answers prayer for physical healing.

GRAVITATION OR LEVITATION? (Continued)

deprecatory finger of protest "Ah no!" he said, "not good-bye,

WE SHALL MEET AGAIN

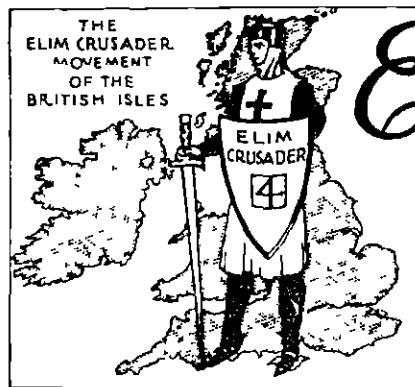
when Jesus comes." The word good-bye savoured too much of finality for him, and he would not allow it in his spiritual vocabulary. As I left that humble dwelling I turned those words over in my mind. "Not good-bye, not good-bye." Yes, he was right, there is no termination to the friendships of the believer, for whether we are brought into the presence of Christ through resurrection or translation, it will mean in either case a reunion with those who have gone before, and with those from whom we have been severed by circumstances.

Many of us perhaps sigh over the departure of

loved ones. Somehow the heartache grows with each passing year, instead of diminishing as so many had prophesied. No other can ever take the place of that dear one gone on before. Look up then, the glorious morn of His coming will be the grand day of reuniting, for every believer must levitate to one radiant centre—the glory cloud that heralds the person of the One we love.

Face to face! O! blissful moment!
Face to face—to see and know,
Face to face with my Redeemer,
Jesus Christ, who loves me so.

The world must gravitate to its lowest doom. The saint must levitate to his highest bliss. Reader, what will eternity mean for you?



Elim Crusader Page

MOTTO

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

BRIGHTON'S BIG RALLY

A Two-hour Thrill

By Pastor G. BISHOP

6 45 Doors thrown open—the crowd is pouring in

7 15 Still they come—On to the ground floor—Into the gallery—All look exceedingly happy—Everybody seems to be everybody's friend

7 30 Now we're off—Hymn No 8, announces Pastor Douglas Gray—"Who is on the Lord's side?"—a good hymn for a good meeting—Now we are singing with Foursquare determination—"By Thy grand redemption—Saviour, we are Thine"

7 40 Pastor J Smith is leading us to the Throne—Matthew xviii 20 is being literally fulfilled—inwardly we think of the well-known line "We know and feel that Thou art near"

7 50 "Prayer is over, praise begun"—The Worthing Crusaders, under Pastor Bale's leadership, are rendering in real Crusader fashion—"Conquerors and overcomers now are we"

7 55 Worthing's item has concluded—Eastbourne Crusaders are getting busy—Mr Chairman announces "The Trial of a Sinner"—Why, look—here comes a very hard-looking judge—two counsels—and a sad-looking prisoner—My! now we are in for something, methinks!

8 5 "Mr Harshlaw" (Counsel for Prosecution) declares the prisoner is a sinner and worthy of death

"Mr Lovegrace" (Counsel for Defence) has risen Firstly—he admits prisoner is a sinner but secondly he declares that One named Jesus Christ has borne the punishment of his sins— I demand Prisoner's acquittal "cries "Mr Lovegrace"

8 15 Every eye is turned towards the Judge—No one moves—He is about to give judgment

"I declare Prisoner FREE," says the Judge

Silence reigns supreme—Suddenly we hear someone singing—What is it? Why, it is the Prisoner—Surely not—Yes it is—Listen to the words—"I'm only a sinner saved by grace"

8 20 Pastor Hill is giving a short address "I want to speak to you on 'Knowing God'"—(Reader just listen in)—"They that know God shall be strong—If you are going to hang on to this old world you won't know much about Jesus—Let go, and God will bless you"

8 40 Up comes a bright Foursquare Hastings Crusader—She says she is "saved" and seems very sure about it—her last words are "He satisfies me so—and silently we say, "and me too"

8 45 Now for the Announcements—Pastor Gray says, "don't bother about going home, its our night out"—Pastor

(Continued in column 1)

Crusader Enthusiasm

By STANLEY MATHER

(Assistant Crusader Secretary Brighton)

Brighton's oldest Nonconformist church, now the Elim Tabernacle, recently beautifully decorated and made worthy of the Foursquare cause, was once more the scene of joyous Crusader testimony. The seating of the church was taxed almost to capacity. The rally included large numbers of Crusaders and friends from neighbouring Churches, in addition to the already large company of Brighton saints

Conducted by our Chief Secretary, Pastor Douglas Gray, the vast gathering was soon raising voices of praise and joyful melody unto the Lord. The Worthing Crusaders, under the leadership of Pastor Bale rendered a splendid and most encouraging item in song. Following an interlude of bright chorus singing, the Eastbourne Crusaders gave a most unique demonstration entitled "The Trial of the Sinner". For some minutes we were transported into the courts of justice, complete with judge in wig and gown, counsel, witness boxes and dock, and last but not least the prisoner, "Mr Sinful"

The Crusaders are to be congratulated on the able manner in which the whole procedure was conducted

Following this interesting item came a testimony from a Hastings Crusader saved at the age of twelve, brought into fuller spiritual life and joy through Principal Jeffreys, and living a Spirit-filled life for Christ

Pastor J Hill of Leichworth, who has been conducting a ten days' young people's campaign here, then gave the first message. His remarks were addressed especially to new converts, there have been quite a number, but every one drew great blessing from every thought that he passed on

The next item was a beautiful hymn sung by the Brighton Crusader Choir. Next came Pastor E J Phillips' message. Taking for his text, "Am I my brother's keeper?" Pastor Phillips reminded us of the tremendous responsibility which is ours as professing Christians, and praise God, possessing ones too!

This concluded a most helpful and interesting evening. The service closed as the huge congregation sang together, "All my days and all my hours in a prayer of renewed consecration. Pastor Coffin pronounced the Benediction

The Crusaders were afterwards entertained to refreshments provided by the Brighton Crusader branch

Did You Know ?

ELIM CHORUSES, NO 4

compiled by Pastor W G Hathaway is now on sale. Its contents include

Old favourites to revel in singing and playing

New Choruses to introduce to your friends and to the meetings

Several charming items now published for the first time

You must see for yourself to appreciate it

Crusaders have not been behind in contributing to this welcome addition to our musical publications. Choruses and harmonies by several members of our ranks are included

These choruses, fifty-seven of them, are very carefully selected from a long list until the choice is narrowed down just to fill the 32 pages of the book

(Continued from column 2)

Smith adds a P S—He tells us there is tea for 250 Crusaders—He's in a hurry so he concludes—"See you at the table" (His happy note was typical of the happy family spirit that prevailed)

9 0 "Abide with me" is being ably rendered by the Brighton Crusaders—they have accomplished their purpose—we forget the singers—the pianist—the organist—the piece—and think of the Divine Crusader as they sing "I fear no foe with Thee at hand to bless"

9 5 Pastor E J Phillips has risen to deliver the final message—"My text is taken from Genesis iv 9 "Am I my brother's keeper?"—All are attentive as the Secretary-General speaks—Listen—"By our lives and witness may we bring men and women to God

9 20 The appeal is being given—"Come to Christ"—"You'll find Him precious"—"There's one"—Praise God

9 35 We are standing—Singing to close "All my days and all my hours"—but the great moment comes as we sing, "Shall be Thine, dear Lord"—Pastor Coffin pronounces the Benediction

10 15 Have left Tabernacle for home—Pastors Phillips and Gray have gone back to London, Pastor Bale to Worthing, Pastor Stewart to Eastbourne, Pastor Coffin to Hastings, Pastor Smith and myself are walking by the sea home-bound. Yet I believe all the Pastors plus the now far-scattered congregation are remembering the words of consecration all sang when together a few minutes ago, "Shall be Thine, dear Lord, shall be Thine, dear Lord

THE GLORY OF THE LORD—THE SHEKINAH

By Miss EVA WILLMOTT

Scripture. Exodus xvi

Key-Word: Contentment.

Nestling securely in the heart of the desert, surrounded by the huge mountain peaks of Horeb, lies the Israelite encampment, their tents gleaming white against the black background of Sinai and the yellow sands of the desert.

Three months have elapsed since that momentous day when that vast host of slaves was supernaturally guided out of Egypt. How high their spirits had soared, for were they not God's chosen witnessing people and had He not come down in the form of a cloud and rested upon them day and night? Why, He had shown Himself more powerful than all the gods of Egypt and how proud they had felt. What a choice leader too was Moses! He stood between them and their majestic God and they knew that whatever He did and said was by command of the Most High.

There in that desert they had enjoyed several weeks of rest and peace and this morning we will pass in and out amongst the tents, watching the people and listening to their conversations. Here is a little company of men discussing the situation. We will stand by and listen. The substance of their talk is this, that perhaps after all they were foolish to have ever left Egypt. It is true that they had had to work long hours in the sweltering heat at an occupation, they were not suited to and there was always the yell of the slave-driver and the moan of the beaten slave, but after all they had had plenty to eat and never any shortage of water and Moses then seemed to be a strong, practical, understanding leader, out for their good. Now he had seemed to have grown fanatical and had led them into a veritable cul-de-sac where they had only the barest of provisions and he spent most of his time up in Mount Sinai talking to God, hidden up there by the cloud. Perhaps they had been led away by an emotional fanatic. Besides, he had been gone some weeks

now and nobody knew anything of him, just simply left them in the lurch.

Our hearts are sad as we slip away, but we will join ourselves to this little band of women on whose faces the look of anxiety and care is slowly disappearing. Surely they have a lot to be thankful for, no, they too are full of reproach as they speak of Moses. When they were in Egypt could they not in the few leisure hours slip away into the temples of the Egyptian gods and goddesses and gaze at all the magnificent splendour there displayed? Now, when the few domestic duties are performed, what have they to do? Of course, when they first left Egypt, there were exciting tales to tell of their deliverance, but now, well—So we find on every hand as we pass from tent to tent, the first signs of discontent, oh foolish people!

We will see now if we can find Moses. Let us ask this white-clad youth with the clear, honest eyes. "Oh, he is up there somewhere on Mount Sinai, in the midst of the Jehovah cloud which rests upon it, talking to God. He went up there with Joshua, and," he says with a tone of reproach, "he has been away for weeks and we have not heard anything of him. He came down some time ago and read out to us the civil laws which God had given to him for us and we all vowed to keep them."

We tremble for God's chosen people. Surely as these grumbings reach the ears of the Almighty He will withdraw Himself and leave them entirely isolated in the desert.

It was with astonishment we heard some time after, that they had become so dissatisfied that they had even dared to make a golden calf to worship like the Egyptians and when Moses and Joshua as they came down from the Mount with the civil and religious laws given to them by God, heard and saw the creature worship into which the people

had fallen, they vigorously denounced them. Yet, through it all, our covenant-keeping, patient God still was there in the cloud protecting day and night.

Dear friends, how deep the valley seems after the mountain-top experience of salvation. We look back and wonder if after all we have made ourselves ridiculous by separating ourselves from our un-Christian friends and associates, whether after all we were not led away by emotionalism at that revival meeting, or by the fascinating personality of that evangelist. Of course the preacher lives very much in the clouds. He does not have to knock shoulders with all kinds of people in business as I. He understood my case once and really seemed to be anxious for my good.

Dear one, the enemy is always trying to make us dissatisfied with our circumstances and to tell us that salvation is only a myth, that that ecstatic feeling was a trick of the mind. Listen, God is faithful and true and that day He graciously lifted us to the gates of heaven that we might catch a glimpse of the glory yet before us. We may have come down suddenly to the material plane of earth by the joltings of the world, but that makes not the slightest difference to the reality of that experience. Let us pray more earnestly day by day for a deeper and deeper indwelling of the Spirit of Christ and the guiding power of the Holy Spirit so that although our feet of necessity walk in the valley of this life, our spirits may continue to abide in the cloud, in the very presence of Jehovah. How easy it is to become discontented and weary with the way and how quickly that can grow until the divine vision is entirely lost in the adoration of the creature rather than the Creator. But how worthless those looks and garb of Egypt will be when we reach the Promised Land, how mean and petty our discontent.

What Waste It Seems



SO some say, and ask "Is gospel tract distribution of any good?"

Many are thrown upon the ground immediately after being received. Many are put into the waste paper basket or into the fire or twisted up and made into pipe lighters. Could not time and money used be put to better service?"

So it might appear at first sight. But again and again there come to light instances of tracts being used by God, for the blessing of readers, when their being of any value whatever seemed impossible.

My attention was called recently to such an occurrence. In brief, the story was this. A shoemaker received a tract. He did not read it but being at work used it as part of the lining of a shoe. (An unlikely place for it to be of blessing to anybody, was it not?) But the shoe having been well trodden down, it was sent for repairs to another shoemaker. Ripping off the worn-out sole he saw the hidden messenger.

Its title arrested him at once, it was the message of God to him, awakening him to a sense of his sin and need. He left his work and sought salvation. Before long his eyes were turned in faith to Christ, and he found rest to his conscience.

Go on with your work, tract distributor—"In the morning sow thy seed, and in the evening withhold not thine hand for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccles. xi. 6)

We love to hear of cases of soul-blessing through tracts given—IF

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WITH CHRIST.

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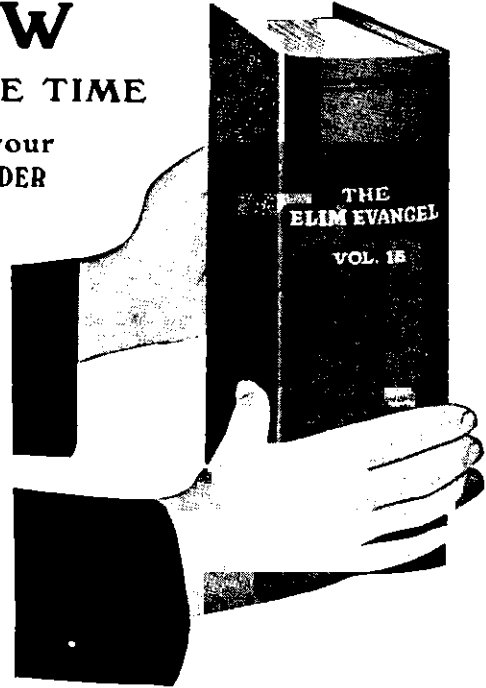
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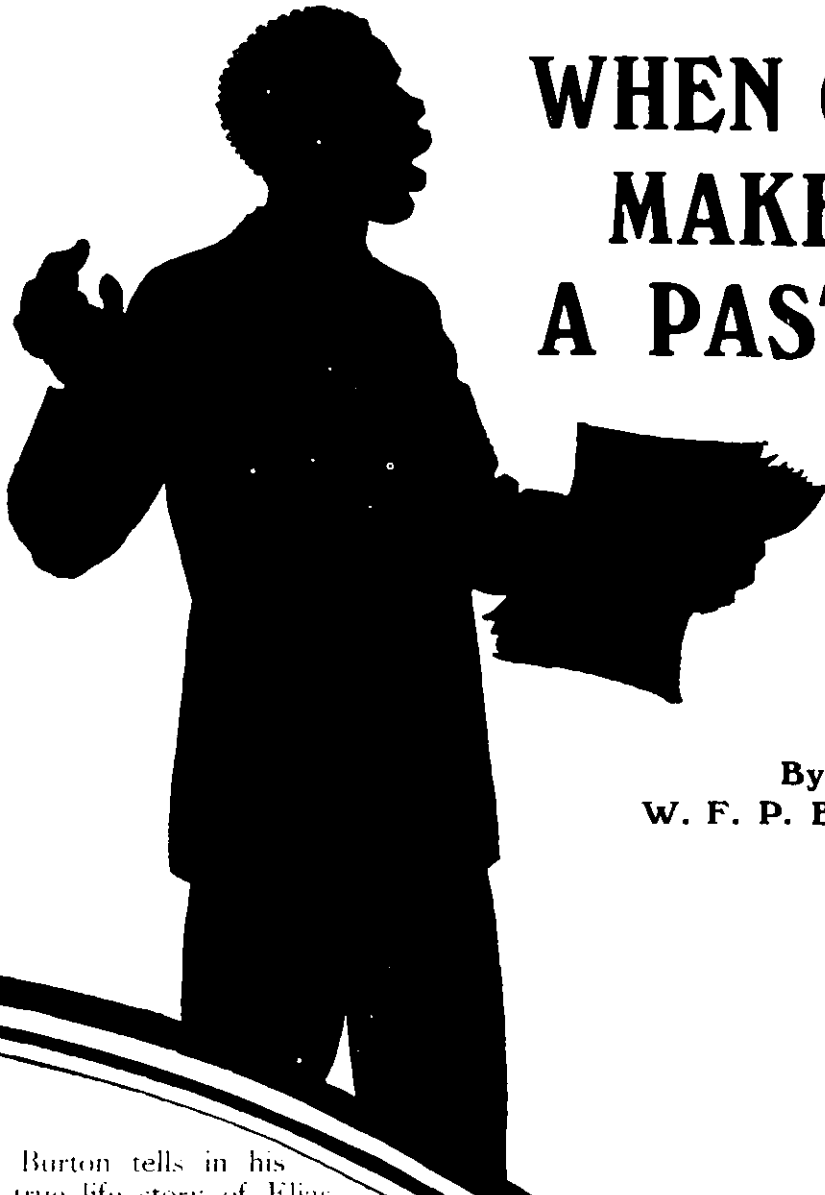
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