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Elim Evangelist

& Foursquare Revivalist

Vol. XVIII., No. 7

February 12th, 1937

Twopence

From Presbyterianism to Pentecost

By *Pastor J. McAVOY*

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The Sun of Joshua "hasted not to go down"

A Lecture by *Professor R. CHASLES, in Paris*

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London Crusader Choir's Eighth Anniversary

By *WILLIAM J. MAY*

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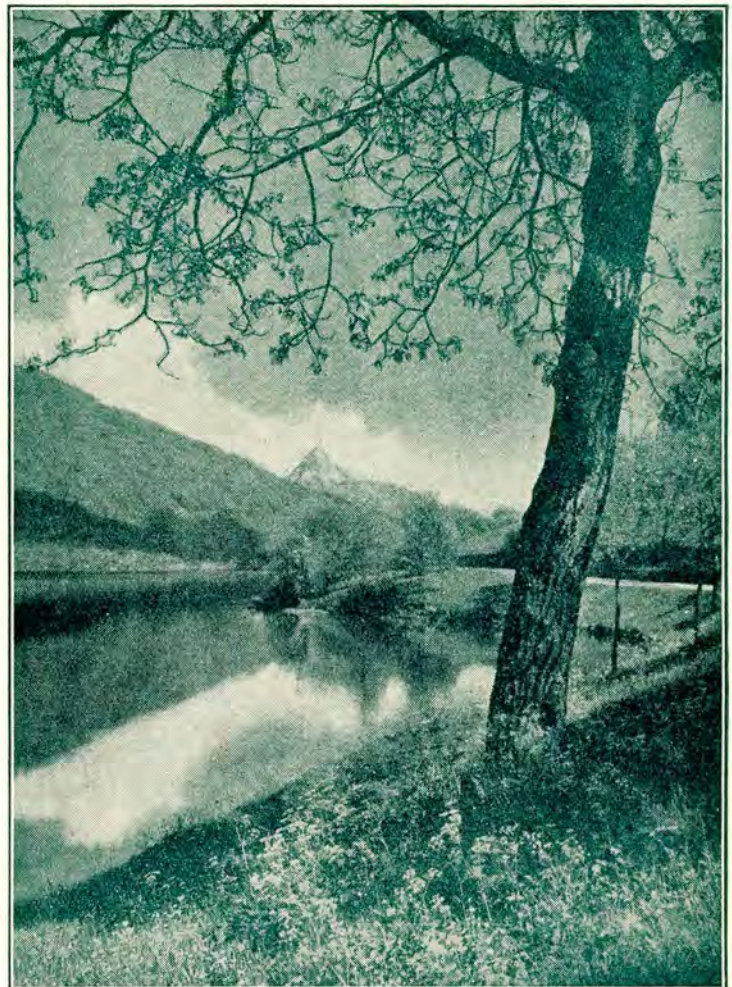
Spurgeon—The Unique

By *Principal P. G. PARKER*

◆ ◆ ◆ ◆

Question Time on "Hallelujah Corner"

By *Pastor T. A. CARVER*



A PLEASANT CORNER

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton)

Official Organ of the Elim Foursquare Gospel Alliance

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton, P. N. Corry, R. E. Darragh, W. G. Hathaway, J. McWhirter, J. Smith & R. Tweed

General Headquarters:

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

Vol. XVIII.

February 12, 1937

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4 Coming Events 4

- ABERDARE.** February 14—25. Elim Foursquare Gospel Church, Cannon Street. Youth campaign by Evangelist D. Vanstone.
- BIRMINGHAM.** February 21. Elim Tabernacle, Golden Hillock Road, Sparkbrook. London Crusader Choir, 3 and 6 p.m.
- BARKING.** February 14—28. Elim Hall, Ripple Road. Campaign by Miss A. Kennedy.
- BRADFORD.** February 27, 28. Elim Tabernacle (Southend Hall) off Leeds Road. Visit of Pastor W. G. Hathaway.
- CAMBERWELL.** Regular services are now being conducted by Pastor A. Longley in the late Presbyterian Church, Brunswick Square (off Church Street). Sundays, 11 a.m. and 6.30 p.m. Tuesdays and Thursdays, 7.30 p.m.
- CARDIFF.** January 31—February 10. City Temple, Westbourne Place, Cowbridge Road. Youth campaign by Evangelist David Vanstone.
- DARLINGTON.** Now proceeding. Revival and Healing Campaign conducted by Pastor P. S. Brewster and Evangelist C. A. C. Hadler, in Baths Hall, Gladstone Street at 7.30 p.m. and continued in the Mechanics Institute.
- ELIM WOODLANDS.** Open to visitors the last Saturday of each month during the winter, from 3.30 to 9 p.m. Happy fellowship. Special speakers.
- ENGLEFIELD GREEN, SURREY.** Regular Foursquare Gospel services are now held in the Village Hall, Bond Street. Sundays at 6.30 p.m.
- ISLINGTON.** January 31—February 14. Elim Tabernacle, Fowler Road (off Hulton Road). Campaign by Pastor T. Burton Clarke.
- LEDBURY.** January 31—February 14. Elim Tabernacle, Bye Street. Campaign by Evangelist J. E. Shaw.
- PORTSMOUTH.** Now proceeding. Elim Tabernacle, Arundel Street. Revival campaign by Pastor T. W. Thomas.
- READING.** February 14. Elim Tabernacle, Waylen Street. Visit of Pastor W. G. Hathaway.
- SOUTHAMPTON.** February 28—March 11. Elim Tabernacle, Park Road, Freemantle, Southampton. Youth campaign conducted by Evangelist D. Vanstone.
- STOCKPORT.** January 31—February 14. Elim Church, Mersey Street. Campaign by Pastor W. J. Patterson.
- WALLINGTON.** February 21. Sterndale Hall, Springfield Road, Manor Road. Visit of Pastor W. G. Hathaway.
- WOOD GREEN.** February 21. 6.30 p.m. Brook Hall, Brook Road, Maves Road. Visit of Pastor E. C. W. Boulton.
- WRENTHORPE.** February 13, 14. Church of the Foursquare Gospel. Special Thanksgiving services. Speaker: Pastor E. C. W. Boulton.

FIFTEENTH ANNUAL LONDON Easter Convention

GOOD FRIDAY, March 26th to Friday, April 2nd

Accommodation: Those requiring accommodation at Elim Bible College should write not earlier than 1st March to Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

Easter Conventions in the Provinces

(Preliminary Announcement)

- BELFAST.** Ulster Temple, Ravenhill Road.
- BIRMINGHAM.** Elim Tabernacle, Graham Street.
- BOURNEMOUTH.** Elim Tabernacle, Victoria Road, Springbourne and Elim Church, Hawthorn Road, Winton.
- CARDIFF.** City Temple, Cowbridge Road.
- CARLISLE.** Elim Tabernacle, West Walls.

(Further particulars later)

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EASTER MONDAY

March 29th, 1937

TWELFTH ANNUAL FOURSQUARE GOSPEL

Demonstration

in the

ROYAL ALBERT HALL (London)

when

Principal **GEORGE JEFFREYS**

WILL PREACH AT THREE GREAT GATHERINGS

11 a.m. Divine Healing; 3 p.m. Baptismal Service; 7 p.m. Communion Service

RESERVED SEATS. Tickets for seats in the Boxes and Stalls are obtainable at the following prices: Morning, 1/-; Afternoon 2/-; Evening 2/-. Those who purchase these tickets ensure a good seat, and at the same time help to reduce the rent we pay for the hall. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, London, S.W.7. Enclose stamped addressed envelope.

COME, join the Testimony and share in the Festival!

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The Movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim



Publications and Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XVIII., No. 7

FEBRUARY 12, 1937

Fridays, Twopence

The Sun of Joshua

A translation of the first of a series of lectures given by Professor R. CHASLES at Paris, before an audience of 1,800 people.

THE Bible is the Book of Truth—the Word of God. No error can be found therein, provided the original text be carefully translated and properly understood. Recent excavations have proved the literal exactitude of the most ancient of the biblical narratives, from the Flood to the Siege of Jericho, just the same as for the following period, by comparing biblical history with profane history, archæology and modern science.

By leading Israel out of Egypt (the land of bondage), Moses had been their liberator. Joshua led them into the Promised Land (his name signifies,—as does that of Jesus,—“The Almighty saves”) (Matt. i. 21). His was a difficult task, but Joshua was given strength from on high (Deut. xxxi. 7, 8, 23; Josh. i. 5-9).

After the Fall of Jericho, when Israel entered the land of the Canaanites, their kings beseeched the help of their powerful Suzerain, Pharaoh of Egypt; this fact is proved by the tablets of Tel-el-Amarna, capital of Egypt in the days of Amenophis III., and Amenophis IV.; the tablets were discovered in 1887. The lesser kings of Canaan, terror-stricken by the arrival of the Habirou (Hebrews) and their victories, cried out for aid; these tablets, recording their call for help, are “new versions of

BIBLICAL NARRATIVES,

but written in the opposite camp” (Ch. Marston).

After the capture of Ai by Joshua (confirmed in the smallest detail by the excavations), the southern kings joined forces against the Israelites, but were completely defeated at the battle of Gibeon; it was on this occasion that the day was miraculously prolonged in answer to Joshua's prayer (see Joshua x. 1-15). The very precise text could not be interpreted other than in its literal sense. The only reason why it is refuted by rationalists is merely because they deny all miracles (*a priori*). The theory of refraction of the rays of the setting sun cannot be admitted; the sun was “in the

midst of heaven,” and “hasted not to go down about a whole day.” It is most interesting to learn the opinion of those English authors who have made a thorough study of this important biblical narrative.

The correct translation of verse 12: “Sun, stand thou still!” is “Sun, be silent!” Scientific exactitude of the expression. Light—the result of ultra-rapid vibrations which produce waves in the ether (400 billion vibrations per second)—emits sounds which our ears cannot intercept, but of which the existence is certain (ex: infra-red and ultra-violet rays which the eye cannot perceive, but which appear on the photographic plate). Job xxxviii. 7 should be taken literally. Numerous scientists are to-day of the opinion that

THE EARTH'S ROTATION

is caused by the sun's continuous action in producing luminous waves. Thus, in order to prolong the day, it sufficed to diminish the speed at which the earth rotated; to bring this about the sun would have to partly suspend its action: Be silent (rotation speeds per second at different latitudes: 463m. at the Equator, 299m. at 50 deg. L.N. (Amiens), 81m. at 80 deg. L.N. (Spitzberg). To obtain a day of 24 hours when “the sun was in the midst of heaven,” it sufficed for the speed of the earth's rotation to be reduced from the Amiens degree to that of the North Cape.

Astronomical observations by Professor Totten of America and E. W. Maunder, of the Royal Observatory, Greenwich, confirm that a complete day of 24 hours has been introduced in World History; exactly 23 hours 20 minutes in the days of Joshua,—“about a whole day,”—and the remaining 40 minutes, in the days of Hezekiah (II. Kings xx. 8-11; Isaiah xxxviii. 4-8), since 10 degrees on the sundial equal 40 minutes.

Testimonies in profane history: the Greeks, Egyptians, Chinese, Hindoos and Mexicans have preserved in their records the remembrance of a day

which was prolonged for more than the normal duration.

In order that such a miracle could take place, an equally important motive was necessary. The Hebrews, in

CONTACT WITH THE CANAANITES,

were under the influence of their civilisation (from being nomadic, they became sedentary), as well as their idolatry: Baal, god of the sun; Astarte, goddess of the moon.

Sun and moon worship had been strictly forbidden by the Law of Moses (Deut. xvii. 2-5). Those to whom the only true and living God had been revealed, needed—in view of their easily seducible nature—to be so much preserved from idolatry. The ancestors of the Hebrews had taken away with them from Chaldea the remembrance of the gods Shamash (the sun) and Sin (the moon); in Egypt they had found the sun-worship of Râ (Joshua xxiv. 14). Following their stay in the desert Israel journeyed to the plains of Moab and bent in adoration before Baal Peor, the god of the sun in that land (Num. xxv. 1-3). A similar danger threatened them in Canaan, where, as we know, they succumbed to idolatry (Judges ii. 10-12).

The miracle in answer to Joshua's prayer was a manifestation of Divine power, evidence to prove that the God of Abraham was Master of the sun and of the moon, and that the Baals, as the Astartes, were nothing more than idols. To convince the multitude, it was necessary that the miracle should be striking

A SUNDAY MORNING PARABLE AND ITS FULFILMENT

I WAS on my way to hear one of London's noted preachers and from my 'bus window noticed that an old woman had dropped sixpence from her purse and did not know it. A passer-by drew her attention to it with his walking stick and passed on. The old lady tried to pick it up, but her joints were stiff, her fingers gloved and she could not. With her foot she began to push it towards a step, when a young man stooped down, picked it up and with a raise of the hat dropped it into her purse. By now my 'bus was rolling on—the incident had only been a matter of seconds, but it gave me food for thought throughout my journey.

The preacher was very eloquent that morning. He painted in sombre colours the heavy responsibilities of life, pointed out the failings and insisted that Christian life must not be a list of negatives but must be positive towards God's claims. One sensed in the congregation a response to the message, but never once did the preacher show the experience he preached might become the possession of each one of us. He left us there—quite aware of our loss but unable to perform the act which would make life the possession of each longing heart.

Somehow what I had seen from my 'bus fitted into the picture. I remembered the Priest and the Levite who looked upon the man on the Jericho Road but did nothing and contrasted with them the act of the good Samaritan who helped to put him on the road to health and blessing.

It is easy to point to loss, to draw attention to

and irrefutable, and that the testimony should be passed on from one generation to another in memory of

THAT PROLONGED DAY.

"And there was no day like that before it or after it" (Josh. x. 14), a fact also confirmed by the mathematical and astronomical conclusions reached by Professor Totten.

Bible Reading: The Book of Joshua.

Reference: "The Bible is True." By C. Marston. (Ch. XVII.-XVIII.). Eyre and Spottiswood.
"The Scripture of Truth." By Sidney Collett (p. 284, etc.). Pickering and Inglis, London.

THOUGHTS FOR THINKERS

Worship is giving God the best thing He has given you.

God makes promises but He does not date them.

We must work as though everything depended upon us, and pray in recognition of the fact that everything depends upon God.

*Christ alone can save the world,
But Christ cannot save the world alone.*

We cannot trust God with too much, or ourselves with too little.

failure, to stress shortcoming. How much of humanity is aware of these things but utterly incapable of gaining possession of the lost coin? The Lord Jesus said, "I am come to seek and to save that which is lost" (Luke xix. 10). He not only points to the failure but restores that which was lost, places it once again in possession and sends us on our way rejoicing.

Which sort of helper are you?—P.N.C.

ELIM

COMING OF AGE SOUVENIR

Special Offer

The 48-page illustrated Souvenir published last year was warmly welcomed in our Elim churches. It is the only up-to-date record of Elim's 21 years. We still have a quantity in hand, and we are making a special offer in order to make the Elim work more widely known. We are reducing the price by one half, i.e., from 1/- to SIXPENCE per copy; 12 or more will be sent post free. For less, add 1½d. per copy for postage. If you send us a list of names and addresses of those you think will be interested, we will address and despatch the Souvenirs without extra charge. Write without delay to the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4.

“Emmanuel—God with Us”

By Bishop RYLE, D.D.

THESE verses begin by telling us two great truths. They tell us how the Lord Jesus Christ took our nature upon Him, and became a man. They tell us also that His birth was miraculous. His mother Mary was a virgin.

These are very mysterious subjects. They are depths, which we have no line to fathom. They are truths, which we have not mind enough to comprehend. Let us not attempt to explain things which are above our feeble reason. Let us be content to believe with reverence, and not speculate about matters which we cannot understand. Enough for us to know, that with Him who made the world nothing is impossible. Let us rest in the words of the Apostles' Creed: “Jesus Christ was conceived by the Holy Ghost, and born of the Virgin Mary.”

Let us observe the conduct of Joseph described in these verses. It is a beautiful example of godly wisdom, and tender consideration for others. He saw the “appearance of evil” in her who was his espoused wife. But he did nothing rashly. He waited patiently to have the line of duty made clear. In all probability he laid the matter before God in prayer. “He that believeth shall not make haste” (Isaiah xxviii. 16).

The patience of Joseph was graciously rewarded. He received a direct message from God upon the subject of his anxiety, and was at once relieved from all his fears. How good it is to wait upon God! Who ever cast his cares upon God in hearty prayer, and found Him fail? “In all thy ways acknowledge Him, and He shall direct thy paths” (Prov. iii. 6).

Let us observe the two names given to our Lord in these verses. One is Jesus: the other Emmanuel. One describes His office; the other His nature. Both are deeply interesting.

The name Jesus means “Saviour.” It is the same name as Joshua in the Old Testament. It is given to our Lord because “He saves His people from their sins.” This is His special office. He saves them from the guilt of sin, by washing them in His own atoning blood. He saves them from the dominion of sin, by putting in their hearts the sanctifying Spirit. He saves them from the presence of sin, when He takes them out of this world to rest with Him. He will save them from all the consequences of sin, when He shall give them a glorious body at the last day. Blessed and holy are Christ's people! From sorrow, cross, and conflict they are not saved. But they are saved from sin for evermore. They are cleansed from guilt by Christ's blood. They are made meet for heaven by Christ's Spirit. This is salvation. He who cleaves to sin is not yet saved.

Jesus is a very encouraging name to heavy-laden sinners. He who is King of kings and Lord of lords might lawfully have taken some more high-sounding title. But He does not do so. The rulers of this world have often called themselves Great, Conquerors, Bold, Magnificent and the like. The Son of God is content to call Himself Saviour. The souls which desire salva-

tion may draw nigh to the Father with boldness, and have access with confidence through Christ. It is His office and His delight to show mercy. “God sent not His Son into the world to condemn the world, but that the world through Him might be saved” (John iii. 17).

Jesus is a name which is peculiarly sweet and precious to believers. It has often done them good, when the favour of kings and princes would have been heard of with unconcern. It has given them what money cannot buy, even inward peace. It has eased their wearied consciences, and given rest to their heavy hearts. The Song of Solomon speaks the experience of many, when it says, “Thy name is as ointment poured forth” (Cant. i. 3). Happy is that person who trusts not merely in vague notions of God's mercy and goodness, but in “Jesus.”

The other name in these verses is scarcely less interesting than that just referred to. It is the name which is given to our Lord from His nature, as “God manifest in the flesh.” He is called Emmanuel, “God with us.”

Let us take care that we have clear views of our Lord Jesus Christ's nature and person. It is a point of the deepest importance. We should settle it firmly in our minds, that our Saviour is perfect man as well as perfect God, and perfect God as well as perfect man. If we once lose sight of this great foundation truth, we may run into fearful heresies. The name Emmanuel takes in the whole mystery. Jesus is “God with us.” He had a nature like our own in all things, sin only excepted. But though Jesus was “with us” in human flesh and blood, He was at the same time very God.

We shall often find, as we read the Gospels, that our Saviour could be weary, and hungry, and thirsty,—could weep, and groan, and feel pain like one of ourselves. In all this we see “the man” Christ Jesus. We see the nature He took on Him, when He was born of the virgin Mary.

But we shall also find in the same Gospels that our Saviour knew men's hearts and thoughts,—that He had power over devils,—that He could work the mightiest of miracles with a word,—that He was ministered to by angels,—that He allowed a disciple to call Him “my God,”—and that He said, “Before Abraham was I am,” and “I and My Father are one.” In all this we see “the eternal God.” We see Him “who is over all, God blessed for ever. Amen.” (Rom. ix. 5).

Would you have a strong foundation for your faith and hope? Then keep in constant view your Saviour's divinity. He in whose blood you are taught to trust is the Almighty God. All power is His in heaven and earth. None can pluck you out of His hand. If you are a true believer in Jesus, let not your heart be troubled or afraid.

Would you have sweet comfort in suffering and trial? Then keep in constant view your Saviour's humanity. He is the man Christ Jesus, who lay on the bosom of the virgin Mary, as a little Infant, and knows the heart

of a man. He can be touched with the feeling of your infirmities. He has Himself experienced Satan's temptations. He has endured hunger. He has shed tears. He has felt pain. Trust Him at all times with all your sorrows. He will not despise you. Pour out all your heart before Him in prayer, and keep nothing back. He can sympathise with His people.

Let these thoughts sink down into our minds. Let us bless God for the encouraging truths which the first

chapter of the New Testament contains. It tells us of One who "saves His people from their sins." But this is not all. It tells us that this Saviour is "Emmanuel," God Himself, and yet God with us,—God manifest in human flesh like our own. This is glad tidings. This is indeed good news. Let us feed on these truths in our hearts by faith with thanksgiving.

That Little Member

THE second most deadly weapon of destruction, says a certain writer, is the dynamite gun—the first is the human tongue. The gun merely kills bodies; the tongue kills reputations and oftentimes ruins characters. Each gun works alone; each loaded tongue has a hundred accomplices. The havoc of the gun is visible at once. The full evil of the tongue lives through all the years; only the eye of God can trace it to its finality.

The crimes of the tongue are words of unkindness, of anger, of malice, of envy, of bitterness, of harsh criticism, gossip, lying, scandal. Theft and murder are awful crimes, yet in any single year the aggregate sorrow, pain and suffering they cause in a nature is microscopic when compared with the sorrows that come from the crimes of the tongue.

A sharp tongue is the only edge tool that grows keener with constant use. That man has conquered his tongue who can allow the ribald jest or scurrilous words to die unspoken on his lips, and maintain a dignified silence amid reproaches, and accusations, and sneers and scoffs. And William the Silent, the great statesman who founded the Dutch Republic, was so

discreet in his speech that one of his enemies said an injudicious word was never known to fall from his lips. A bridled tongue indicates a mastered life.

His nay was nay without recall;
His yea was yea and powerful all;
He gave His yea with careful heed,
His thoughts and words were well agreed.
His word was bond and seal.

The late Charles Simeon wrote: "The longer I live, the more I feel the importance of adhering to the following rules:—

"1. To hear as little as possible what is to the prejudice of others.

"2. To believe nothing of the kind until I am absolutely forced to it.

"3. Never to drink in the spirit of one who circulates an ill report.

"4. Always to moderate, as far as I can, the unkindness which is expressed towards others.

"5. Always to believe that if the other side were heard, a very different account could be given of the matter."—*Sel.*

The Old Cause of the Present Strife

THE present strife in Palestine between Jew and Arab may be put down to the shiftlessness and lack of initiative of the Arab land-owners and the keen business sense and thrift of the Jew, backed by the wealth of Jewry. An observer writing in the *Sunday School Times* states a case and from personal observation this could be duplicated over and over again:—

"An Arab family which has held title to a large tract of land for centuries has never developed it to any appreciable extent. A poorly constructed house, or tent will constitute the family residence. A small garden plot may be cultivated. Hundreds of dunams [a dunam equals .22 acre] are left untilled and used only for pasturage for sheep, goats, or other animals, out of which a mere existence is earned by the Arab family.

But the Jew appears upon the scene. Arrangements are made to purchase the land for a price which to the Arab is enormous. His cupidity leads him to sell. But he knows nothing of conserving or investing funds. Possessed temporarily of more money than he ever dreamed would be his, he goes

on a riotous orgy of spending, and soon the last vestige is gone. Meantime, a thriving Jewish colony has sprung up as if by magic on the land that was once his. He and his family are practically forced to work in the fields and orchards on his former property for his Jewish overlord. It is not surprising that resentment fills his soul. And yet he has been neither swindled nor cheated in any way. *It is simply the business-like ability of Jacob in contrast with the shiftless, easy-going methods of Laban, re-enacted.*

Where will the solution be found? When both Jew and Arab find peace at the footstool of Christ—*P.N.C.*

The Reason Why

A minister observing a man on the road breaking stones, and kneeling to get at his work better, remarked, "Ah, John, I wish I could break the stony hearts of my hearers as easily as you are breaking these stones." "Perhaps, master, you do not work on your knees," was the reply.

Christian Biographical Series.

Spurgeon—the Unique (No. 3)

By Principal P. G. PARKER

C. H. SPURGEON was born at Kelvedon, Essex, on 19th June, 1834. He was born again at Colchester in January, 1850. He was baptised in water at Isleham Ferry on 3rd May, 1850. His first pastorate was at Waterbeach. As a young preacher Spurgeon was asked to supply at the church at Waterbeach—the building looked like a large thatched house. His ministry was so successful that he was asked to take the pastorate. He was, according to an attendant, "A youth, who wore a round jacket, and a broad turn-down white collar, and preached, prayed, and expounded the Word with much power and effect."

He preached for souls. His first convert was a poor, old woman. Of that convert Mr. Spurgeon said in his quaint and vivid way: "She did not live long enough for me to find many faults in her. She was the first seal to my ministry, and a very precious one. No mother was ever more full of happiness at the sight of her first-born son. Then could I have sung the song of the Virgin Mary, for my soul did magnify the Lord for remembering my low estate, and giving me the great honour to do a work for which all generations should call me blessed, for so I counted and still count the conversion of one soul. *I would rather be the means of saving a soul from death than be the greatest orator on earth.*"

Spurgeon's intense earnestness was relieved by a dry and droll humour. This humour appeared in his sermons and contacts with others. It greatly increased his popularity with the crowds. One day at Waterbeach he met

A NOTORIOUS WOMAN.

She was reputed to be a "regular virago." He would surely suffer the sharpness of her tongue! She commenced to lash him with language loud and vulgar. He smiled and said, "Yes, thank you; I am quite well, I hope you are the same." This resulted in emphasised language from the angry woman. Still smiling, Spurgeon said, "Yes, it does look rather as if it is going to rain." "Bless the man!" she exclaimed, "*He's as deaf as a post; what's the use of storming at him?*" The young man, still smiling, went on his way. Possibly at the next house he listened to the *whisperings* of a little child!

Pacifists will be interested in a stirring quotation from one of his sermons—"the choicest happiness which a mortal man can know is that of doing good to his fellow-creature. To save a body from death, almost gives us heaven upon earth. Some men boast that they have sent many souls to perdition, that they have hurled a great number of their fellows out of the world. We meet now and then a soldier who glories that, in battle, he struck down many foemen, that his swift and cruel sword reached the heart of a host of his enemies: but I count not that glory. If I thought I had been the means of the death of a single individual I should scarcely rest at night, for the spirit of that

murdered wretch would ever seem to be staring at me. I should remember that I had slain him and perhaps sent his soul unshriven and unwashed into the presence of his Maker. To me, it is wonderful that men can be found to be soldiers, I say not if it be right or wrong; still, I marvel that they can

FOLLOW SUCH AN OCCUPATION.

I know not how, after a battle, they can wash the blood from their hands, wipe their swords, and put them by, and then lie down to slumber, and their dreams be undisturbed. If I were in their place, the tears would fall hot and scalding on my cheek at night, and the shrieks of the dying and the groans of those approaching eternity would torture mine ear. I cannot imagine how others can endure it. To me, it would be the very portal of hell, if I knew that I had been a destroyer of my fellow-creatures."

It will probably help other preachers when they know that young Spurgeon was criticised and snubbed by those who were, compared to him, as a candle to the sun.

Critic: "Young man, whoever persuaded you that you could preach?"

Spurgeon: "I believe, sir, that the Lord called me to this work?"

C.: "How many souls did you save last year?"

S.: "None, sir."

C.: "None? You have been a minister twelve months, and yet there have been no souls saved. You ought to be

ASHAMED TO CONFESS IT."

S.: "I did not say that souls had not been saved; I said that *I* did not save any. I am happy to know that the Lord *has* saved some *through my instrumentality.*"

C.: "Most of your brethren would have said, *humble instrumentality.* Well, how many were converted?"

S.: "Twenty-one, I believe, sir."

C.: "What salary do your people give you?"

S.: "£45 a year."

C.: "Oh, that accounts for everything! Souls can't be saved under £100 a year; that is, of course, where the people can afford to pay it, and that amount is little enough for any minister. Well, now, my young friend, let me give you a bit of good advice. *You'll never make a preacher; so just give it up, and stick to your teaching.*"

Spurgeon reached one of the great pulpits in the world because he could ignorantly smile at the critics and steadfastly keep his gaze on Christ.

Faithfulness at Waterbeach prepared Mr. Spurgeon for his call to New Park Street Chapel, London. God's plans were moving forward. He always has a prepared plan for the prepared man.

(to be continued).



DIVINE HEALING

DEAR SIR,

Are we absolutely scriptural in our practice regarding Divine Healing? Is it not a fact that our authority for procedure in the spiritual Church given in James v. 13-16, does not mention the laying on of hands? In verse 15 we read "the prayer of faith shall save the sick." Do not let us confuse this method of healing with the gifts of healing referred to in Mark xvi. 18. Then, further, does not this passage in James v. suggest that the sick one is so ill that he or she is laid up at home and sends for the elders? If the complaint is a slight affliction surely verse 13 implies that he should pray for himself.

Wallington.

"A SEEKER AFTER TRUTH."

A BROADER OUTLOOK

DEAR SIR,

In answer to the reader who pleads for a broader outlook, and wants—to use his ambiguous phrase—"more of that revolutionary spirit," we would urge that the "Evangel" is written mainly for Foursquare believers. The essential elements of our faith are contained in just those four aspects of the Truth referred to. Here is the whole gospel as it is in Christ Jesus.

Are we to sacrifice our God-given outlook to satisfy a possibly larger circle of readers? Rather should we, with clear and unmistakable voice enunciate these basic truths continually. If "narrow is the way," still let us walk in it. Foursquare we are and Foursquare let us remain.

Let us "turn not from it to the right hand or to the left" (Joshua i. 7).

Portsmouth.

S. JONES.

CAN WE EXPECT REVIVAL BEFORE THE LORD COMES?

DEAR SIR,

There is no definite scripture to say we shall have revival before the Lord comes for His Church—otherwise we should be looking for the revival and not His arrival. But the facts of scripture show that we may have a revival. We are living in the dispensation of grace. Christ Jesus is the same; the Holy Spirit is the same; the Word of God is the same; the need of man is the same. Then why should we not have revival?

Lynton.

—G. H. T.

DEAR SIR,

Is there not a little confusion of thought as to what is meant by Revival? Certainly the passages alluded to by "Elimite" would preclude the expectation of national, or other general repentance, for we are distinctly told things will get worse and worse. But do they preclude an outpouring of the Spirit on believers—more general than has yet taken place in modern times? Is there not to be a further fulfilment of Joel ii. 28-31 now at the time of the end? Would it not be consistent with Scripture to pray that all true Christians might be willing in the day of God's power, and so share in this? And may we not also pray for a great ingathering of souls—especially the families of believers and others specially laid on the hearts of God's people? With the population of the world to-day, millions might be saved and yet the general apostasy be unchecked.

Allow me to close by saying how much I appreciate "The Elim Evangel," and how sorry I should be to see it altered according to the ideas of "One who longs for a move on."

Bath.

(Miss) A. E. COOPER.

DEAR SIR,

In reply to "Elimite" who asks "Can we expect Revival before the return of the Lord?" I would ask, does "Elimite" mean "Is revival foretold as is the apostasy, for

instance?" or, "Is it on the Divine programme as the immediate forerunner of the Lord's return?" If this is behind the question, then I think the answer is "No." I do not think we have any foundation in the scriptures on which to base such a view.

If, however, "Elimite" just plainly asks "Will there be a Revival?" then my heart says, "Yes." We find to-day that all whose love has not grown cold, are being, under the influence of the Holy Ghost, centred more and more in the person of Jesus and His return. As this draws nearer such influence will grow more intense; a spontaneous burst of Holy Ghost activity and revival will be here and remain, for the work of the Holy Spirit means revival. The extent of this revival will be world-wide.

Ramsgate.

A. J. CLARKE.

THE WITCH OF ENDOR

DEAR MR. EDITOR,

No, the incident of Endor does not endorse spiritism—it condemns it. God's verdict upon Saul's act was this. "So Saul died . . . for asking counsel of one that had a familiar spirit, to enquire of it" (I. Chron. x. 13). Spiritism is the abominable thing which God hates—it is spiritual adultery. Samuel's appearance was a special act of judgment. Even the woman cried out in fear when she actually saw Samuel—evidently she did not expect to see him. Samuel appeared as a special act of God in order to declare judgment upon an apostate king. Take a simple illustration. A party of school-boys break the rules of their school and have a midnight feast. Part of the fun is to be the appearance of one of the boys as a ghost, right in the midst of the feast. This ghostly boy is to dress himself to appear something like their unpopular headmaster. The thrilling moment arrives and there steps into their midst, not the disguised boy, but the headmaster himself! The result can be imagined. The appearance of that headmaster did not justify that midnight feast—it doubly condemned it. Neither did the appearance of Samuel justify spiritism—it doubly condemned it. Just as for a special purpose God called Moses and Elijah on to the Mount of Transfiguration, so he specially called Samuel into that spiritist den.

Bristol.

P. G. P.

COUNTERFEITS!

Does the presence of counterfeit coins lessen the value of the genuine coins? Would there be any counterfeits at all if there were no genuine coinage? Do you, beloved, believe that those disciples in the Upper Room were not genuine? Yet Judas was among them. And even if there be some whom you say, and rightly say, are hypocrites, I ask you before your God, does the hypocrisy of another excuse or defend you from accepting God's free gift? Do you believe that the Holy Spirit has lost His power to fill and sanctify souls? I do not. I believe He is just as able as ever, just as willing as ever, just as ready as ever. You need not fear being led into extravagance so long as you humbly follow the clear, simple teaching of the whole Word of God.—Charles Inwood.



The Scripture Union Daily Portions. Meditations by Pastor V. S. PRITCHARD

Sunday, February 14th. Mark i. 29-45.
"I will; be thou clean" (verse 41).

The Lord loves definite people. People who know their own minds—of one purpose. Blessing is promised to such. This poor leprous man was one whose every action revealed directness of purpose. In his coming, his beseeching, his kneeling and his saying, there was a glorious determination. No more forceful argument than his "If Thou wilt." Ah! What a golden key to the heart of Jesus. This poor man had no doubt heard of and seen many healed. His was a hard case, yet cleansing depended only on the willingness of Jesus. When the unclean appeal to the will of God, cleansing is assured. He had no doubt about the ability of Jesus to cleanse. He put all his weight into that confident "Thou canst." All his humility into that "me"—even me. How Jesus must have loved him for his trust. His great heart was moved with compassion, His tender hand with power, His sweet voice with love. Direct prayer and trust brought direct blessing. Lord it is Thy will for Thy children to be clean. Clean in heart, purpose, motive.

PRAYER TOPIC:

For the Youth Campaign commencing to-day at Aberdare.

Monday, February 15th. Mark ii. 1-12.
"Son, thy sins be forgiven thee" (verse 5).

What a discerning heart Jesus has. Beneath the palsied frame He saw the trembling heart, beneath the broken body the bruised spirit. He knew the poor man's first need. Jesus is a true and faithful servant of Jehovah. He dealt and still deals with first things first. The soul is more important than the body. Jesus gets at the root of the matter. Infinite love says "Son" before "sins." Love paves the way even for conviction. This man's kind friends had seen his bodily needs, Jesus, with compassionate, unerring discernment, saw his spiritual needs. The greatest miracle of all is salvation. Soul-healing. Hallelujah! "I was bruised, but Jesus healed me." What a glorious array of healed souls gather in our meetings. Moral lepers made clean, bitter tongues made sweet, filthy pharisees made humble, carping critics made teachable.

PRAYER TOPIC:

Remember the work of Pastor and Mrs. J. Mullan in Africa.

Tuesday, February 16th. Mark ii. 13-28.
"New wine must be put into new bottles" (verse 22).

I've never yet known Jesus make a mistake and He made none when He said this. He used, as He often did, a very homely illustration. One beyond the misunderstanding of His hearers. They would have despised the foolishness of one who put new wine into old bottles.

The new wine must have a new environment. New wine has life in it and is expansive. The Holy Ghost and His activities is ever according to the words of the Giver, "on the flow." He seeks expression, and can only find it in an atmosphere where He is honoured and obeyed. Religious associations without the Holy Ghost may, like the Pharisees, be letter-perfect, but like them, too, are dry, hard, unyielding old skins. They resent the pressure of the new life. Something has to go. It is sound, scriptural sense for the new wine to go where it can find expression and expansion.

PRAYER TOPIC:

That special anointing may rest upon all who minister in the Elim Rest Homes.

Wednesday, February 17th. Mark iii. 1-19.

"And they went into an house" (verse 19).

'Tis said "You have to live with people to know them." They went into a home. It's the home life that counts. The close contact of the home would reveal the characters of those men more than the busy mart, crowded street, packed synagogue, or thronged sea shore. In the quiet of the home they would relax, they would be themselves. A strangely diverse band they were. Fiery James and John, sons of thunder, cautious Nathaniel, the meditative man who was under the fig tree, the schemer, and so on. For His own wise purpose, the Master of men had chosen them, to stay awhile with Him in a home. Glorious condescension, inestimable privilege. The time of their privacy was to be short, for their Master was famous and much sought out. But in the little time of privacy accorded them, He noted all and had a word for each. Unforgettable touches of understanding love, words of warning and counsel.

PRAYER TOPIC:

For real blessing upon all our scattered and isolated Foursquare Gospel Testimony members.

Thursday, February 18th. Mark iii. 20-35.

"The same is My brother, and My sister and My mother" (verse 35).

Oh, the wonder of the wideness of this new relationship. No mere earthly family tree, but a new growth, the life of God, embracing all who would but come and sit at His feet and learn of Him. He saw the family of God in the eyes and hearts of those who in the eagerness of their love encircled Him. Praise God there are no prior rights to relationship with Him. A remorseful Peter, a repentant Mary, a returned prodigal, each may lay claim to be His brother and sister. The tie is not one of blood, but of grace. Far-reaching, abundant grace that brings the outcast into touch with

the Redeemer. The grace that arrests the fevered feet in their headlong rush to perdition and turns them into the way of His commandments. From the peril of the pit to the presence of the Prince of Peace. There we wait upon the gracious words that fall from His lips. Words of sweet assurance, pardon and power.

PRAYER TOPIC:

That God's guidance and grace may be granted to those responsible for the great Easter gatherings at the Royal Albert Hall.

Friday, February 19th. Mark iv. 1-12.

"He began again to teach" (verse 1).

Miracles, wonders, signs; they all have their place, but character is made by teaching and learning. None realised this more than Jesus. He called for disciples, learners. He was a wonderful Teacher. He did not borrow His methods from the Pharisees, but used His own. Methods differing from the traditions of the elders, but which gripped the attention and captivated the hearts of the willing and humble, and enraged the proud unteachable critics. What beautifully simple object lessons He used. The net and the fish, the bird and the air, the sun and the flower. Simply delightful lessons and delightfully simple, yet profoundly deep in their application and purpose. "Learn of Me," says the Divine Teacher. The restless run-about sermon-taster, chasing the popular preacher, becomes as spiritually emaciated as the man who eats as he runs. We must sit down to it. Teaching, like food, needs to be masticated to be properly assimilated and so transmuted into life.

PRAYER TOPIC:

That all bereaved ones, in the great Elim family may be sustained by Divine grace and strength at this time.

Saturday, February 20th. Mark iv. 13-29.

"Take heed what ye hear" (verse 24).

Excellent counsel this, from the Mighty Counsellor. Jesus would have all men to weigh up what they hear. He commends the man who sits down, thinks things over, counts the cost and then makes his decision. The Christian martyrs were men of this calibre. They did not swallow all they heard, or we might still be under the bondage of priestcraft. No! they listened, read, and dared to think for themselves. They could give a reason for the hope that was in them. They fought for and obtained and left us the glorious heritage of freedom we so enjoy. This is a heedless age, and amidst the rush and turmoil of modernity, we must make time to listen and think. Many plausible theories and doctrines are in and on the air. They need careful scrutiny. The searchlight of the Holy Ghost must be brought to bear upon them.

PRAYER TOPIC:

For special blessing to rest upon all open air workers.

OUR COVER

next week will be adorned with an exquisite picture of the Sea of Galilee. See you do not miss it.



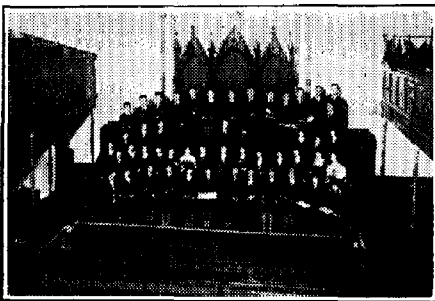
Pastor E. C. W. BOULTON
(National Crusader Secretary, 1929-1933)

Messages of Greeting

During the week-end's thanksgiving services, messages of greeting and good wishes were warmly received from our beloved Principal, also Pastor and Mrs. James McWhirter, Evangelist W. Evans, McCrossan Musical Messengers, past members and several other interested friends.

The choir would like to send a word of thanks to all ministers, church officers and the many friends for their continued interest and prayers on behalf of the Choir and its ministry. During the last 8 years happy fellowship has been experienced, and in countless ways inestimable kindness shown during the many visits made to most London churches, and those centres in the Provinces, including Aylesbury, Bedford, Bournemouth, Brighton, Cardiff, Caterham, Dorking, Eastbourne, Hove, Ipswich, Isle of Wight, Leigh-on-Sea, Letchworth, Lewes, Maidstone, Nottingham, Oxford, Portsmouth, Reading, Rochester, Salisbury, Southampton, Southend-on-Sea, Worthing, etc.

**SING FORTH
THE HONOUR OF HIS NAME!**



And all the Congregation Worshipped and the Singers Sang (II. Chron.

AS a past member of the Choir I was greatly privileged to be present at the eighth anniversary and re-union week-end services held at the Elim Tabernacle, Clapham, on 9th and 10th January, and I would venture to say that all who were able to attend would agree that the birthday celebrations were most successfully carried out to a most inspiring conclusion. The Saturday evening service was well attended considering the usual difficulties prevalent in holding a meeting on this particular evening of the week, and I thoroughly enjoyed the programme which had been well arranged. The musical items were tastefully rendered by the Choir and it was nice to hear items including a solo and a personal testimony from past members.

Pastor E. C. W. Boulton, who has played so valuable a part in the inception and success of the Choir, gave a short address, touching upon various qualifications essential in a Choir, and his remarks were invaluable to the present members, both collectively and individually. A most moving appeal was made by Miss A. Henderson to each of us to build our lives on good and lasting foundations. The intentness with which I observed her talk was being followed is proof enough of the sincere and earnest reception accorded it. Pastor Douglas B. Gray passed on a few words here and there in the programme regarding the work of the Choir, in particular, its visits to something like eighteen of H.M. Prisons, in connection with which it holds an unequalled record for any denomination, and which reflects a signal honour upon the Choir.

One of the outstanding features of the evening was the really grand singing of the *Hallelujah Chorus* from that greatest of all oratorios—Handel's "Messiah." As one who has heard this rendered by what is probably one of the best-known choral societies in the world, I can say I enjoyed every note of this *Chorus* sung by our own Choir.

For the Sunday evening session the church was packed and the expectant congregation was not disappointed. The Choir was again in very good form and rendered some beautiful compositions, to one of which Pastor E. C. W. Boulton had composed the verses, the title of this piece, "Let us sound the wonders of His matchless name." The service opened with a grand paraphrase on the 23rd Psalm to the tune "Crimond." There was rather a joyful and hopeful note about this which prepared for a very blessed and helpful time which was to follow. The Choir hymn, *Cast thy burden upon the Lord* (Mendelssohn) was extremely fitting for the occasion and doubtless played not a small part in the hearts of those who signified their desire for Christ at the end of the service.

I must pay tribute to the arranger of the programme for including on both evenings the musical exposition of "The Lord's Prayer." The tune is sweet and I can bear a personal witness to the reverent attitude of heart which its rendering engenders. The vocal duet, "Follow Me," by two Choir members constituted a very definite call which was to be so blessedly responded to ere the evening reached its close. I was pleased to find the Scriptures included by way of a recital from memory of the 53rd chapter of Isaiah—so well-known, but which never fails to bring a tear to the eye or a catch at the heart-strings, at the thought of the Saviour's sufferings—for me. The Choir followed this with

[Preceding the public meeting a reunion and fellowship tea was held at Elim Woodlands, under the leadership of P. N. Corry, D. B. Gray and past members.]

orshipped
ron. xxix. 28).

**LONDON CRUSADER CHOIR'S
EIGHTH ANNIVERSARY**

By WILLIAM J. MAY (Harrow)

a very moving and melodious item in the words of the same chapter. A few of the past members took part in the service, a sister, who gave her personal testimony to the saving power of Christ, being attached to the Wimbledon Church, which was the scene of the first official engagement of the then "Harmony Choir," eight years ago. Another sister sang a gospel message, and I was greatly privileged in being permitted to pass on a word or so of testimony.

The address by Pastor Boulton from a very well-known theme was extremely moving and pregnant with challenge and appeal. As he discoursed on the story of that rich young man of Christ's day, I could not resist being thankful that I was not so burdened with a superabundance of this world's wealth, which is so prone to deny the claims of the Master and to eternally banish the soul from His presence. Seldom before have I heard the preacher so eloquent on the great theme of salvation, so appealing on behalf of Christ and so anxious for someone to seek salvation. As I have already indicated two souls responded to the call of Christ, and one hopes that they have fully surrendered their lives to Him and will now begin to "grow in grace" and "be built up in the most holy faith."

If this had been the only visible result of the week-end services, it would have amply repaid the efforts of all concerned. But no, one could almost feel in that reverent atmosphere which pervaded the closure of the first part of the service, a desire among God's people for a fuller consecration and a more useful life to be lived for the Lord Jesus. These, at least, were the reactions in the heart of the writer.

A very happy after-meeting followed, and commenced on a very jubilant note with the Choir singing, *Happy, Glad and Free*, which Pastor Gray explained was the Choir's united testimony in song. This tune, with its rousing melody could, I think, be very well taken by the Choir as their own particular "signature" tune. It so fully expresses the joyous abandonment of the life lived in Christ. A very pleasing and novel item was the instrumental and vocal quintette, *Flee as a Bird*. This was greatly appreciated.

Pastor Gray then passed on some reminiscences of the early days of the Choir. Some of these were humorous, but one could see, through all the vicissitudes of its progress and development, that God's hand had led the Choir, its leader and all who had any hand in the ultimate success which it has now obtained. The evening terminated with the singing of *Sun of My Soul*, which, with its depth of devotional feeling, was a fitting conclusion to a very blessed and highly successful anniversary reunion.

I would like to bear personal testimony to the undisputed fact that the Choir is to-day more proficient and more balanced than was the case when I was privileged to be a member some few years ago, and must be congratulated upon its high standard of musical ability. In conclusion may I, in all love and humbleness of heart, exhort the members of the Choir, that while they naturally possess a great love for music, especially sacred song, that they retain a greater passion for that more glorious song which has its spring at Calvary, and which we shall one day sing in the presence of the Lord, that song of the Lamb, not penned by the hand of man, but whose author and composer is God.

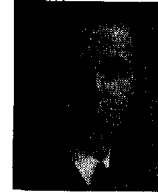
Under the able direction of Miss M. F. Barbour (Superintendent). Pastors E. C. W. Boulton, Past members also took part.—Ed.]

Co-Workers

who ably and loyally assist Pastor Douglas B. Gray in the leadership and exacting organisation of the Choir.



Mr. William J. Snowden



Mr. Jack Phillips



Miss Ruth Lyndon



Miss Irene Bunyan

(Joint Secretaries)



Mrs. Douglas Gray (Treasurer)



Mr. L. T. Prentice (Librarian)

1929 to 1936

The Choir has conducted nearly 400 services. Since June, 1933, over 16 H.M. Prisons were visited and 90 services held therein. The gramophone recordings have been greatly blessed and used in many parts of the world. Its services are in constant demand by servants of Christ in other Christian denominations, both by Anglicans and Nonconformists. Over 300 souls signified acceptance of Christ.

THANKS BE UNTO GOD!





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

New Features.

A new series of short articles under the caption "Our Men and Their Ministry" commences with this week's issue of the *Elim Evangel*. In this series of biographical sketches we propose giving to our readers a glimpse of the work and experience of some of our Elim Ministers which should prove most helpful, especially to those who hope one day to become preachers of the Foursquare Gospel. Nothing is more inspiring than an insight into the leading and working of God in other lives to those who themselves are being prepared for Christian service.

Then with next week's issue we commence another instructive series of articles, entitled "Who and What?" which should prove most enlightening to many of our readers. Pastor J. Smith has kindly consented to furnish these articles; coming from his pen we are confident they will be brimful of bracing truth and inspiring fact.

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:—

A sister now in hospital for treatment, suffering from ulcers, that the Lord may heal completely for His glory.—*M.G.*

One suffering from a skin disease, that God will manifest His healing power.

A brother with ulcerated legs, that the divine power may be revealed in this body.—*A suffering one.*

A young woman who has got away from the Lord, that she may be restored.

A child of God who for two years has suffered with neurasthenia, that she may be delivered from fear and healed for the glory of God.

The conversion of a young woman who is most bitter against the things of God; seems at times to be possessed. Also for another man and his son.—*G.D.*

I ought to spend the best hours in communion with God. It is my noblest and most fruitful employment, and is not to be thrust into a corner.—*McCheyne.*

"Watchman
What of the Night?"

Palestine is again in the news. Prophecy reveals that it will continue to be so until Christ returns and before that date God says "I will gather all nations against Jerusalem to battle" (Zech. xiv. 2).

The Jews claim Palestine—the Arabs resist that claim. At the time of writing the Royal Commission which is enquiring into recent troubles in Palestine is sitting in Jerusalem. When, however, Mr. David Ben-Gurion, chairman of the Jewish Agency Executive, declared "The Bible is our mandate. We wrote it. The Balfour declaration of 1917 and the League of Nations' Palestine Mandate of 1922 recognised our Biblical right to rebuild a Jewish national home in Palestine," the tarbooshed Arabs whispered indignantly among themselves. The Arabs claim that "not one more Jew" shall be allowed to enter the country. The Mufti of Jerusalem, giving Arab evidence on January 12th, told of the Moslem fears that the Jews intended to exert pressure on Great Britain to destroy the famous Mosque of Omar and to erect a Jewish temple in its place.

Scarcely six months ago a ten-year plan to settle 1,500,000 to 2,000,000 Jews in Palestine and Transjordan over a period of ten years was prepared by the new Zionist Organisation, while about that time it was stated by a news correspondent writing in the "News Chronicle" that there existed in Palestine a fully-armed and highly-organised Jewish army with a reputed strength of 50,000 men and women. The whole force is said to be built up on the group or "cell" system, each group of which comprises seven members, including the leader. In the event of an attempt to suppress the force no one person would know more than six other members of the organisation. All over the country are secret caches of arms and ammunition, some of them being in specially built cellars under private houses, others in caves dug and blasted out of lonely hillsides.

So is the stage being set for Armageddon!

Awhile ago it was estimated that Britain spent £350,000,000 to £500,000,000 a year on various forms of gambling. Horse racing accounted for the largest amount of this total, claiming from £250,000,000 to £300,000,000; greyhound racing took £50,000,000 and football another £30,000,000. To comprehend the staggering immensity of these figures it must be remembered that the national income of the whole community is only about £4,000,000,000 a year. This means that from 2s. to 2s. 6d. out of every £1 of every person's income is, on the average, gambled on something.

On the other hand the nation's food bill amounts to £1,075,000,000 annually. This amount is just over one quarter of our national income. It is startling when it is realised that as a nation we spend nearly half as much on some form of gambling as is spent upon food. Well could it be said of this generation "Wherefore do ye spend money for that which is not bread?"

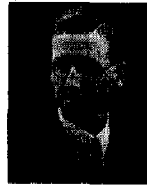
Preparations for the next war, possibly Armageddon, hurry on apace. The Government (according to the "News Chronicle," January 14th) propose storing 20,000,000 tins of food in secret dumps—in case of war!

It is interesting to note, regarding the possibility of food "keeping" in this condition that tins of food cached by Captain Parry in the Arctic in 1824 were discovered eight years later by Sir John Ross who brought them back and presented them unopened to the Hull Literary Society. In 1911 some of the tins were opened and members of the Society sampled the contents—soups, roast and boiled beef, vegetables—and found them after 86 years to be fresh and palatable!

Note: We regret that in our issue of January 29th, in the second paragraph of this column, the amount spent on cinema attendance was given as £3,000,000 instead of £300,000,000.

Our Men and Their Ministry No. 1

From Presbyterianism to Pentecost



PASTOR McAVOY, as his name suggests, hails from the Emerald Isle, and comes of real Presbyterian stock. His earliest recollections are of the Sunday school to which he was compelled to go with his Bible and "Shorter Catechism." Of those days he writes, "I was a regular conscript, as mother usually was by my side in our own pew."

Speaking of those Sunday school days Mr. McAvoy adds, "We had a teacher, but the boys were the 'master' of the situation. It was a question whether the teacher herself was not more pleased than the scholars when the ringing of the bell announced that school was over. But the seed was sown, and in spite of frost and rain and scorching sun, it survived."

During his youth the present-time Foursquare Gospel preacher had longings to be a Christian. He was exceedingly moral. Lying was regarded as despicable and of swearing he was thoroughly ashamed. Yet, though outwardly praiseworthy, none knew better than James himself the inward uncleanness of his own heart.

Many influences may contribute to the surrender of a soul to Christ. It was so in this case. Let Pastor McAvoy relate in his own words the events of those days. "Monday morning, November 7th, 1921, in an unpremeditated way I arranged, in company with an unsaved workmate, to attend a gospel mission. That same day I beheld one of the biggest miracles of

TRANSFORMING GRACE

I had seen. A cousin of mine, who formerly had no place for God in his life, was sitting with a New Testament in his hand. This was in the midst of thousands of God-forgetting workmen in a Belfast shipyard. Seeing this new convert thus bravely witnessing for his Master made conviction grip my heart. At my request my cousin unfolded to me the gracious dealings of God with his soul. This interview deepened desire and led me to seek the company of this follower of Jesus at every opportunity. The subject he most delighted in was that of the Second Advent of Christ. This all served to quicken my interest in the Word of God, and increase anxiety about my own spiritual condition. Day after day passed and still no assurance of salvation, until upon my next visit to the mission hall, as a result of listening to the testimony of 'Billy Spence,' a remarkable trophy of grace, I went into the enquiry room, and there found peace and pardon, passing that night from death to life."

The new convert soon became an ardent open air witness and the joy of salvation flooded his own soul as he bore testimony to the power of God. So

thorough had been his conversion that ere seven days had passed both his mother and sister had yielded to Christ, and in a very short time eight out of two families had stepped out of dead formalism into abundant life.

It was not long ere the question of water baptism was faced and settled, and consequently the erstwhile Presbyterian virtually became a Baptist.

Desire for

SPIRITUAL ADVANCEMENT

led Pastor McAvoy to many Christian conventions where his hand was more than once raised for sanctification and the baptism in the Holy Spirit. Purity and power were the keynotes of these conventions, but nothing definite happened in the life of the anxious seeker.

In this state of mind we are not surprised to find that he was soon led into contact with the people who claimed to have been baptised in the Holy Ghost as on the Day of Pentecost. But, like so many others, his mind was prejudiced and poisoned by false reports. However, earnest desire for God is sure to win through these things, and so it proved, for ere long we find this hungry soul being swept into the glorious floodtide of a personal pentecost. Let his own words reveal something of that which happened:

"A little later, in my own home, the power of Pentecost fell upon me with unmistakable signs and sounds. This caused me to seek out a people who were in sympathy with the outpouring of the Holy Spirit, and soon I was worshipping with the Church at Melbourne Street, Belfast, from which fellowship, in response to the call of God to preach the gospel, I went to the Elim Bible College to prepare for the work of the Foursquare ministry."

Our brother has now completed ten years in the ministry, during which time he has had a varied experience of Christian work, having rendered

FAITHFUL AND FRUITFUL

service in quite a number of our Churches. It was in January, 1927, that he was appointed to the Elim Tabernacle, Bermondsey, a successful stay in this populous borough was followed by pastorates at Watford, Liverpool, Armagh, Lisburn, Tamworth, Horney, Belfast, Barnsley, Glossop, and Barking, where Pastor McAvoy is now ministering. At each of these Churches our brother has left those who still bless God for his devoted ministry.

Like his Master, James McAvoy is a lover and seeker of souls, always eager to win someone from darkness to light. May the forthcoming days bring many splendid triumphs as a result of his consecrated ministry.

Question Time on "Hallelujah Corner" (No. 3)

By Pastor T. A. CARVER (Swindon)

ANOTHER week has gone. "Hallelujah Corner" once again. In ones and twos the passers-by stop and listen to the provocative speaker. At last question time arrives. There is not long to wait. A disciple of Pius XI. speaks up.

"I heard you state the other evening that the Roman Church was built on a false foundation. I understand that you refer to the fact of the position of Peter. But is it not true that Christ said He would build His Church upon this apostle?"

Speaker: "No! I would refer you to the passage where this alleged statement occurs. It is in Matthew xvi. A close reading will be sufficient to show to anyone that the Rock was not Peter, but *the divine revelation* which had been given unto him. That this is the interpretation I will proceed to show, first from the Protestant angle, and then from the Roman angle.

Protestantism judges everything by Scripture. Examine the whole of the Bible, and see if you can find another single verse which even remotely implies that Peter was the Rock. You will not find one. But on numerous occasions Christ is called the Rock, i.e., I. Cor. x. 4, I. Cor. iii. 11, Eph. ii. 20, Matt. vii. 24, I. Peter ii. 4-8. In all these verses Christ is the Rock. This therefore, must be the interpretation of Matt. xvi.

Now from

THE ROMAN ANGLE.

Rome declares that 'the Scriptures must not be interpreted contrary to the unanimous consent of the Fathers' (Trent, sess. IV.). Such a thing does not exist, and is a splendid 'blind' to keep the truth from the people. But supposing we accept the majority as expressing the 'unanimous consent of the Fathers,' we find an overwhelming condemnation of the Fundamental doctrine of Rome. At the Vatican Council, 1870, Archbishop Kenrick of St. Louis prepared a speech *concio habenda at non habita* (a speech meant to be delivered, but not delivered). He had it printed afterwards at Naples, and in it he gives a summary of the teaching of the Fathers on Matthew xvi. It was as follows:—

1. The Church built on Peter—17 Fathers.
2. All the apostles, represented by Peter—8 Fathers.
3. The faith Peter had revealed to him (the usual Protestant interpretation)—44 Fathers, including Chrysostom, Hilary, Ambrose, Augustine and Pope Leo the Great.
4. Christ Himself—16 Fathers.
5. The faithful themselves—Just a few.

We can understand why this speech was not allowed to be delivered. It is a fatal blow to the Papacy."

"Is there another question, please?"

"Yes! Is it not true that

THE PROTESTANT CHURCH

is only 400 years old?"

Speaker: "That is the general delusion of Romanists. In some countries where Rome holds sway the people are even taught that the Bible was written by Martin Luther.

What happened 400 years ago was not a *Formation*, but a *Reformation*. Now this implies that there had been a *Deformation*. That is precisely the truth. After the establishment of Christianity as the national religion of the Roman Empire, evil doctrines and pagan practices began to multiply at an alarming rate. Gradually the Truth was crushed, and by the tenth century the Church of Christendom was a vast political-religious system with its governing head at Rome. There was no such thing as an open Bible. The great truths of Christianity were unknown. Superstition of the most degrading character passed off as Christianity, and from head to foot the Church was a mass of corruption. The noon of the Papacy was the world's midnight. Then came the awakening. The Spirit of God began to move over the darkness. Men like Luther, Wickliffe, Calvin, Tyndale, etc., grasped the torch of evangelical Truth. The winds of Rome's diabolical hate only fanned the flames. The martyr-fires that Rome lit everywhere only served to enlighten the darkened lands which she had tyrannised. Then came the

TRANSLATION OF THE BIBLE

into the common tongues of the people. This was the death-knell to Rome's power. It was the trumpet of Protestantism's triumph. The mighty movement rolled onwards, and the Church was brought back to the primitive truths that she had first preached and practised. It was not the building of a new structure, but the cleaning away of the filth and corruption that Rome had covered it with in the ages of her power. Protestantism revealed the apostolic Church in all its beauty and power. Thus we see that Protestantism is as old as the Church."

Questioner: "That may be a very glib argument, but the real instrument of the Reformation was Henry VIII. How could God use an evil man like that to accomplish a good work?"

Speaker: "Poor old Henry has always been a sore point with the Roman Catholics. Let me make a few clear statements in reply:—

1. Henry was born a papist, lived a papist, and was trained with a view to becoming Pope. When he died he left money for masses to be said for his soul's release from purgatory. Why, I don't know, seeing that the Pope's excommunication was supposed to have sent him straight to hell.

2. Henry learned his bad morals from the Popes. Lord Macaulay says in his *Essay on Ranke's History of the Popes*: 'During the generation that preceded the Reformation, the Papal Court

HAD BEEN A SCANDAL

to the Christian name. Its annals are black with treason, murder and incest. . . . Men like Leo X. had acquired the atheistical spirit.'

The Popes of Henry's time, including Alexander VI., Julius II., Leo X., Paul III. were such monsters of immorality and crime that a record of their lives could not appear in print. The latter, who excommunicated Henry, was the father of two illegitimate children.

But besides all this, the reason why Clement VII. refused to grant Henry a divorce from Catherine of Aragon was because he was afraid of her powerful nephew, Charles V. of Spain. But his conscience was worse than Henry's because he advised the King to live with the two wives. At last, thoroughly exasperated with the double dealing of the treacherous Popes, Henry determined to be master in his own land, and so stopped all money going from this land to fill the coffers of the Papacy.'

3. God often uses the ungodly to fulfil His purposes, e.g., Nebuchadnezzar, Cyrus, Titus, etc.

4. As regards the religious reformation in this country, it was not the result of Henry's action. The country had been heading for it ever since Magna Charta in 1215. John Wickliffe's noble work in

PARLIAMENT AND THE CHURCH

brought it nearer. His English Bible heralded the dawn of the coming day. The awful corruption of the clergy sickened the English people, and a Reformation was bound to come. The question of Henry VIII. was only a step in the matter. The Renaissance further hastened it, and finally Tyndale's Bible sealed the triumph of true Christianity and the doom of Rome."

"Next question, please!"

"Well, Mr. Speaker. There is one thing in this country which I consider is a very grave injustice, and that is, that when the Roman Catholics want schools they have to build them at their own expense, instead of out of the rates as ordinary schools are. What is your view on this matter?"

Speaker: "I definitely oppose the action of Rome to secure the building of their schools out of the public funds, for the following reasons:—

1. Why is Rome so keen to give education to children in this country? Why did she build twenty-six schools last year? Don't you think she ought to show the same zeal in lands she rules or has ruled? There was no cry to build schools in poor Spain, where the people have been down-trodden by the tyrannous priesthood. When Rome ruled there, sixty to seventy per cent of the people couldn't read or write, and even to-day, the percentage is at least forty. If she is so

KEEN ON EDUCATION,

why doesn't she make a big move there and in other lands where she has power? No, the move in England is for one purpose, and that is to bring this country back to Popish slavery.

2. Rome is a state within a state. A Roman Catholic acknowledges two kings—the Pope and George VI., and the Pope always comes first. At all Roman Catholic functions the toast is "The Pope and the King." Roman Catholic education means the strengthening of this state within our land, and Rome is, as ever, the greatest enemy England has ever had. Why should public money be devoted to nourishing our enemies?

3. The Roman Catholic Church is gaining considerable power in certain directions, e.g., the Press, the British Broadcasting Company, and, to a measure, in Parliament. The increase of this power means a corresponding decrease in the liberty of this country.

4. The knowledge taught in Roman Catholic schools is often false. Especially does this apply to that important branch of civil knowledge—History. Rome has been busy the last few decades, re-writing English history, so that all the evil deeds of Rome might be hidden from the students, and thus a false conception of our country imparted. The following instances will make this clear:—

1. In 1888-89, Cardinal Gasquet published his *Henry VII. and the Monasteries*, for the purpose of

WHITEWASHING THE EVIL

monks and nuns of that period. In 1902, Dr. Coulton of Cambridge charged him with 'putting forth a whole system of false references and mis-statements on matters of the plainest fact.' Further he says, 'Dr. Gasquet deliberately shirks one half of the evidence, and falsifies the other half during the 400 years preceding the Reformation.'

2. The late Father Benson wrote a novel glorifying these same monasteries. Dr. Coulton says it was 'as false to history as the shilling shockers of our youth.'

3. In 1929 the Westminster Roman Catholic Federation attempted to put pressure on the London County Council and on a large number of publishers in order to compel the alteration of about 1,250 pages of history as taught in British School Histories. The prompt action of Dr. Coulton in January, 1930, crushed this underhand scheme. He challenged the Federation on these matters, accusing them of deliberately falsifying history. They refused to discuss the matter. Dr. Coulton also challenged notable Romanists as Cardinal Bourne, Father Woodlock, Father Martindale, Hilaire Belloc and C. K. Chesterton to public debate, but they all declined." (See *Jesuit Plots Against Britain*, by Albert Close, pp. 7, 11 and 12).

Let us not cast ourselves needlessly into situations where our most cherished convictions are likely to be assailed by wanton men. Take care of warming yourself at the world's fire.—*F.B.Meyer.*

TEN YEARS AGO

February, 1927. "Revival fires burning in Glasgow—crowds flocking to the services. Hundreds converted. Hall seating 2,000 taken to continue revival services." What memories of that remarkable Glasgow campaign these words revive.

February, 1927. Preliminary announcements of Revival and Healing Campaigns by Principal Jeffreys at Leeds, Southampton and Brighton.

February, 1927. "Revival fires burning at Barking . . . Foursquare forces marching ahead . . . great blessing attending the meetings . . . hall inadequate to accommodate the hundreds that attend on Sunday evenings."

WHAT IS A CHRISTIAN?

CHRISTIAN life is neither human imitation of Christ, nor correct intellectual positions concerning Christ, neither is it a cult or a system of thought. I may attempt to imitate Christ very sincerely through long years, and yet never be a Christian; I may hold absolutely correct intellectual views concerning Christ as a person and His power, and never be a Christian. Neither is the nature of the Christian life that of holding the truth about Christ. It is quite possible for a person to believe most sincerely in His Deity, and in the fact of His atoning work, and, moreover, in the necessity for regeneration, and yet never be a Christian, never to be born again. Nothing short of the coming into the life of the individual of Christ Himself constitutes a Christian. If Jesus Christ is

external to your life, are you a Christian? But if internal, dwelling within, Lord of the life, then you are a Christian.

The Spirit of God communicates to the individual soul the very Christ-life itself. In that moment when the soul submits to the claim of Christ, Christ is formed within by the Holy Spirit directly there is submission to Him as the absolute Lord of life, and trust repose in Him for the putting away of sin, and for the communication of life. Then by a process, utterly beyond the explanation of men, the Spirit communicates Christ's life, and Christ begins to live and reign and work in the soul of the submitted and trusting one. There can be no simulation of this life of Christ. It must be Christ in us. Holiness is not it. It is HIM.



Working and Witnessing for Christ—Sowing the Seed of Truth

ENCOURAGING REVIEW OF DIVINE GUIDANCE AND GOODNESS

Chelmsford (Evangelist G. Backhouse).

A most happy time was spent at the recent Annual Fellowship gathering. A large number assembled to this event which proved very profitable and inspiring. During the year central heating had been installed in the Tabernacle, and £50 towards the cost had been paid off the total cost. Each department reviewed the work of the year, giving encouraging reports.

SALVATION—HEALING—BAPTISM What God Hath Done

Middlesbrough (Pastor E. H. Lucas).

Reviewing the past year's labours the Church at Middlesbrough has much cause for praise. Souls have been saved; believers have been immersed in water, and others have been baptised in the Holy Ghost. Some have realised the touch of the Lord in their bodies. A sense of the Divine presence pervades the church gatherings. Crusaders, Cadets and Sunday school workers are doing good service for God. Recently Pastor H. Kitching paid a flying visit, and God blessed his ministry to the saints.

FORWARD WITH GOD Present-Day Pentecost

Merriott, Somerset. The work of the Lord is still going forward here. Eight souls have given their hearts to Christ in the past year; several witness to Divine healing, whilst others have been filled with the Holy Ghost as on the Day of Pentecost. A very happy and helpful time was spent recently when the children rendered a very attractive programme. Pastor H. Burton-Haynes has

visited the church and ministered the Word to the Lord's people with much profit.

BEAUTIFYING THE TEMPLE OF THE LORD

Eight Years' Quest Ended

Islington (Pastor W. J. Patterson).

The Tabernacle at Islington has recently undergone repairs and re-decoration which has made great improvement in the appearance of the building. During the repairs the services were held in the minor hall, and God set His seal upon them in the salvation of precious souls. The weekly prayer meetings are full of precious inspiration. One sister recently received the baptism in the Holy Ghost at this gathering after seeking for eight years, whilst another received the outpouring in her own home. A Seventy Band has been formed for tract distribution and visitation in the district.



**Pastor
W. J. Patterson**

CONVENTION AT BRADFORD

Speakers: Pastors W. L. Kemp and G. S. Dunk.

Convener: Pastor J. Woodhead.

The convention gatherings proved times of spiritual feasting and fellowship. Record companies assembled to hear the Word of God ministered. From the first service to the last the speakers enjoyed splendid liberty in their ministry, the Word going forth with real power.

The past twelve months have been full of wonderful blessing in the church. Souls

have continually been led to Christ; an almost constant stream of souls has followed the proclamation of the full gospel. To the Name above every name be all the praise and glory!

OPENING UP THE WORD Fruitful Series of Special Services

Dundee (Pastor W. M. Barton). The recent convention has left most refreshing memories in the hearts of the Lord's people in Dundee. Pastor P. N. Corry, who was the special speaker throughout the week's gatherings, gave most helpful expositions of the Word of God. The spiritual fare provided was sufficient to satisfy the keenest appetite. During the regular meetings of the church the joint ministry of Pastor and Mrs. Barton is yielding no little blessing. Week by week the Lord adds to the church such as should be saved. Hallelujah!



**Pastor
W. M. Barton**

It was a Jew who brought the Gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotsman who evangelised Ireland, and an Irishman in turn made the missionary conquest of Scotland. No people have ever received the gospel except at the hand of an alien.

—Selected.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Daily Dottings by Link Maker

Jan. 8th. Here comes the "daily dose." What news of our Unattached Crusaders shall we get today, I wonder? Ah! Here is the first one—from south-east London: "I am glad to say I have just received a *big blessing*—the baptism in the Holy Ghost. I trust it will make me more useful and a greater witness. . . . I am unable to go to Crusader meetings. . . . It is difficult sometimes to take my stand, but He never fails me!" Glorious news of Unattached Crusaders coming into "big blessings."

Jan. 9th. Another Unattached Crusader writes: "The Lord has been working wonderfully in my case. I do praise God that He has brought me into a place where I can have fellowship with the saints. . . . Hoping I shall be able to come to the Royal Albert Hall at Easter, if the Lord tarry." The Royal Albert Hall—thrilling thought! Many a lonely worker looks forward to that great day of the "family gathering."

Jan. 11th. Now to-day it is my turn to write to the scattered mem-

Annual Conference at London

A most representative company of Crusader secretaries, Sunday school superintendents, Cadet and choir leaders gathered recently at Elim Woodlands for the Annual Young People's Leaders' Conference, under the chairmanship of Pastor Douglas Gray (Chief Secretary). Most helpful and edifying discourses were given on varied subjects by Pastor E. C. W. Boulton (Executive Council member), Miss Adelaide Henderson and Evangelist David Vanstone (Crusader Commissioners). Pastor H. A. Court (Editor of "Young Folks' Evangel") also dealt with some matters concerning that most attractive and helpful magazine. During the Conference, Pastor A. W. Edson read a message of greeting from Principal George Jeffreys. Pastor E. J. Phillips (Secretary-General) was also present throughout the Conference.

Preceding the talk and discussions a very blessed and uplifting devotional time was spent. We are grateful to all those leaders from the various churches, as far afield as Hull, Nottingham, Birmingham, Brighton, Worthing, Christchurch, etc., as well as the London representatives for their loyal support. Such a gathering drew together in common sympathy and determination a band of youth workers zealous for greater exploits in the days to follow. Although living in days of difficulty as far as Christian Youth work is concerned, we praise God that Elim Youth Movements are holding their own in every way.

(continued from previous column)

Leicestershire, Berkshire, Hampshire, Yorkshire, Shropshire, Cornwall, Warwickshire and Dorset. To the Crusaders, scattered throughout this country and others, Greetings!

Jan. 12th. A letter from Middle-

Greetings from an Irish Branch

Ballyrower,
Millisle,
Co. Down.

DEAR FELLOW CRUSADERS,

Greetings in the Master's Name.

It is very rare that we write on this page as nothing startling is happening here; but we are steadily plodding on in the King's service. We belong to the Elim Church at Millisle, a quiet seaside resort on the Ards Peninsula in the County of Down.

Millisle has been a place of feverish activity in the past summer, but now all is quiet, and only the roaring of the sea and the noise of passing motor cars disturbs the tranquillity.

The crowds that gathered here for pleasure in the summer received the gospel in the open air. Our Crusaders faithfully did their part in displaying a banner and carrying sandwich boards with large printed texts; the crowds have dispersed and we have now resumed our indoor meetings.

This branch is not increasing numerically, but we still gather on Monday nights and enjoy each others' fellowship. Recently a new feature was introduced by Evangelist Mahood. Blackboard talks were given on "Methods of Bible Study," these talks have been helpful to all and have given us a greater desire to study God's Word.

Realising that our branch is not increasing, we are thankful at the progress being made in the life of every Crusader. We trust that a reaping time will soon come as the seed has been faithfully sown. Remember this branch in your prayers:

Will you not pray for us? Each day we need
Your prayers, for oft the way is rough and long,
And the enemies fight to stop the song
As we proclaim the Word to men.

Will you not pray for us? Alone we stand
To stem the awful tide of sin and shame?
To cast out demons in the mighty Name,
Which is alone the hope of every land.

Pray, pray for us. We are but vessels frail:
The world's appalling need would crush us down.
Save that in vision we behold the crown
Upon His brow who shall at length prevail.

Not yet the crowning. Fields must first be won,
Lives freely yielded, martyr blood be spilt,
Love cast out fear, redemption blot out guilt,
Ere we behold the Kingdom of God's Son.

(Author Unknown).

ALEXANDER WILSON.
(Crusader Secretary).



ELIM
BIBLE
COLLEGE,
LONDON

bers of our family. These letters will be received by young folk living in Africa, India, and Switzerland, besides London, Essex, Kent, Buckinghamshire, Lincolnshire, Staffordshire, Surrey, Middlesex,

(continued in next column)

sex states: "It is a great joy to hear from friends in Elim when I cannot possibly get to an Elim meeting." "Forget not all His benefits," chanted the Psalmist. It does seem to me that one of the oft-

(continued on next page)

forgotten benefits is an efficient postal system. Count that in the list of blessings.

Jan. 13th. Ah! Here comes the first letter of inquiry from two Unattached Crusaders eager to join our new Fellowship Links, and we are quite as eager for them to do so! They write: "We will be delighted to form links with Crusaders as we shall then feel that we do in a way belong to someone." Here a secret of Crusader service may be disclosed, it is not only to

let people know that we do belong to Someone but to introduce them to the Saviour, too. What a joy it is to have fellowship with those who are equally eager to win others. We are delighted, Crusaders, that you belong to *us* as well, and pray that this fact may bring added joy and encouragement in your service for the Master.

Jan. 14th. How disappointing! Not one letter from an Unattached Crusader in the whole pile!

Jan. 15th. Here we are again:

"I would very much like to correspond with a Crusader. The only news we get of Crusaders and their doings is from the *Evangel*. . . . I spent a week at Beth Rapha, Glosop, last summer, and enjoyed the meetings very much. It made me wish that we had a Foursquare Church here." Camp time will soon be coming round again. I wonder how many Unattached Crusaders will mark the dates in their diaries this year? Plan to be "home" for the holidays, Unattached Crusaders!

A BLESSED work of grace had been going on in various parts of Scotland. Many had accepted of God's "great salvation," and were rejoicing in their newly-found Saviour. Quite a number of those who professed were church members, who discovered that with all their "religion" they had not the "one thing needful." Amongst such was Mr. Murray, who lived in a small town in Forfarshire, and was highly esteemed and respected by his fellow-townsmen. He was also an office-bearer in one of the Presbyterian churches, and had been a professor of religion for 50 years. The whole of his family, consisting of a daughter and several sons, were brought to a knowledge of the truth. Naturally they became concerned about their father, whom they feared had never really been regenerated. Being saved themselves, they knew what it was to be "religious" without being converted; to be *whitewashed* by religion instead of being *washed white* in the Blood.

One day as Mr. Murray was reading a gospel paper which had been given him, he came across the following statement: "The gospel brings us not a work to do, but a word to believe about a work done." "Dear me, Annie," said he to his wife, "I see it all. I have been working away at the keyhole, and the door has been open all the time. My fifty years' profession goes for nothing, and I get salvation through simply accepting Christ."

What a wonderful discovery! Fifty years a religious professor, an office-bearer in the church, and all the while going respectably and religiously to hell! How sad! How solemn! How suggestive! Alas! alas! too many in these days are "working away at the keyhole," trying to open Mercy's door.

Perhaps the reader has been trying to get to heaven by "doing the best he can." If so, you can never reach the abode of the blest by that route. Neither prayers, works, penitence, nor tears can take you to the mansions of glory. It is through *believing the Gospel* of Christ that sinners are saved. And "the Gospel brings us not a work to do, but a word to believe about a work done." The "Gospel" is good news. It is "glad tidings of great joy" regarding the work accomplished by Christ on Calvary's Cross.



Let us look at the inspired definition of the Gospel as we find it in I. Corinthians xv. 1-4: "Moreover, brethren, I declare unto you the Gospel. . . . How that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." The Gospel which the Apostle Paul preached to the Corinthians, which they believed, and by which they were saved, told of Christ's death, burial, and resurrection. "The Gospel of the grace of God" speaks to us not of what the sinner has to do for Christ, but of *what Christ has done for him*.

As the writer of the tract has it in the words that were used to Mr. Murray's conversion: "The Gospel

brings us not a work to do, but a word to believe about a work done." The Gospel reveals God's hatred of sin and his love for the sinner. By Christ's perfect atonement all God's holy claims have been abundantly satisfied, and He can righteously justify the vilest sinner who believes the glorious Gospel.

You may believe much *about the Gospel* without believing *it*. Believing that Christ died for *other people* will never do you any good. When by faith you see that Christ suffered, bled, and died *for you*, you will not be afraid to meet God.

Mr. Murray on perceiving that Christ had done everything that was necessary for his soul's deliverance, truly said: "My fifty years' profession goes for nothing, and I get salvation through simply accepting Christ," and so may the unsaved reader. You may be moral and religious, an active and energetic worker in this, that, or the other good cause, but if you have not received or believed the Gospel all your "profession goes for nothing." "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 5). Nothing meritorious that you can do can secure the forgiveness of sins; salvation has been provided at an infinite cost, and cannot be *bought* by mortal man at any price. "The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord" (Rom. vi. 23, R.V.).

Believe, then, on Him who died to save you from eternal woe, and you shall immediately obtain salvation, forgiveness, and eternal life.—A.M.

CLASSIFIED ADVERTISEMENTS

30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 6d. per insertion extra.
 All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

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

Advertisers under "Board Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us. The asterisk indicates there is an Elim Church in the district and advertiser is an Elim member.

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