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A table of contents for *Elim Evangel* can be found here:

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Flim Evangel

Foursquare Revivalist

APRIL 30th, 1937.

Next Week:
SPECIAL
CORONATION
NUMBER

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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, W. G. Hathaway, C. J. E. Kingston, R. Mercer,
J. Smith & R. Tweed

General Headquarters:
20, Clarence Road, Clapham Park, London, S.W.4.

Vol. XVIII. April 30, 1937 No. 18

CONTENTS

Question Time on "Hallelujah Corner" (No. 12)	273
Junior Jottings	275
Atonement	276
A Useless Arm Healed	277
Music: Deeper, deeper	278
Bible Study Helps	278
Family Altar	279
Contending Forces	280
Editorial	282
"Watchman, What of the Night?"	282
Christian Biographical Series—F. B. Meyer	283
Monthly Book Window	284
Contending for the Faith	285
What Our Readers Say	286
Elim Crusader Page	287
The Quiver	288

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PRINCIPAL and Revival Party's ENGAGEMENTS

CARDIFF. The City Temple, Westbourne Place, Cowbridge Road. May 29th. 3.30 and 7.30 p.m.
May 30th. 11 and 6.30 p.m.

SOUTHAMPTON. The Guildhall. May 23rd. 3 and 6.30 p.m. (with London Crusader Choir conducted by Pastor D. B. Gray).
The Elim Tabernacle, Park Road, Free-mantle. May 24th at 7.30 p.m.

SWITZERLAND—CAUX. Convention June 5th—14th. Pastor and Mrs. J. McWhirter and Pastor R. Tweed. (Further particulars later).

Particulars of the Party's engagements during June, July and August will appear as soon as possible.

4 Coming Events 4

BARKING. May 9. Elim Hall, Ripple Road. Special visit of Pastor E. C. W. Boulton. 11 a.m. and 6.30 p.m.

CLECKHEATON (Yorks). Saturday, April 24th, 3 and 7 p.m. Temperance Hall, Brook Street, conducted by Pastor John Woodhead. Special singing by Bradford Crusader Choir. Two Revival and Healing services.

EASTBOURNE. April 25. Elim Tabernacle, Hartfield Road. London Crusader Choir, 6.30 p.m. (Lewes Prison, 2.30 p.m.).

HALIFAX. April 19th—May 2nd. Elim Tabernacle, Bond Street, Hopwood Lane. Campaign by Evangelist Tom Thomas. Weeknights (except Friday), 7.30. Sundays, 10.30 a.m. and 6.30 p.m.

PONTARDULAIS. Now proceeding. Beulah Hall, Alltiago Fields. Evangelistic campaign by Miss A. Kennedy.

REDHILL. Commencing April 25. Earlswood Methodist Church, Earlswood Road. Revival Campaign by Pastor W. E. Smith.

SCARBOROUGH. April 18—May 2. Elim Foursquare Gospel Church, Murray Street. Campaign by Evangelist D. Vanstone.

STOCKPORT. May 1—3. Elim Tabernacle, Swann Street. Convention meetings. Speakers: Pastor O. Perrett and Miss M. Currie. Convener: Pastor T. Burton Clarke.

WIMBLEDON. April 24—26. Elim Hall, Southey Road. Visit of Mr. John Leech, K.C.

WIMBLEDON. May 6, 13, 20, 27 and June 3. Elim Hall, Southey Rd., Series of lectures by Pastor P. N. Corry.

London Whitsuntide Convention

WHIT-SUNDAY, MAY 16th, to THURSDAY, MAY 20th

KENSINGTON. Kensington Temple, Kensington Park Road (one minute from Notting Hill Gate Underground). Convened by Principal George Jeffreys and Revival Party. Whit-Sunday, 6.30 p.m. (Pastor Le Tissier). Whit-Monday, 3 and 6.30 p.m. (Pastors Mercer, Morgan, and Fardell). Tuesday, Wednesday and Thursday, 7.30 p.m. (Pastor Mercer). Five healing meetings, Sunday to Thursday, at 11 a.m., conducted by the Principal.

CLAPHAM. Elim Tabernacle, Park Crescent (3 minutes from Clapham Common Underground). Speaker: Pastor J. J. Morgan. Convener: Pastor C. J. E. Kingston. Whit-Sunday, 11 a.m. and 6.30 p.m. Tuesday, Wednesday, and Thursday, 7.30 p.m.

EAST HAM. Elim Tabernacle, Central Park Road. Speaker: Pastor H. W. Fardell. Convener: Pastor J. C. Kennedy. Whit-Sunday, 11 a.m. and 6.30 p.m. Tuesday, Wednesday, and Thursday, 7.30 p.m.

Elim Seaside Holiday Homes

EASTBOURNE. July 30th to September 9rd. Beautiful house with its own grounds in a commanding position on the sea front. Comfortable bedrooms and dormitories. Bible Readings and special meetings. Games, picnics and outings organised by Mr. W. Snowdon and others. Miss Barbour and Miss Henderson. Apply: Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

ST. ANNES-ON-SEA, near Blackpool. 31st July to September 4th. Lovely house overlooking golf course. Tennis, garden, and playing field. Special meetings on the premises, for sanctification, the gifts, and prayer. Particulars and special teachers later. For accommodation apply, Mrs. Saxon Walshaw, Bell Grove, Rothwell Road, Halifax.

Coronation and Whitsuntide

For accommodation apply at once to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

Letchworth Garden City

FOURTEENTH ANNUAL WHITSUNTIDE CONVENTION

in the

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(Full particulars will be announced next week)



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The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVIII., No. 18

APRIL 30, 1937

Fridays, Twopence

Question Time on "Hallelujah Corner" (No. 12)

By Pastor T. A. CARVER (Swindon)

TO-NIGHT is the last meeting of the season, and so the speaker asks for good, intelligent questions which will form a good climax to the series. The first is soon forthcoming.

Questioner: "I have continually heard you condemn the Church of Rome from your platform, and so I would like to ask you: Why is it that you supersede one of the commandments of God by a Roman innovation. I refer to the sabbath day. The Bible commands us to 'Remember the sabbath day to keep it holy.' Now nowhere in the Bible is this altered to the first day. This was a change brought in by the Roman Church in the days of increasing paganism, and yet, you and countless other Protestants show your infatuation for Rome by putting her ordinance before the command of God."

Speaker: "Our friend savours most strongly of Seventh Day Adventism. Like all other false sects they claim that they alone have the truth, to the exclusion of all others. Now the sabbath question is the main plank in their platform, and with important-looking statements from ancient laws, and extracts from the writings of learned men, they deceive the unwary into believing that the old Jewish sabbath of the seventh day is still a binding law of God, and that the Christian day of Sunday is a papal idea. Further, that we who observe the Sunday are lost. (Their Swindon leader told me that the other day.)

Now is the first day as regarded by

THE CHRISTIAN CHURCH

of papal origin, established to set aside the law of God concerning the seventh day? I say definitely, no. The Seventh Day Adventists quote, as their main proof, the law of Constantine, passed in A. D. 321, which says: 'Let all the judges and townspeople and the occupation of all trades rest on the venerable day of the sun,' etc. Further, they quote the words of the historian Eusebius: 'All things whatsoever it was the duty to do on the sabbath, these we have transferred to the Lord's Day (Sunday).' The 'we' refers to Constantine, Pope Sylvester and the Christian Bishops. Now these are the things that they term 'proofs' of their theory. I challenge any Seventh Day Adventist

to point to any law in history where the Church of Rome changed the sabbath from Saturday to Sunday. 'Oh,' says the Seventh Day Adventist, 'but she claims to have done so.' I answer, 'The Church of Rome also claims to be the one representative of Jesus Christ on earth, but that does not make her so, and certainly Seventh Day Adventists will not acknowledge it to be so! No! What really happened was this. From earliest New Testament times, the Church had ceased to observe the old sabbath, and the day of their worship was the Sunday. (Ample proof of this can be found in the New Testament and the writings of the Fathers.) When the Emperor Constantine came to the throne in the year 313, he favoured Christianity, and proceeded to enact measures for its public acceptance. Amongst these laws was the one quoted above, which made the day that the Christians had always observed as their day, the national sacred day of

THE ROMAN EMPIRE.

As regards the old seventh day sabbath, we find from Leviticus xxiii. that it is included in the typical feasts of the Lord. It was not like the other nine commandments, moral laws. It was a ceremonial law, a sign between Israel and Jehovah (Exodus xxxi. 13), and like the rest of the ceremonial law which was fulfilled in Christ, it passed away after the finished work of Redemption. Thus the apostle says that the Christian is no longer to be 'judged in respect . . . of sabbath days' (Col. ii. 16). Seventh Day Adventists say that the keeping of the old sabbath is essential to salvation, and that we who refuse it are lost. Then why was it that when the apostles went out and preached, they never said a syllable to the people about this apparently important thing? The answer is that the gospel of the apostles and the gospel of the Seventh Day Adventists are two different gospels, and for myself I prefer the former."

Another questioner: "I would like to know where we chaps in the street stand in regard to all these sects. I have heard you name several from this platform from time to time, and one begins to wonder where the truth is after all?"

Speaker: "Our friend voices a very real and perplexing problem to a large number of people. Each of these sects claims to be the true Church. How are we to distinguish? Now I would like to refer you to some remarkable facts. First let me remind you that the Bible foretold the rise of erroneous sects in Christendom. These are the words of the Apostle Paul. 'Now the Spirit speaketh expressly, that in the latter times some shall

DEPART FROM THE FAITH,

giving heed to seducing spirits and doctrines of devils.' Now I want you to note these words very particularly. We are told that men will depart from 'the Faith,' i.e., the body of true Christian doctrine. Then we are told, not that they will go into open infidelity, but establish contrary doctrines. Is not this just what we find? I want to bring before you the leading sects that come under this heading. They are: Christadelphianism, Russellism. (the I.B.S.A.), Spiritualism, Christian Science, Mormonism and Seventh Day Adventism. Let me point out to you another remarkable fact. When did these sects arise? *Strangely enough, they all originated in America round about the year 1850.* There was a veritable flood of these sects. Each of these movements claims to be *exclusively, the only truth,* and they all deny one or many of the fundamental doctrines of evangelical Christianity which are held by all the God-honoured bodies of Protestantism. Also, it is a well-known fact, that these sects do not get their converts so much from people who had nothing at all to do with Christianity, but gather them from other religious bodies. They are adepts at this, and in it we see that 'departing from THE FAITH,' for the erroneous 'doctrines of Devils.' There is a scripture in the Old Testament which might apply here. It is in Isaiah iv. 1, 'And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to

TAKE AWAY OUR REPROACH.

The seven women are the sects named above (with any one other from the numerous evil societies existing). They have their own bread (their doctrines) and wear their own apparel (their names and unchristian methods), but they bear the name of Christ to take away their reproach."

Questioner: "You speak about sects arising in the last days. Why your own sect is far later than any of those you have named, so might it not be the seventh that you omitted? If you say that the other evangelical bodies have the truth, what need of a Foursquare Gospel Movement?"

Speaker: "We knew that was coming. But our friend's question misses the mark. For this reason. We differ from these sects I have mentioned in two ways. First, we do not claim to have the monopoly of the truth to the exclusion of all others, so that only Foursquare Gospellers shall be saved. Secondly, on the great fundamental truths of the gospel we are one with the other great bodies. We agree with them on the essential doctrines that *make* Christians, but we may differ on the secondary truths that *help in the building up of the Christian in his service for Christ*

after he is saved. Now as to why there should be a Foursquare Gospel Movement. It is clear all through the history of the Church, that periods of apathy and indifference have come to the leading bodies. God will always have His witness, and so it has been necessary to go outside the established organisations to restore

THE APOSTOLIC STANDARD.

In the Laudian days, when the Church was in danger of drifting back to Rome, we had the Puritans. Then when the flame of Puritanism had burned low, God took Wesley out into the fields, and we had the Methodist Church. When Methodist zeal waned, God took William Booth out of the Methodist Church and we had the Salvation Army.

In these days, when coldness and worldliness characterise the Church, God took George Jeffreys out of the organised bodies, and we have the glorious Foursquare Movement, given to proclaiming the truths of Divine Healing and the Baptism in the Holy Ghost, which the Church, because of her indifference had shunned to declare."

Questioner: "Well, can you give me the features that distinguish between the true and the false in these movements?"

Speaker: "I believe I can. What were the features that characterised the Apostolic witness? There were two main ones. First, these men, with burning hearts, took the message to places where it had never been before, and glorious triumphs of the gospel over heathenism followed. Secondly, wherever they preached, the power of the message was witnessed in the marvellously changed lives that were produced in all places. These two features are the marks of the true gospel. First, taking the message, in accordance with the Master's command, to those who have never heard. Secondly, marvellously transformed lives as the witness to its truth. Challenge the false sects I have named with these tests, and their error is seen. They never take their message to the barbarous or cannibal heathen. That is left for

THE EVANGELICAL MISSIONARY,

and then the spurious prophet follows to trade upon the civilising work that has already been accomplished by the gospel preacher. As for the second test, it is just as conclusive. The wonderful conversions that everywhere follow the pure gospel message are practically unknown to these people. They seldom, if ever, reclaim the drunkard, the gambler or the harlot. So our closing appeal is, Come to the Christ who can transform the life of anyone who will dare to trust Him. Come to Him whose Truth makes men free indeed. And having once known the mighty saving power of the Christ of God, one will not be deceived by these imitations of the Devil."

It is alarming to think that of the three million Protestant Christians of India, at least one-sixth (500,000) are supported directly or indirectly by foreign mission funds.

—World Dominion.

SPEED AND STRAIN

Mr. Baldwin, the Prime Minister, speaking in London on April 13th, and over the air, regarding the changes in industry during the last fifty years, drew attention to its effect upon the nervous system. He said—

"The era of speed is yet so young that we know little of its effects on the human brain or on the human system.

"Fifty years ago I never remember hearing the phrase 'nervous breakdown.' The thing was unknown. To-day there is no commoner ailment. It is an ailment common from the chairman of the greatest company in the kingdom to the workman of the lowest grade.

"Physical strain with which the world has been familiar since Adam delved in the garden of Eden has given place to nervous strain, a thing far more difficult in its treatment and a far more dangerous thing in its effects. We know little or nothing about it.

"Nervous strain comes from the looking after of those great expensive machine tools working to the minutest fraction of an inch, and very largely from every kind of modern transport.

"The whole question in my view calls clamantly for study, a study by you, a study by the leaders of labour, and above all study by the medical profession. The medical profession has been giving attention to these matters.

"I hope indeed they may regard this question of reaction of the speed of life on the nerves as one of the most vitally important objects of research that lies before them to-day for the safety of our country and the sanity of our people."

May we be permitted to say that this subject is not only one for leaders of labour and the medical profession, but for the spiritual leaders of the nation as well? The cause of the present growth of nervous strain is not only the speed at which men live, but the spirit in which men live. The greatest stabilising factor in a nation's life is its spiritual life. If the heart is at peace then the nerves will remain calm under the greatest stress. Millions in this land and in the world generally are trying to live without any regard for God, for His laws, or for His will, and the result is a mad rush not only at work but in their leisure hours for excitement of all kinds. Recreation in many cases has ceased to recreate, for in their rush for pleasure they expend more nervous energy instead of absorbing freshness of life and spirit. What Isaiah the prophet said is still true, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in Jehovah for ever, for in the Lord Jehovah is everlasting strength," and "they that wait upon the Lord shall renew their strength." Let those who know the Lord as their strength be instant in season and out of season to tell a world of nervous wrecks, the only way of peace and mental vitality.

—P. N.C.

This Month's New Books

- "The Questions of Jack Wantoknow," by Montague Goodman. 1/- net (by post 1/1).
- "The English Bible under the Tudor Sovereigns," by W. T. Whitley. Paper 1/- net (by post 1/3). Cloth boards, with illustrations 2/6 net (by post 2/9).
- "The Christ, The Coming, and The Comforter," by F. J. Miles, D.S.O., O.B.E., V.D. 1/- net (by post 1/3).
- "A Voice Crying in the Wilderness," by E. Morton and D. Dewar, B.A., F.Z.S. 5/- net (by post 5/4).
- "The Book of the Crown," by Henry J. Barker. 2/6 net (by post 2/10).
- "The Evangelist—His Ministry and Message," by Wm. P. Nicholson. 1/- net (by post 1/3).
- "Sixty Years an Evangelist." An intimate study of Gipsy Smith. By Harold Murray. Paper 1/- net (by post 1/3). Cloth boards, 2/6 net (by post 2/10).
- "The New Sovereignty," by Captain Reginald Wallis. 6d. net (by post 7d.).
- "Methods of Bible Study," by Rev. W. H. Griffith Thomas, D.D. 1/- net (by post 1/3).
- "The Women of the Bible," by Marquess and Marchioness of Aberdeen. 3/6 net (by post 4/-).
- "India's Womanhood," by C. I. Tinling. 1/- net (by post 1/2).
- "Fundamentals of the Faith," by A. Clark. 1/6 net (by post 1/8).

[Any of these books can be obtained from the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4.]



Conducted by Evangelist D. A. Vanstone

HULLO, YOUNG FOLK,

What splendid news! We are to have a corner of our own every fortnight, but I must warn you to return Mother's "Evangel" when you have finished with it, or there may be trouble!

When my friend, the Editor, asked me to look after this section, I was rather worried about how it was to be done. However, you and I are going to manage it together, so I want your suggestions.

Write me a letter!

It need not be in your best writing; I shall manage to read it. In it I want you to tell me:—

1. What you would like to see in our column.
2. Anything interesting about your Sunday school, or yourself.
3. Send me a short article or an interesting photograph.
4. Any questions you would like answered.

When to write it—NOW!

Three people will try to stop you writing to me. One is called Mr. O. I. Cantbeothered, the second is Mr. N. E. Timewilldo, and the third calls himself Mr. I. B. Busyatthe-moment. Stick a pen-nib into them all! Sit down, think, write, borrow a stamp from Dad and post your effort to me at this address: 20, Clarence Road, Clapham, London, S.W.4.

I shall be very delighted.

About our title.

I thought of all kinds of headings—"Cheery Chats for Children," and "Yarns for Youth," seemed unsuitable, but I think "Junior Jottings" will do quite well for the present. Of course we shall welcome as readers (and as contributors!) not only young people, but all who are sufficiently young in spirit to be interested in things juvenile.

Our Future.

We have already been fortunate enough to secure a "Special Correspondent." He will give us accounts of interviews with important people, such as V.C.'s (you know what they are, don't you?), reports of famous battles and up-to-date news. Of course we shall have puzzles and problem stories from time to time and, I hope, some testimonies from interesting people.

Five and Two Halves.

Here is a story with which to finish. There was once a famous preacher called Mr. Spurgeon, and on a certain occasion he had spoken at a meeting at which several people definitely decided to take the Lord Jesus Christ as *their* Saviour. Mr. Spurgeon was asked afterwards how many people had been influenced in this way. "Five and two halves," he replied. "Oh," said his questioner, "you mean five adults and two children." "No, I don't," replied the preacher, "I mean five boys and two grown-ups." The older folk had only half of their lives left to dedicate to the Master's service, he explained. But the boys had only just begun and were able to give nearly all their lives to Him. That is why, Solomon gave such good advice when he said "Remember now thy Creator in the days of thy youth."

You will never regret having decided to let the Lord Jesus come into your life while you were still "a youngster."

That's all for now. See you in a fortnight's time—and don't forget that letter! Your friend,

DAVID A. VANSTONE.

LOOK OUT FOR NEXT WEEK'S
SPECIAL
CORONATION NUMBER

*The Way of Salvation.***ATONEMENT**

By J. C. MASSEE, LL.D.

I HEARD recently a story which greatly moved me. Mr. Ellison was for twenty-five or more years the unpaid secretary of a well-known Mission. He was a man of high social position, of the noblest personal uprightness of character, and with a life-long sacrificial service for his fellows in the name of Christ. A friend who occupied a desk in Mr. Ellison's office is responsible for the story.

One day there came in a disreputable wreck, an unshaven, unclean, dirty tramp. He asked for Mr. Ellison, who looked up from his desk and said: "I am William Ellison." Without wasting words the stranger said: "Mr. Ellison, I am a college man of good family. I had a good start with every prospect of success. I was an absolute failure. I am now at the bottom. I have not a chance of recovery. I have no friends, no standing, no character, but I want a new chance."

My friend said that Mr. Ellison looked him in the eye for a moment, then thrust his hand into his pocket and pulled out a roll of notes, handed them to the man and said: "Go to such-and-such a place and have a bath and a shave, and a haircut, buy some clothes and shoes; re-dress yourself and come back to me." The man looked at him for a moment, then took the proffered money and walked out.

Mr. Ellison turned quietly to his desk and went on with his work. His friend thought that the tramp would never return, but to his amazement an hour or two later he did come back, shorn,

shaved, clean and well dressed. Then Mr. Ellison said to him: "If you are to have a new chance you must have a home and standing. Come with me to my home. I shall give you a place in my family. I shall introduce you to my neighbours and my friends, and use my influence to help you find work." All this he did and successfully.

Years passed by and one day the same man came again into Mr. Ellison's office. He was a prosperous business man, established in society, reformed in character. Again he addressed Mr. Ellison, saying: "Five years ago I came to you clothed in rags. You gave me clean garments instead. I came to you without character. You gave me character. I came to you without standing. You established me. I had no home. You made me a member of your household." Then his voice broke and he continued: "What you did for me I came to realise you did because of your relationship to the Divine Master. So one day I stood in His presence, and said to Him what I said to you. For my moral uncleanness He gave me His robe of righteousness. Since I had no moral standing, He gave me His name. I had no family. He has brought me into His Church and made me a member of His own household. He has redeemed me, renewed me, restored me, and to-day, Mr. Ellison, thanks to your exemplification of His holiness and His mercy, I am going back after years of absence to lay my lips in a kiss of love upon the lips of my aged mother. I have not seen her for years, and I have dared not go to her till I knew I was not only saved but safe."

MIRACLES OF HEALING**at Principal's Campaign at Halifax**

ANOTHER REMARKABLE OUTPOURING OF THE POWER OF GOD HAS BEEN EXPERIENCED IN THE PRINCIPAL'S CAMPAIGN AT HALIFAX. NEARLY 3,000 PEOPLE THROGGED THE GREAT VICTORIA HALL, AND HUNDREDS WERE TURNED AWAY. CROWDS WERE QUEUEING UP AS EARLY AS 4.30 p.m. FOR THE EVENING SERVICE. THE PRINCIPAL PREACHED ON "THE MIRACLE OF BIBLE PROPHECY," 103 SOULS RESPONDING TO THE APPEAL IN THIS GATHERING. MARVELLOUS TESTIMONIES OF PHYSICAL HEALING HAVE BEEN GIVEN, SCORES COMING TO THE PLATFORM TO WITNESS OF MIRACLES OF HEALING DURING THE PRINCIPAL'S CAMPAIGNS. THE ATMOSPHERE IS SURCHARGED WITH REVIVAL, AND THE TIDE OF SPIRITUAL TRIUMPH IS STILL RISING. THE PRINCIPAL HAS ARRANGED TO RETURN FOR ANOTHER MIGHTY GATHERING IN THE SAME HALL ON SUNDAY, APRIL 25th.

Praying Through

By Pastor J. C. CARISS

“WHEN it's hardest to pray, pray hardest,” are the words of a motto which hangs in a certain Bible College in London. All of us can pray when, as we kneel before the Mercy Seat, the heavens seem to be opened, and we feel His touch upon us. But when the heavens are as brass, and our soul is dry, can we pray then? This is the question we must ask ourselves.

It is easy to have the idea that it should always be easy to pray, though such an idea would not linger long, if we remembered that Paul likens prayer to wrestling (Eph. vi. 12). Those men of Ephesus to whom he wrote had doubtless witnessed many wrestling matches in their unconverted days, and they would understand, as the apostle intended they should, that if prayer was to take on the nature of those fierce combats, it would be no child's play.

If prayer was always easy there would be no development of faith, no inducement to godly perseverance, no growing in skill in that finest of all arts, the art of communion with our Maker. But the natural tendency when we find it hard to pray in private is to give it up, saying to ourselves “We will try again some other time when perhaps it will be easier!” If we are in a public meeting and find it difficult to pray, the temptation is to fall to grumbling, and blame the leader or the congregation, making no effort ourselves to pray through to victory. What a lesson the two

women in Matthew xv. 22-28, and Mark v. 25-34, teach us. The one passed through the throng to touch the Master. The other, though rebuffed, kept right on with her petition. In the face of such perseverance can we wonder that their need was met? And shall we learn from them and begin to pray with fresh determination?

What Can You Answer?

Have you heard—that “God commendeth His love toward us, in that, while we were yet sinners, Christ died for us” (Rom. v. 8)? “Hear, and your soul shall live” (Isaiah lv. 3).

Do you know—that “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name” (John i. 12)? “I know whom I have believed” (II. Tim. i. 12).

Do you understand—that “Other foundation can no man lay than that is laid, which is Jesus Christ” (I. Cor. iii. 11)? Jesus said: “I am the way” (John xiv. 6).

Do you realise—that “He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God” (John iii. 18)? “With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Rom. x. 10).

A USELESS ARM HEALED

Healed of Neuritis and Phlebitis

I DO praise the Lord for His healing power. It is over three years since I was prayed for and anointed by Principal George Jeffreys. I had suffered with neuritis in my right arm, causing it to be useless. When prayed for the power of God came upon me and I was healed. Since then I have never felt the slightest sign of the trouble. Praise the Lord!

Last summer I had phlebitis in my left leg. I went to the doctor and he said I should have to rest for at least six weeks, telling me how dangerous the disease was, and there was nothing but rest for it. I went to bed. The Pastor and the members of the Church prayed for me. One morning a great desire came to me to get out of bed and kneel in prayer. I asked the Lord to give me strength.



Mrs. W. DEWHIRST.

In a minute I was on my knees, pouring out my heart in praise and prayer with the assurance that I was healed. My husband desired the doctors should prove the cure, so he called in the doctor, who brought another doctor with him, and they declared me healed. (Out of the mouth of two witnesses.) I trust you will use this, my testimony, for the glory of God, and if you desire any further proof of this matter I will

gladly supply the same for the glory and extension of Christ's kingdom.

“I've touched the hem of His garment
And now, praise God, I'm free;
His healing power, this very hour,
Hath given new life to me.”

—(Mrs.) W. DEWHIRST (Aberdeen).

Deeper, Deeper

C.P.J.

O. P. JONES.

1. Deep-er, deep-er in the love of Je-sus Dai-ly let me go;
 2. Deep-er, deep-er! bless-ed Ho-ly Spi-rit, Take me deep-er still,
 3. Deep-er, deep-er! tho' it cost hard tri-als, Deep-er let me go!
 4. Deep-er, high-er, ev-'ry day in Je-sus, Till all con-flict past,

High-er, high-er in the school of wis-dom, More of grace to know.
 Till my life is whol-ly lost in Je-sus, And His per-fect will.
 Root-ed in the ho-ly love of Je-sus, Let me fruit-ful grow.
 Finds me con-querer, and in His own im-age Per-fect-ed at last.

CHORUS.

O deep-er yet, I pray, And
 O deep-er yet, I pray, deep-er yet, I pray, And

high-er ev-'ry day, And wis-er,
 high-er ev-'ry day, high-er ev-'ry day, And wis-er, bless-ed Lord,

bless-ed Lord. In Thy pre-cious, ho-ly Word.
 wis-er, bless-ed Lord,

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Bible Study Helps

TWO EXTREMES IN CONTRAST

(Luke xvi. 19-31; Gal. vi. 7)

I. The Contrast of Two Extreme Earthly Lives (vv. 19-21).

1. The rich man.
2. The poor man.

II. The Contrast of Two Extreme Deaths and Burials (v. 22).

1. The poor man.
2. The rich man.

III. The Contrast of Two Extreme Destinies (vv. 22, 23).

1. The poor man—Paradise.
2. The rich man—Hades.

IV. The Contrast of Two Extreme Conditions after Death (vv. 24-31).

1. Reversed circumstances (v. 24).
2. Reversed opportunities (vv. 25, 26).
3. Reversed concerns (vv. 27-31).

A SEVENFOLD MULTITUDE

(Rev. vii. 9, 10)

(Read Revelation vii.)

1. A **great** multitude.
2. A **numberless** multitude.
3. An **international** multitude.
4. A **worshipping** multitude.
5. A **purified** multitude.
6. A **victorious** multitude.
7. A **praising** multitude.

Contrast with an earthly multitude.

CHRIST OUR ALL

1. **Christ for us** (Titus ii. 14).—Bringing to us redemption and salvation.
2. **Christ in us** (Gal. ii. 20).—Cleansing, comforting, empowering.
3. **Christ with us** (Matt. xxviii. 20).—Companionship, communion, fellowship.
4. **Christ through us** (II. Cor. iii. 2).—Our lives, our bonds, our service.

We are living epistles known and read of all men.

What is the gospel according to you?

ROMANS I. 16

1. **The Source of the Gospel**—God.
2. **The Nature of the Gospel**—the power of God.
3. **The Purpose of the Gospel**—Salvation.
4. **The Scope of the Gospel**—Everyone.
5. **The Reception of the Gospel**—Believers.

ANONYMOUS GIFTS

The following gifts have been received for the Lord's work from anonymous donors:

Foreign Missionary Fund: Halifax sister, designated, 10/-; Selly Oak brother and sister, £1; Portsmouth and Southsea, designated, £2 10s.; Hove Crusader, designated, 2/6; Chichester, designated, 5/-; Hove "Evangel" reader, 10/-; Southampton, 10/-; Birmingham Crusader, per Miss Henderson, 10/-.

Prison Work: Birmingham sister, 10/-; Brandon sister, 5/-; Croydon believer, 5/-.

Jubilee Appeal Fund: Erdington, Birmingham, 10/-; "W.M." per Pastor Byatt, £2; Halifax sister, 5/-.

Work in General: Carlisle sister, per Pastor Tetchner, 10/-; Portsmouth and Southsea, £2 10s.; Birmingham sister, £1 4s.

World Crusade: A sister, 10/-.

FAMILY ALTAR



The Scripture Union Daily Portions. Meditations by Pastor J. SMITH

Sunday, May 2nd. Ruth i. 14-22.

"She was steadfastly minded to go with her" (verse 18).

Here in this book of Ruth is one of the finest examples to be found anywhere of the reward of steadfastness. This is a virtue upon which there is far too little said. It is the counterpart of all true greatness. See what an example of steadfastness is found in our Lord: "I have set my face like a flint, and I know that I shall not be ashamed." Paul was another wonderful example of steadfastness: "Then Paul answered, what mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased." Daniel is another fine example of steadfastness; "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat." People of this type are like a good sword of finely-tempered steel, God can do something with them. They will bend without breaking, and will also take an edge which will not flinch. O Lord, purge us of all dross, that we may be like them!

PRAYER TOPIC:

That special blessing may rest upon all the Elim ministers on this the first day of ministry in their new churches.

Monday, May 3rd. Ruth ii. 1-12.

"The Lord be with you. And they answered him, The Lord bless thee" (verse 4).

When both master and servant learn to use this mode of speech in greeting one another, then we will have solved all the problems between capital and labour. How much better does it sound than some remark about the weather. I remember on one occasion when taking a walk in a country district in Viola, Delaware, that I stopped to ask a little boy, who was digging in a field, how he was. His answer I will never forget: "I am well, praise the Lord." It seemed for the moment that I was transported from earth, it sounded like the music of heaven. It came so unexpectedly and so naturally. It turned out that he was the son of one of our members, who had taught him thus. Why don't Christian parents do more of this, and give us a foretaste of heavenly blessings here and now? How I wish we could somehow change our salutations like those in the verse before us.

PRAYER TOPIC:

For a spirit of revival to fall upon all campaigns now being held in Elim churches.

Tuesday, May 4th. Ruth ii. 13-23.

"Handfuls of purpose" (verse 16).

How glorious to realise that the handfuls of blessing which we find in the Lord's harvest field have been dropped

there on purpose for us by the Lord of the harvest. It is the personal interest which the Lord manifests in His people which wins them to Him. It is not only a general interest for the whole Church, but Christ loves us individually, and drops handfuls of purpose for us. No wonder we should continue in this field, why should we leave it and go to glean in the world's field. Where will we find the same personal interest, the same care, the same love, the same sacrifice continually being exercised for our good, and such handfuls of purpose? "Love so amazing, so divine, demands my soul, my life, my all."

PRAYER TOPIC:

That a wave of pentecostal power may roll over the whole Movement as a result of to-day's special prayer.

Wednesday, May 5th. Ruth iv. 1-12.

"There is none to redeem it beside thee" (verse 4).

How truly might these words have been said to our Lord Jesus Christ. He was our next of kin, He took upon Himself our nature, and became Son of Man. Having sold ourselves into the hand of sin and Satan we forfeited our liberty, and became slaves to his evil suggestions and allurements. We also had forfeited our inheritance as children of God, and by our breach of the law had come under its penalty. How hopeless was our condition. We could by no means redeem ourselves, for all that we looked upon as ours was only entrusted to us as stewards. "The earth is the Lord's and the fulness thereof." No wonder the Bible refers to our redemption as a matter of grace. Having redeemed us, the Lord Jesus takes us to Himself as His bride that we might bring forth fruit unto God, and be no longer barren and desolate. Ruth was a daughter of Moab, a stranger to the covenants of promise, and without hope in the world. Was not this our own condition before we were redeemed?

PRAYER TOPIC:

The divine anointing to rest upon the incoming and outgoing students of the Elim Bible College.

Thursday, May 6th. Acts i. 1-14.

"But ye shall receive power after that the Holy Ghost is come upon you" (verse 8).

This is an age of power. Everywhere men are seeking for more power. Power in the air, power in the sea, power on the land. The call is for more powerful ocean liners, more powerful railway engines, more powerful motor cars, more powerful aeroplanes, more powerful printing presses, more powerful machines, more powerful guns. The world is anxious to advance, to go forward in its way. Alas, that we have a longing for power everywhere but in the place where

it is most of all needed—in the Church of Jesus Christ. Instead of being anxious to advance, there is even a cry raised if you want to come up to par, to the place of power which the Church once enjoyed. The Lord, in His great love and mercy, seeing our human weakness, has graciously condescended to bestow His divine power and Spirit upon us. He says He is more anxious to do this than a father is to give his hungry child bread. Shall we not then ask for it?

PRAYER TOPIC:

That much fruit may be borne from the work of our Local Preachers.

Friday, May 7th. Acts i. 15-26.

"A witness with us of His resurrection" (verse 22).

If there was one thing more than another which the Apostles wished to have confirmed beyond dispute, it was the fact of the resurrection. Everything depended upon that central pivot. And if there is anything mentioned in the Bible which God wishes to confirm beyond anything else, it is this mighty fact of the resurrection. Every soul who is resurrected from a life of spiritual death is a testimony of the resurrection of Christ (1. Cor. xv. 17; Col. iii. 1; Eph. ii. 5, 6; Rom. vi. 4). Every believer who is filled with the Holy Ghost is also a testimony to the resurrection of Christ (Acts ii. 33). The great proof that Jesus Christ was the Son of God lay not in His death, but in His resurrection. As Paul tells us, he was declared to be the Son of God by the resurrection from the dead (Rom. i. 4). Thank God for the fact of the resurrection. Every letter you write, and on which you put the date is a testimony to the resurrection. For this being A.D. 1937 (in the year of our Lord) can only be truly said of one who is alive.

PRAYER TOPIC:

For blessing upon the work in Switzerland and France.

Saturday, May 8th. Acts ii. 1-13.

"A rushing mighty wind" (verse 2).

It is said by men of science that the cause of wind is due to air becoming heated, and consequently rising, leaving a vacuum; which the cold air rushing in to fill causes a wind. After that wonderful time of prayer, and praising God for a period of ten days, the hearts of that little faithful company had become strangely warmed, and there was a great empty place created for the living God, which the Lord seeing, sent His Holy Spirit from heaven to fill. The Lord never comes where He is not wanted. If we hunger and thirst after righteousness He has promised to fill us. But the rich He sends empty away. They have more than enough, they are too full of themselves, and of their own ideas, and their good works. I remember on one occasion being in a meeting where the Spirit of God came through amongst the people like a heavenly breeze which you could actually feel. How that place was charged with the power of God. What spontaneous praise and blessing.

PRAYER TOPIC:

Special prayer for the London Crusader Choir's prison work.

HOW graciously ennobling is the light Jesus throws on Christian service. He shows that it is not devotion to a Church, to a creed or to a principle, but to Himself; it is not the scope of our service that counts, but the scope of our love. "Lovest thou Me?" He said to Peter. "... Feed My sheep." Out of deep devotion to Me, Peter, nourish the flock by teaching them of Me. Lay down your life deliberately, surrender to God all right of yourself, let the corn of wheat fall into the ground and die that out of unobtrusiveness it may spring up, a mighty compelling force that will change lives. Personal devotion to Christ cuts out all weakenings and softenings to self-pity and of spiritual sentimentality, and keeps our fingers from turning the balance of uncertainty as we would choose; the defeating of some ultimate aim by securing a nearer and more attractive one, the hindering of a far greater thing for our lives by grasping a lesser one.

Yes, there are contending forces on the Western as well as the Eastern battlefields. Let us measure their difficulties in the East by comparison. We in the West have the influence of the hundreds of years of Christian teaching and Christian example as our heritage; the Eastern strugglers have to contend against centuries of blighting, devastating customs. They have become "hard-boiled" in this lowering, loathsome quagmire of sin and shame. Their need is all the more poignant and persistent. Their

RESISTANCE AGAINST SIN

and satanic power demands the passionate, powerful backing of our prayers as afresh we read of them in their courageous struggles to become pure men and women, wholly abandoned to worship and service of the true God.

Mrs. Taylor (Congo Belge) writes rejoicingly: "We stopped at 150 converts and backsliders restored in our last report and now the grand total is 272! 'Blest be the tie that binds our hearts in Christian love'—and work! There is one thing I do like about the work and that is 'pulling in the net'—all the poor, battered fishes, worn out with struggling, how some of them hate being caught! Old men coming to work for me have begun to walk quickly away when they have seen me coming, fearing a little quiet talk and its results. They go out looking scared to death and end up looking as if they had just received a present of a new pair of trousers and a shirt! I have morning Bible reading each day now, attended by from 50 to 60 folk, so as to see that a number of the new converts, especially those who cannot read, get their daily ration of milk from the Word. I get glorious liberty in telling them off and dressing them down! The only fault I have to find with Congo is the shortage of time. One yearns for a week with nine days! We had a blessed time of fellowship at Mwanza for the

Contending

Glimpses of the Work Overseas,

By The MISSIONARIES

New Year—just some of us 'whites,' and on our own stations we kept the New Year with our black folk later. Personally, here we went in for a number of



Overlooking Pilgrim's Rest, and district where Mr. and Mrs. Francis are working.

special meetings, praying God's blessing on the New Year. I drew up our

PROGRAMME OF WORK

for the station for a whole year, until the last day of next December, 'God willing' on every page, of course. Sister Edwards came and wrote 'Bon courage, Madame,' across the top of the calendar which I wrote it on! Well, if we aim at the stars, at least one trusts to hit the ceiling!"

Mrs. Mullan (Transvaal) wrote some time ago of their great need of a new church building, as the hut they hired at Tzaneen for 2/6 weekly for that purpose had been taken away. A friend in the homeland, hearing of the need, sent exactly the amount to build the new church, so now Pastor and Mrs. Mullan will have a proper church building to hold their services in at Tzaneen. Mrs. Mullan writes further of God graciously using her husband and herself in helping white people as well as black. This is what she writes: "To-day we had six visitors to tea and I have no nurse and no

ng Forces

s, from the pens of our Missionaries

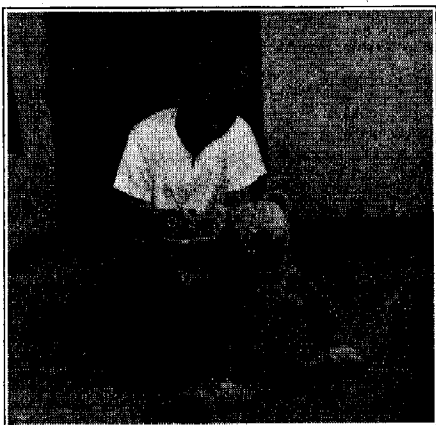
NARY SECRETARY

cook, so it was quite a busy hour! One of our guests told me that God was answering prayer on behalf of her father. He is a deep spiritualist and has had only one talk with us. But I sent this daughter (a sweet young woman who also has a daughter named Sheila) a note, telling her I would pray for her father that he might realise the danger in the wretched doctrine. Two days after she received my note her father said that he was seriously getting uneasy about spiritualism as it wasn't doing his soul any good, and he believed there was definite harm in it. Bless God! He will deliver!"

Miss Ewens writes from India: "Miss Paint has returned from a long week-end at Giridih, full of

THE JOY OF HIS VICTORY.

She was there for the baptismal service of the second married couple to be baptised this year. Also took the preaching in Hindi on Sunday morning, followed



Master
JOHN
PHILLIPS
(Transvaal)

by this baptismal service and then breaking of bread. She has been able to encourage these young converts. We had a time of blessing also here (Telaiya) on Sunday evening, followed by the Lord's Supper. In the morning quite a number came from outside and preaching continued from 12 to 2 p.m. Praise God for signs

of awakening among the outsiders. We are hearing rumours from here and there of numbers coming in, of miracles happening, the blind receiving sight, deaf and dumb hearing, lame walking, not just a few but in many cases, and a thousand or more from outside coming in to hear all about it. So praise God! It may not be long before our blind woman here and this deaf and dumb girl of sixteen are delivered!"

Pastor and Mrs. Phillips write from Nelspruit: "God does so wonderfully meet our every need according to His precious promise and our hearts are truly thankful. God willing, we hope to go to Tzaneen at Easter for a week to lay the foundation stone of their church in the location! In other words, for my hubby to measure it out and he and Mr. Mullan to start it going. It will be nice to see the work there. John is very excited at the thought of seeing Sheila again! Oh, the mosquitoes here now are terrible, we are nearly eaten up with them, so great have been the rains this year that even sunbaked

AFRICAN GROUND

refuses to soak in any more wet, so it either runs away down into the canal or stands about in huge pools, real death-traps if not sprayed. Many are down with fever and last week four of our little kiddies were very sick with malaria. They just lay motionless, their little bodies like lumps of fire. Praise God, yesterday they were basking in the sun, but still very weak."

Prom Pastor and Mrs. Francis (Pilgrim's Rest) we receive a plea for prayer as follows: "We have a number of special needs which we ask you to remember in prayer, together with us. Next week I hope to commence a weekly Bible Class on Tuesday evenings in order that the local preachers, Church members, and any others who care to come, may learn to read the Bible intelligently and regularly and that they may receive into their hearts that which they learn. Among the natives, as well as among white people, there are few who really study the Word of God daily with understanding and profit. Many natives are uneducated and those who are educated (to some extent) do not realise that to read the Word of God with profit they need the illumination of the Author, the Holy Spirit. I have often asked natives: "Do you read the Word of God daily?" They reply that they do. 'And where do you read?' I ask again. 'Oh, I read everywhere,' is the usual reply. Also they are at a loss to explain the simplest verses of Scripture at times. Only God knows just how much they receive when they listen to a preacher. We are encouraged by the fact that many are blessed by the hearing and

READING OF THE WORD,

and therefore, we pray that this Bible class will teach them to dig deep into God's Book and obey it when

(continued on page 284).



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.

Special Coronation Number.

NEXT week we are publishing a special Coronation Number of the *Elim Evangel* which will contain several helpful articles bearing on this great royal event. A special article has been prepared by Principal George Jeffreys for this issue, also one from the pen of Pastor P. N. Corry. This special number should provide a splendid opportunity for our readers to introduce the magazine to their friends and relatives, in this way helping to increase both the circulation and the influence of the *Elim Evangel*. Extra copies should be ordered at once as we believe this issue will be in great demand.

For the Children.

THIS week we introduce yet another regular feature—this time it is something of special interest to the children. Under the heading "Junior Jottings" Evangelist D. Vanstone is undertaking to conduct this new corner of the *Elim Evangel*. We are quite sure that this will prove welcome news to the boys and girls and will give them an added interest in the magazine. Mr. Vanstone is specially qualified for this service as he has a wide and successful ministry among the children of our churches, and thoroughly understands the "ins and outs" and "ups and downs" of young life. We shall look forward to this bi-weekly contribution from his pen which we are confident will give a fresh urge to the children's section of our Foursquare Gospel Movement.

Alone With God.

LEFT ALONE! What different sensations those words conjure up to each of us. To some they spell loneliness and desolation; to others, rest and quiet. To be left alone without God would be too awful for words, but to be left alone with God is a foretaste of heaven. If His followers spent more time alone with Him, we should have spiritual giants again.

The greatest miracles of Elijah and Elisha took place when they were alone with God. It was alone with God that Jacob became a prince. Joshua was alone when the Lord came to him. Gideon and Jephthah were by themselves when commissioned to save Israel. Moses was by himself at the wilderness bush. Cornelius was praying by himself when the angel came to him. No one was with Peter on the housetop when he was instructed to go to the Gentiles. John the Baptist was alone in the wilderness, and John the Beloved alone in Patmos, when nearest God.—*Sel.*



NATIONS GATHERING FOR ARMAGEDDON

In Germany the children are being educated to die for their country. According to the "News Chronicle" (Feb. 16th, 1937), every healthy child between the ages of ten and eighteen in Germany sang the official New Year's Carol during January. This is it:

With the bells in the tower
 Let us arise
 And fan the fires
 Which to heaven shall rise,
 And bear our weapons—for the Year is new;
 War is the watchword! Make the watchword true!

At the end of the term celebrations were held in a certain town, when one hundred and thirty boys, and as many girls, all fifteen years old, were assembled. A notice over the platform declared in huge letters: "We are born to die for Germany."

GERMAN ATTACK ON CHRISTIANITY

The anti-Christian campaign in Germany continues, and references to the continued imprisonment of Evangelical pastors in concentration camps were made (according to the "Daily Telegraph," March 29th, 1937), in an Easter message issued by the leaders of the Confessional Movement, which opposes the Nazification of the German Evangelical Church. This message said:

"We remember the pastors and churchgoers who have been expelled from their parishes, and the communities where, owing to these expulsions, the Word of God can no longer be proclaimed.

"We do not know who next may be called upon to sacrifice his honour, liberty and earthly existence for the name of Christ. Obedience to God's Word commands us to draw the attention of our parishes to the fact that all who believe in Christ must suffer much from the world. . . . If in this time of stress the duty to proclaim God's Word in public should fall upon laymen, they must not be afraid."

PALESTINE MANDATE MAY BE ENDED

The Royal Commission, now completing its six months' task of investigating the causes of the Arab-Jew disturbances last year, is expected to recommend the end of the British mandate in Palestine, and the division of the country: one part to become a self-governing Jewish Dominion in the British Empire; the other to be an Arab State.

Should this plan be adopted "world Jewry will be disappointed," writes the "Morning Post," April 5th, 1937, "realising that the plan involves sacrifice of their ambition—Palestine for the Jews. . . . The Arabs would be critical and even hostile to the scheme as being unduly favourable to the Jews."

The Jewish population in Palestine is to-day said to be about 370,000 out of 1,336,000. There are about 6,000,000 "homeless" Jews in Central and Eastern Europe.

And so is the stage being prepared for Armageddon!

There are no disappointments to those whose wills are buried in the will of God.—Faber.

Christian Biographical Series.**F. B. MEYER****IV. Afterglow.**

By Evangelist G. Stormont (Kingston)

ALTHOUGH the sun of Dr. Meyer's earthly ministry has set, the glow of his influence still remains in the spiritual sky. The hearts of many cherish a warm remembrance of him, who "being dead yet speaketh." His spiritual power still is felt; his winsome strength of character still challenges and encourages; his teaching still is throwing light on the pilgrim's way. He rests from his labour but his works do follow him.

The memory of him is preserved most distinctly and most directly, perhaps, in his writings. He wrote more than seventy books in English, many of which were translated into other languages. Of these books, the outstanding are his Bible biographies. Who having read any of them can forget his sympathetic understanding of those of whom he writes? or fail to appreciate his sound judgment of character, and his eminently practical application of the lessons to be learnt? The same sympathy, clear-sightedness, and practicality are evident in all his writings whether they be devotional or expository, homiletical or hortatory.

His own prowess as a writer did not preclude a compassion for the tyro. The reminiscence of Dr. F. W. Boreham, whose delightful and refreshing essays are so well known, might not be out of place here. He says: "I often think of his (Meyer's) extraordinary sympathy with young strugglers. Personally, I always had a penchant for scribbling; and whilst I was yet in my teens, so far forgot myself as to write a small book! With

FEAR AND TREMBLING

I took the manuscript to a firm of publishers in Paternoster Row. "Well," they said, "we will publish it if Dr. F. B. Meyer will write the *Introduction* to it!" Here was a poser! Dr. Meyer was one of the best-known men in London, whilst I was utterly unknown. However, nothing venture, nothing win! I posted the manuscript to Dr. Meyer that night with a report of the publisher's stipulation. By return of post he sent me an *Introduction* written with his own hand. I was overwhelmed; the publisher was astounded; and the book was published."

There are on record a host of incidents that reveal different traits of Meyer's character. By these incidents, as well as his books, he is endeared to the hearts of many. Take for instance the following. Dr. Meyer had started a work of reclamation amongst fallen women in Lambeth. Sometimes the sisters who were engaged in the work would be able to persuade one of the women to attend Christ Church. One young woman, after hearing Dr. Meyer preach, said to the sister who invited her, "Ain't he lovely: he wouldn't condemn you!" God used the compassionate ministry of His servant to win many of these poor wanderers to Himself.

When in Leicester Meyer used to meet men on their release from Leicester Gaol. He sought to win the men for Christ and to guide them in their planning for the future. One day a man whom he met declared that he had vowed to drink a pint of porter on the day of his release, and nothing could dissuade him. Dr. Meyer promised to get him the porter on condition that he

SIGNED THE PLEDGE

immediately afterwards. There was no one he could send, so the doctor was obliged to go for the porter himself. His appearance in a public-house bar caused amazement; but nothing daunted he obtained the porter, returned to the man and poured it out for him to drink. He said, in describing the incident, the man "took the glass and began to drink, and I gave such an unconscious groan that, after two or three efforts, he put down the remainder and said, 'This is the miserablest pint of porter I ever drank. Where's your card, sir? I may as well sign it as drink any more!'" Meyer had won the day for God.

Ernest H. Jeffs in *Princes of the Modern Pulpit* quotes an instance of Meyer's self-revelation that, unconsciously, throws a flood of light on his humility. As a speaker at the Northfield Convention Meyer rapidly became popular. He was the star preacher of the Convention for many years, but when Campbell Morgan came on the scene Meyer began to lose some of his audience. He told his friends, "I found myself liable to be jealous, and the only way I can conquer my feeling is to pray for him daily, which I do." On another occasion he said that if he prayed simply for himself and for his own Church he did not get much blessing, but when he prayed for his big brother Spurgeon on one side, and for his big brother Campbell Morgan on the other side, God gave them such an abundant blessing that the overflow filled his own little bucket.

Authentic anecdotes of a similar nature could be multiplied, but space, or lack of it, forbids. The quotation of others' opinions will serve as a summary of Meyer's

LIFE AND CHARACTER,

and as a conclusion to this brief and necessarily incomplete biography.

Dr. Fullerton gives his estimate in these words: "Dr. Meyer's chief legacy is the influence he has exerted on two generations which will in unguessed ways pass on to generations following. Then he has left us the rich heritage of his memory; those who knew him will treasure the thought of his friendship, those who heard him will recall the words he spoke to them while he was yet present with them, those who only knew his name will still imagine him as one of the great heralds of the faith delivered to the saints."

In the opinion of Jeffs, "His life was in itself a sermon of exceptional interest and value. He was a

(continued at foot of next page).



Monthly Book Window

THE BOOK OF THE CROWN. By Henry J. Barker. (Thynne & Co., Ltd. 2/6 net, by post 2/10).

Coronation news is being discussed in big print just at present; and to those who take an interest in the affairs of royalty, the publication of this book is most appropriate. It contains several facts of historical and current interest. The reference to the Duke of Windsor is neither harsh nor condemnatory, but commends a charitable attitude of prayerfulness. The discussion of the three kings, George V., Edward VIII., and George VI., serves as a background from which to illustrate higher truths. While the writer is an ardent loyalist, he urges a nobler loyalty to the King of Kings. He also deals with the royal prerogatives of the believer.

One wishes there were a more interesting style in developing the main theme. The chief merit of the book lies in the writer's faithfulness on the question of individual salvation. We hope on this account that it will be read by unsaved friends.

—H. W. GREENWAY.

THREE MEN IN A TUB. By Herbert Stewart. (Marshall, Morgan & Scott, Ltd. 2/6, by post 2/9).

This is a spiritual volume that should serve as a warning to any being deceived by Modernism. The author shows clearly the evil results of the system. Suggestive statements that occur are: "Modernism and Evolution are first cousins." "Modernism is but a stop-over on the road to atheism." The appalling influences of this great evil are forcefully portrayed in the excellent chapter "Modernism and Youth." One also appreciates the clear call for Christians to refuse support to any Church or minister propagating Modernist doctrines. In order not to give offence, and to indict the system only, the author refrains from giving names. This rather weakens the force of his quotations. Apart from this, however, the work is commendable.

—THOS. A. CARVER.

THE LIVING CHRIST. By Will H. Houghton, D.D. (Marshall, Morgan & Scott, Ltd. 1/- net, by post 1/3).

On opening this book, hoping to find under the above title a full and scriptural exposition of this vital fact of Christianity, we were somewhat disappointed to find added to the title on

the inside page, "and other gospel messages. However, on reading through the book we found it very illuminating, instructive and sound. It is a thought-provoking and thought-challenging book, carrying as it does its message to the reader's mind with a directness and simplicity that is strangely gripping. In it Dr. Houghton reveals, by the way he deals with his subjects, a sincere love for Christ, and a burning passion to bring people to know Him as Saviour. It is a splendid book that will well repay the careful and truth-seeking reader.

—SAMUEL GORMAN.

BUT NOW WE'RE CHRISTIANS. By D. F. Ackland. (Marshall, Morgan & Scott, Ltd. 1/- net, by post 1/3).

So thrilling are these testimonies to conversion, compiled by Mr. D. F. Ackland in his book, "But now we're Christians," that I could not lay the book aside until I had finished reading it. The unvarnished facts of these experiences and conversions far surpass fiction. It is a record of twelve marred, yea broken vessels, made anew. Full of encouragement to parents praying for the salvation of wayward sons; recording again and again the influence and power of a mother's prayers.

Each chapter is crowded with inspiration for the soul-winner, revealing as it does, that none are beyond the reach of the grace of God.

It is a book to be placed in the hands of all who deny the power of God to change men, proving that Christ can take men from the lowest stratum of society, make and keep them right.

—J. WOODHEAD.

MISSIONARY ROMANCE IN MOROCCO. By James Haldane. (Pickering & Inglis. 2/6 net, by post 2/10).

Every chapter of the book contains something grippingly interesting, and graphically illuminating, on the manners and customs of the Arabs of Morocco; the proud descendants of a once imperial and powerful race of people. The author who has lived amongst those people for almost a quarter of a century, reveals from close, personal contact the true character of the adherents of Islam, who in their hopeless, bigoted ignorance entrench themselves in a position of religious superiority, and to a certain extent refuse to be helped by the light of the gospel of the Lord Jesus Christ. The book is of high educational value, and throws fuller light on the effect the Mohammedan religion has on the character and on the private and public life of its followers. From the missionary point of view the book is distinctly unusual, stating solemn facts, and facing repellent ingratitude with unflinching faith in God.

—Miss A. HENDERSON.

[Any of these books can be obtained from the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4.]

Contending Forces (continued from page 281)

it speaks to them. Having received blessing themselves may they go out and tell their fellow men of God's love and grace! We also ask you to pray especially for the native evangelist here, and each local preacher, that God may use them more and more to the salvation of other Bapedi and Shangaan natives to whom they minister. Also pray that God may send other native workers into the white harvest fields here to reap in a great harvest of precious lives for God. We are much handicapped for lack of native workers. Lastly we plead that you will remember the women and children here, of the Bapedi and Shangaan tribes, that the women's meeting conducted by my wife and the children's Sunday school may be the means, by God's grace, of saving many whose lives are blighted and stunted by the deceitfulness of sin, so that they are lifeless now in regard to the things of God."

In concluding the report we ask for special prayer for Pastor and Mrs. Thomas as they take up their ministry in one of our London Churches for the time being. The sad plight of Spain at the present time forbids their returning to their much-loved work at Ronda.

Our readers will be delighted to know that Pastor

and Mrs. Moore, who have been ministering in Eastbourne of late and who are well-known in the Elim work, hope to go out, with their two children, as Elim missionaries to India this autumn. God has richly used Pastor Moore in his ministry in Elim for over ten years. He and his wife, however, have definitely felt God's call to labour in India for some time and they are now obeying the call. We are assured that God's people will take our beloved sister and brother with their two sweet children upon their hearts in prayer at this time.

F. B. MEYER (continued)

striking exemplification of his own central doctrine: that an ordinary human life, surrendered up as a channel for the energies of the Spirit of God is capable of almost superhuman achievements. One can truly say of Meyer what Mr. Augustine Birrell has said of Wesley: 'Few men ever did such a day's work for England.'

Bibliography: F. B. Meyer, Preacher, Teacher, Man of God (A. Chester Mann); F. B. Meyer, A Biography (W. Y. Fullerton); Princes of the Modern Pulpit (Ernest H. Jeffs).

CONTENDING FOR THE FAITH

Glorious Times of Blessing at Easter Conventions—Pentecostal Outpouring

ULSTER EASTER CONVENTION London Crusader Choir's Visit

Eager anticipation was manifest prior to the Ulster Easter Convention, due to the fact that this time of hallowed converse was to be held in an atmosphere of holy song, that in the sanctified harmony of the renowned London Crusader Choir.

It was the first visit to Ireland of this often heard but not seen company, and it is to be regretted that their stay was of such brief duration. Great blessing accompanied the Choir's visit to Lisburn and to Lurgan, where the Town Hall became the mecca for an Irish Crusader Rally. Large crowds thronged the building and did not go away without the knowledge that God had been in the midst.

Sunday morning saw the choir in the spacious Ulster Temple; the venue for the remaining convention meetings. Here the note of praise was again struck by Mr. J. Strachan who spoke on the text "Rejoice that your names are written in heaven." Such was the theme throughout the day, and it was with much regret that we bade farewell to the Choir after their singing of the "Hallelujah Chorus." May God abundantly bless the Choir's ministry, whether to prisoners of the law or of the Lord.

Pastor Thorne was one of the special speakers, and his addresses on the saints' present inheritance in Christ and future state in the Kingdom were received with much appreciation. Pastors Stoneham, Knipe, Urch and Evangelist Brooks gave further convention addresses, all causing God's people to rejoice in the fact that they had been redeemed through the precious blood of Christ, and that their names were written in heaven.

EASTER CONVENTION AT BOURNEMOUTH

The divine presence was blessedly manifest throughout the Easter convention in which both the Springbourne and Winton churches participated. On Good Friday the two churches united for the day at Winton. Pastor George Kingston's ministry in the morning, and Mrs. G. Kingston's message in the afternoon brought much blessing to those assembled. The afternoon was devoted to a divine healing service and many came forward for a touch from the Great Healer Himself. The evening gathering was one of ministry and song. Many hearts were turned to the Great Sacrifice on Calvary, as they listened to the singing of Stainer's "Crucifixion."

The services on Easter Sunday were full of real resurrection joy and gladness. Words would fail to tell of all the messages given throughout the Convention,

and all the rich blessing enjoyed. Miss Henderson's visit to the Church provided a real call to fullest allegiance to the Master.

EAST HAM CONVENTION

Speakers: Pastor R. Mercer and Messrs. L. Bell and J. Welch.

Convener: Pastor J. C. Kennedy.

The Easter Convention proved a never-to-be-forgotten time of blessing; a real old-time Pentecostal season of spiritual refreshing from the presence of the Lord. The hunger of the Lord's people was more than met in the splendid feast provided by the servants of God who ministered. All the messages were stirring, both in word and in song. Profound depths were touched in these gatherings. Mr. L. Bell gave the gospel in song which was much appreciated. Pastor Kennedy conducted the united choirs who rendered helpful service during the convention. During the past eight weeks souls have surrendered to Christ continuously, eight yielding on a recent Sunday evening.

ABERDARE EASTER CONVENTION

Speakers: Pastors J. J. Morgan, T. A. Carver, F. Shadlock, J. Dyke, H. Palmer and Evangelist A. Chuter.

Convener: Pastor S. J. Cooper.

The first Foursquare Gospel Convention has brought no little inspiration to God's children. Good Friday proved a hallowed day of worship and fellowship. On Easter Sunday great joy filled the hearts of the assembled saints who had met to adore a Risen Saviour and Lord. On the Monday crowds assembled throughout the day, and in the evening service the congregation was so large that many had to be turned away. The Crusaders rendered appropriate music during the Convention. A telegram sent from the Principal at the Royal Albert Hall was read at one of the meetings.

GLASGOW CONVENTION Mighty Times of Blessing

The saints experienced mighty times of blessing during the Easter Convention. The Lord certainly honoured the faith of His expectant people. A sumptuous spiritual feast was spread before the Lord's children, and under the able guidance of Pastor R. Tweed showers of blessing descended upon the gatherings. The breaking of bread service was a time of sweet communion when the Holy Ghost had full control. There was a real urge to stand faithful to the vision of life and truth which God had revealed. Souls gave themselves to Christ, and seven believers were baptised in the Holy Ghost

according to Acts ii. 4. Following the convention, Pastor J. McWhirter gave the right hand of fellowship to twenty-four new members.

SOUTHPORT CONVENTION

Speaker: Pastor J. Woodhead.

Convener: Pastor F. G. Cloke.

A glorious time was experienced during the recent Easter Convention. The meetings commenced with a real note of praise. God's ministering servant gave of his best as he proclaimed the message of the Lord to the saints. Sunday proved a day of deep realisation of God's presence. The messages in song by Mrs. Woodhead were greatly appreciated, and added to the spiritual uplift of the services. During the meetings the Southport Crusaders rendered the anthem, "Cleanse Me." Monday was a day of rich blessing, the whole building echoing with the praises of Jehovah. During the convention two souls stepped out on the Lord's side.

PENTECOST WITH SIGNS FOLLOWING

Encouraging News

Leicester (Evangelist H. Childs). The presence of the Lord is manifest in the midst of His people in Leicester, leading on from victory to victory.

Souls are being brought to a saving knowledge of the truth, and are bearing witness to the wonderful change in their lives.

Believers also have received the baptism in the Holy Spirit with signs following, and are witnessing for the Master with greater zeal and power.

As there are several members of the church waiting to be immersed, the Pastor is taking a series of addresses on Thursday evenings on "Water Baptism," which are proving most enlightening to the saints, and particularly so to the recent converts.

The Sunday school is still on the upgrade. The "Bright Hour," which is held once a month, is an open service and the attendances exceed expectations. One soul was saved at one of these services.

INSPIRING BIBLE STUDIES Arousing the Careless

Horsham (Mr. George). The saints of this church have much for which to magnify the Lord. Helpful Bible studies, given by God's servant week by week, are yielding much blessing, and revealing the Lord in all His wonder-working power. The Sunday evening open airs are followed by a march through the town, headed by a banner which calls the careless to the need for preparation for eternity.

New converts are standing true for the Lord, for which the church is most thankful.

Selly Oak, Birmingham (Evangelist H. Palliser). The Holy Spirit has been at work in the midst of God's people here.

Souls have been deciding for Christ in the gospel services. Recently three young men yielded to the Lord. Others bear witness to God's healing power in their bodies. Recently twenty-five believers were immersed in the local baths, this being the first baptismal service held in

connection with the church at Selly Oak. The building was packed with an enthusiastic crowd who had come to magnify the Lord. Quite a number from one family were baptised at this service. We believe that God was glorified as a result of this gathering.



SHOULD A CHRISTIAN SAVE?

DEAR SIR,

I have no wish to enter into the correspondence regarding saving, but a point does arise in "P. G. P.'s" postscript upon which I should like to touch.

Surely that cannot be right because an Oriental never admits that there is such a thing as the "present." Ask any Oriental (Near or Far East), and he will tell you there is no such thing as the present. There is, so far as I am aware, no present tense in any Oriental language—most certainly there was not in Hebrew, Aramaic or Chaldee, whilst Greek has a present tense, which is so only in name, for it never refers to the present. Its uses are:—

1. In relation to regular occurrences—"The priests . . . profane . . ." (Matt. xii. 5).

2. In relation to spasmodic occurrences—"He writes (sometimes) for Elim."

3. To magnify past events—"when they draw (drew) near to Jerusalem" (Mark xi. 1).

4. In anticipation of the future—"He sends (will send) him" (Mark xi. 3).

5. A continuity (requiring the use of an auxiliary verb in English). They "are seeking Thee" (Mark iii. 32). The latter involves something which is immediately past and something which is future. Take "I am writing." The ink on the paper is past; the ink on the pen is future, and who can measure the present between? The "present," like the "eternal" belongs to God only, and mankind cannot measure it, and an Eastern mind never did, and never does, try to represent it.

A homely example has been given in the case of the hour-glass or egg-timer. The sand at the top is "future," that at the bottom is "past," and the little "flutter by," the present.

As Mr. Henry Proctor, F.R.S.L., remarked to me when I was discussing this with him, there is no real present tense in English or any other language. It always resolves itself into one of the above five cases.

The subjunctive mood of I. Tim. v. 7, which is obviously part of the verse quoted, implies futurity.

Yours in His service,
F. W. GARDINER.

Reading.

Editor's Note.—We desire to thank the many correspondents for their letters, but because of lack of space, must draw this interesting subject to a close. The attitude of the Alliance is that of obedience to the Scriptures, both in tithes and freewill offerings, "as the Lord hath prospered," but should this become a matter of duty much blessing is missed for "God loveth a cheerful giver" (II. Cor. ix. 7).

TITHING

DEAR EDITOR,

I have proved God in tithing. My husband came out of work for 16½ months, and I can say we lacked nothing, we had more than enough. Many were the times I felt tempted to withhold my tithes and offerings and I have had to pray earnestly that God would take the desire away, and then when I was submissive to His divine will, how He has blessed spiritually and materially, and best of all I have had that inward joy and peace that passeth all understanding. By giving God my tenth my home was never impoverished, and I was never deprived of those things that go to make life

possible. I was tested many times, but when God had His way I had more than enough. An ounce of experience is worth a ton of theory.
—M. B. E.

ARE ALL EVENTUALLY SAVED?

DEAR SIR,

In reference to "Are all eventually saved?" God's Word seems to put it very clearly. Christ died to save all men (John iii. 16, 36), and is not willing that any should perish (II. Pet. iii. 9), but so many will not accept Him. Christ, Himself had to say, "Ye will not come unto Me that ye might have life." Yours sincerely,
Nottingham.

E. FOSTER.

Editor's Note.—It would require several pages of the "Evangel" to print all the letters received, and because other questions are waiting to be dealt with, the above letter must end correspondence on the subject. Our stand as a Movement is that of the writer of the above letter. Christ has died for the sins of the whole world, but if any man refuses the offering of Christ then he is self-condemned, because he has not believed in the only begotten Son of God.

BELIEVERS AND HOBBIES

DEAR MR. EDITOR,

Your correspondent asks, "Should a believer follow any educational pursuits, or have a hobby of any kind?" "To what degree should a believer associate with the world, and where to draw the line?" Personally I consider this an individual matter; one person might feel free to attend meetings described by your correspondent, while another would feel guilty. "Let every man be persuaded in his own mind." Provided hobbies are pursued in moderation no harm can be done. If a thing is questionable at all then by all means pass it by! The important thing is to see that God has first place in the life. If attending meetings of this nature means that the Bible, prayer, the House of God and fellowship with His people are being neglected as a result, then it is time to draw the line.

Yours sincerely in Christ,
C. V. B.

CAN YOU HELP?

DEAR MR. EDITOR,

I have been earnestly seeking divine healing for 15 months from a distressing complaint (stammering), and I believe with all my heart that the Lord will sooner or later completely heal me for His glory. Have any of your readers passed through a similar trial of real testing of faith? If so, perhaps one would give a word of encouragement in your valuable columns. I should be both very grateful and interested to know that someone has passed this way before me.—E. R.

The time to consecrate your purse is when you have a little one; if you wait until it is a big one, you will never do it. And if you fail to consecrate that, you will miss one of the holiest blessings of your life. The man or woman who has learned to give has entered upon a path of infinite pleasure.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Winton Crusader Choir's Big Programme

The Elim Choir at Winton (leader, Mr. D. Stuart House) have been having a very full time for the last few weeks. There have been more requests this year for the "old, old story," which comes just as new as ever both to hearers and singers alike in Maunder's "Olivet to Calvary" and Stainer's "Crucifixion."

The first Eastertide visit was to the Parkstone Methodist Church on the 14th March. Palm Sunday saw us at Hamworthy Free Church, and Easter Sunday afternoon was spent again at Dorchester Prison. "The Crucifixion" was also sung at our own church on Good Friday, the first anniversary of the opening of the new building. The atmosphere at the prison was noticeably responsive, and created a real bond of unity between prisoners and choir. We could only pray that the appeal which was so obviously carried over by the Spirit of God to

"Ye who sin and ye who sorrow,
Ye who in temptation fall,"

might not fall upon stony ground, but that these sad and bitter hearts

(Continued on next page)

CRUSADING IN IRELAND

Ulster Temple Crusader Choir in Song Evangelism

By JAMES LINDSAY

Crusading for Christ took the Ulster Crusader Choir to a large church in Belfast on a recent Sunday afternoon. It was the occasion of a Special Monthly Praise Service held by a large fraternity known as the Crumlin Road Brotherhood. We found, on arrival, a crowded building filled with an air of expectancy, for it was our first visit, and the name "Crusader" suggests something of aggressiveness. Well, we didn't keep them long in doubt, for we were soon telling out all we knew in a manner which only Crusaders can do. We opened up with a hearty exhortation to "Praise the Lord" and this was followed by solos, a duet, ladies' trio, quartette, and other choir pieces sung with no less enthusiasm. Throughout the service an earnest appeal for full surrender to Christ was made and

(Continued on next page)

GREAT FESTIVAL OF PRAISE

and annual
MISSIONARY RALLY
in the large

PRESBYTERIAN CHURCH
Brunswick Square (off Church Street)
(near Camberwell Green)

Saturday, May 1st at 7 p.m.

Commencing with

MUSIC AND SONG SERVICE
by

RONALD F. COOPER
(Grand Organ)

AUDREY R. G. WITTS, L.L.C.M.
(Pianoforte)

East Ham, Kensington Temple

and
London Crusader Choir
directed by

Pastor DOUGLAS B. GRAY

Speakers include:

Miss ADELAIDE HENDERSON
(Foreign Missionary Secretary)

Pastor and Mrs. G. H. THOMAS
(Missionaries from Spain)

Pastor J. R. MOORE
(Prospective Missionary to India)

Convener:

Pastor P. N. GORRY

DON'T MISS THIS GREAT GATHERING!
Special Missionary Scenes

SPECIAL VISIT TO SOUTHAMPTON

in the magnificent

GUILD HALL

of
Principal GEORGE JEFFREYS
and Revival Party

accompanied by

THE LONDON CRUSADER CHOIR
(directed by Pastor Douglas B. Gray)

on
SUNDAY, MAY 23rd
at 3 and 6.30 p.m.

WELSH CRUSADER RALLY

in the

CITY TEMPLE, CARDIFF

May 29th at 3.30 and 7.30 p.m.

conducted by

Principal GEORGE JEFFREYS
and Revival Party

On Sunday, May 30th at 11 a.m. and 6.30 p.m.
the Principal will preach in the City Temple.



THE
ULSTER
CRUSADER
CHOIR

Conductor:

Mr. John Bell

CRUSADING IN IRELAND (contd.)

no more appropriate piece than "Living for Jesus" could have been chosen to bring the effort to a close. We pray that the messages in song will sink deep into the hearts of all who listened.

The choir was under the able leadership of Mr. W. J. Bell, and the accompaniments were played by Miss R. McGarry, A.L.C.M., the choir pianist.

WINTON CRUSADER CHOIR (contd.)

might come to the Saviour we were trying to present to them.

After-Easter activities included a Crusader Sunday evening, on the 11th April, when the entire gospel service was taken by Crusaders and choir.

Next Sunday, the 18th, we make our first visit to the local infirmary, to take the gospel to those of the inmates who cannot get to the

chapel for services, and the following Sunday we shall join the Newtown Methodists at their church anniversary.

"I Paint for Eternity,"
said a well-known painter,
on being asked why he took
so much pains with his
work.



"Thine arrows are sharp in the heart of the King's enemies."—Psalm xlv. 5

Conducted by Pastor J. J. MORGAN

For Sunday School Teachers.**SOME ESSENTIALS FOR SUNDAY SCHOOL TEACHERS**

By J. B. Galloway

1. Seek and obtain divine aid in your work. Make a careful preparation of your own heart, and recognise that you must have the Holy Spirit if you are to succeed spiritually with the class.
 2. Keep to the essential, vital truth of the lesson. Emphasise the great truths of revelation and personal experience.
 3. Have a definite plan for teaching and know what you are trying to get to the minds and hearts of the class.
 4. Teach to help the individual. You need not be personal, but present the truth so simply and directly that the application may be easily made. Avoid obscure teaching.
 5. Awaken the interest of the pupils in the great truths considered.
 6. Use the Bible in the class teaching.
 7. Teach in a pleasant manner. Leave your troubles out of class.
 8. Avoid argument and contention in the class. If there is a contentious person in the class who wishes to argue, agree with him as much as possible, and he will have little to debate about. Ignore non-essential errors. Only notice vital errors in debate by answering clearly, briefly, definitely and pass on.
 9. Secure the co-operation of the class in the recitation.
 10. Encourage faith on the part of the class. Encourage the class to put in practice the truths of the lesson, by engaging in Christian service.
 11. Do not forget the Sunday school during the week. Study, prepare and plan for the best interests of the work. Make a business of this vital part of God's work.
 12. Secure all the help you can in personal preparation by study, reading Sunday school literature, lesson helps, and by research and careful thought. Take advantage of training courses.
- [Observation from teaching one class for ten years.]

WHAT THE SUNDAY SCHOOL IS NOT

By J. R. Spittal

- Not a hobby, but a business.
- Not a pastime, but a wholetime.
- Not a place to kill time, but to buy it.
- Not a place to pass an hour, but to use one.
- Not to idle, but to work.
- Not to sleep, but to awake.
- Not to save your strength, but to spend it.
- Not to drag down, but to build up.
- Not for ease, but aggression.
- Not for secular programme, but for spiritual.
- Not to fill the head, but to reach the heart.
- Not merely for time, but for eternity.

For Local Preachers.**PLAIN PREACHING**

A good minister had long preached to the same congregation without much apparent good result. It was a source of deep grief of soul to the pastor, who longed to see sinners converted. While studying on the matter one Saturday morning, after he had finished writing his sermon, the thought occurred to him: "Perhaps I shoot too high; I will go down and see if Betty can understand it." Betty was a pious servant girl. He went to the kitchen and called Betty to come and hear his sermon. She hesitated. He insisted. She came. He read a few sentences, and asked her, "Do you understand that?" "No." He repeated the idea in simpler language, and asked if she saw it. "I see it a little, minister." He again simplified. She saw it more clearly, and showed deep interest; but said to him, "Plain it a little more." And once more he simplified. Then she exclaimed with ecstasy, "Now I see it, now I understand it!" He returned to his study, and re-wrote his sermon in that simple style that Betty could understand. On Sabbath morning he went to church fearing and trembling, lest his people should be disgusted with his sermon, but

fully resolved to try the experiment. He preached it. All was attention as never before. Many eyes were filled with tears and sinners began to cry out, "What must I do?" He changed his style of language thenceforth, and the Lord blessed his labours abundantly.

—H. W. Beecher.

DR. THOROLD'S HINTS

To be listened to is the first thing, therefore be interesting.

To be understood is the second thing, so be clear.

To be useful is the third thing, so be practical.

To be obeyed is the fourth thing, therefore speak as the oracles of God.

Take heed to your speech. Mind the h's. If opposition arises, keep a cool head, be courteous, do not argue. If the police interfere, respect law and order. Don't be thin-skinned, but take all in good part. Don't read or recite, but speak from the heart. In speaking:—

Get up cheerfully.

Speak out boldly.

Sit down speedily.

For Christian Workers in General.**APPREHENDED BY GOD**

"If I may apprehend that for which also I am apprehended (Phil. iii. 12).

Never choose to be a worker but, when once God has put His call on you, woe be to you if you turn to the right hand or to the left. We are not here to work for God because we have chosen to do so, but because God has apprehended us. There is never any thought of—"Oh, well I am not fitted for this." What you are to preach is determined by God, not by your own natural inclinations. Keep your soul steadfastly related to God, and remember that you are called not to bear testimony only, but to preach the Gospel.

Every Christian must testify, but when it comes to the call to preach there must be the agonising grip of God's hand on you. Your life is the grip of God for that one thing. How many of us are held like that?—Oswald Chambers.

God has covered my
brother's weakness,
shall I unearth it?

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 5d. 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.

BOARD-RESIDENCE, ETC.

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- Blackpool.**—Christian home, comforts, modern conveniences; apartments or board if required, or bed and breakfast; near Jubilee Temple; terms moderate. Mrs Allison, "St. Brelades," 10, Hudson Road, S.S. C283
- Bognor.**—Arrange a holiday together from your meeting this year! Parties of half-a-dozen received at specially reduced terms. For many of God's people with slender incomes, small amounts received and booked to your holiday expense; fullest particulars (stamp); right on the sea front. Canonbury House. Mr. and Mrs. Hollyman; 'Phone 1029. C256
- Bournemouth, Boscombe.**—"Salaam," Campbell Road. Bright, homely Christian guest house; select, peaceful surroundings; near sea, chimes, churches; separate tables, good catering; terms according to season. Book early for holidays. Cavill. C294
- Bournemouth.**—Board-residence, apartments, bed and breakfast; bath, indoor sanitation; good cooking; electric light, garage; near buses and assembly. Crusaders specially catered for; every comfort. Mrs. Sims, 86, Avon Road. C295
- Brighton.**—Board-residence from 30/-, bed and breakfast from 21/- weekly; well recommended by visitors. Mrs. Robinson, 13, Stafford Road. C259
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- Christian Workers' Holiday Home (Devon).**—Principal Parker's seaside home for Bible study and rest. Open June 1st—September 18th. Illustrated Bible studies. Full particulars from Mrs. Parker, "The Rookery," Lynton, Devon. C244
- Elim Bible College.**—Visitors welcomed; Bible lectures, spiritual fellowship, central heating and home comforts. Apply: The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.
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- Glossop.**—Elim Home for spiritual and physical refreshment; comfortable house, moderate terms. Apply: Pastor and Mrs. A. S. Gaunt, Beth Rapha, Glossop, Derbyshire.
- Guernsey.**—Why not come to Guernsey for your holidays? board-residence; five minutes from sea and Vazon Foursquare Assembly; good catering; terms moderate. Mrs. Mauger, Le Camp, Castel. C296
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- Old Colwyn.**—Holiday and rest home; 2 minutes from sea; bathing from house; Christian fellowship; magnificent scenery, all home comforts; terms moderate. Apply, Mrs. Thomas, Henblas, Sefton Road. C269
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- Shanklin, I.O.W.**—Thornbury Boarding House, Alexandra Road; select position, 2 minutes from cliffs; quiet restful house standing in large garden; good cooking, separate tables; well recommended. Miss Fyfe. Tel. 230. C297
- Southport.**—"Buxton House," 37, Bold Street; superior, homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout, bath, piano. Mrs. Bates. C287
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Pentecostal lady offers 4 unfurnished rooms; quiet house, electricity, gas, garden; close to post office, shops, conveyances; no children; 23/- weekly. "Stella," 13, Dumont Road, Stoke Newington, N.16. C280

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Housemaid, waitress, and general help, wanted for season in boarding house. Apply, stating wages and references, to Miss Fyfe, "Thornbury," Alexandra Road, Shanklin, I.O.W. C298
Lady helpers, for summer. Apply Mrs. Parker, Christian Workers' Holiday Home, Lynton, Devon. C279

PROFESSIONAL

Assistant midwife (C.M.B.) wanted now; until June 1st. No district, easy post, 6 patients; reliable Christian appreciated. S.R.N. not necessary. £60. Harley Nursing Home, 30, Avenue Road, Southall, Middx. Sou. 1442. C302
Sister-in-Charge wanted the middle or end of May in Nursing Home (medical and suitable nervous cases). Must be State registered. The home is run on spiritual lines to ensure an atmosphere of perfect peace and harmony, so essential for healing. Apply, Cedars Nursing Home, Cedars Gardens, Withdean, Brighton. C282

MISCELLANEOUS

Sunday School Outings! Mr. and Mrs. Hollyman have acquired premises right on the Bognor front for provision of teas; seating 500; lowest terms. "Canonbury," Esplanade. Book your party now. 'Phone 1029. C240

BIRTH

Gammon.—On January 29th, to Mr. and Mrs. Gammon, of Northwood, the gift of a son, Roger Barry. Dedicated at Kensington Temple on March 7th by Principal George Jeffreys. C301

MARRIAGES

Dinham: Brookes.—On April 10th, at Elim Tabernacle, Springbourne, Bournemouth, by Pastor J. J. Morgan, assisted by Pastor W. L. Kemp; Eric G. Dinham to Ethel A. Brookes (both Elim Crusaders).
Noot: Morgans.—On March 25th, at Elim Tabernacle, Ealing, by Pastor D. E. Forsyth; Percy Gough Noot to Jane Morgans (both Elim Crusaders).

AN INTERESTING GOLDEN WEDDING

We hear with great interest that Pastor and Mrs. T. B. Barratt, who are known and beloved all over the world among Pentecostal people, hope to celebrate their Golden Wedding on May 10th, 1937 (D.V.). For many years now they have been the gifted leaders of the large "Filadelfia" Assembly, in Oslo. Brother Barratt was born in Cornwall in 1862, and Sister Barratt in Norway in 1866. They travelled extensively before settling down to establish the great work in Oslo that has touched the whole of Norway with its spiritual influence.

WITH CHRIST

Begley.—On April 12th, Mr. George Begley, of Belfast, aged 27. Funeral conducted by Pastor W. L. Taylor.
Marshall.—On March 27th, Walter William Marshall, of Greenford, Middlesex, aged 68. A faithful member of Elim Church, Ealing.
McAlister.—On March 28th, Mrs. E. McAlister, member of Ulster Temple, Belfast. Funeral conducted by Pastor W. L. Taylor.
Noel.—On April 12th, Miss L. E. Noel, of 3, Ville-au-Roi, Guernsey. Funeral conducted by Rev. Mr. Arnett and Evangelist J. Scott. C300

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