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Elim Evangel

Foursquare Revivalist

MAY 14th, 1937
VOL. XVIII.

TWOPENCE
No. 20

Registered at the G.P.O. as a Newspaper

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AND MANY OTHER VALUABLE ITEMS



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.

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Terms.—10/- for one year or 5/- for 6 months, post free to any address.

Printed and Published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

Quantities.—A dozen or more of each issue may be obtained at 1/8 per dozen, post free, monthly payments.

PRINCIPAL & REVIVAL PARTY'S ENGAGEMENTS

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

SOUTHAMPTON. The Guildhall. May 23rd, 9 and 6.30 p.m. (with London Crusader Choir conducted by Pastor D. B. Gray).

The Elim Tabernacle, Park Road, Freemantle. May 24th at 7.30 p.m.

SOUTHAMPTON. The Big Tent will be erected on the Polygon Land (off Commercial Road), for a Revival and Healing Campaign, commencing Sunday, June 6th and continuing until the middle of July (D.V.). Weeknights at 7.30 (except Friday), Wednesday afternoons, 3.30, Sundays, 11 a.m. and 6.30 p.m.

Note.—We regret that owing to unforeseen circumstances concerning the land for the Tent at Morecambe, this proposed campaign has been cancelled.

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 August will appear as soon as possible.

Elim Seaside Holiday Homes

EASTBOURNE. July 30th to September 3rd. 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.

4 Coming Events 4

ABERDARE. Now proceeding. Elim Foursquare Gospel Church, Cannon Street. Campaign by Miss A. Kennedy.

BIRMINGHAM (GRAHAM STREET). May 29—31. Elim Tabernacle, Graham Street. Visit of Mr. John Leech, K.C.

BIRMINGHAM (KINGSTANDING). Now proceeding. Kingstanding Road. Revival Campaign by Pastor J. Williams. Sundays, 11 a.m. and 6.45 p.m. Week-nights (except Fridays), 7.30 p.m.

BIRMINGHAM (SEELY OAK). May 8—10. Seely Oak Institute, Bristol Road. Special visit of Pastor P. N. Corry.

COULSDON. May 19. Elim Tabernacle, Chipstead Valley Road. Special visit of Pastor E. C. W. Boulton.

GUILDFORD. Now proceeding. Revival and Healing Campaign by Pastor P. S. Brewster and Revival Party, in the Borough Hall. Each week-night at 7.30 p.m. (except Wednesday).

HORSHAM (SUSSEX). May 17. Elim Hall. Speakers include Pastors E. O. Steward and C. W. Slemming. Convener: Mr. W. George.

LEIGH-ON-SEA. May 16. Elim Tabernacle, Glendale Gardens. Special visit of Pastor E. C. W. Boulton.

LLANELLY. Commencing May 18. Siloam Tabernacle, Ann Street, Wern. Campaign by Miss A. Kennedy.

MIDDLESBROUGH. May 8—11. Jerusalem Church, Brentnall Street. Convention services. Speakers: Mr. J. Newton and others.

NOTTINGHAM. May 23, 24. City Temple, Halifax Place. Special visit of Pastor E. C. W. Boulton.

REDHILL. Now proceeding. Earlswood Methodist Church, Earlswood Road. Revival Campaign by Pastor W. E. Smith.

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., baptismal service conducted by the Principal. 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.

Whitsuntide Conventions in the Provinces

LETCHEWORTH. May 15—20. Elim Tabernacle, Norton Way North. Saturday, 8 p.m.; Sunday, 11 a.m., 3 and 6.30 p.m.; Monday, 11 a.m., 3 and 7.30 p.m.; Tuesday, Wednesday and Thursday, 7.30 p.m. Speakers: Pastors P. N. Corry and Jack Moore, Miss A. Henderson and Miss Warburton-Booth. Convener: Pastor H. Burton Haynes.

SCUNTHORPE. May 16, 17. Elim Tabernacle, Ferry Road. Special speakers. Convener: Evangelist E. Dainton.

SOUTHAMPTON. May 16—18. Elim Tabernacle, Park Road, Freemantle. Special speakers include Pastor W. G. Hathaway and Mr. J. F. Welsh, R.N. Convener: Pastor L. Morris.

READING. May 16, 17. Elim Tabernacle, Waylen Street. Speakers include Pastors H. A. Court and A. Longley. Convener: Pastor C. R. Cooper.

BRIGHTON. May 16—20. Elim Tabernacle, Union Street, The Lanes. Sunday, 11 a.m. and 6.30 p.m. Monday, Tuesday, Wednesday and Thursday at 7.30 p.m. Speaker: Pastor P. Le Tissier.

SOUTHEND-ON-SEA. May 16, 17. Elim Tabernacle, Seaview Road. Sunday, 11 a.m. and 6.30 p.m.; Monday, 3 and 7 p.m. Speakers; Pastor C. J. E. Kingston, J. Kennedy and E. Wood.

BLANDFORD (Dorset). May 17. Elim Hall, Bryanstone's Street. Special speakers. Convener: Mr. J. F. Wadman.

TUMBLE (Nr. Llanelly). May 15—19. Elim Pentecostal Church. Sunday and Monday, 10.30 a.m., 2 and 6 p.m.; Tuesday, 2 and 6 p.m.; Wednesday, 6.30 p.m. Speaker: Pastor P. S. Brewster.

HALIFAX. May 15—20. Elim Tabernacle, Bond Street, Hopwood Lane. Saturday, 7.30 p.m.; Sunday, 10.30 a.m. and 6.30 p.m.; Monday, 3 and 7 p.m. (baptismal service); Tuesday, 7 p.m. Wednesday and Thursday, 7.30 p.m. Speakers: Pastors H. W. Greenway and W. L. Taylor. Convener: Pastor A. S. Thorne.

MERTHYR. May 15—18. Elim Tabernacle, Court Street. Whit-Monday, 11 a.m., 2.30 and 6.30 p.m. in the Pontmorlais Methodist Chapel, High Street. Speakers include: Pastors T. E. Francis, S. J. Cooper and F. Shadlock. Convener: Pastor J. Dyke.

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. 20

MAY 14, 1937

Fridays, Twopence

Spiritualism—What it is

By Pastor J. NAYLOR

AS I approach this subject I am fully conscious of its magnitude. In these articles it will be impossible to do other than give a brief survey of the main points.

There is no doubt whatever that the Spiritualist movement is a growing one. It has churches in every town and district, many of which are crowded with anxious inquirers. Wherever one goes one meets believers in Spiritualism. It is regarded by many as being the future religion of the world. It is therefore important that Christians should know something about it. It is not good enough to maintain an apathetic attitude or to state baldly it is of the Devil without being able to furnish conclusive proof that this is so.

I shall endeavour, in these articles, to act on the principle that any error is most effectively opposed by making it to condemn itself. The various quotations and facts in this and more especially in my next article will be taken almost entirely from the Spiritualists' own writings, the only exceptions being several quotations from the Rev. R. B. Jones' most excellent work, *Spiritism in Bible Light*, which book I can thoroughly recommend to any desirous of reading more on the subject. His is the only anti-Spiritualist work I shall use, apart from the Bible.

We will now consider the question: What is Spiritualism?

1. There is undoubtedly much fraud and trickery in Spiritualism. Clever conjurers are able to produce similar phenomena as are to be seen at the seance. The Spiritualists themselves admit

FRAUDULENT MEDIUMS

and are apparently eager to expose them.

2. There is also much which can be accounted for on abnormal human grounds, i.e., by thought transference or telepathy. Some of the wonders of the seance are not the work of spirits from beyond at all but are merely the expression of powers innate in human beings, but not usually expressed. The sitter often has in mind the person with whom communication is desired, and the medium looking into the mind

reproduces the thoughts of the sitter, and is thus able to give a description of the departed one.

I shall not say any more concerning these two aspects of Spiritualism because I am quite certain that it is impossible to account for all spiritualist phenomena on either of these grounds. It is not all trickery, neither is it all due to natural causes. I could mention things which have happened and do happen in Spiritualist circles which cannot have any other explanation than that they are supernatural. I will not, however, weary my readers with these. Sir William Crookes, Sir Conan Doyle, Sir Oliver Lodge, and many other highly intellectual people have investigated, and are, or were, when alive, fully convinced of the truth of Spiritualism. My own study of the evidence for Spiritualism has convinced me that Spiritualists do have communication with spirits of the unseen world.

The question which confronts us is: Are they the spirits of those who once lived on earth? There is only one court of appeal to which we as Christians can go and expect to find a true answer to so momentous a question.

It is the Bible. One

WOULD NATURALLY EXPECT

that if this Book is what it claims to be—God's holy, inspired, infallible Word—it would give teaching on such an important matter as the survival of the so-called dead, and whether communication with them is possible or not. The Bible does tell us that those of whom we are accustomed to speak as dead are really very much alive. This should be quite sufficient for the child of God and make visits to the seance altogether unnecessary in order to prove survival.

But when we ask of the Word of God the question—Can we communicate with our departed friends? the answer is an emphatic, No.

There is not one verse in the whole Bible which states that such communication is possible. On the contrary there are many passages which forbid Spiritualistic practices. We have the case of the rich man in hell (Luke xvi.). His request

that Lazarus should return met with an uncompromising refusal and a definite declaration that intercourse between the dead and the living is not possible, neither would it have the good effect of bringing men to repentance.

If the Spiritualists do not commune with departed human spirits, what spirits are they in touch with? The question is answered in I. Timothy iv. 1, "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." There is one Devil but many demons who are mentioned frequently in the New Testament, especially in the Gospels. There exists a vast number of these evil spirits. They are

DISEMBODIED SPIRITS,

i.e., spirits without bodies, and they seek to enter the bodies of men. It is these evil spirits who impersonate the dead and also are the guides or controls of the mediums. We know that when the control is speaking through the medium the voice is often quite different from the natural voice and things are spoken, of which in her normal state the medium could know nothing.

The New Testament tells us these demons have the power of speech. I will give one of the numerous references: Mark i. 23-26. We read that a demon-possessed man was in the synagogue and the spirit (not the man) cried out, "Let us alone, what have we to do with Thee, Thou Jesus of Nazareth?" etc.

We will now examine some of the Bible references which strongly condemn Spiritualism, or to give it its more correct title, Spiritism. The use of the word "Spiritualism" would make it appear that we regard it as something sacred. Spiritual things are things belonging to God and this teaching does not belong to God, and is not sacred but Satanic.

Having explained that it is communication with evil spirits we can cease to use the term Spiritualism and use the correct term, Spiritism.

We must not regard Spiritism as something new. I know that modern Spiritism began at the hamlet of Hydesville, Rochester, in the State of New York, U.S.A., in 1848, but it is much older than that. It was very prevalent in Old Testament times. The first medium was the serpent in the Garden of Eden.

1. Spiritism mediums were not, according to

THE LAW OF GOD,

allowed to live in Israel. So great was the abhorrence with which they were regarded by the Deity and so devastating was their influence, that the divine command was given: Put them to death. "Thou shalt not suffer a witch to live" (Exodus xxii. 18). A witch is mentioned possibly because women mediums were then, as now, more numerous and more successful than men. It does seem that there is something in the make-up of women which causes them to yield more readily than men to supernatural influences, whether good or bad.

Another reference which shows capital punishment to be God's order for mediums is Leviticus xx. 27. There, wizards (or men mediums) are mentioned as well as women.

2. When God brought the Israelites out of Egypt, He brought them to a land inhabited. The reason given for His driving these people out of their land is, their traffic in Spiritism (Deut. xviii. 9-12). So abominable did the Almighty consider these practices, He caused them to be removed out of their land.

3. Now we come to the well-known case of Saul, Israel's first king. At the commencement of his reign he put the Spiritist mediums out of the land; all he could find were put to death, though we know at least one had been able to hide successfully from him.

Notice when Saul turned to Spiritism. It was when, because of his sin, he was forsaken by the Lord, and could get no answer from Him. He sought

THE WITCH OF ENDOR

and we have the only account in the Bible of a Spiritist seance. The great question in connection with this incident is: Did Samuel really appear, or was it as in all other cases a demon impersonating the dead prophet? This is a question to which I hesitate to give a dogmatic answer. As an opponent of Spiritism I should, did I speak hastily, say of course it was not Samuel. It is unthinkable to suggest that God allowed his servant to appear. But after much careful study on this point I am strongly inclined to think that Samuel did appear. The language certainly favours this view. "Saul perceived that it was Samuel," "Samuel said, . . ." etc. The medium was obviously startled, "She cried with a loud voice." There is evidently something different in this appearance from any other she had ever experienced. I only put this forward as a suggestion but the difference may have been this. The medium said, "I saw gods ascending out of the earth." Now the explanation given us by the Spiritists, of the phenomenon of materialisation is that the spirits take from the body of the medium a substance called ectoplasm, and by means of it appear in a visible form. (I shall have more to say about this later in these articles.) On this occasion, however, this did not take place. Samuel appeared, not in the gruesome fashion spirits usually appear, but he ascended out of the earth. This would account for the fright of the witch and also to my mind proves almost conclusively that it really was Samuel who appeared.

If Samuel did appear at Endor it is certainly the first and only time such a thing has occurred. The

APPEARANCE OF SAMUEL

is I consider a much stronger indictment of Spiritism than it would be were it an evil spirit impersonating him. It shows very clearly Spiritist practices are forbidden by God. The whole thing is wrong. One reason for the appearance of Samuel was that his words to Saul, "Why hast thou . . . ?" might stand as a perpetual rebuke to all who attempt to have intercourse with those in the unseen world. Samuel certainly did not appear in response to the incantations of the medium but by the permission and command of God.

In I. Chronicles x. 13 we read: "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord which he kept not, and also for asking counsel of one that had

(continued on page 308).

What our Readers say

THE "ELIM EVANGEL"—PAST AND PRESENT

DEAR MR. EDITOR,

I am so glad that "At Present Disappointed" has written regarding "The 'Elim Evangel'—Past and Present," as I, too, loved those of the past.

Of course so many have to be catered for, and it is impossible to please all. Maybe there are many who prefer the scraps of news, but to those of us who are reaching out for more of God, the "Clusters of Camphire" and other spiritual articles are greatly missed. Yours etc.,

ANOTHER DISAPPOINTED ONE.

DEAR SIR,

I wish to say that I entirely agree with the views of "At Present Disappointed" in the issue of the "Elim Evangel" dated April 23rd. It exactly expresses my own feelings regarding the changes recently made in this magazine.

Yours in Christ's service,

ALSO DISAPPOINTED.

Worthing.

Editor's Note.—Next week we will publish letters in praise of the present style of the "Elim Evangel."

THE SEVENTH DAY

DEAR EDITOR,

I was a Seventh Day Adventist twenty-five years ago. I had eight years with them, and three years of that time was spent in their college preparing for their ministry; therefore I know their teachings from A to Z.

Here are a few facts for "Seeker of the Truth." In the first place he forgets the law of right application. Had he quoted Exod. xx. 1, 2, it would have shown him to whom the Sabbath law referred.

Moreover, if he turns to Deut. v. 1, he will see it more plainly still. He quotes Gen. ii. 2, 3, and has evidently forgotten that an inspired New Testament writer has made comment and application of this very passage.

His dilemma seems to be that we "stand for the Bible from cover to cover" and keep the first day instead of the seventh. Certainly we stand for the Bible as God's inspired Word "from cover to cover," but we do not forget to *rightly divide it* (II. Tim. ii. 15), and, moreover, mark its right application.

Will "Seeker of the Truth" kindly give one passage where the Lord commands us to keep the Sabbath in the New Testament? And furthermore, will he supply chapter and verse where "we are breaking one of God's commandments," either by keeping the first day or not keeping the sabbath, from the New Testament? Most sincerely,

Old Ford,

A. J. STOCKLEY.

The Way of Salvation.

"Wait a Little Longer"

A NEWS dispatch from Copenhagen, Denmark, tells of the sudden death of Lillian Deitzel, who was considered the greatest gymnast of her time. She constantly performed under a big circus tent. In Copenhagen a net which suspended her in mid-air snapped. She fell upon her head and never regained consciousness. The very day she was killed her husband said, "Lillian, your act is very dangerous. I wish you would quit it. I am afraid for your future." She replied, "Do not worry about me, dear; only two more years and we will go to California and build our home and be happy together, and I'll quit this act for ever." She did quit the act for ever that very day. The California home will never be built. Death came suddenly, instantly, terribly!

The story is told of a Prince Imperial of France, who lost his life in a campaign in South Africa. He had been sent out with a party to a deserted Zulu camp. One of the officers of the party said, "Let us return immediately. If we do not we shall be killed by the Zulus." "No fear of that," said the prince. "Let us make a cup of coffee and start in ten minutes." Before the ten minutes had passed a band of Zulus

pounced upon them and among those who fell dead was the young prince. When his mother heard of his death she said, "That was his great failing from his early days. He never wanted to go to bed at night in time, nor to rise in the morning. When too sleepy to speak he would lift up his little hands and spread out ten fat fingers, indicating that he wanted 'ten minutes' more. On this account I often laughed at my baby boy and called him 'Little Ten Minutes More.'" Ten minutes' delay cost the Prince Imperial of France his life.

Many are putting off until "to-morrow" the matter of their eternal salvation. Christ told of a man who was purposing to tear down his barns and build larger to whom God said, "Thou fool, this night thy soul shall be required of thee." Don't occupy yourself all the time with material things. Any day your soul may be required. And what if you have paid no heed to constant warnings to "prepare to meet thy God"? To-day forsake your evil ways and your evil thoughts and come to the Lord and He will have mercy upon you, and if you confess your sin to Him He will abundantly pardon.

STONES

By

Pastor

P. N. CORRY

that

SPEAK

THE uplands of Persia are strongly defended along the borders by mountains and on the western frontier there is only one natural route into the country, through the passes of Kasr-i-Shirin, Kermanshah and Hamadan. Those of us who were fortunate enough to escape from the prostrating heat of Mesopotamia to the lovely rest camp at Kermanshah considered ourselves lucky indeed. We were treading the highway of ancient conquerors from the dawn of history, and here on the Rocks of Behistun many of them had left their record.

One of these inscriptions, at an elevation of 500 feet from its base, was by Darius, and just as the Rosetta Stone provided the key to understand the Egyptian



ROCK OF BEHISTUN.

language, so this provided the key to unlock the secret of the "cuneiform" system of writing used by many races in the earliest days of civilisation. The honour of providing it belongs to Sir H. Rawlinson—then a young man residing as Political Agent at Baghdad—and to an unknown wild Kurdish boy who, hanging with his toes and hands, swung himself to a point where, under Colonel Rawlinson's directions, he pressed soft sheets of paper into the well-graven forms and brought them down, with the raised appearance of letters for the blind. Specimens of these paper impressions are exhibited on the floor of Wall Case No. 38 in the Babylonian Room at the British Museum. These Babylonian characters were as precious as the Rosetta Stone, and like the Rosetta Stone the inscription was in more than one language, Persian, Susian and Babylonian.

After twenty years' work, both in obtaining and deciphering inscriptions, in 1857, Sir Henry was able to say he had fixed the value of two hundred and fifty-two combinations of the wedges which are a feature of the cuneiform writing. In this year the famous cylinder of Tiglath-Pileser was submitted to four eminent Oriental scholars independently, and when the Royal Asiatic Society compared the translations they found that they were in agreement on all essential points—the understanding of the Babylonian cuneiform had been found.

In a few years Layard and Botto had opened the mounds of Babylon and Nineveh, and monuments and inscriptions belonging to the days of Nebuchadnezzar and Sennacherib were brought to light. It is not strange when you know God, to see that already this lone rock in Persia had provided the key to unlock the mysteries of cuneiform script, so that to-day we can say that the study of Assyrian reposes on as sure and certain a basis as the study of any ancient language, a knowledge of which has been traditionally handed down to us. Thus you can see that the Rosetta Stone and the Behistun Rock were essential to the unlocking of the history of Egypt and Babylon which in turn shed a flood of light and confirmation upon the narratives of the Old Testament.

(Next in the Series: "The Tomb of a Valiant Warrior.")

TREASURES

Chrysostom, summoned before the Roman Emperor Arcadius, and threatened with banishment, is said to have replied:—

"Thou canst not banish me, for the world is my Father's house."

"Then I will slay thee!" exclaimed the emperor wrathfully.

"Nay, but thou canst not, for my life is hid with Christ in God."

"Your treasures shall be confiscated," was the grim reply.

"Sire, that cannot be. My treasures are in heaven, as my heart is there."

"But I will drive thee from men and thou shalt have no friends left."

"That you cannot do either, sire. For I have a Friend in heaven who has said, 'I will never leave thee, nor forsake thee.'"

Spiritualism—What it is

(continued from page 306)

a familiar spirit to inquire of it." The incident teaches that Spiritism is only possible to those who reject God, and punishment awaits not only the mediums but also those who seek their aid.

We see then that in the Old Testament God and Spiritism do not go together. One could not be a worshipper of Jehovah and a Spiritist at the same time.

(To be continued).

The Christian and the Coronation (No. 2)

What is the Protestant Reformed Religion as Established by Law ?

By Pastor T. A. CARVER

WHAT is the nature of the vow that the King is involved in when he vows to uphold the "Protestant Reformed Religion as established by Law?" What is that Religion? Where is the declaration of it to be found? Is it such a religion as can be supported by those who love the Word of God, and base their beliefs and hopes thereupon? These are vital questions, because, as Christians it is our duty to "pray for the King," and to "honour" him. We can only pray for him in the vows he takes if those vows are in accord with the things that are contained in Holy Scripture.

First, we state that the "Religion established by Law," refers to the Church of England, often called "The Established Church." What are the doctrines of the Church of England? We turn to that wonderful work of the sainted Reformers of old—The Book of Common Prayer, and in the services, but more especially in the Thirty-nine Articles, we find the doctrines of the Church of England. A word about these articles first of all.

The Reformation demanded a declaration of the truths believed by those who had separated from apostate Rome. In 1536, under Henry VIII., a formulary had appeared entitled, "The Ten Articles about Religion." They were strictly Romish. Then, with the Reformation under Edward VI., the first draft of the Articles appeared in 1552. They were forty-two in number. Cranmer was responsible for this publication. Whilst they were not purely Protestant,

ROMISH HERESIES

had been largely done away with, and truth substituted. These were repealed under the papist Mary, but on the accession of Elizabeth were carefully revised under the direction of the great Parker. They were passed in 1562, but not subscribed to by Convocation until 1571, when the Thirty-nine Articles, as we have them to-day, were definitely published as the doctrines of the Church of England. One thing we need to remember in these days of Anglo-Catholic trickery with these Articles, and that is, that they were brought out shortly after the decrees of the Romish Council of Trent, and were thus intended to be the repudiation, not of mere abuses of Romish doctrine, but of the actual teachings of Trent itself.

His Majesty's Declaration, which precedes the Articles in the Prayer Book, and which is the declaration of Charles I. made in 1628, declares: "The Articles of the Church of England (which have been allowed and authorised heretofore, and which our clergy generally have subscribed to) do contain the true doctrine of the Church of England agreeable to God's Word: . . . from which we will not endure any varying or departing in the least degree. . . . No man hereafter shall either print, or preach, or draw the Article aside any way, but shall submit to it in the plain and full meaning thereof: and shall not put his own

sense or comment to be the meaning of the article, but shall take it in the literal and grammatical sense."

The words of this declaration are clear, and tell us that the

"PROTESTANT REFORMED RELIGION

as established by Law" is contained in the teachings of the Articles, and also that every clergyman in the Church of England is bound by these Articles in the observance of his sacred duties. Yet the sad fact is that in the Church to-day, there are nearly 10,000 "ministers" who, having taken the vow to obey these Articles, are engaged in systematically and deliberately breaking them every day of their lives. They call themselves Anglo-Catholics: but they are neither Anglo nor Catholic but are traitors to their Church and Realm; whilst they continue to fill their purses from the funds subscribed to maintain the Protestant Religion which they are determined to destroy. Now consider the main teachings of these Articles:

1. *They uphold the authority and sufficiency of Holy Scripture.*

Listen to these beautiful words: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation" (Article No. VI.). The Article then goes on to enumerate the books which constitute the Scripture, naming the sixty-six books in the Bible we use, and setting aside the false apocryphal books.

Now with this Article Foursquare Gospellers heartily agree. Thus the foundation is sure. The Word of God is the source and

STANDARD OF ALL DOCTRINE.

The words of Chillingworth are ours: "The Bible and the Bible only is the religion of Protestants." And so we shall rejoice when hearing King George VI. declare that he will maintain the Protestant Reformed Religion, because the authority and life of that religion is the inspired Word of God. Let us pray that, in order to maintain that vow, our Sovereign may be led to diligently seek the wisdom that is to be found only in the Book.

2. *They uphold the fallen state of man, and justification by faith in Christ alone.*

Article IX. states: "Original sin . . . is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam; whereby man is . . . of his own nature inclined to evil . . . and therefore every person born into this world deserveth God's wrath and damnation."

Article X. says: "The condition of man after the fall of Adam is such, that he cannot turn and prepare

himself, by his own good works, to faith and calling upon God."

Article XI. declares: "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings."

Here again is solid Foursquare doctrine. The King will pledge himself to uphold a religion that proclaims the doctrine that shook "the monk who shook the world"; the doctrine the apostles preached; the doctrine that all the great servants of God have preached all through the ages, viz., Justification by Faith. Let us pray that our King and Queen may have the assurance of this "wholesome doctrine."

3. They uphold the supremacy, sufficiency and sublimity of the finished work of Christ on the Cross.

Listen to these magnificent words: and remember they were not mere theories to those who first wrote them. The men who were responsible for this declaration, wrote them in their own life's blood, for it was because of this particular truth that the Reformers went to the stake.

Article XXXI. proclaims: "The offering of Christ once made is the perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual: and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of masses, in the which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits."

All evangelical Christians pronounce a full-throated "Amen" to this. What a magnificent declaration of the value of the work of Calvary! Truly, this is one of the most vital of the Articles. And when, with the whole world listening on 12th May, the King promises to uphold the Protestant Reformed Religion, we shall rejoice to know that the central gem of that religion is the

FINISHED WORK OF CALVARY.

Hallelujah! No popery there, thank God! The Pope

will be listening, and as he hears that thrilling declaration, it will come as a death-dealing blow to him and the superstitious dogmas whereby he wields his satanic power over the souls and bodies of 300,000,000 people, because the religion that the King of England pledges himself to uphold is one that declares to the world that the Pope's masses are "blasphemous fables and dangerous deceits." One marvels at the smug hypocrisy of the Pope and his English army of bishops and priests. They talk with such an oily tongue of praying for the King, and wishing him health and prosperity, whilst all the time there burns an intolerable hatred in their hearts to one who heads a Church that speaks of their central doctrine as a blasphemous fable.

This coronation year finds the world in a precarious state. The prophecy that, ever since it was first given, has been in measure fulfilled in each century, is now hastening to its full completion: "Nation shall rise against nation, and kingdom against kingdom."

The day of vengeance on this world is fast approaching. The world, through modern inventions, is no longer five far distant continents, but one small country. All nations are being drawn into the fearful and terror-filling catastrophe that is coming upon us with daily-increasing speed. But Britain still stands as

THE KEY-NATION.

A lead one way or the other from this country will have world-wide influence. Oh that that influence might be for godliness! That from this beloved land there may flow rivers of divine life, that will refresh men of every land. England has become the leading nation, and the nation with the clearest moral record and influence because of the power of the gospel which has been preached here as in no other land. And this gospel is contained in the "Protestant Reformed Religion" which our King promises to uphold. As never before, we pray that he, and his gracious Queen, may be led of God to understand the full import of the most sacred vow of their enthronement, and give a lead to this nation which will, as the apostle prays for in I. Timothy ii., result in a true revival of pure religion.



The above is a picture of the house taken for an Elim Holiday Home at St Annes-on-Sea.

ANONYMOUS GIFTS

We thank those who have given to the Lord's work anonymously as follows:

Foreign Missionary Fund: Salisbury sister, 5/-; Hornsey member, designated, £3; Bradford member, designated, 10/-; Postmark: "—cester," 10/-; Birmingham Cadet, designated, 2/6; Bradford member, 12/6.

Prison Work: Worthing, £1.

Campaigns: Nottingham sister, per Pastor Bradley, £5.

Jubilee Appeal Fund: Nottingham sister, per Pastor Bradley, £10.

Work in General: Sussex, £52.

Dorking Building Fund: Per Pastor Brambleby, 5/-.

N.B.—Will readers kindly note that gifts for the General Fund, or for any department of the Elim work, should be addressed to the Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.

FAMILY ALTAR



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

Sunday, May 16th. Acts iv. 23-37.

"Great grace was upon them all" (verse 33).

This was the inevitable outcome of being filled with the Holy Ghost. Great grace was upon them all." What a lovely picture of ideal communion of saints. Still human, still of differing and diverse temperaments, still of various occupations in life, but, hallelujah! all greatly gracious. No back-bitings, no lustings for prominent positions. Their "old man" was where Christ put him, on the cross, and the new man, the Spirit-filled man, was in sweet evidence. No wonder God could work so mightily. He always can when the blessed Holy Ghost is having unhindered way in the hearts and minds (and the pockets, too) of men and women. The only real evidence of being filled with the Holy Ghost is to have this grace resting upon us. An experience unaccompanied by this great grace with its resultant influence and power to control and transmute motive and action in the practical grace of the Lord Jesus Christ may be doubted.

PRAYER TOPIC:

That in all Elim churches this day a mighty quickening of the Holy Ghost may be experienced.

Monday, May 17th. Acts v. 1-16.

"But a certain man named Ananias, . . . kept back part of the price" (verses 1, 2).

It is said "There is a black sheep in every family and some hypocrites in every church." Well Ananias was first a copyist. Seeing the pure meritorious action of Jesus, he wanted "to make as good a show." But the scheming copyist is rarely prepared to go to the limits of absolute self-sacrifice. It is amazing that in that first Pentecostal Church a pair could plan to try to deceive. Great grace had been their portion. Yet it is possible to sin against grace. It would seem that this was the exceeding sinfulness of their sin, which met with such swift and sure judgment. What a lesson to make us walk humbly before our God. We may be members of a Holy Ghost Church, yet we are not immune from temptation. Indeed, the devil aims his most poisonous and subtle darts at those upon whom has been bestowed great grace. The lesson, too, that although the hypocrite may come into the Holy Ghost Church, he cannot remain.

PRAYER TOPIC:

For fruitful results to follow the faithful sowing of the good seed by our Elim missionaries.

Tuesday, May 18th. Acts v. 17-32.

"The Holy Ghost, whom God hath given to them that obey Him" (verse 32).

An inestimable privilege this, to be co-witnesses with the Holy Ghost of the power of God. A privilege accorded those who not only trust God, but obey Him also. The sin of rebellion is spoken of very seriously in God's Word, the bless-

ings attendant on obedience very assuredly and delightfully. That faithful, fearless man of God, Samuel, with grieved heart, endeavoured to bring home to Saul the excellence of obedience. "To obey is better." The gift of the Holy Ghost is dependent on obedience. The disciples were recipients of that gift through their obedience to our Lord's command, "Tarry until." The success with which God had blessed their ministry, in spite of their enemies, was the result of their daily living in obedience to the rightful and righteous dictates of God, conveyed to them by His Holy Spirit. Lord teach me daily that the baptism is but the beginning of a fuller and ever-increasing life with God.

PRAYER TOPIC:

That the divine anointing may be upon the Elim Bible College staff.

Wednesday, May 19th. Acts v. 33-42.

"Rejoicing that they were counted worthy to suffer shame for His name" (verse 41).

God had, in a wonderful way, raised up even from among the Pharisees, a sensible man who by his steadiness had turned aside the wrath and jealousy of his fellows and, through God, had been the means of deliverance to the apostles. It was a great triumph for God and His ambassadors. The latter were in that blessed state where they could rejoice, not in the discomfiture of their foes, but in the glorious fact that in spite of their unworthiness, God had counted them worthy to suffer shame for His name. How Peter's heart must have been humbled, when he remembered how he had been ashamed of His Lord when He was before His accusers. This rejoicing is a sober, yet overflowing joy in the Holy Ghost. A glorious wonder that He deigns to use us as witnesses, and care for us as children. A hallowed worship of His name. A wonderful sense of co-partnership with the Almighty. An experience which led them forth again to unremitting service and allegiance. Dare I shirk persecution, misunderstanding or suffering for His sake? Nay, 'tis the pathway to fuller joy in Him.

PRAYER TOPIC:

God's touch to be upon all His lonely ones, especially those who are sorely tried through lack of fellowship with other saints.

Thursday, May 20th. Acts vi. 1-15.

"The Word of God increased . . . the number of the disciples multiplied" (verse 7).

Cause and effect! The inevitable outcome of sowing good seed in good ground means harvest! Hallelujah! The Word of God is good seed. If that seed is sown there will be increase. The trouble with this old world is that there is such a remarkable number of sowers of man's word instead of God's Word. Every now

and then up jumps the advocate of some new remedy for the pangs of a dying age. The churches are not exempt from these man-planned experiments. If persisted in it will end in disaster. The cure-all for the ills of the human race is the Word of God. Where the Word is honoured and obeyed there will be blessed increase. It is the Word that makes the heart big enough to love our enemies, to seek the lost, lift the fallen and cheer the faint. Dear Lord, sow Thy Seed within my heart, so shall I increase with Thy love, so shall men be drawn to Thee, so shall the number of the elect be multiplied. So shalt Thou be glorified.

PRAYER TOPIC:

That God may make the Elim Holiday Homes a great inspiration to many tired workers during the coming summer holidays.

Friday, May 21st. Acts vii. 1-16.

"But God was with him" (verse 9).

From some of the simplest passages in God's Word we get the greatest of blessings. Here is a delightfully simple statement of fact. Every word has but one syllable, the longest has but four letters. One can imagine the tones of triumph with which they rang from the lips and heart of Stephen. The Grand Old Book is pregnant with tragedy and triumph. "Joseph was sold by his brethren into Egypt!" "God was with him!" The glorious story of what God can mean to a man. "Stone walls did not a prison make, nor iron bars a cage," for Joseph, for in spirit he was rejoicing in his God. In spite of surroundings he realised the Divine presence. Hallelujah! There are times when the saint gets shut up, hemmed in and falsely accused. But, praise the Lord, if his heart is right with his God, he has the light of the divine countenance, which gives him a song in the night. The "Lo, I am with you always" becomes a deeper reality, and in God's good time He delivers.

PRAYER TOPIC:

That increasing blessing may be experienced by those who labour for the Lord in difficult places.

Saturday, May 22nd. Acts vii. 17-29.

"The time of the promise drew nigh" (verse 17).

How many aching and bitter hearts there are in the world because of the faithless unfulfilled promises of man to man. Hearts and homes have repeatedly been wrecked by the desecration of broken vows. Alas for the fidelity of the human heart unaided by the faithfulness of God. How cheering it is to turn from the sad, dark picture of man's failure to the bright bow of God's promise. God is a true and faithful time-keeper. He never is before His time and never is behind. We may bank upon every promise of God. His promises hold. Hallelujah! God's wonderful love-letter, the Bible, is full of glorious promises. It's a good thing to search them out, and with expectant hearts, reminding our Father of His promised goodness to usward. Of course He needs no reminder, but like an earthly father, loves to see His child's confidence and expectancy. The waiting time matures our faith, and the fulness of time rewards our simple trust.

PRAYER TOPIC:

For the ministry of the "Elim Evangel," that it may prove the means of leading souls out of darkness into light.

SIGNS AND WONDERS

By Pastor A. S. THORNE

*O Holy Ghost, revival comes from Thee,
Send a revival, start the work in me.*

THIS was the prayer that the great congregation sang night after night in the Halifax Tabernacle during the short campaign conducted by Principal Jeffreys—and the petition was answered. It is impossible to describe on paper what happens in a Holy Ghost revival and as I try to tell of the mighty waves of blessing that rolled over the people, I find how difficult it is.

There had been much intercession prior to the arrival of our beloved leader and the Revival Party and the expectation to see great things done in the name of Jesus was not cut off.

On the first Sunday the Tabernacle was packed to almost suffocation point and many were turned away unable to gain admission. Then every night during that week hundreds flocked to the services, where the glory of God rested like a cloud upon the congregation. Saints were baptised in the Holy Spirit as the Principal ministered. Many were instantaneously healed. The anointing of the Spirit was so manifest that in one service, before the message was given, fifteen souls decided for Christ.

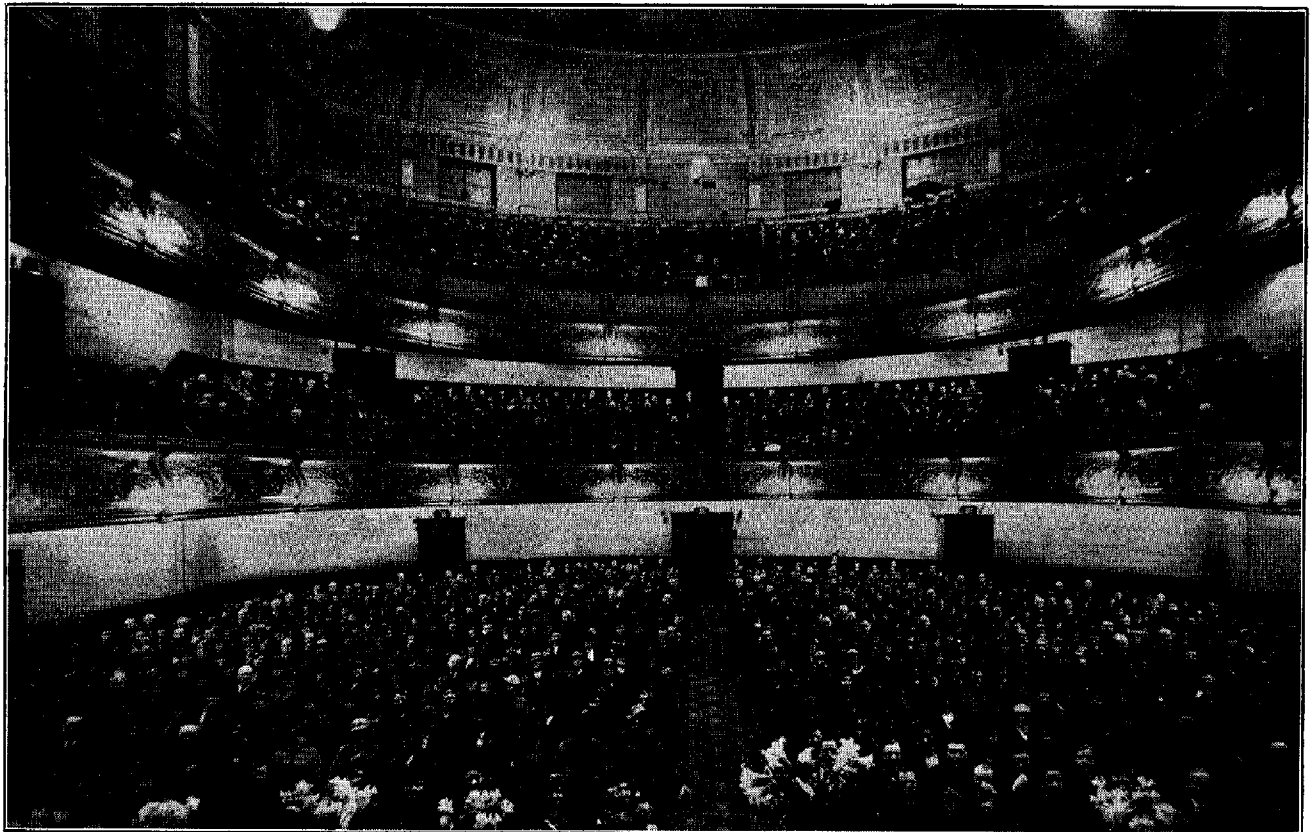
“Who will take eternal life as a gift?” challenges this God-sent messenger, and in the first six days ninety-two publicly accepted God’s gift.

Something had to be done for those who could not get in, so it was decided to take the Victoria Hall (the largest building in the district) for the second Sunday. Truly it was an eye-opener for the religious organisations of Halifax. Around there were churches closed and others nearly empty, but here was a building where people almost struggled to get in. What was the reason? God was answering that prayer—“Send now Thy blessing.”

We arrived at the celebrated Victoria Hall (seating between 2,500 and 3,000) wondering if it would be full, but one glimpse of the long queues was sufficient to assure us it would be. The people had waited since 4 p.m. The doors open and in flock the crowds—one continual stream until the building is packed from floor

THE GREAT VICTORIA HALL, HALIFAX, CROWDED TO CAPACITY

This fine building, accommodating over 2,500 people, was too small to contain all that clamoured to hear the Foursquare Gospel message. Two hours before the service commenced people began to queue up outside, and when the doors were opened they poured into the building like a flood. It was quickly packed, and hundreds had to be turned away. After the inspired address given by the Principal, 103 decided for Christ.



AT HALIFAX

to top gallery. The manager then decides no more can be admitted and "Full House" was posted. As the Principal arose to speak, one knew he was mightily anointed with the power of God, and for nearly an hour he held that great congregation spellbound while with skill he showed how God is to-day fulfilling His Word and prophecies uttered hundreds of years ago are being literally fulfilled to-day..

How would these people take this message? Would there be any response? Wait! There's one who will stand for the Coming King—two, three, four—on goes the number until 103 have professed, thus bringing the total decisions during the eight days up to 195.

One often hears a question like this: "Do healings that come in these revival meetings last?" The answer is—God never finishes a work but what He can on examination say, "It is good." Now I know that is theory, but we must have the practical also—well, here it is. Principal is speaking—"How many in this service have been healed in answer to prayer many years ago?—come to the platform." Dozens respond and one by one tell what God has done for them—here are a few:—

"For twenty-two years I suffered with a large goitre in my neck. I was anointed with oil—prayed with and praise His wonderful name, the goitre disappeared—I was healed by the power of God. I was also suffering from cardiac debility for thirteen years as a result of scarlet fever but the Lord healed me of this also. It is now five years since this miracle of healing took place and I am thankful to say that to-day I am enjoying perfect health and am able to fulfil my daily duties."—*Miss A. Martin.*

Here is a sister testifying she has been healed of a dreadful disease of the ears. For three years she could not allow water to touch them, but now she is made perfectly whole. But listen further—"My boy, now fifteen, met with an accident when a baby, and as a

result went dumb and to read or write he held his books upside down and commenced writing the right-hand side of the paper. Principal prayed for him in 1930. Later the same evening we were amazed to hear him say, 'Wasn't that a nice old gentleman?' (referring to Mr. Walshaw). We handed him a book and, praise the Lord, he was looking at the pictures the right way up."—*Mrs. W. Smith.*

And so one could go on describing the testimonies given, but the time was also going on so that lengthy ones were omitted.

Here is a sister healed six years ago of bleeding cancer. Another sister suffered many years with epilepsy but ten years ago was miraculously healed in answer to prayer. Not one attack since.



ALDERMAN C. DEARDEN

Halifax Aflame with a Live Evangelism

TABERNACLE AND THEATRE CROWDED

By ALDERMAN C. DEARDEN (Ex-Mayor of Rochdale)

IT is but a short time ago that Principal Jeffreys and his Revival Party commenced their long-promised Foursquare Gospel Campaign at the Elim Tabernacle, Bond Street, Halifax. Yet on the Tuesday evening I was present the Tabernacle was full to the doors with almost 800 people assembled to hear the Word of God.

Meetings were held each week-night except on Friday and great blessing was wrought. In order to accommodate the crowds the fine Victoria Hall, seating 2,500 people, was engaged for the second Sunday. By 4.30 numbers were gathered in the queue for the evening session announced for 6.30. So large were the crowds that at the time for service every available seat was occupied and hundreds were unable to obtain an

entrance.

For some time Pastor Darragh, with his finely spiritual sensitiveness and his expert genius enlisted the voices of that grand assembly of souls in refreshing, worshipful song. Pastor Thorne, the resident minister of the Tabernacle, richly inspired with the experience of the week and the day, triumphantly lifted us to the Throne on the ministrant wings of prayer and intercession.

Now, notwithstanding our experience in the past of the marvellous power that invests the Principal in the preaching of the Word, the profoundly prophetic message so aptly and forcibly explained, vindicated and applied, surpassed our greatest expectations. The

(continued on page 318).



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.

The World Gone Mad.

DR. H. WILSON, Bishop of Chelmsford, recently described the world situation as a "nightmare of horror in which humanity seems to be afflicted with collective insanity." He adds "The lives of untutored savages are happier and safer than those of the 'enlightened' Europeans who have cast off the restraints of the Christian faith."

Civilisation has become bankrupt because it is to a great extent bereft of God. It is seeking the solution of its problems without even the recognition of God. We can only hope and pray that as conditions become more and more critical the world will in sheer desperation be driven for refuge in God. That the leaders of world thought, realising their utter helplessness to cope with the accumulating international problems will turn their hearts towards Jehovah. Unless there is widespread religious revival things must inevitably plunge over the precipice of catastrophe. Things are gathering speed all the time towards the final clash, when all that is worst in man shall find fearful expression in unprecedented conflict. The stage is being set for the climax of evil. Only genuine Holy Ghost awakening can possibly arrest the awful progress of wickedness. Let us pray for revival such as swept this land in '59.

A Lost Enthusiasm.

"GLOW OF ENTHUSIASM LOST IN COLLEGE" Problem of Ministry Candidates

Loss of enthusiasm among candidates for the Ministry was mentioned in the report of the Commission on the Colleges which was considered by the autumn assembly of the Congregational Union at Birmingham yesterday.

The Chairman, Sir Arthur A. Haworth, said that in his experience he found that it was almost necessary to get behind students with a dog whip to get them to attend certain lecturers' courses.

The report stated that there was abundant confirmation of the statement made by Dr. Selbie, former Principal of Mansfield College, Oxford, that "some men who come to college with a glow of enthusiasm entirely lose it during their college days."

The above news, culled from the *Morning Post*, is rather interesting. The report goes on to say that the Commission finds that "familiarity with sacred things breeds indifference." We could point to another reason. These young fellows go to a Modernist College and have all the foundations of truth knocked out of them. Discredit is poured upon the Scriptures, sarcasm is hurled at their beliefs and in an atmosphere which is almost rationalistic, is it any wonder that "the glow of enthusiasm" is lost? "If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

*"Watchman
What of the Night?"*

THE CHURCH SHOULD NOT COMPETE WITH THE CINEMA

It is refreshing to find the Edinburgh Presbytery of the Free Church of Scotland speaking boldly on this subject recently (March 30th).

In a report on the lapse of young people from the Church it was stated, "one of the most serious problems with which the Church is confronted to-day is the question of holding the interest and loyalty of her young people. . . . The attempts of some of the denominations to hold their young people by competing with the cinema and dance hall by providing amusement in their own halls for their own youth, are not likely to be successful. The sacred and the secular do not harmonise readily, and the Church had better adhere to her own function, and retain her old and tried methods of administering to the rising generation" (*"Morning Post,"* March 31st).

THE EXPULSION OF FOREIGN MISSIONARIES FROM ABYSSINIA

According to the British United Press (quoted by the *"Daily Herald"*), the tone of an article by Signor Gayda, Mussolini's "mouthpiece," concerning the expulsion of the British missionaries from Abyssinia recently, leads to the belief that the Italian Government intends to expel all foreign missionaries of non-Catholic faith from this country.

"All Protestant missionaries will be revealed as spies or agents in shady businesses," he proclaims.

"These missionaries are disturbing. Their work is useless. To convert by the tinkle of money several dozen Abyssinian children does not signify the creation of permanent glory, either for the Church or for humanity," he concludes.

This latter charge is surely self-revealing since it is a practice of the Roman Catholic missionaries to "convert" the native children wholesale by giving them little medals of the Virgin Mary!

THOUGHTS FOR THE THRONE

It is loss to keep when God says "Give."

The Lord gets His best soldiers out of the highlands of affliction.

The Cross was Satan's Waterloo.

What we are dead to we are for ever independent of.

Godliness is the best argument for God.

You and I must be the gospel which we preach.

Christ can take the "shrink" out of us.

Our Men and Their Ministry—No. 5.

The Power of a Mother's Prayers



Pastor
W. N. Brambleby

AS a child of two my mother gave me to the Lord to be a preacher. She had three sons, and prayed for twenty-five years that she might hear them all preaching in the open air, and God gave her that joy. (She is now eighty-two and, though dying, yet she is rejoicing in the Lord.)

For many years I had no drawing at all toward preaching, and though I was saved at the age of seventeen, and even had it planned for me to become a Methodist minister, I never gave myself to the call that was eventually to develop through my mother's gift of her boy to God. One thing I do praise God for, *He does not forget!* He took my mother's gift, and in spite of all, kept His promise to her, for I am what I am in spite of myself!

Refusing to give up an idol, the call to the ministry took second place in my life. Subsequently the idol was lost, showing how the Devil repays those who heed him.

In 1915 I volunteered for the war, and after nine months in France, was wounded.

One morning whilst at the Front I heard a sudden sound as of rushing water, and knew no more until on returning to consciousness I found I could not move! I was buried alive! All was quiet, and what I suffered was through the shock of realising that I might die there! I remember that when I heard this noise I cried, "O God, help me!" Yet in that moment of sudden peril I was conscious of

MY MOTHER'S GIFT

of me to God. I had before promised God to serve Him if He would get me home again. After twelve months in hospital (I was found by a soldier searching for a boot, and he found one, but I was inside it!) I was discharged with a pension for being dumb and partially paralysed.

Instead of keeping my vow I suffered for four years for ignoring it. I greatly prospered in business, and settled down as a useful member of a Church. The time came when by God's mercy I was brought back to Him. Again my mother's prayers were at work, for I had ignored her, a widow, yet God—I found her in London (when I knew not the street nor the number) by God's leading. I went to the very house where she was at that very time making a call, and her joy was deep and full at seeing there one for whom she had covenanted with God. This broke me down, prepared me for what was to follow! Oh! God's mercy! His love! His patience! You mothers who read this, believe Him. He does not need reminding!

One day in Southampton, during the month of May, 1927, I went in to Principal George Jeffreys' campaign meetings to ridicule. But God touched me again. And I yielded. I had nowhere to go as I lived some fifteen miles away, but God met me, and put a Christian brother in my way who was a great help to me, and I received a glorious Holy Ghost baptism with more signs following than would be needed to satisfy anybody!

In my business life I was able to help a little in fellowship of His work, which ultimately led to a step of faith and an answer to God's call, to step out from business. I knew God was calling. He was driving me into a corner, and I was afraid. I had a wife and child, a big house, a good job and fine prospects—but... God! and my mother's prayers! I fought God. During the soul struggle God gave me pointed scriptures that were unmistakably clear. At last I went to see Pastor V. S. Pritchard, who had been used of God to my spiritual edification, and together we went to God's Word. Again the Word came so clear and plain, and Pastor Pritchard told me it meant a call, and severance from business life. I then gave in to the Lord.

Now arose the problem of my wife. I was afraid to tell her, so I did not. I acted for three weeks as though I had made no decision. Then my wife came to me to say she wanted to tell me something, and that I must treat it seriously! She explained that three weeks before,

THE LORD HAD APPEARED

to her and told her that I was going into His service, but that He would undertake. He told her three times, and asked her if she would not murmur nor complain. Her response to this demand on faith was one of complete surrender. My wife then asked me why I had not gone into His service! How wonderful it was there to see how God's hand had been at work in both our hearts, revealing His purpose, and making us willing to obey.

From that day, nearly ten years ago, God has been faithful. He has undertaken for every need as it has arisen. Hallelujah!

It is the strange yet true story of God's way of answering a mother's prayers. I have spent these happy years in the full-time ministry, able to be in it for what I can put into it. Always finding pleasure in the service of the Master.

Pastor Brambleby has during the past years held the pastorate of Yeovil, Dowlais, Bermondsey, and Coulsdon Elim Churches, and now is in charge of the Church at Romsey.—ED.

Uttermost Surrender

E. C. W. BOULTON.
Mode ato.

AUDREY WITTS.

Bless-ed Je-sus we are tast-ing The pure joy of yielding all;

Life is rich in ho-ly vi-sion, As we answer to Thy call;

Day by day life's song grows sweeter, As towards the goal we press,

No-thing from such love shall se-ver, To Thy will our cry is 'Yea.'

Copyright.

Bible Study Helps

SEVEN REASONS WHY CHRIST HAD TO DIE

(Hebrews ii. 9-14)

1. To taste death for every man (v. 9).
2. To bring many sons to glory (v. 10).
3. To unite us to Himself (v. 11).
4. To declare us as His children (v. 13).
5. To destroy the power of Satan over death, and to deliver us (v. 14).
6. To become our faithful High Priest (v. 17).
7. To deliver us from the power of temptation (v. 18).

GOD'S CHALLENGE TO HIS PEOPLE

"Speak unto the children of Israel, that they go forward" (Exod. xiv. 15).

Introduction: The background—hemmed in by the Red Sea and the wilderness; pursued by the Egyptians. A desperate situation!

GOD IN THE BACKGROUND

I. God's Care for His People.

1. Providing adequate leadership—Moses (Exod. iii. 7-10).
2. Providing definite direction (Exod. xiii. 17, 18).
3. Personally conducted (Exod. xiii. 21, 22).

II. The Israelites Themselves.

- Undisciplined, inexperienced, unreliable.
1. They were sore afraid—panic-stricken (Exod. xiv. 10a).
 2. They complained bitterly (Exod. xiv. 10b).
 3. Taunted their leader (Exod. xiv. 11, 12).

III. God's Challenge to His People.

1. It was a challenge to faith.
 2. It was a challenge to service.
- God knows, God cares, God loves. He is all sufficient for every emergency—

THEREFORE, GO FORWARD!

Healed in Answer to Prayer



I do pray that my testimony will help someone to trust the Lord Jesus, for they who trust Him wholly find Him wholly true. I came to the North End Hall, Croydon, on the 20th February, suffering from very large and nasty boils; my nerves were very bad and I was unable to sleep. Principal Jeffreys spoke that afternoon on "The Great Healer." As I sat there I felt I needed Him to touch my body. I went out to the front of the hall for prayer and was prayed for by the Principal, and God answered prayer. God's power went through my body. When I got home all the boils had disappeared and there was not a mark left. My friends could hardly believe it. When Principal Jeffreys was at Coulsdon I was wonderfully healed of defective eyesight and have had no trouble since. This was in 1925. Thank God my healing has lasted. To Him be all the glory.—E. PARSONS (Coulsdon).



Conducted by Evangelist D. VANSTONE

Here is our Special Correspondent. This week he describes in true reporter-fashion a "let's suppose" interview with a hero of long ago.
Can you find the story in I. Samuel?

God's V.C.'s—No. 1.

THE ASSAULT OF MICHMASH

Told by Lieut. FAITHFUL, D.S.O., GIBEAH

"You are Lieut. Faithful, I believe?"
"You may call me that. I am A.D.C. to H.R.H. Prince Jonathan."

"Oh, I see! I believe you were decorated the other day for conspicuous gallantry in the battle of Michmash. Would your mind telling me something about your exploits?"

"Well," he replied, displaying the modesty found in all true heroes, "there's nothing much to tell about myself. My Royal Master thought out the whole plan. I simply backed him up, that was all. You know, 'Whatever you intend doing, sir, I am with you' sort of thing.

"You must understand that with fresh reinforcements the enemy at Michmash, just over the valley from here, numbered 6,000 cavalry, hordes of infantry, and 30,000 chariots. We were hopelessly outnumbered and had scarcely any weapons, the enemy having removed all the blacksmiths from the land. Things looked black, I can tell you!"

"Excuse me," I interrupted, "What were the king and his men doing to beat the enemy off?"

"The king was too worried to do much, and forgot to pray. I am ashamed to say that four-fifths of the men had deserted. Some were skulking in caves, pits and thickets; others even turned over to the enemy. Craven cowards! Vile traitors!" he muttered fiercely. "Only six hundred remained faithful."

"Still," I put in, "that was a stout effort for six hundred to have driven off those thousands of fomen."

"Ha! ha!" Faithful chuckled, "the six hundred had nothing to do with it. Prince John and I managed it between us."

Seeing me gaping with amazement, he proceeded with his astounding tale. "Yes, we crept along the deep gorge below Michmash and finally scrambled up the cliff (whew! what a climb!) . After that we fairly fell on the enemy outposts and killed the lot—about twenty of them. We had prayed for God's help, and He stepped in right enough. The enemy army became panicky, there was an earthquake, and our foes took to their heels, fighting each other as they went. It was amazing to see a whole army running away from just two of us. As you may guess, all our men, including the deserters, were soon in full cry. It was exciting being in such a victory, and of course the Prince was awarded the 'V.C.' for his exploit was recorded in God's book of heroes."

"Congratulations on your D.S.O., Faithful, you certainly deserved it."

Fellow soldiers, we too are fighting a strong enemy. Life is a fight—not a holiday. Sometimes we and our Saviour-Friend, the Prince of Heaven, seem all alone against the foe. Keep a stiff upper lip, trust Him, obey Him, love Him wholeheartedly and you will bring off the victory every time.

In order to bring Pharaoh to repentance, God used the little fly and the little frog.

The Holy Spirit may never make us illustrious, but He will make us lustrous. He may never make us clever, but He will make us clean.

A Sign of Christ's Coming

"WHILE the bridegroom tarried they all slumbered and slept." Slumber on all! It was a sloth coming over all the virgins toward the twelfth hour, just before the midnight cry, "Behold, the bridegroom cometh!" There were some awake, for there was a cry. Heralds, to waken slumberers! And when Christ returns there will be heralds with ears attuned to hear the well-nigh silent footsteps of the approaching Bridegroom who will waken the slumbering virgins. Are you a herald or a slumberer?

During the late war most delicate instruments were invented to detect the locality of the oncoming invisible submarines. God wants some of His servants to be so attuned, so fitted, that they will be able to perceive and to understand the approach of the unseen Lord of glory.

Students of prophecy are watching the signs of the times and interpreting them. Herod called the scribes together and said, "Tell me where this Babe, who is to be a ruler, will be born." The summoned scribes told him exactly, but they did not go to Bethlehem to worship the Babe. The shepherds were no scribes, but after they had heard the message they found the Babe and worshipped Him. There are scribes to-day who know much about the Lord's coming, but they are merely scribes, not worshippers. Simeon was a watcher and a worshipper. Simeon's utterance, "Mine eyes have seen Thy salvation, now let Thy servant depart in peace," will be repeated. The student, the watcher, the worshipper will see and depart in peace to glory.

What was to be the particular sign of the bridegroom's coming? The predominant sign was a universal one—darkness. Midnight darkness! What is the sign of our Lord's returning? A non-spectacular one, a universal one, an unexpected one—DARKNESS! You cannot see much in darkness. Darkness never boasts of darkness. It obliterates other signs. It has a stupefying effect, a sleepy effect, a deluding effect. You want to keep awake and cannot. A slumberer nods, drops his head, lifts it again, half opens his eyes, closes them, drops his head again with a fresh touch of slumber upon him. Fitful waking and sleeping rightly describes the Christian world in a period of darkness.

Darkness can be seen in the world with all its false doctrines of darkness and atheistic philosophy. There are those who are priding themselves on their orthodoxy, but are denying His coming. Sudden destruction will come upon them and it will be the biggest surprise of all. Many pride themselves they are scrupulously orthodox, and that enables them to slumber complacently.

"While the bridegroom tarried they all slumbered and slept." Let the Spirit apply the Word and transform you from a slumberer into a watchman. Amen.

To All Nations

Look unto Me and be ye saved, all the ends of the earth.—Isaiah xlv. 22.

THUS early and thus distinctly do we find the gospel set forth, and the Spirit of God breaking away from the limited area of Judæa, to utter an invitation in the ears of distant nations, occupied with their idols. We should never allow ourselves to suppose that when God was bestowing so much labour of love upon the Jewish nation, that He was then unmindful of the rest of mankind. God took nothing away from the other nations of the earth when He made the Jewish people the object of peculiar care. Not one truth that had been bestowed upon mankind at large was suppressed; and not one promise that made God known as the hearer of all who call upon Him in truth was taken back.

The Jewish economy was an economy of special grace, with reference to a glorious end embracing the

destinies of all nations. When God chose Abraham, He over and over declared that His thoughts were on something more than the seed of Abraham. "In thee shall all the nations of the earth be blessed." And from first to last, all that God did to the Jewish nation had reference to the hour when the Lord Jesus should command His gospel to be preached among all nations, and when the completed volume of the grace of God, the Old Testament and the New Testament, should be tendered, with all their revelations and all their promises, to every creature. The very Jewish feasts had a world-wide significance. The passover told of the Lamb that should take away the sin of the world; the feast of weeks told of the Pentecostal publication of the gospel in all tongues; the feast of tabernacles tells of the mighty ingathering that is to be.

HALIFAX AFLAME WITH A LIVE EVANGELISM

(continued from page 313)

great audience was at once captivated by the exceptional theme and inspiring personality of the speaker.

In every religious congregation to-day there are those who are searching for light upon the world-chaos of our time. They are looking out for some ray of hope to shine through the thickly-gathered clouds of international distrust and alarm. Statesmanship is proving itself incompetent to lead the world of nations to unity, prosperity and peace. Men wonder, day by day, what new and dreadful surprise dictatorship will spring upon the world at any moment.

The press may be informative, but it is not sufficiently consistent in its agreement to be helpful or tranquillising. People wonder that there is not some prophetic voice even among our great religious leaders. The pulpit surely, if there be any agency, is the one which is, or should be, qualified to reveal the significance of our time and breathe some cheering, emboldening hope of emancipation from our troubles so unprecedented in the history of all time.

From this clear-toned preacher came the clear-worded vision of sure and certain deliverance by one way only—by the divine miracle of the second coming of our Lord to the earth.

So plainly did the Principal show that prophecies foreshadowed for hundreds of years were in their due time fulfilled in the first advent of Jesus, that it is illogical and inconsistent to merely spiritualise the prophecies of the Second Advent, which are as certain of fulfilment as those of the First.

Any in that assembly who had doubts regarding the divine inspiration of the Bible must surely have had their doubts swept away before the lucid logic of the Principal's reasonings, and anyone wavering on the all-important question of the Deity of Jesus surely heard enough to convince him if his mind were not strongly prejudiced against this truth, which lies at the very centre of our faith.

Thanks be to God for the thousands of truly fervent and effectual prayers which go with Principal Jeffreys

to every service that he may be guided, upheld and inspired of the Holy Ghost, for signs do indeed follow and confirm the preaching of the precious Word.

Can one wonder that the spirit of conviction was so manifest that in this one service alone the result was the ingathering for Christ of 103 priceless human souls? Surely no word more than the prophetic word is calculated to convince the soul of the faithfulness, the absolute trustworthiness of God's Word. It is the most powerful basis for an evangelistic appeal and none is so sure to give comforting confidence and joy in these tremendous and terrible days and surely no message more honoured of God.

Let every child of God, and especially every minister of the gospel think upon these words:—

"Believe in the Lord your God, so shall ye be established: believe His prophets, so shall ye prosper" (II. Chron. xx. 20); "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day Star arise in your hearts" (II. Peter i. 19); and "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Rev. i. 3).

Let ministers of the gospel study and preach more and more "the more sure word of prophecy"! Let believers of whatever Christian denomination bear up their ministers in loving prayer before God, and let yearning, soulful intercession assail the throne of power for "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (Dan. xii. 3).

At the close of this glorious meeting the Principal announced that the campaign would be continued in the Tabernacle throughout the week by Evangelist Tom Thomas, but that he (the Principal) would be back again in the Victoria Hall the following Sunday night.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Monthly Ministry.

The services conducted during April by the London Crusader Choir were varied, and included prison visits to Wormwood Scrubs, Maidstone and Chelmsford, where at each place the Choir's ministry was warmly appreciated and accepted. At the Becontree Methodist Central Hall, several hundred gathered, and a number of souls publicly accepted Christ. The visit to the Institution for the Blind was one not soon forgotten, yet a message of hope and joy in Christ was unmistakably declared. The New Park Hall (Brethren) building at Barking was packed to capacity with about 500 people. The Choir was warmly received and the stirring and sincere messages by the Choir members made a deep impression on many ministers and Christian workers of several other denominations who were present. Chelmsford Tabernacle was visited the last Sunday in the month. Here again a warm reception extended, and joyous fellowship experienced.

Another New Musical Publication.

"Elim Songster, No. 14" is now on sale. Choir leaders and musical friends will read this with interest. It is an excellent number, and contains pieces of a wide range in style and variety. There are seven new pieces, most having been published for the first time.

Divine Entreaty. A hymn of appeal. Words and musical arrangement for choirs by Pastor Douglas B. Gray. The air is an extremely popular melody, it being of Scandinavian origin.

Claim Your Pentecost. Pastor E. C. W. Boulton gives us a set of words truly Pentecostal in theme and character, and the music is by Pastor W. G. Hathaway.

Jesus Let Thy Splendour. Another splendid devotional hymn by Pastor E. C. W. Boulton, with a musical setting by Miss Marjorie Helyer, L.R.A.M. In the second line of verse, third bar, the natural sign should refer to the note G and not E.

Galilee. Pastor W. G. Hathaway provides us with an inspiring set of words to a Welsh melody, bound to become a great favourite. It is full of rich harmony, giving great opportunity for full choral effort.

The Bugle's Call. A martial song by Mr. T. J. English. Suitable for unison singing.

Vesper. Such a piece has long been looked for by several of our choirs. The words are by Pastor E. C. W. Boulton, and Miss Audrey Witts, L.L.C.M., has provided music that makes this vesper one of outstanding beauty. In the second line, bar six, the tenor note should be marked G natural.

Beautiful Robes. Another pleasing and bright character piece, with a chorus changing into a lifting rhythm.

We trust our choir and gospel song evangelists will make good use of this latest "Elim Songster." You should not miss such an outstanding number.

BECONTREE

The Lord continues to bless this small branch of Crusaders since its commencement in February. Much interest is shown in the different types of service, and we feel sure that with God's help we shall go forward, increasing in number and receiving greater blessing in the future. Crusaders are beginning to minister in song in the Sunday evening services, and we are trusting that much talent will yet be found in this direction. Brethren pray for us!

A Message from India.

MY DEAR ELIM CRUSADERS,

Loving greetings to you all in the name of Jesus! Those Crusaders to whom I am now writing I like to honour with the name of "World Crusaders," because you are doing your utmost to help to bring the heathen to Christ. I do rejoice to read of all that is being done by you to convert the heathen in England, yet I long for the day to come when hundreds of Crusaders shall obey His command to "Go into all the world and preach the gospel."

Thank you Edinburgh, Sunderland, Birmingham, Brighton, Neath, Kensington, Forest Hill Crusaders for welcome letters received from your missionary bands this year.

Thank you for garments made by your own hands, and sent at your own expense for Christmas gifts and for clothing our orphans.

Thank you for your sacrificial giving.

Thank you for your prayers, intercessions and supplications.

Thank you for passing on the command to others if you cannot come to India yourself. "Come over and help us."

Thank you for all you are going to attempt in His name this year for the salvation of souls in India.

Thank you! Thank you! Thank you!

We have much to encourage you to "press the battle to the gate" and to stand back of us with your uplifted hands until the Jerichos fall, and thousands of young men and women in India will join hand in hand with you under the Elim Crusade banner. Hallelujah!

From the north of India comes the news of a great wave of healing power being demonstrated in the name of Jesus. Nine cases of deaf and dumb healed, blind received their sight, and the lame walk, and many are being saved.

From the south of India comes the news of a special outpouring of the Holy Ghost in the Lutheran Church, over 1,000 receiving the baptism of the Spirit! We are looking for the streams in the south to meet the streams in the north, and a mighty soul-saving work to be manifested in thousands turning to the Lord.

In our own field we have had more conversions in the last three months than in any similar period in the lifetime of the Maranatha Mission. In Giridih four men and two women, and in Telaiya one man and four women, making a total of eleven souls added to the church this year. All are young men and women. Pray that each month an increasing number may believe and be saved.

Many of you will have witnessed hundreds as they passed through the waters of baptism in the Albert Hall on Easter Monday. But you cannot imagine the thrill we had on Easter Saturday when five candidates went down into the waters of baptism here in Telaiya! "It is better felt than felt!" An Anglo-Indian Christian widow (Mrs. Ingles) allowed us to use a large private pond on her property for the service.

At the same time in Giridih, eighty miles away two men were baptised by

SPECIAL VISIT TO SOUTHAMPTON

in the magnificent
GUILDHALL

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 28th 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.

NATIONAL CRUSADER TOUR

conducted by

Pastor **DOUGLAS B. GRAY**
and

Evangelist **DAVID A. VANSTONE**

May 19. Bristol (District Rally).

" 20. Yeovil.

" 21. Romsey.

" 22. * Bournemouth (District Rally).

" 23. † Southampton.

" 24. Portsmouth.

" 25. Birmingham (District Rally).

" 26. Sheffield.

" 27. Lincoln.

" 28. Grimsby.

" 29. Hull (City Temple).

* Speakers include Dr. F. Weston, M.B., B.S.
† London Crusader Choir accompanying.

Special addresses and programmes at each meeting.

Evangelist Hira Lal. Our other evangelist, Silas Sharma, has been ordered four months complete rest by the doctor. It is feared that there are tubercular germs causing the trouble. Please pray for his speedy deliverance. This meant we had no man to baptise the candidates here, so Miss Paint filled in the gap. Everything went off as perfectly and as orderly as though we were in a consecrated building. We had an opening hymn, and then a prayer. Before each candidate was immersed Miss Paint gave them a promise, and as each one came

up out of the waters we sang an appropriate chorus. At seven o'clock on Easter Sunday we met around the Lord's table and these believers took their places for the first time with us.

The evangelist wrote from Giridih that forty Christians attended the Easter service there.

Please pray for the Brahmin convert baptised in Giridih that he will grow in grace and in the knowledge of his Lord and Saviour Jesus Christ. Being able to read the Word of God for himself, he has

that advantage which our illiterate Christians are deprived of.

Praise the Lord also for a young Hindu woman healed instantaneously. One of our young men students was out preaching in a near-by village and the people begged him to do something for the sick woman. Her whole body was stiff for some time, and the people themselves could not relieve her, but after prayer, the Lord healed her. Glory be to His name!

Yours in His glorious service,

MARION B. EWENS.



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

Conducted by Pastor J. J. MORGAN

For Christian Workers in General.

THE CHURCH WHERE THERE IS ONE FUNERAL EVERY DAY

"Pastor asked me to speak in the open air service on Saturday, but I told him I was too nervous."

So one talent was gently laid to rest.

"The superintendent requested me to take a class of boys in the Sunday school every Sunday. I really could not think of tying myself to a class every Sunday. I like to have a walk with some of my friends."

Another talent found its grave and was laid in sweet repose.

"Please give a short message at the Prayer Meeting on Tuesday," said the weary minister after a heavy day on Sunday, and the elder replied, "If there is one thing I dislike more than another it is speaking in public."

Another beautiful talent found its grave.

"It would rejoice our hearts and give us encouragement if we heard your voice lifted to God in public prayer," said the minister. But the faithful member quietly replied, "I'm sorry but I could never pluck up enough courage to pray in public."

Another grave was dug, another funeral service, another talent laid to rest.

That year 365 funeral services were conducted in that church. People wondered why the pastor's shoulders were a little more rounded, his heart a little heavy as he trudged his parish. He was a little downcast at times. As people met him and asked the reason of it, he replied, "I have just been to a funeral." All the time he could hear those words of the burial service ringing in his heart, "In sure and certain hope of the resurrection." Yes, he thought to himself, those God-given talents of public ministry to God's people, buried out of sight, will meet them at the judgment bar of God.

Have you buried your talents in a nice excuse, a soft downy bed of leaves and empty profession, a grave where it will come forth to your condemnation on the resurrection morning? —J. J. M.

For Local Preachers.

A MAN WITH A GOAL

A man without a goal seldom gets anywhere. As Whately says "He aims at nothing and hits it." It is like shooting to have the loud report without aiming at a target. Questions we should all ask ourselves are: What is the purpose of this address? What am I seeking to accomplish? So it becomes us as ministers to study how to become more and more definite in our work for God. Chalmers was a dull, ineffective preacher until on his sick bed at Kilmany, he became aware, to use his own words, of two new dimensions, "The littleness of time, and the greatness of eternity." "I have been studying magnitude, but there was one magnitude that I had not been realising, and that was the magnitude of eternity." And coming face to face with that magnitude in shattered health and bereavement of his family, his preaching was no longer aimless. He had a special object in every sermon which was followed by wonderful success. J. J. M.

WHAT IS PREACHING?

It is the communication of God's truth to sinful men. It is the communication of God's message by men to men. No angel holds such a lofty position in God's scheme for reclaiming men as the preacher does. For he is made the bearer of heaven's most glorious news.

Would to God that every preacher and teacher could say, as they face their respective congregations, either in the open air meeting, or the indoor meeting, or in the Sunday school: "I am Christ's appointed messenger to this people (or class). God is here to witness my faithfulness or unfaithfulness. To hear my deliberate declaration of His salvation. He wishes me to help these people nearer to Himself to-day. Mine is a blessed privilege, but a heavy responsibility. I am, to-day, God's mouthpiece. He has sent me, and upon Him I rely. I must not fail or disappoint Him or those to whom He has sent me as His ambassador."

What a transformation would take place in our pulpits and schools.—J. J. M.

THE PREACHER HIMSELF

"Take heed unto thyself and unto the doctrine" (I. Tim. iv. 16). Paul puts the messenger before the message, not after it. *Thyself first.* We must realise that the messenger and the message are in reality one, and incapable of being separated. It becomes imperative then to study the preacher himself as well as his message. He can enrich or belittle the truth, adorn or tarnish the doctrine.

Every preacher of the gospel must grasp the fact that he matters. It will then become to him a very solemn duty to cultivate himself, improve his talents, so that he will give of his best in the service of God.—J. J. M.

IMPROVING OUR TALENTS

A preacher who does not seek to improve his ministry is like a person desirous of becoming a great musician without the drudgery of "scales and exercises." Or the doctor who would heal without the task of studying. Surely it is reasonable to believe that God's messengers should take time and patience to perfect their messages, to heal the wounds of sinful humanity.

One needs more than a knowledge of the Bible in order to preach. One needs:

A mind well stored with truth, and one capable of orderly thinking.

A good voice. A good delivery is necessary to sound out the message.

A good grasp of language so that one can express oneself well.

A knowledge of human hearts.

A sympathetic soul on fire with love divine.

A mighty baptism of the Spirit.

A burning fire in the heart, like Jeremiah of old. "His word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. xx. 9).

—J. J. M.

Thomas Carlisle said in *Sartor Resartus*: "There is in man a higher than love of happiness, he can do without happiness, and instead thereof find blessedness! . . . Love not pleasure: love God. This is the everlasting yea, wherein all contradiction is solved."

CLASSIFIED ADVERTISEMENTS

30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 6d. per insertion extra.

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

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

SPECIAL NOTICE

Owing to the Coronation and Whitsun holidays, advertisements for the "Evangel" dated May 21st (Published May 14th) cannot be accepted for insertion in that issue later than first post, Friday morning, May 7th.

Advertisers under "Board Residence, etc.," must send with the advertisement the name of an Eilm 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 Eilm Church in the district and advertiser is an Eilm member.

**BOARD-RESIDENCE, ETC.
Holiday Apartments, etc.**

* **Bangor, Ireland.**—Why not visit Ireland this year? Write at once to the Misses Troughton, "Armachia," 32, Seacliffe Road. House beautifully situated on sea front, commanding exquisite view of Lough and Irish Channel. C293

* **Blackpool.**—Superior residence, home from home, every comfort and convenience; near shops, trams, buses; five minutes Jubilee Temple; full board or apartments. Mrs. Clark and Mrs. Brook, "Clark Dene," 9, Branton Road, S.S. C307

* **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, chines, 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

* **Bournemouth.**—Superior board-residence, home from home; every comfort and convenience; 1 minute sea, 2 minutes shops, buses; central. Mrs. Stroud, "The Homestead," 14, Southern Road, Fisherman's Walk. 'Phone Southbourne 2039. C314

* **Brighton.**—Board-residence from 30/-, bed and breakfast from 21/- weekly; well recommended by visitors. Mrs. Robinson, 13, Stafford Road. C259

* **Cornwall, Newquay.**—Picturesque, Christian guest house, sheltered, secluded position, own beautiful grounds, 1 1/2 acres; tennis, putting; ten minutes' walk various beaches; comfortable, homely, Christian fellowship; highly recommended by Eilm pastors; personal supervision; excellent Cornish cooking, separate tables, electric light; (h. & c.), garage; Four-square. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. 'Phone, Newquay 526. C241

* **Cornwall, Penzance.**—Accommodation, full board or bed and breakfast; every convenience; terms moderate; recommended by Eilm Pastors; near Eilm Tabernacle, sea and country. Mrs. Walsh, "Beth-Shan," 24, Penare Road. C275

* **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

* **Devon, Paignton.**—Bed-sitting rooms, gas ring, without attendance; 16/- per week double, 12/6 single; 6d. bus return Torquay. Mrs. Bartrum, 8, Conway Road. C316

* **Eilm Bible College.**—Visitors welcomed; Bible lectures, spiritual fellowship central heating and home comforts. Apply: The Superintendent, Eilm Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

* **Eilm Rest House.**—Adjoining Eilm Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4. Tel.: Tulse Hill 3904

* **Glossop.**—Eilm 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

* **Guernsey, C. I.**—Sunny board-residence, home comforts, good catering; near sea front and buses; terms moderate. Mrs. T. C. Parrott, "Fair-haven," Coutanchez, St. Sampson's. C310

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