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Elim Evangel & Foursquare Revivalist

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

What are the Jews Seeking?

By Principal P. G. PARKER.

(see page 385)

"UNITY IS STRENGTH"



The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Official Organ of the Elim Foursquare Gospel Alliance

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

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

General Headquarters:

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

Vol. XVIII. June 18, 1937 No. 25

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PRINCIPAL

& REVIVAL PARTY'S ENGAGEMENTS

SOUTHAMPTON. Revival and Healing Campaign now proceeding in the Big Tent on the Polygon Land (off Commercial Road), 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.

CWMTWRCH, (Swansea Valley). July 8th, at 3 and 6.30 p.m. Beulah Chapel; kindly lent for the Silver Jubilee Meetings of the Tro'r Gleicn Mission Hall.

SWITZERLAND—CAUX. Convention June 5th—14th. Pastor and Mrs. J. McWhirter and Pastor R. Tweed. For accommodation write: Mme. Cecile Caille, Chexbres (Vaud), Switzerland.

Particulars of the Party's engagements during August will appear as soon as possible.

ELIM HOLIDAY HOMES

GLOSSOP. Beth Rapha, near hills and moors, bracing air. Rambles and outings arranged. Spiritual fellowship. Moderate terms. Crusader Camp, July 31st to August 14th. Apply, Pastor and Mrs. Gaunt.

ELIM WOODLANDS, with its beautiful grounds, is an ideal spot to stay in, also a good centre for visiting places of interest in and around London. Spiritual fellowship in the home and the London assemblies. Apply, Miss Barbour, Clarence Road, Clapham Park, S.W.4.

EASTBOURNE. July 30th to September 3rd. Beautiful house with its own grounds and tennis courts 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. Snowden 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. Although there are buses and trams, bicycles will be found most useful in this district. Visitors should bring their cycles. For accommodation apply, Mrs. Saxon Walshaw, Bell Grove, Rothwell Road, Halifax.

4 Coming Events 4

ANNAGHANOON. June 19, 20. Convention. Elim Hall. Speakers include: Pastors W. L. Taylor, E. F. Cole and W. Martin.

BANGOR (Co. Down). Watch for further particulars of the big Bangor Convention in July. Plan to come for your summer holidays.

BANSTEAD (Surrey). Now in progress. Tent campaign in High Street, near Post Office, conducted by Pastor W. E. Smith. Sundays and weekdays, except Saturdays.

BARNARD CASTLE. June 9—16. Elim Gospel Hall, Bird Road. Convention: Special speakers. Convener: Mr. R. L. Close.

BELFAST (Hunter Street). Now proceeding. Evangelistic Campaign conducted by Pastor W. J. Martin.

BLANDFORD (Dorset). Regular Foursquare Gospel Services are now held in the St. John Ambulance Hall, Bryanstone Street: Sundays, 11 and 6.30.

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.

BOURNEMOUTH (Springbourne). June 27—July 4th. Elim Tabernacle, Victoria Place. Youth Campaign by Evangelist D. Vanstone.

BRISTOL. June 6—20. Elim Evangelical Christian Church, Terrell Street. Evangelistic Campaign conducted by Evangelist J. E. Shaw.

CROYDON. July 4. Elim Tabernacle, Stanley Road. London Crusader Choir, 6.30 p.m. (Wormwood Scrubs Prison, 1.30 and 2.45 p.m.).

DUNDEE. June 19—27. Elim Tabernacle, Dudhope Crescent Road. "Back to the Bible Campaign," conducted by Pastor and Mrs. W. Miller Barton and Evangelist G. Ladlow. Sunday, June 20 and 27 at 8 p.m. in the Y.M.C.A. Hall, Constitution Road.

EAST HAM. July 18. Elim Tabernacle, Central Park Road. London Crusader Choir, 6.30 p.m. (Holloway Prison, 3 p.m.).

EASTLEIGH. June 12, 13. Foursquare Gospel Tabernacle, Nutbeam Road. Special visit of Pastor E. C. W. Boulton.

ELIM WOODLANDS. Elim Woodlands will be open to visitors from 3.30 to 9 p.m. every Saturday throughout the summer. Beautiful garden; tea out of doors, weather permitting. Special speakers; musical items. 1/- inclusive.

EXETER. June 27, 28. Elim Tabernacle, Paris Street. Special Visit of Pastor E. C. W. Boulton.

FINCHLEY. Now proceeding. Odeon Cinema Theatre, High Street. 7.30 p.m. Series of Sunday Evening Gospel Services conducted by Pastor A. Longley.

GUILDFORD. Now proceeding. Revival and Healing Campaign by Pastor P. S. Brewster and Revival Party, in the Ward Street Hall.

GILFORD (Co. Down). Tent Campaign now proceeding, conducted by Pastor W. H. Urch.

HOVE. June 20. Elim Tabernacle, Portland Road. Visit of Pastor E. C. W. Boulton.

LETCHEWORTH. July 3, 4. Elim Tabernacle, Norton Way North. Visit of Pastor E. C. W. Boulton.

ROMSEY. June 20. The Town Hall, 6.30 p.m. London Crusader Choir (Winchester Prison, 2.30 p.m.).

BOOK THIS DATE!

The Annual

Foursquare Gospel Rally

formerly held at the Crystal Palace
will be held this year at the

Westminster Central Hall

(London)

on 4th September.

Meetings all day from 10 a.m.

Further particulars later.

BIBLE STUDY by post

Link up with the Elim Bible College Correspondence School. The cost is only One Shilling each month. Yet it

brings into your home...

eight or nine different forms of Bible study! All particulars from the Secretary, E. B. C. C. S., 20, Clarence Road, Clapham Park, S.W.4.

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. 25

JUNE 18, 1937

Fridays, Twopence

What are the Jews Seeking?

By Principal P. G. PARKER

ARE they seeking gold?
Are they seeking God?
Are they seeking political power?

Or what are they seeking?

From earliest years the Israelitish nation has been a nation of seekers. Abraham was a seeker. God made him a seeker. He called him out from Ur of the Chaldees to seek a city whose builder and maker is God (Gen. xii. 1). Hebrews xi. 10-14 powerfully and pathetically sums up the whole situation. Abraham's faithful descendants embraced the same vision and sought the same fulfilment as their first faithful father. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that seek such things declare plainly that they seek a fatherland." I have given the literal wording—a fatherland. A fatherland includes a father—a land—a city. God is that Father—the new heavens and earth is that land—the New Jerusalem is that city.

Abraham and his descendants have always been seekers. At first they thought they had found rest in Egypt—but Egypt was not that rest. Then they thought they had found rest in Palestine—but Palestine was not that rest. Like Naomi, remnants of the people went into foreign lands to seek rest—but they were disappointed. Sad to say when their true Rest-giver came, the Lord Jesus Christ, the majority of them missed Him. They were

LOOKING FOR REST

and they missed the One who controls all rest. And therefore the sad story still goes forward, they are still seekers. No doubt many Jews are simply intent upon seeking gold and they have found it to a large extent. Another vast atheistical group are seeking political power, and getting it, as Russia and America prove.

But the great point of interest for us to-day is, Are the Jews seeking Christ, the Lord Jesus Christ? Certainly the vast majority of them are vaguely or vividly seeking Christ—that is, Messiah. "Christ" or

"Messiah" simply means "anointed one." The Jewish "anointed one" is the one anointed by the God of Abraham to be their King.

There is a pathetic picture symbolising the Jewish search for the Truth. It shows an old Jew with a flowing beard, hurrying forward, carrying a lantern, which he is swinging in front of him as he hastens. In his hand is a pilgrim staff and under his one arm he carries the Law of Moses. The "Law" urges him forward, and, lamp in hand, he yearningly speeds across the desert. The wording under this expressive drawing says, "Seeking the Messiah." Yes, seeking the Messiah! But so many of them in past years have decided that Jesus Christ is not the Messiah. They long ago crucified Him, and since then they have hated Him. In the very early days there was indeed a remnant, a considerable remnant who received Him. He was received by 3,000 on the Day of Pentecost, by 5,000 later on. Even many of the Jewish priests

BELIEVED ON HIM.

Saul the persecutor became Paul the dauntless disciple. Yes, there was a remnant, a nucleus, who believed on Him. Read the book of "Acts" and the strong Jewish following in the early years of Church history becomes very clear.

But generally speaking the intervening centuries have seen few Jews in the Church of Jesus Christ. Referring to the "seeking" picture again. The Jew has got his back turned upon the sun and is hurrying forward with a lantern. How expressive it all is! Sunlight discarded for a miserable oil-lamp. The true Light ignored. Sunlight has shone into the world and the Jew has preferred his own oil-light.

But things are changing. To-day a great interest is being stirred up amongst the Jews of the world. Some have found the true Light. Many are hesitatingly glancing at Him. Persecution, despair, heartache, Jewish missions have all contributed.

A cartoon in one of our newspapers shows a patriarchal Jew looking carefully and eagerly at the globe of the world. He is looking yearningly at every part of it. At last after a fruitless search he says: "This

is a large and beautiful world, but there is no place for me."

Yet many Jews to-day are making the discovery that there is a place of rest—it is in the heart of Christ, the Lord Jesus Christ.

One of the most far-reaching Jewish conversions of recent years has been that of Dr. Michelson, now of Los Angeles, U.S.A. Concerning himself he says, "I do not preach

A NEW RELIGION

to my people, but Christ, the Anointed One of God, the Son of David; and if the Jews would accept Christ they would be the happiest people on earth, for there is nothing in all the world that can help the Jews in their present distress, but Jesus Christ, the Jewish Messiah.

His precious blood would not only cleanse them from all their sins, but give them rest and would satisfy the longing of their heart. *My people need Jesus, because I know what I needed.*

"I was reared in the house of an orthodox Jewish Rabbi who taught me all the ceremonials and rituals of Judaism; but they did not satisfy me. In my heart was a cry after something. I did not know what this something was.

"Later, I attended the University of Berlin and other universities and through the study of the philosophy of Schopenhauer and Nietzsche, I gave up Judaism and became an atheist. I studied more and more, for I thought that science would satisfy the longing of my heart. I studied about twenty-four years to find the truth and could not find it. But one day Jesus came into my heart and He gave me His peace.

"Oh, my beloved friends, I cannot express to you in words what happiness and joy Jesus brought to my soul. Now I know that I am saved, saved by the precious blood of Jesus who died for me."

Dr. Michelson has two great distinctions:

- (1) He has built the First Hebrew Christian Synagogue in the world.
- (2) He is the only Jew constantly

SENDING FORTH CHRISTIAN MESSAGES

by radio.

Here is a brief description of a baptismal service held in his Christian Synagogue:

"On the seventh day of July, a spectacle of impressive beauty was witnessed by hundreds of our friends who filled the great tabernacle of the First Hebrew Christian Synagogue to absolute capacity.

"There were thirty-one candidates for baptism at this marvellous service and it was truly an inspiring sight to see these men and women assembled in their exquisitely white baptismal robes on our great platform. . . .

"After the rendering of these heart-thrilling testimonies it was very evident that the whole audience was deeply moved, and so it was with solemn hearts yet glad countenances that they then witnessed the candidates, one by one, take their places in the baptistry. There were old brothers and sisters. Some in the very late evening of life, and it was touching indeed to see these liberated from their burden of sin, go down into the water as a further token of their willingness to

follow the Lord. Then there were the young folks with the bright prospects of life before them, happily following the same course in willing consecration to the One who died for them, of being buried with Him by baptism to walk with Him in newness of life."

Much, much more could be said about Dr. Michelson and his work. The following bears upon his radio messages: "An old couple, who, for over twenty-three years had never attended a church service, one day listened to my radio message and right there accepted Jesus and in the evening came to the meeting

TO CONFESS CHRIST

openly. They had been bitter against Christianity, but oh, how their hearts were melted by the blessed Holy Spirit, who revealed Christ to them!

"The radio is the best method of reaching Jews and Gentiles and my heart was deeply moved when they came to the radio station, declaring they had received Christ. The station had never witnessed such a scene. The general manager therefore said to me one day, 'Dr. Michelson, you are stirring up the whole territory and you surely make us busy here as people are telephoning in all the time. I have been in the radio business for years and am not a Christian, but we have never had a minister on the air who has done so much good for the people, and has helped them as you have. Some of my forbears were ministers, and I was brought up a Christian, but I drifted away. I listen to your sermons every morning and they surely have touched my heart.'"

Judge C. F. Cook has given us a striking account of an interview between Dr. Michelson and a Jewish rabbi. We reproduce it now because it is so significant of the changing attitude to Jesus Christ:

"Dr. Michelson had been informed by one of the leaders of the Jewish Synagogue, that Rabbi Riseman wished to have an interview with him. It was a thrilling moment when Rabbi Riseman entered this Jewish mission.

"Rabbi Riseman said, 'I have listened to your radio messages and enjoyed them very much. I should like to know why you, who claim to be a Jew, believe that

JESUS IS OUR MESSIAH?'

"Dr. Michelson answered, 'Rabbi, I am delighted that you have called on me and shall gladly answer your questions. I wish to assure you that I believe with all my heart that Jesus is the Jewish Messiah because God has revealed it to me.'

"The rabbi asked, 'How can Jesus be the Jewish Messiah when He was born of a common woman?'

"Dr. Michelson replied, 'Rabbi, that is according to the prophecy of old. The prophet Isaiah said, about seven hundred years before the birth of Jesus, in the seventh chapter, fourteenth verse, that "A virgin shall conceive and bear a Son."'

"'But the word *almoh* in Hebrew does not mean "virgin," but "woman"; your translation is not correct, Dr. Michelson. Besides, how can God have a Son? Our God is one God.'

"'But why does God speak about Himself in a plural noun? For instance, right in the beginning we read, "*Berischis boro Elouhim*—in the beginning God

created" (Gen. i. 1). *Elouhim* [God] is plural and *boro* [created] is singular, because *Elouhim* is one God in three persons: God the Father, God the Son, and God the Holy Spirit.'

" 'Dr. Michelson,' the rabbi replied, 'you are mistaken. The word *Elouhim* does not express the trinity but the majesty of God. The plural noun is used by God when He wishes to emphasise His greatness and almightiness. But suppose it meant the Trinity, Jesus could never be the Son of God as Joseph was His father.'

" Then Dr. Michelson answered, 'I thought you knew, that, according to the New Testament, Jesus was conceived of

THE VIRGIN MARY,

by the Holy Spirit.'

" 'That I cannot believe, because the *Talmud* and our great rabbis and teachers declare that the Messiah will come from heaven in great majesty and glory.'

" 'Did you ever read the New Testament?' asked Dr. Michelson.

" 'Oh, yes, I have read it twice, but I cannot believe it all. Do you believe it?'

" 'I believe every word of it, because I know it is the truth,' Dr. Michelson said.

" 'I understand you have been a judge and attorney in Germany. How can a man with your knowledge believe on Jesus?'

" Then Dr. Michelson told his life-story. The rabbi who listened intently was so touched that the tears ran down his cheeks. Finally he arose and said to Dr. Michelson, 'I shall come again.'

" As he took Dr. Michelson's hand, and thanked him for his kindness and interest, Dr. Michelson said, 'Rabbi, I want to give you two books, the whole Bible and the life-story of Rabbi Dr. Benedict who, a short time ago, also became a believer in Jesus. Will you read these books?'

" 'I shall be glad to do so,' the rabbi replied.

" A few days later, on Friday, 27th July, in the afternoon he came again. Dr. Michelson said to Judge Cook, who was present, 'This is the rabbi who wants to know the truth about Jesus.'

" Rabbi Riseman replied, 'Yes, I am

EARNESTLY SEEKING

the truth. I indeed want to know if Jesus is truly our Messiah.' Then turning to Dr. Michelson, he said, 'I read the life-story of the rabbi for which I am very grateful, as it has given me more light on some scripture. I have also started to read the New Testament, but I cannot see how Jesus can be the Son of God.'

" Dr. Michelson took his Hebrew Bible and read the sixth verse of the ninth chapter of Isaiah to the rabbi in Hebrew and asked, 'Rabbi, to whom do these words refer, "Unto us a Child is born, unto us a Son is given"?''

" The rabbi read the verse himself and said, 'I do not know. We cannot explain everything that is written in the Bible.'

" Dr. Michelson tried to explain to him that it refers to Jesus who fulfilled this scripture in every point. He called the rabbi's attention to the 16th chapter of Leviticus, the 30th verse, and asked, 'Rabbi, please tell me how we can get forgiveness of our sins?'

" The rabbi admitted that we all are sinners, but he could not give us any explanation of how our sins can be obliterated.

" Then Dr. Michelson exclaimed, 'Rabbi Riseman, you are a leader in Israel and such a great scholar, and yet cannot tell me how I can get forgiveness of my sins. What do you think, then, of the 17th chapter of Leviticus, the 11th verse?'

" The rabbi replied, 'These scriptures have been substituted by the Tabernacle teachings.'

(continued on page 390).



Eastbourne Elim Holiday Home

It is beautifully situated on the sea front, near Beachy Head and the Downs, with grounds and lawns rising in terraces overlooking the sea.

The Way of Salvation.

The Great Emancipator

By L. L. WIGHTMAN

“UNTO Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever” (Rev. i. 5, 6).

The practice of holding men in servitude is nearly as old as mankind. Especially was this true in the era preceding the birth of Christ and in the nations with which the Jews came in contact. Some of the great movements in history have been directed towards the setting free of slaves.

But there is a universal slavery to which your attention is called, a slavery which encompasses



You who continue in sin are slaves to this master, for you cannot continue in sin without continuing in slavery.

mankind with bonds of bondage which permit no freedom. “Whosoever committeth sin is the slave of sin.” Sin, the great master! Sin, the slave owner!

The writer listened to a negro pastor aged in years yet with a keen mind reaching back to his boyhood days. His parents were slaves, and because of that he too was born into slavery. He inherited slavery from his parents. How do we become the slaves of sin? “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” One man sinned—all have sinned. That one man was head of the human race, and thereby related to all. All of his descendants have been born with an inherited trait to sin.

However we are not condemned for something we have inherited, but we are condemned because of the sins we commit. “All have sinned, and come short of the glory of God.” And again we read, “There is none righteous, no, not one.” Those statements are all inclusive, bringing every person into the class of slaves of sin.

What is sin? May we know something of this owner of slaves? One meaning of sin is “missing the mark.” God has set a high mark, and we have come short of it. Having missed the high mark, we settle to a low level and abide there. Many feel sorry, but instead of repenting they continue to live on in sin; they continue to “miss the mark.”

Sin is the transgression of the law. A transgression is an act of sin. The law requires absolute holiness. Is there one who can truthfully say he has met the requirements of the law? If not, then he is a transgressor and has committed sin, thereby becoming the slave of sin.

Slaves of sin. And you cannot run away from that master. A man addicted to strong drink moved from the city to a small village that he might get away from his drinking friends, but he soon found drinkers in the new community. You can't get away from sin when it abides within you and you take it with you wherever you go. And you need not expect that sin will set you free. It never has released a captive only as it was forced to do so.

But there is a way by which you may obtain your freedom, a way by which redemption is possible for you. This freedom comes through Jesus Christ who paid the redemption price for your release.

Notice what the Lord Jesus Christ has done for us. “Unto Him that loved us.” He loved us. “But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” Love is the strongest force in the world. But what was there in us that God could love? We were sinners, reeking in filth and iniquity. But His great love, grace and mercy, reached down to us, and lifted us from the pit of sin. What a contrast between the sinless Son of God and those He came to save!

“And washed us.” Matthew wrote of Christ, “Thou shalt call His name Jesus: for He shall save His people from their sins.” That is what our washing means. It meant sacrifice for Him if we were to be freed. The cost of our liberty was the shed blood of Jesus Christ.

What a tremendous load a guilty mind carries. Always thinking of its guilt; never a moment when free of this consciousness. Many burdened consciences have driven their possessors to suicide graves. They could have been free of that terrible load of guilt by coming to Jesus with it. Jesus frees you from the guilt of sin. The law condemned you and pronounced your sentence of condemnation, but Jesus bore it for you. “In Him we have redemption and forgiveness of sins.”

A More Excellent Way

I do not think, I only trust and love;
My restless thoughts would oft my love betray;
But oh, how sweet to still the throbbing brain,
And in the heart's deep silent heaven to stay!

I want to love like Him, who first loved me;
If He had thought, He had not loved at all;
But He refused to see my sin and blame,
And loved, and loves me still in spite of all.

O help me, Lord, to love and not to think!
To live within the heart's sweet Sanctuary,
To draw my life from Love's immortal springs,
And find e'en here the heaven that is to be.

Make me as one beheaded, blind and dead;
With nothing left but one great heart of love:
Enough that Thou dost think, and know, and judge,
My part to be the gentle, harmless dove.

I want my heart to grow from day to day,
Till it shall reach the measure of Thine own;
Till I have room to hold Thy heart in mine,
And all my soul becomes Love's royal throne.

The love that springs from outward sight and sense
Is earth-born; ebbing like the changing tides;
The Christ-love springs spontaneous from above,
And, like the life of God, unchanged abides.

The earth-love looks for worth before it loves;
The Christ-love, like the glorious sun in heaven;
Reflects its glory on the worthless one,
And loves the loveliness itself has given.

I want the love that cannot help but love;
Loving, like God, for very sake of love:
A spring so full that it must overflow,
A fountain flowing from the Throne above.

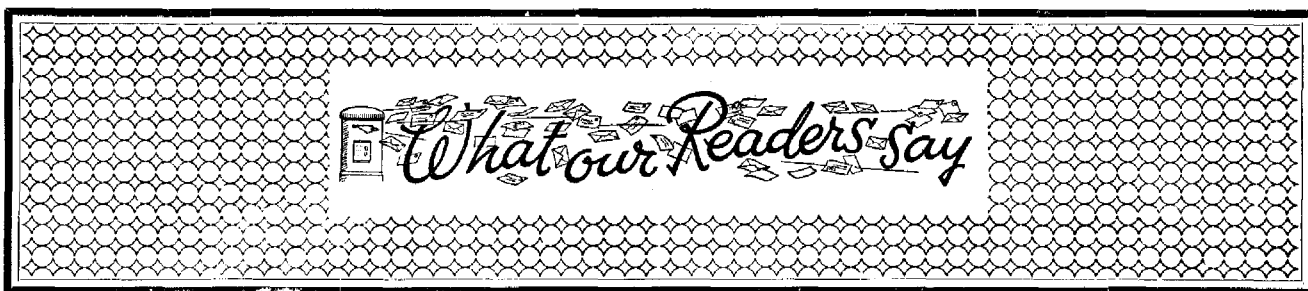
I want the love that suffers and is kind,
That envies not, nor vaunts its pride or fame,
Is not puffed up, does not discourteous act,
Is not provoked, nor seeks its own to claim.

I want the love that thinks no evil thought,
Nor dwells complacent on another's sin;
But in the truth delights, and evermore
Still seeks the erring to the truth to win.

I want the love that all things sweetly bears
Whate'er my Father's hand may choose to send;
I want the love that patiently endures
The wrongs that come from human foe or friend.

There is but One can live and love like this;
The Christ-love from the living Christ must spring;
O Jesus! come and live Thy life in me,
And all Thy heaven of love and blessing bring.

—Anon.



REPLY TO "LANCASHIRE LAD."

DEAR EDITOR,

I do not think "Lancashire Lad" has any right to say a person is not honest when he asks a plain question. It would have been better had "Lancashire Lad" answered the question I raised concerning Exodus xx. 8-11, the fourth commandment. My question was, Why are we keeping the first day of the week for our sabbath instead of the seventh day? If one commandment holds good then all should. In my Bible it does not tell me that the seventh day sabbath was altered. Pastor Carver in his "Question Time" talks says it was done away with at the Cross. How can that be when the Gospels mention the seventh day sabbath after the Crucifixion? Matthew xxviii. 1; Mark xvi. 1, 2; Luke xxiii. 54-56, xxiv. 1; John xx. 1. I would also refer "Lancashire Lad" to Psalm cxix. 35, 47, 48, 60, 73, 86-96, 98, 115, 127, 151, also Isaiah lviii. 13, "If thou turn thy foot from the sabbath, from doing thy pleasure on My holy day and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, nor doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord." Mark ii. 27, 28, "And He said unto them, The sabbath was made for man, and not man for the sabbath. Therefore the Son of man is Lord also of the sabbath." John xiv. 15-21, I. John ii. 3, 4, "And hereby we do know that we know Him if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is

not in him." Verse 7, "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning; the old commandment is the Word which ye have heard from the beginning." These are not my own words, but from the Word of God. I should think this is sufficient to convince "Lancashire Lad" that the fourth commandment still holds good, that the seventh day is the sabbath of the Lord thy God. Man may have altered it, but the Word of God declares it. Why do they still teach the children the Ten Commandments if they have done away with one of them?

SEEKER OF THE TRUTH.

THE MONEY BAR TO CHRISTIANITY.

DEAR SIR,

I noticed in the daily press a few days ago that one of the English Bishops stated that it was not possible to be a Christian with a wage of less than £2 10s. per week and over £1,000 a year. This we know to be far from the truth and I am sure that many readers of your paper could bear testimony that the grace of God is sufficient for them in straitened circumstances as well as in prosperity. I think if some of your readers would write to your paper a testimony against this, it would be of help to many in doubt, and I am sure you, Mr. Editor, would publish such letters anonymously so that none need fear publicity.

I am, yours sincerely,

IN THE FAITH THAT WORKS,

WHAT ARE THE JEWS SEEKING ?

(Continued from page 387)

“ ‘ But, rabbi,’ Dr. Michelson said, ‘ can any man change the Word of God?’ ”

“ The rabbi at last left after seeking to arrange another interview. Thus it goes on. Increasingly there are Jews here, there and everywhere who are

CONSIDERING CHRIST.

One worker amongst Jews, Mr. E. B. Joseph, tells of a Jewish tailor who said to him: “ *One of the greatest mistakes our people ever made was not to accept Christ when He came the first time.* ”

The increased yearning in the hearts of Jews is another sign that the coming of the Lord draweth nigh. Are we ready?

The One Thing Needful

One thing is needful; and Mary hath chosen that good part.—Luke x. 42.

Mary had done very little for her Lord. No resolute breaking away from a wild and reckless life, no signal victory over the Lord’s foes, no courage of a Deborah, no wisdom of a Solomon are recorded for her. We do not turn away from her biography with a feeling of discouragement that we can never be like her. She did not brave a thousand perils for her Master’s sake, like Paul; she did not die for Him, as Stephen did.

She loved Him. The Holy Spirit can make us love Him as she did. May God give us grace to do so, and to deserve the epitaph which the Lord composed for her: “ She hath done what she could.”

He’ll Make Each Mountain a Way

FRANCES MORRISON.

Air by FRANCES MORRISON.
Harmony by AUDREY WITTS.

He'll make each mountain a way, He'll make each mountain a way; Keep
looking to Je-sus, He is your all in all; He'll guide you each moment and
lift you when you fall, He'll make each mountain a way, And
turn your darkness to day, He's your ne-ver failing Friend, For He'll
love you to the end, And He'll make each mountain a way.

rit. *a tempo.* *rit.*

Copyright.

[The chorus "The Day it is Dawning," which appeared in our issue of June 4th, was in error attributed to Pastor H. A. Court. He points out, however, that the author and composer is Miss D. Lock of Woolwich.]

Bible Study Helps

SEVEN THINGS A BELIEVER HAS ACCORDING TO PHILIPPIANS IV.

1. **Privilege of prayer** to help us (v. 6).
2. **Peace of God** to keep us (v. 7).
3. **Presence of God** to accompany us (v. 9).
4. **Pattern of others** before us (v. 10).
5. **Policy of contentment** to calm us (v. 11).
6. **Power of Christ** to strengthen us (v. 13).
7. **Promise of God** to provide us (v. 19).

KEPT BY AND FOR THE LORD

1. **The Prayer:** "Holy Father, keep through Thine own name those Whom Thou hast given Me" (John xvii. 11).
2. **The Promise:** "Behold, I am with thee, and will keep thee in all places whither thou goest" (Gen. xxviii. 15).
3. **The Power:** "Kept by the power of God through faith unto salvation" (I. Pet. i. 5).
4. **The Persuasion:** "I am persuaded that He is able to keep that which I have committed unto Him" (II. Tim. i. 12).
5. **The Peace:** "Thou wilt keep him in perfect peace whose mind is stayed on Thee" (Isa. xxvi. 3).
6. **The Purpose:** "Kept for Jesus Christ, being called" (Jude 1, R.V.).
7. **The Praise:** "Unto Him that is able to keep you from falling . . . be glory" (Jude 24, 25).

GOD'S LOVE APPEARS—

1. **In His forgiveness** of sins against Himself (Psa. li. 4; I. John i. 9).
2. **In His adoption** of penitent sinners as His own sons (I. John iii. 1, 2).
3. **In His gift** to them of the Holy Spirit (Gal. iv. 6).
4. **In His investment** of them with endless glory (Rom. viii. 17, 18).

A LIVING, SAVING FAITH ALWAYS—

- Admits (Rev. iii. 20).
- Commits (II. Tim. i. 14).
- Transmits (Phil. ii. 12).
- Submits (Col. i. 18).

FAMILY ALTAR



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

Sunday, June 20th. Acts xix. 1-12.

"The Holy Ghost came" (verse 6).

Thus did twelve men enter into a new experience. Until then they had been on the outskirts. Paul, brimming over with the fulness of the Spirit, led them into the very heart of all that was best in Christianity. Two lessons may here be learned. Have we been filled with the Spirit? If so let us be so overflowing with the wonderful experience that we shall enthuse others till they share our blessing. If we have not yet come into this divine fulness of power let us not put aside what is an essential. What God counts as important *must* be important. Twelve men had become potentials in the Church of Christ. It was stronger because the Holy Ghost now had twelve new channels of opportunity. Will you help by increasing still more the number of channels?

PRAYER TOPIC:

That a special anointing may rest upon all our Elim Ministers as they minister to-day.

Monday, June 21st. Acts xix. 13-27.

"So mightily grew the Word of God and prevailed" (verse 20).

The mighty workings of God's Spirit had wrought true repentance in the hearts of those who had heard the Word. Without hesitation they had flung from them all that was associated with the past. Books blazed up until worthless ashes indicated how far real repentance can lead a sincere soul. Such sincerity became a testimony in itself, and soon others were listening to the Word that could have so marvellous an effect. We who long to see the same Word prevailing in our day must show a sceptical world its transforming power. A message that can conquer our vices, and make us selfless will always recommend itself. The evidence that the Word is not a dead letter can be shown in us who have been quickened.

PRAYER TOPIC:

For a real forward move in the ranks of the Elim Crusader Movement.

Tuesday, June 22nd. Acts xix. 28-41.

"Confusion" (verse 29).

Could there be a more appropriate word for describing the conditions where God's message to men is rejected? Could idolatrous worship produce otherwise? And so it is that to-day an opposition to divine truth as revealed in the Scriptures shows a confused state of mind and heart. Where men are relying on speculations and suppositions there cannot be other than uncertainty. How many of us there are who are thankful that we were brought out of this tangle of confused notions, and have now our faith anchored in divine revelation. When it is noted

that the uproar at Ephesus was occasioned by the selfish apprehensions of a certain class we are reminded that confusion springs from the debased nature. The saint reposes in God in whom there is no confusion.

PRAYER TOPIC:

For Holy Ghost power in all the prayer meetings in our Elim churches to-night.

Wednesday, June 23rd. Acts xx. 1-12.

"He . . . talked . . . till break of day" (verse 11).

Was ever a man more filled with his subject? Many another man would have been "put off his subject" by such an incident as occurred while Paul was preaching. But when Eutychus had been restored to life Paul continued with his message as though nothing untoward had happened. With unflagging enthusiasm he spoke of the gospel that had brought light into his own soul. Tireless energy forgot the passing of the hours, and it was not until dawn showed its grey streaks that he desisted. The message of God has been so watered down to-day that men have no longer a desire to listen till break of day. The message that is more human than divine is impotent. May God give us more of that quickening, vitalising force—Holy Ghost ministry.

PRAYER TOPIC:

For a real touch of God to rest upon all revival campaigns now in progress in our churches.

Thursday, June 24th. Acts xx. 13-24.

"I kept back nothing" (verse 20).

These words in their original belong to a category of their own. Paul had become used to the sea, and was familiar with the language of the mariner. So when making reference here to the utmost he had done in the interests of the kingdom he employs words he had heard used by ships' captains. When the Ephesian elders heard his words they would visualise a captain in his endeavours to reach the land putting out every stitch of canvas. For the words mean "I am so anxious to get to land that I am employing every piece of sail to bring this about. There is nothing possible but what I am doing it." So Paul had not neglected any legitimate means to bring about Gospel results. Have we any canvas yet unfurled?

PRAYER TOPIC:

That God's hand may fill to the overflow those now seeking the baptism in the Holy Ghost.

Friday, June 25th. Acts xx. 25-38.

"None of these things move me" (verse 24).

What stability of purpose the gospel can create. The whole path before Paul

was thorn bestrewed. Every step he was to take spoke of suffering and suggested death. But the man of God remained unmoved by these grim threatenings. His unswerving devotion led him to step through the fire as had done three young men in an earlier dispensation. If the path lay through the sea then into the sea he stepped counting that the responsibility for it all belonged to God. Were there Agrippas to win? Then why fear the judgment that would bring him face to face with a potential convert? Yet this same man, unmoved when faced with personal loss, is moved to compassion when others are involved. What perfect balance!

PRAYER TOPIC:

For increased blessing upon the ministry of the London Crusader Choir.

Saturday, June 26th. Acts xxi. 1-14.

"When he would not be persuaded, we ceased" (verse 14).

We sometimes silence people by giving in, by acceding to their requests, by compromise. Paul was an effectual silencer. The certainty of his call was never more revealed in him than when he silenced his persuaders by being adamant in his purpose. When we read the catalogue of his sufferings in the second Corinthian epistle we sometimes wonder how he could pass through so many ordeals. Here, surely, is the secret. When the human voice was contrary to the divine, no amount of persuasion on the part of the former could quench the latter. Such steadfastness in the modern church would lead to great achievement. Too often the voice of reason (?) settles our problems, when the voice of God has already declared God's plan for us.

PRAYER TOPIC:

That all new converts may be kept in victory and led on into the fulness of God.

UNITY

was never yet brought about by force. What, then, ought we to do? We must leave alone those who do not agree with us, and wait quietly till God shall think fit to bring us together. We must learn to be thankful if sin is opposed, and the gospel preached, and the Devil's kingdom pulled down, though the work may not be done exactly in the way we like. We must praise God if souls are converted and Christ is magnified, no matter who the preacher may be and to what church he may belong. Happy are those who can say with Paul, "If Christ be preached, I rejoice; yea, and will rejoice."

—BISHOP RYLE.

THERE is nothing so uplifting and full of life-giving power as a view of the great Captain of our salvation. Christianity is pre-eminently the religion of a person. All the varied truths of Scripture revolve in their different orbits around the great sun of the whole system—the Lord Jesus. All these truths derive their life from Him. Truth is only living and life-giving when linked to Him in whom is life, who is “the life.” All truths lead up to Christ, beginning at far-off points in the great outer circumference. If we trace them faithfully we shall find they are all focused upon the One in whom all things consist. All our thinking and acting must spring from Christ as a centre. There is no scheme or device that will bring economical or social or personal peace except Christ is the centre of it. The world is full of problems and always has been since man sinned. It will be full of problems until Christ is asked to quell the storm and oust the evil spirit. A wheel may have a rim that is a perfect circle, but if the axle is inserted anywhere but in the exact centre it will wobble. It is eccentric—out of the centre. There is nothing the matter with the world or with human nature except that it is not centred in Christ. And the personal problem is just the same. The man whose energies are

CENTRED ON CHRIST

runs “true,” and there is in the centre of his life that great calm that is not to be ruffled by any created thing.

John Owen, the great Puritan divine, wrote a large volume on the person and glory of Christ. He was nearing the end, and when one came and told him his book was off the press, he said: “I shall see the glory of Christ to-day in a fuller and more glorious manner than it was possible to behold it here below.” And soon afterwards he fell asleep in Jesus, to be with Him and to see His glory.

I shall never forget the blessing the reading of that volume brought into my life. It was an unveiling of Christ. My heart burned and leaped for joy at the glory unfolded in those pages, and ever since in my thought the eternal Word and the written Word have been inseparably linked together. From that time my one passion has been to preach Christ in all His divine authority and eternal splendour. But what a task! Angels would fail here. Who is sufficient for these things? “We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us.” “For we preach not ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus’ sake.”

There have been many who prophesied the downfall of the kingdom of Christ. Voltaire, the great infidel, said he lived in

THE TWILIGHT OF CHRISTIANITY.

He thought it had had its day, and was in a state of decay. How deceived he was, the history of the past

THE ENDUR

By WILLIAM H. WR

century and the world-wide missionary enterprise will show. Some say “Christianity is played out.” But if they told the truth they would say it has never been tried yet. There are glorious resources in Christ, abundant wealth, boundless treasures that have never been explored. Christ is everlasting because He is the eternal Son of God. The Aaronic priesthood was continued by a constant succession of priests, and those who claim to be the successors of the apostles, say that it is continued now in the same way. Christ’s name is not continued by any earthly succession, but by the risen, reigning Christ at the right hand of God. We do not look to any earthly succession for our authority; we look to the throne of God, where Christ is seated a priest for ever after the order of Melchisedec. He will be seated there until His enemies become His footstool.

“His name shall endure.” How much it has endured. If it had not been divine it would never have endured the torrents of persecution that have been poured upon it. From every side the foes of Messiah have met to dispute His title and to abolish His name. A thousand have fallen at His side, and ten thousand have been slain at His right hand, and His name has endured through all

THE MORTAL STRIFE.

When Satan found that persecution of the name and of those who followed Christianity could not destroy it, he went to work to undermine the foundations and heretical teachers too numerous to mention here were sent forth by the great opposer of the truth. But these all only made the durability of that name to shine forth with greater lustre. Some few years ago when the teaching of Dr. R. J. Campbell was coming into prominence, and all his blasphemous sayings concerning the Son of God were being spread broadcast, I remember the renewed zeal and fire with which the ambassadors of the Cross preached the Deity of Christ. Instead of Christ’s glorious name being destroyed it was heralded forth from a thousand pulpits that had needed just such a shot fired into their midst that the spirit of their testimony might be revived.

His name has endured since the beginning of the world. Ever since the day when God prophesied of His coming as the promised Seed, the very spite of hell had been stirred up against that name. Satan in all his hellish fury sought to hinder the promise of God and make it of no effect. But in the fulness of time God sent forth His Son, made of woman, made

RING NAME

WRIGHTON, M.A., D.D.

under the law, to be a Deliverer. Now the spite that was

AGAINST THE RACE

is turned against the Person, and the spirit of Herod is stirred up to cut off the young Child. But His name shall endure for ever and the word of the promise is stronger than the wrath of any earthly king. Then Satan comes to the battle in his own person and in the temptation seeks to turn Christ's eyes from the Cross; still His name endures. But an hour of greater danger is coming. The populace of Jerusalem is stirred against Him and they conspire to destroy Him. They hang Him on the Tree of Calvary, the subject of scorn and derision. They seal His grave, and set a watch of soldiers. Now this name is destroyed. It shall endure no longer; it shall go down into oblivion. The only way it shall endure is as an impostor and One who sought to make Himself equal with God. But what is the truth? Did they destroy His name, and cut off the remembrance of Him from the earth? No! "Up from the grave He arose with a mighty triumph o'er His foes. He arose a Victor from the dark domain, and He lives for ever with His saints to reign. He arose, He rose. Hallelujah! Christ arose."

His name is now committed to a small, insignificant band of humble men, who were His followers. What has been the result? His name has endured, and not only endured but grown and filled the earth. They were commanded not to speak this name any more. They were

CAST INTO PRISON

and beaten and threatened, but the name was written in their hearts, and the Lord Himself was dwelling in them by His Spirit, and so they could not keep silent, but declared they would obey God rather than man, and they laid down their lives for this name.

Since then how many noble martyrs have laid down their lives as a testimony to the power of this name. They have sealed their witness in their blood. And through all the name has endured. As one standard bearer has fallen, another has sprung forward into the gap and held aloft the banner of Christ; fearless of the hosts of darkness, loving not their lives unto the death, they have let their own names perish that the name of Christ might endure for ever. They have stood before tyrants, crowned and uncrowned. The fires of the Inquisition could not destroy this name. The rack and the stake were of no avail, this name shall endure for ever.

In the dark ages it seemed as though the name of Christ would be for ever forgotten, but this name was put into the heart of Luther, and soon Europe was on fire with enthusiasm for the name of Christ. This name is written in the hills and valleys of Piedmont, where the noble followers of Christ chose to die rather than

DENY THEIR LORD.

And when these hills have fled away, still the name of Christ shall be continued.

It was the spite of Satan against this name that caused Bunyan to be cast into Bedford Gaol. Who would have thought of such results from the imprisonment of one of the Lord's servants? Bunyan from that prison sent forth his *Pilgrim's Progress*, and there is no other book, except the Bible, that has been put on the shelves of so many nations. It looked like a triumph for Satan, but really it was a victory for the name that shall endure for ever.

And so in all his machinations the Devil has defeated himself. "The martyrs have dipped their fingers in their own blood and written the name of Jesus on the heavens; and the fires of their persecution have flashed that name upon the skies," said Spurgeon.

His name shall endure for ever.

It shall endure, not only through the testimony of His followers, but by the power over their lives. See the dying thief. The fiends of hell hover around him ready to bear him to the abodes of darkness. Condemnation is written on his soul. The terrors of death are upon him. But lo, the power of the name of Jesus takes hold of him and instead of condemnation there is justification.

INSTEAD OF TERROR

there is glad expectancy. The fiends, where are they? They have departed and instead we see a bright angel who waits to bear his ransomed spirit to Paradise. Where is he now? Before the throne. What is he doing? Singing. "Thou art worthy for Thou wast slain and hast redeemed me."

The power of the name of Jesus gives joy on a bed of suffering. See the afflicted saint of God. He has been upon his bed languishing one, two, three, four, five years. Mention the name of Jesus to him, and the glory of heaven seems to light up his brow. His heart out of its abundance begins to make the mouth speak, and he says: "Precious Jesus, how I love Him."

The widow toiling on through sorrow and solitude, finding it hard to make ends meet and keep the wolf from the door—she has proved the name of Jesus. Listen as she bends over the ironing board, she sings: "How sweet the name of Jesus sounds in a believer's ear. It soothes his sorrows, heals his wounds, and drives away his fear." She would not exchange places with the richest man in the city,

(continued on page 400).



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.

Spiritual Temperatures.

WHAT variety of spiritual temperature one encounters in the Church of God. Some churches are simply ablaze for Christ; others are almost as cold as a graveyard. And what applies to companies of Christians also applies to the individual believer; he may be red-hot or lukewarm—burning brightly or just yielding a flickering light. Bishop Taylor Smith has said: "I know of nothing more helpful than rising early for the adjustment of the spirit, the mind, and the body by the Master. He will take our temperature, and save us from becoming lukewarm—neither cold nor hot. He will see whether our spiritual barometer is rising or falling; and set it for the coming day. Who can estimate the value of such an adjustment? Henceforth, by God's grace, victorious in life and effective in service."

We certainly cannot afford to neglect daily attention to the condition of our spiritual temperature, so much depends on this. A falling temperature indicates spiritual danger and is a warning to the soul to cleave close to Him who is the Source of its life and power. Of course there is always the danger of the two extremes, and if the enemy fails to chill the ardent soul, then he will endeavour to plunge it into unhealthy zeal which leads to fanaticism, and thus unfits the life for effective ministry. May God maintain within our lives that healthy temperature which will make us useful and fruitful in the service of the Kingdom.

THOUGHTS FOR THINKERS

Every difficulty is a call to prayer.

Intercession is an obligation.

Be sure of this. If God has commanded us to pray, then there is a mighty reason for it.

We only possess what we have surrendered; our only life is the life we have yielded.

Prayer puts God in full force in the world.

We do not know what the future holds, but we do know who holds the future.

All I have is all He asks.



Gleanings from Other Fields

Juvenile Missionary Enthusiasm.

It is interesting to note that when 3,000 Methodist Sunday school children recently met at the Westminster Central Hall, it was stated that in Methodism in 1936 out of every pound given to overseas missions 5s. 10d. was contributed by Juvenile Missionary Associations.

Coronation Honours.

The names of several leaders of Christian work appear in the Coronation Honours List. They include Rev. M. E. Aubrey, the Moderator of the Federal Council of the Evangelical Free Churches, and General Secretary of the Baptist Union, who becomes a Companion of Honour; Dr. Ernest Muir, Secretary of the British Empire Leprosy Relief Association, who is awarded the C.I.E., and Mrs. Geraldine Cadbury, who becomes a D.B.E.

The Lord's Day Observance Society.

The above Society announces a record circulation of the Coronation booklet souvenir entitled "The Royal Law," which totalled 2,576,630.

Cliff College Evangelists.

During the past eight months the evangelists of Cliff College have conducted 9,557 services, and made 72,627 visits. Their beach meetings at various seaside resorts have been most successful.

Self-Sacrifice.

The Sunday school children of Turner's Hill, a village near East Grinstead, are forgoing their annual outing in order to provide a day in the country for a party of twenty-five children from the poorer parts of London.

Revival in Jamaica.

A gracious work of revival has been going on in Jamaica, as many as 600 decisions for Christ being registered, and about 300 of the converts have been baptised.

Salvation Army Commissioning.

The Salvation Army recently held the annual commissioning of Cadets in the Royal Albert Hall, when several hundred young men and women received their appointments as Commissioned Officers.

Free Church Campaigner.

Rev. Lionel B. Fletcher is now on his way to New Zealand after some months' strenuous campaign work in this country. He expects to return in time for further campaigns in the autumn.

The World for God.

The recent "World for God" Campaign, in which the entire forces of the Salvation Army have been engaged, shows some splendid results. 1,100 halls and preaching centres have been opened; 127,000 new members enrolled; 15,000 workers among children; an increase of 61,000 in the number of enrolled children in the Army's ranks; over 12,000 new bandmen commissioned, and 20,000 trained singers added to the singing brigades of the Army.

It is such a comfort to drop the tangles of life into God's hands and leave them there.

Christian Biographical Series.

General William Booth—Soldier-Saint (No. 3)

BOOTH'S CREATIVE GENIUS—THE SALVATION ARMY

By Pastor T. BURTON CLARKE (Stockport)

WILLIAM BOOTH was the man no Church wanted; he was outside any Church, a born leader. So it does not seem strange that he should organise his army of salvation, in fact, it would have been strange had he not done something of the kind.

He found it extremely difficult to work with his colleagues in the ministry, many of whom possessed no evangelical zeal or energy. The Methodists did not understand him, and would not appoint him to evangelistic work entirely, yet providentially God was reserving His man to do a new thing in a world that was held fast in the grip of the evil one. William Booth's decision to sever from the Methodists was not made easily, but when it was made, it was made deliberately and irrevocably. The Conference of 1861 absolutely refused to relieve him from his work as a circuit minister, so he resigned.

The picturesque story of that pregnant parting is worthy of more than a passing note. When the decision of the Conference was announced, William Booth, undecided whether to accept or reject it, glanced up at his wife who was seated in the gallery, and inquired with his eyes what he should do. She rose in her place, and exclaimed in a determined voice, which startled the business-like gentlemen below, "Never!" At this resolute exclamation, Mr. Booth sprang to his feet, and bowing to the chair, waving his hat in the direction of the door,

AMID SHOUTS OF ORDER, ORDER,

he passed down the chapel, met his wife at the foot of the gallery stairs, embraced her, and went out to face the consequences of his act. In the main most probably this record is correct, although some dispute the detail. Actually some eight weeks passed by after the Conference before Booth tendered his resignation, as terms could not be arranged as to his peripatetic preaching.

After this husband and wife were constantly in revival work, the wife chiefly in London, her husband in various parts of the country, until the great work began in the East End of London. Gracious results followed these revival efforts, and God set His seal to His servant's great step of separation.

How did the Salvation Army really begin? It would be unwise to choose one incident out of many and say this massive organisation was the direct result of that. Rather would we think of this great spiritual movement as the result of a succession of obedient steps taken by two devoted followers of Jesus Christ, regardless of any personal sacrifice. The Methodist break was undoubtedly an important factor. There was another, for we read that in 1868, William Booth began to preach on Mile End Waste, London. History has it that he stood outside a public house called "The Blind Beggar," and proclaimed salvation to the submerged tenth, who congregated there. The writer

will never forget the spiritual thrill received, when he stood near

THAT SACRED SPOT

and lifted up his voice in praise to God in company with a number of like-minded souls.

William Booth's hands and heart were continually strengthened by the wise counsel and judgment of his wife, Catherine. While he laboured among the poor in the East End, she pushed the claims of Jesus Christ upon the rich in the West End. Both husband and wife in their preaching were so different to the preachers that in the main were occupying the pulpits of their time. The Salvation Army was the answer to the challenge, "What can be done to save the un-churched masses?" Mrs. Booth said, "One great qualification for successful labour is power to get the truth home to the heart, not to deliver it. Oh, this genteel way of putting the truth! How God hates it. If you please, dear friend, will you listen? If you please, dear friend, will you be converted? This is no more like apostolic preaching than darkness is like light."

Booth's tent, old and decrepit, had given way beneath the strain of wind and rain, and presumably it was too rotten to raise again, so we see him standing out in the open, the man whom no Church wanted. Coming home late one night, to his wife he said, "Oh, Kate, as I passed by the doors of the flaming palaces to-night, I seemed to hear a voice sounding in my ears, 'Where can you find such heathen as these? and where is there so great a need for your labours?'"

His open air services were to

ATTRACT THE PEOPLE

who never darkened the portals of the sanctuary. The churches were too respectable for them. Open airs alone soon dissatisfied Booth: he needed a building, an establishment, an organisation, thus the Christian Mission (as the Salvation Army was first called) began. The Assembly Rooms, New Road, Whitechapel, were opened. Through the philanthropy of Samuel Morley financial backing was guaranteed, and the work went on. From place to place the new mission moved, ever seeking more appropriate buildings for the growing work. His mission was thriving, for by 1868 he announced he had the help of a council of ten philanthropists and religious workers, thirteen preaching stations, seating for 8,000, and no pew rents. Schools, classes, penny banks, soup kitchens, etc., were included in his activities. His first magazine, called *The Christian Mission Magazine*, was printed in the same year, and in 1880 it received its present name, *The War Cry*.

William Booth's great slogan was "Go for souls and go for the worst." That is how he gained his converts. Said he, "They cannot be saved by a gospel they do not hear, so we go to them." He was

faithfully carrying out Romans x. We hear him saying again, "One of our principal spheres of labour is the open air, and we continue our open air services all the year round." This is faithfully carried out to this day. Converted in the Salvation Army, the very next night I was in the open air. It was ever William

Booth's method, to get the converts busy at once. Thus the great army has been recruited, very largely, by the helping hand of the helped. True to the Scriptures this great pioneer began at Jerusalem, but as subsequent articles will show, like Wesley, the world was his parish.

STONES

that

SPEAK

By
Pastor
P. N. CORRY

THE BLACK OBELISK

IN 1847 Sir A. H. Layard, the best-known excavator of Mesopotamia, began work at the Nimroud Mound near Mosul, and as a result of the first day's digging discovered two different Assyrian palaces. In the morning he had divided his workmen into two groups and set them at different points in the ancient mounds. Before nightfall each group had discovered a palace. He discovered the palace of Esarhaddon, the son of Sennacherib (II. Kings xix. 37 and Isaiah xxxvii. 38), and the palace of Shalmaneser II. (he is actually Shalmaneser III.). At first the trench that was dug into the mound at this point appeared to yield little of importance and Sir A. H. Layard did not intend to proceed further, when just as he left the spot a corner of black marble was uncovered lying on the very edge of the trench. It was the famous Black Obelisk which to-day stands in one of the prominent places in the British Museum.

Now let the Black Obelisk speak to us:—

(1) It records the campaigns of Shalmaneser II., extending over thirty-one years. Three of these campaigns were against Benhadad, King of Syria, and a fourth, some years later, against Hazael, King of Syria. These two kings are contemporaries with Jehu and in the Scripture accounts of this period they are mentioned together. In I. Kings xix. 15, 16, the Lord commands Elijah to, "Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel," and afterwards II. Kings viii. 7-16 informs us of the murder of Benhadad by Hazael. Thus three names that had been linked together in the Bible and nowhere else were found to occur together, just as our Bibles would lead us to expect.

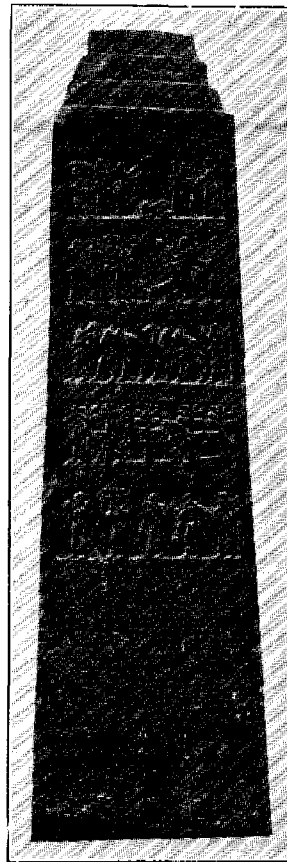
(2) A more striking event, however, is its record of Jehu's tribute to Shalmaneser. The figure in the second line of bas-reliefs of our illustration depicts either Jehu or his ambassador, paying tribute. He is called "Jehu, son of Omri, and brought silver, gold, lead and bowls, dishes, cups and other vessels of gold." It is worthy of notice that Samaria is described as "the house of Omri," for I. Kings xvi. 23, 24 tells us clearly that this king was the founder

of that kingdom. From this it will be seen that foreign nations spoke of Israel as the house of Omri, Israel's greatest king and founder of the dynasty even after that king had perished. The Museum *Guide* says: "Israelitish territory was called House of Omri."

(3) In the Nimroud Central Saloon of the British Museum there is a Stele of Shalmaneser in which he describes a military expedition against Irkhuleni, King of Hamath, who, with a number of allies, had rebelled against his authority.

Among the allies is mentioned Ahab of Jezreel of the land of Israel. Now I. Kings xxi. 1 to 16 informs us that the reason for the death of Naboth was that Ahab desired to take possession of his ground because he had a palace there. He is mentioned as one of Benhadad's confederates, and at first this friendship with an old enemy seems strange, but when we open our Bibles we find that "they [Syria and Israel] continued three years without war," and that there was a covenant between them (I. Kings xx. 34). It is during this time in the history of these nations that the war with Assyria occurs.

Thus this stone stands as a witness to the reliability of the Word of God and shows that even old black stones from ruined cities will not break the Word, but just add another proof to its accuracy.



ANONYMOUS GIFTS

We have received the following anonymous gifts:
Foreign Missionary Fund: Bradford member, 5/-; Clapham (E. H.) per Pastor Kingston, 5/-; Leatherhead, designated, 5/-; Hove Crusader, designated, 2/6.

Work in General: Bradford sister (H. S.); £3; Clapham, £2 10/-; Birmingham sister, £1 4/-.

Revival and Healing Campaigns: Kirkcaldy sister, £1.

Jubilee Appeal Fund: Clapham (E. H.) per Pastor Kingston, 5/-.

Free Distribution Fund: Croydon, 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.

RADIANT REVIVAL REPORTS

Showers of Blessing in Thirsty Places—The Power of the Old Gospel

A DAY WITH GOD

Foursquare Gospel Joy

Sheffield (Pastor W. J. Hilliard). Early on Whit-Monday morning 130 happy Foursquare saints left one of Sheffield's main thoroughfares for the Convention at Scunthorpe. The morning sun shed its rays on this happy party as they travelled amid beautiful country surroundings. Choruses, hymns, and prayers brought joy and blessing to this occasion and the destination all too quickly.

The coaches quickly emptied and the occupants soon found their way into an Elim haven of rest and peace. What a glorious atmosphere, everyone on the tip-toe of expectation.

Pastor W. J. Hilliard led the saints to the throne of heavenly grace, and spirits soared higher and higher as he brought the congregation to that clear crystal spring where all true life begins.

Pastor F. J. Slemming came next with a real confident "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." What a feast of good things, and this only the morning meeting. After this service the Lord's people joined in a very impressive march to the Y.M.C.A. hall, where industrious sisters had prepared splendid tables of fare through some kind friends' generosity, and to which all did justice.

3 p.m.—the Y.M.C.A. hall practically full (which by the way was taken to accommodate more saints, from Lincoln, Grimsby, Hull, and even Southport).

Litling choruses, opening hymn, and then brother Olivant, a pioneer of the Foursquare Gospel in Scunthorpe, brought the gathering in direct touch with the Master. Pastor W. B. Kelly took the meeting to the Mount of Transfiguration, followed by a message from Pastor H. O. Bale. The climax of blessing was reached in the evening meeting, when Pastor F. J. Slemming invited all to "Consider Him," followed by a delightful word from Pastor H. O. Bale on I. Pet. ii. 7. "Unto you therefore which believe, He is precious." Thus concluded a most blessed day with God.

PARADING FOR CHRIST AND THE GOSPEL

Broadcasting the Word of God

Neath (Evangelist J. McInnes). The ministry of Evangelist Farrow was much blessed of God both to saint and to sinner in this centre; brands were plucked from the burning through the message of the gospel.

On Whit-Monday the Elim Church joined in the united Church Procession; the streets were lined with thousands of people. Each church marched beneath

its own banner, and all under the banner of Christ. The Elim Church carried the Word of God, calling the attention of the



thousands of onlookers to Christ as Saviour, Healer, Baptiser and Coming King. The accompanying picture shows the front of the Elim procession. Following the march about 130 children and about 200 adults sat down to tea.

CRUSADING FOR CHRIST

Crowning the King

Eastbourne (Pastor Jack Moore). With joy the church at Eastbourne is able to report the salvation of precious souls, four souls having recently given their hearts to Jesus. Praise God that at this time of national rejoicing in the crowning of an earthly monarch, there is even more joy in heaven over "one sinner repenting," and in the crowning of the "King of Kings" as Lord in yet other lives.

A recent visit of the London Crusader Choir to the Elim Tabernacle proved a time of great blessing to all. Coming on to Eastbourne, after their Sunday afternoon's ministry at Lewes prison, the Choir rendered again their service of song at the evening gospel meeting; Dr. Weston gave a short address on "The Way of Salvation and Redemption."

An adult Bible Class is now held on Sunday afternoon in the "Upper Room." The leader, Mr. Brewer, arranges for a different speaker each week, and

interesting studies are providing a happy hour of fellowship for the saints who gather at this meeting.

The ministry of Evangelist Jones from Reigate during the temporary absence of Pastor Moore, was warmly appreciated both among the Crusaders and the older members of the church.

CAMPAIGN AT SHIPLEY

Twenty Souls Yield to Christ

Pastor J. Woodhead, accompanied by the Bradford Elim Crusader Choir, recently conducted two special services in the beautiful Victoria Hall, Saltaire, Shipley. For the afternoon service at least 300 people assembled, and it was evident that the spirit of revival was present. The unction of the Holy Ghost rested upon the singing of the congregation, the preaching of the Word, and upon the pieces rendered by the Crusader Choir. At the



Pastor J. Woodhead

close of this service six precious souls yielded to Christ. Many responded to the appeal for those who wished to seek the Lord as their Healer. Many testified to receiving a touch of healing from God.

In the evening over 500 people gathered for what proved a most uplifting service. Here once more the ministry of the gospel led to definite decision for Christ, fourteen souls answering the call. Following this gathering a service of healing was held, when at least four people testified to complete deliverance from their ailments. Thus during the two gatherings twenty souls entered into new life in Christ. It was a day well spent in the presence of the King.

SOUTH COAST RALLY

Inspiring Gatherings

Worthing (Pastor E. O. Steward).

Quite recently the monthly South Coast Rally was held in the Worthing church, and it proved a joy to see so many Pastors on the platform, representing Brighton, Hove, Preston Park, and Horsham, together with Pastor Steward who convened.

It was a very blessed and happy time, and did much to make one realise how blest is the tie that binds the family of Elim together in one common bond—the love of the Lord!

Pastor J. Robinson in his prayer led God's people right into the presence of God; Mr. George, who is in charge of the Horsham church, sang the gospel, whilst Pastors C. W. Slemming and L.



Pastor J. R. Moore

Newsham left much food for thought—it was truly wonderful how the Holy Spirit guided the meeting, so much so, that each message and song reiterated the same theme, "Fear not! fear not!" God's people were thrilled to learn that there were 366 "Fear nots" in the Bible, one for each day, including leap year!

Some time ago Miss D. Phillips came to address a missionary gathering, and hearts were melted by her earnest and eloquent appeal for *more prayer* and for renewed interest in those labouring in far-off lands; her personal knowledge of their lives, and her touching stories of incidents therein, stirred the saints to fresh zeal on their behalf!

In closing one must add a note of praise to God for the gracious way He is dealing with the church. Wonderful times are experienced in the Crusader meetings. Three believers have been baptised in the Holy Spirit, and the breath of revival is moving among the saints. The faithful teaching of the Pastor, and the co-operation of his church officers, and the flock to whom they minister is all contributing to the

extension of the Kingdom of God in this assembly.

SEVENTY DECISIONS FOR CHRIST Faith and Prayer Triumphs

For twelve months a Foursquare family living in Guildford, Surrey, have been seeking for a Foursquare Church to be established in their town. Owing to the number of demands coming from all over the land it was not found possible for Headquarters to respond to this request. A tremendous call is coming from all over the Empire, for this beautiful Foursquare Gospel message to progress and reach every corner. If only some of God's people would rally to the call of the ministry of giving, and be prepared to finance pioneer campaigns, what a tremendous effort our beloved Movement could make. Money seems to be pouring into the coffers of those who are propagating error, and they are advancing at an alarming speed. Shall we who hold the truth be hindered through lack of funds? For a few pounds a Campaign can be launched that will result in souls being saved, bodies healed, and men and women brought into a fellowship that is

congenial to Christian progress.

This Guildford family, cut off from all such fellowship, were not daunted, but commenced to pray and work. Eventually they gathered a few friends together and hired a small hall and carried on live services. Coronation week came along and Pastor P. S. Brewster and his Party who had just completed a long campaign in Bishop Auckland were free. They were asked to go and conduct a Revival and Healing Campaign in Guildford. It seemed hopeless with so many coronation attractions. The illuminations in Guildford were wonderful, and the people thronged the streets night after night sight-seeing. Everyone said it was folly to conduct a campaign under such circumstances. On the opening night the campaign was commenced with somewhat tremulous feelings. In spite of all faith and prayer triumphed. About 100 people gathered, and fifteen men and women publicly raised their hands to signify their desire to be saved. Since then over seventy adults have given their lives to God. It does seem as though still yet another Foursquare church will be established.



"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.

EVERY JOINT

A Paper Chat to Local Workers

The true Church of Christ Paul says is like a body working in complete harmony, every joint supplying its little bit, and thus helping in the effectual working of the entire body. The margin speaks of each joint being a supply. Now think of Paul's words in I. Cor. xii. 28: "Apostles . . . prophets . . . teachers . . . miracles . . . healings . . . helps, governments . . . tongues.

"Helps." "Every joint." Where do you fit in? You have no office, at least the church has not appointed you to one, but God has.

Are You a Praying Help or a Grumbling Hinderer?

"Ye also helping together by prayer for us" (II. Cor. i. 11). How the minister and officers and members need the prayers of the entire church. The people who take the needs of the church before God are supplying the channel for God to work through. Without praying people the church would soon have to close her doors. Don't grumble, it only hinders; try helping by prayer.

Are You an Asset or a Liability?

Some people are paying helps. They have given themselves to God, and they regularly tithe their God-given gifts in

return for His bountiful blessing, and so make the Church a real storehouse. These helpers look upon the Church as a bank, into which, having invested their money, they have a genuine interest. Perhaps if people put more capital into God's business, they would be more anxious to see it go, and its ministry prosper.

For Local Preachers.

THE BRAMBLE BUSH

A bramble bush. Among the majestic trees of the forest the bramble hides its head with shame. Its place in the economy of God is a very small and lowly one. But God did not choose one of those mighty monarchs when He wished to arrest the future deliverer of Israel. Well might the bramble represent the lay preacher, the man who preaches without academic or college training. It pleases God to use him for His glory.

It was a bramble bush. A common thorn. Described by one as "A withered-looking, thorny tree, 12 feet high." One of many common to Palestine and the Sinai Peninsula. Surely it is his inability and lack of confidence which prevents many a man using his talents to fullest advantage for God.

It was a bramble bush on fire. There was something out of the ordinary about this bush. It was *extraordinary*. The extra was God. God was in the bush. Bramble bushes on fire for God can do more than a forest of intellectual trees with no fire.

It was a bramble bush preserved as it burned. Fire consumes, yet here is a burning which actually preserves. Let us grasp this fact that if we have capabilities to preach, and let God have His way with us, our spiritual lives will be divinely preserved. To refuse to follow the Lord will bring us to the place where our lives will be consumed, but by the power of the enemy. May God preserve us until our task is accomplished.

It was a bramble bush with a ministry. It arrested and attracted the wandering Moses, and brought him within hearing distance of God. It brought him to the place God wanted him. Surely a wonderful ministry.

It was a great sight. Men speak of the wonders of nature, the towering buildings, the noted landmarks, as "great sights." But to Moses, accustomed to all the grandeur of Egypt, this was a great sight. It is a great sight to see those who are reckoned bramble bushes among the aristocracy of the forest of men, burning with a fire divine. Holding forth in the open air, literally on fire for God. Many a passer-by has turned aside and been soundly converted, truly God called unto him out of the midst of the bush.

Preachers with burning hearts, fiery words, glowing devotion to Christ, and a passion for the souls of men are needed to-day.

Will you be a burning bush for God? Don't try to burn until God sets you alight.

Remember Israel's deliverer was attracted by a burning bush.—J. J. M.

SATAN LIES MOST
WHEN HE
PROMISES MOST



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

AN OPEN LETTER TO ELIM CRUSADERS re YOUR HOLIDAYS

DEAR CRUSADERS,

I am taking this opportunity of addressing to you a personal letter giving a warm invitation to the Elim Crusader Camps this year, at Glossop (Derbyshire), Johnshaven (Kincardineshire), Scotland, and also at Eastbourne.

Already we have drawn special attention in these columns to the two former centres, but to Crusaders of London and the southern territory specially I would use this medium of impressing upon you the splendid house we have taken over at Eastbourne, **for Crusaders only**, for a campers' house party. We left our old camping site at Patcham, near Brighton, with many mixed feelings, but we are confident the house taken this year at Eastbourne will provide one and all with facilities and accommodation difficult to equal for holiday pleasures. We will now be directly by the sea, in a house that stands midst ideal surroundings, complete with well equipped rooms, including grounds for outdoor games, a music room, lounge, gymnasium, private chapel, etc. The dates are from July 30th to August 14th, and we are looking forward to **you** joining us this year. The accommodation is limited, so write us immediately. It is expected that our esteemed camp officers, Mr. and Mrs. J. D. Craig, Evangelist David Vanstone, with Mrs. Gray and myself will again be present to be at your service in endeavouring to provide you with a holiday you will cherish always. Don't delay, but send your application **now** to the Crusader Camp Secretary. To Crusaders nearby to other Crusader camp centres, Pastor and Mrs. Albion S. Gaunt, Pastor John Hill, and Pastor and Mrs. W. Barton, respectively, will gladly welcome you, and you are assured of a holiday second to none at any of these places.

Looking forward to meeting many of you for a time of unlimited joy and uplift to body, soul and spirit. With every good wish. Yours in the great Crusade,

Douglas B. Gray

Chief Secretary.

YOUR DIFFICULTY SOLVED

Choir leaders will find in the new "Elim Songster," No. 14, a selection of pieces ranking amongst the best. The selections are suitable for various types of services. Make a point of introducing this "Songster" to your choir and congregation. Choirs already using this publication include the London Crusader Choir, under its leader, Pastor Douglas Gray. Be up-to-date choir leaders and aim for the highest and the best.

HASTINGS CRUSADERS

Our Crusader meetings have been times of real help and encouragement. Many various meetings have been arranged including "Book Titles," "Adverts," "Objects," "Wayside Pulpits," etc.

The "Conversational Question Nights" have been especially helpful, when everyday problems and queries have been brought and answered from the Scriptures.

Recently we paid two visits to Halton Friends' Mission, where the gospel was set forth in word and song.

As we commence our open air work we would value the prayers of fellow-Crusaders that souls shall be brought to know the Lord Jesus.

CRUSADER CAMPS ENGLAND

Glossop (amidst the Derbyshire Hills). Commencing July 31st to August 14th.

Special Crusader fortnight with full programme each day. Write to Pastor A. S. Gaunt, Beth Rapha, Spire Hollin, Glossop, Derbyshire, for full particulars.

Eastbourne (on the Sussex Coast). Commencing July 30th to August 14th. Crusader house party. Excellent facilities and accommodation. Applications to Crusader Camp Secretary, Elim Woodlands.

SCOTLAND

Johnshaven (Kincardineshire Coast). Commencing 17th to 31st July. Every facility for an ideal holiday. The camp for Crusader brothers is directed by Pastor John Hill, and for Crusader sisters by Pastor and Mrs. W. Barton, to whom application should be sent at 140, Hammerfield Avenue, Aberdeen.

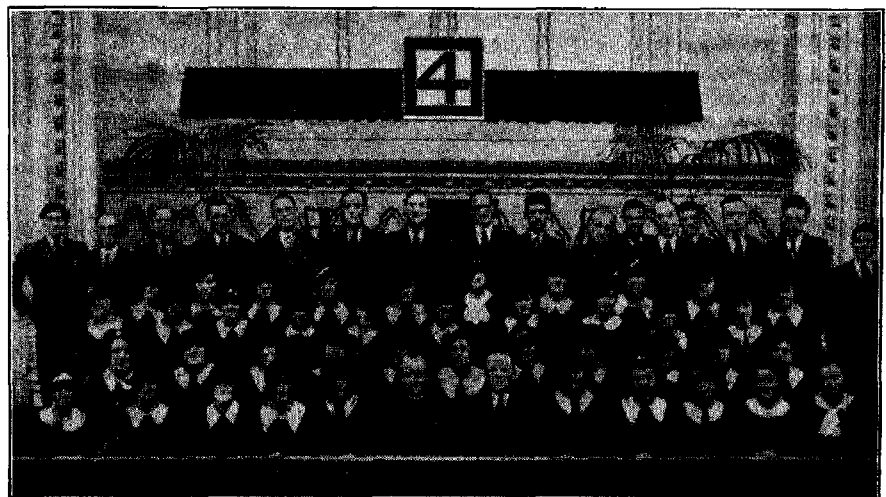
READ THIS—

Crusaders of "Evangel" Bands

An interesting story of an "Evangel" was told by a Crusader at the Elim Hall, South Croydon, recently. She and another sister had visited the public houses with the "Evangels," and amongst her purchasers was a man who admitted being a backslider.

Visiting the same hotel some weeks later, they encountered the same man and he produced a letter from his sister in another part of the country which revealed an interesting sequel to his purchase.

It appears that he sent this paper to his sister, and whilst scanning the same, she noticed an announcement of Elim services in her town, so she decided to go one evening. Conviction settled upon her in that service, and she was able to write back to her brother, telling him that his "Evangel," purchased in that drinking bar, had been the means of directing her to the place of her salvation.



The splendid Kensington Temple Crusader Choir, London, which renders praise to the Lord in song under the baton of its capable conductor, Mr. Lionel Goodwin, seen seated next to Pastor P. Le Tissier

THE ENDURING NAME (continued from page 393)

providing the exchange meant the giving up of her hope in the name of Jesus.

This name meets a man in the depths of sin, and translates him to the heights of holiness. It takes the power from the mighty. It

BREAKS THE SHACKLES

from the hands of the captive, and sets the prisoner free. It leads him into paths of righteousness, makes his heart full of the joy of salvation, is with him in the trials of life, smooths his pillow in sickness and then the end, the consummation, the great finale. "I will come again and receive you unto Myself." This name conducts him across the river. In this name we are presented before the throne, "present you faultless before the presence of His glory with exceeding joy."

Men's systems of religion have passed away, their books of wisdom are thrown aside, their proud names are all forgotten, but Jesus endures, the same yesterday, to-day and for ever.

The Tower of Babel, where is it? Babylon and Nineveh, where are they? The proud works of man

perish. Earth's empires fall and pass away. But His name shall endure for ever.

All else shall perish. Our own names and reputations, yea, let them perish if Christ's name shall endure. The sky shall roll away as a scroll, the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. But His name shall endure for ever.

"Precious name, oh how sweet, hope of earth and joy of heaven."

Oh, for power to set forth this name in all its eternal splendour and heavenly authority:

Oh could I speak His matchless worth,
Oh could I set the glories forth,
Which in my Saviour shine,
I'd soar and touch the heavenly strings
And vie with Gabriel while he sings
In notes almost divine."

Yea, let all things perish, all our best loved things of earth. Let the name of Jesus endure. "Yea, blessed be His glorious name for ever; and let the whole earth be filled with His glory. Jesus! Jesus! Jesus! Crown Him Lord of all. Crown Him Lord of all.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (I. Tim. i. 15)

Wonderful Answer to Prayer

A MOTHER'S TESTIMONY

TEN years ago I was saved and had my eyes opened to see that the Lord not only saved souls but healed bodies, having been told of some wonderful healings. But as time went on I gradually became a backslider, and let worldly things take first place, although inwardly I was always under conviction. The Lord works in wonderful ways, and He knew the way in which He was going to win me back. My darling baby was just a year old, when he was taken with Infantile Paralysis all down his left side; his arm and leg being quite useless, and both were cold as if dead. He was put into plaster of paris in the children's hospital, but began to wither away. I was nearly distracted with grief; I knew, however clever the doctors were, with such an awful complaint they could do no lasting good, but I did know that if I returned to the Lord and fully surrendered again to Him, He would touch and heal Baby. I went to Pastor Palmer at the Leyton Tabernacle, Vicarage Road, and told him; he and the dear saints prayed with me and first I gave myself to the Lord—the joy of feeling "my chains fall off" and to know that I was again right with God brought "peace that passeth all understanding." Then we had definite, earnest prayer for Baby. The Pastor prayed that the Lord would touch and bring the use back to those paralysed limbs. When I went to the hospital the next morning, instead of those little limbs being all cold and stiff, praise the Lord, they were all warm and moving! Baby was put

on massage and in two months was home, and I had to take him only a little while ago to show him to other specialists as "the baby who has had the remarkable recovery." The doctors all said, "Most amazing—most astonishing—he is completely cured." To the Lord be all the praise and glory!

I myself had a polypus high up in the nose, and was told by the doctors at the Connaught Hospital that I would have to undergo a slight operation as soon as they could reach it. At once I went for prayer and anointing, and the second time I was prayed for I knew the polypus had gone, as I could breathe so much clearer. When I went to the hospital and told them, they examined my nose and said the polypus had *completely gone*—no sign of it ever having been there. The doctors were very pleased and interested, and said, "You are a most fortunate young woman; how we wish we had a few more with faith—it would help us out a little." The doctor wrote across my medical paper "Cured by Divine Healing," and said it was a most *remarkable* case.

It is wonderful how the Lord will answer prayer if only we will believe and trust Him. When I "count my blessings" it is truly amazing what "The Lord has done"—not only in the big things, but *every day*, in so many other ways. "Dearest of all friends I've found Him to be." To Him be all the glory!—Mrs. Lilian Toole (Walthamstow).

CLASSIFIED ADVERTISEMENTS

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

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

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

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

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. C364

Bognor.—Holidays are jollidays with Mr. and Mrs. Hollyman! Few vacancies July, last three weeks August; right on sea front. Terms from 50/- "Canonbury." Telephone 1029. Tariff gladly sent. C347

Bognor.—Comfortable apartments or board-residence, or bed-sitting rooms; bed and breakfast 3/6; two minutes bus, 10 minutes sea; stamp for reply. Mrs. Gooding, "Laburnum," Newtown Avenue. C354

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

Bournemouth.—5, Beech Avenue, Fisherman's Walk. Board-residence, comfortable Christian guest house; three minutes sea; separate tables; personal supervision; midday dinner; moderate; recommended. Stamp. Misses Green and Blackmore. C319

* **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. C325

Bournemouth.—Board-residence, homely, comfortable; good food; 5 minutes' pier, sea, 2 minutes' bus; all conveniences. Miller, 24, Walpole Road, Boscombe. C341

* **Brighton**.—Board-residence from 35/-, bed and breakfast from 21/- weekly; well recommended by visitors. Mrs. Robinson, 13, Stafford Road. C349

Brighton.—Come and spend your holidays on the glorious Brighton Downs. Bed and breakfast 1/1 per week, full board if required; Christian home, Foursquare. Mrs. Smith, "Ferneleigh," Sea View Road, Woodingdean. C332

Brighton.—Bed and breakfast 18/6 per week each; central; Valley Gardens opposite the level; near sea and tabernacle; pleasant outlook; Foursquare. Stamp. "Shalom," 89, Ditchling Road. C352

Clacton-on-Sea.—Comfortable, homely board-residence, or bed and breakfast; near sea and station; terms moderate. Miss Brooks, "Glenroy," 24, Meredith Road. C355

Clacton-on-Sea.—A refined restful home, well furnished; good beds and food; minute to best situation on sea front; board-residence 2 to 3 guineas. Vass, "Lynton," Alton Road. C356

Cornwall, Newquay.—Picturesque, Christian guest house, sheltered, secluded position, own beautiful grounds, 1½ acres; tennis, putting; ten minutes' walk various beaches; comfortable, homely, Christian fellowship; highly recommended by Elim pastors; personal supervision; excellent Cornish cooking, separate tables, electric light; (h. & c.), garage; Foursquare. 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 Elim Pastors; near Elim 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

* **Eastbourne**.—Board-residence or bed and breakfast, every home comfort, convenience; close to bus; terms moderate; recommended by Elim Pastors; Foursquare member. Mrs. Lee, "Astaire Villa," Astaire Avenue. C353

Eastbourne.—Board-residence on front, all rooms facing sea; Christian fellowship; June, July, 42/- sharing, 45/- single; August, September, 45/-, 47/-; party 4 sharing large room special terms. Mrs. Weeks, la, Queen's Mansions, Opposite Pier. C357

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

* **Elim Rest House**.—Adjoining Elim 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 8804

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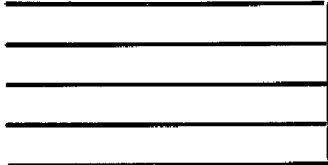
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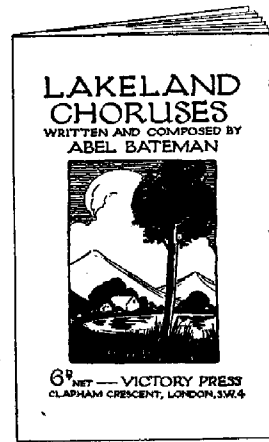
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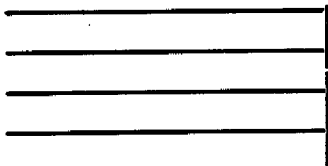
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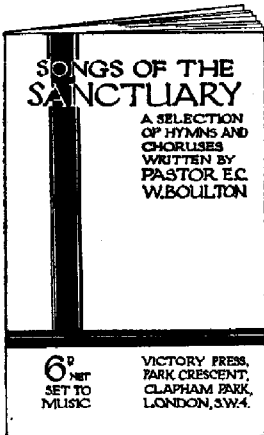


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