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Home Evangelist

Foursquare Revivalist



JUNE 25th, 1937

Vol. XVIII. No. 26.

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

MOSES' MEDICINE CHEST (see page 408)

The Elim Evangel

AND FOURSQUARE REVIVALIST
(Editor: Pastor E. C. W. Boulton)
Official Organ of the Elim Foursquare Gospel Alliance

EXCURSIVE COUNCIL:
Principal George Jeffreys (President)
Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,
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20, Clarence Road, Clapham Park, London, S.W.4.

Vol. XVIII. June 25, 1937 No. 26

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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 Gleien Mission Hall.

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

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.
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.
GROYDON. 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 13—27. Elim Tabernacle, Dudhope Crescent Road. "Back to the Bible Campaign," conducted by Pastor and Mrs. W. Miller Barton and Evangelist G. Ladow. 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.).
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.
GREENOCK. June 19—21. Convention in the Elim Tabernacle, Belleville Street. Speakers: Pastor F. Farlow and Evangelists K. Barrie and S. Burke. Convener: Pastor A. J. K. Magee.
GUILDFORD. Revival and Divine Healing Campaign conducted by Pastor P. S. Brewster and Party now being continued in Ward Street Hall, Ward Street. For the next three Sundays the evening service will be held in the Playhouse Cinema, High Street, at 7.30 p.m.
GILFORD (Co. Down). Tent Campaign now proceeding, conducted by Pastor W. H. Urch.
LETCWORTH. July 3, 4. Elim Tabernacle, Norton Way North. Visit of Pastor E. C. W. Boulton.

COME TO THE GREAT

FOURSQUARE Gospel Rally

AT THE

CENTRAL HALL, Westminster, London

Saturday, 4th September

Opening Prayer Meeting at 10 a.m.

Special meetings will be held throughout the day simultaneously in various halls, including Divine Healing Service to be conducted by Principal George Jeffreys, Communion Service, Elim Crusader Rally, Sunday School and Cadet Rally, World Crusade Meeting, special singing by various choirs, Lectures, etc., to be concluded by

One Great United Meeting

in the evening, at which

Principal GEORGE JEFFREYS

will minister the Word

Book the date now!

Further particulars will be announced later

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. 26

JUNE 25, 1937

Fridays, Twopence

Christ and Antichrist

By GERALD B. WINROD

GOD'S children everywhere have a premonition of an impending storm. They somehow feel that trouble is brewing. They know there is suffering ahead.

Aside from what they read in the daily newspapers and the prophetic scriptures, people possessing spiritual discernment have a deep, sub-conscious feeling that dark days are near at hand.

As cattle huddle together in fence corners when clouds begin to form; as the sultry calm precedes the storm; like Indians in the western country could put their ears to the ground and hear the patter of horses' hoofs announcing an approaching enemy—so also, enlightened souls are aware of dangers soon to come upon the earth.

Some instinct warns them to "watch" with greater earnestness than ever before.

As the end of the age approaches, a dark personage stands out in bold relief on the horizon. To Bible students his name is Antichrist.

In order to understand the true cause behind present international chaos, we must remind ourselves that Satan is the "god of this age" and will remain such until the second

COMING OF CHRIST.

The temptation. Following His baptism, Christ retired alone into the wilderness for a fast which lasted forty days. During this time, Satan came and showed Him "all the kingdoms of the world, and the glory of them."

Professing himself to be in absolute control of the nations, Satan offered to turn them over to Christ "if Thou wilt fall down and worship me."

Notice, when the Devil thus announced that he was the ruler of the earth, Jesus did not dispute the claim, He simply said: "Get thee hence, Satan."

An ominous figure. Just before his final doom, the fallen Lucifer will incarnate himself in human flesh. He will produce a masterpiece upon whom he will confer "power," "seat," and "authority."

This coming monster of iniquity will be "the Devil's christ."

Before his bloody reign comes to an end, he will be deified as a god. He will stand at the apex of that type of modern scholasticism which declares that "Man made God in his own image" and then became a slave to his perverted imagination.

"God did not make man," says

THE MODERN INTELLECTUAL.

"But man made God." The concept of God is said to be the product of human imaginings. The modern tendency is to deify humanity through the idea of a big man and a little God!

When Antichrist puts in his appearance, performing miracles, mastering the forces of nature, working wonders, and expounding the philosophy of humanism, he will meet every requirement of these so-called "enlightened" intellectuals.

Described in Scripture. Antichrist is given a large place in the prophecies of both the Old and New Testaments. Since he is referred to so often and described in exact detail, his life and work must be of tremendous importance in the destiny of the nations.

Job calls him "the Crooked Serpent." Isaiah uses the same descriptive term.

The Psalms refer to him as follows: "the Bloody and Deceitful Man," "the Wicked One," "the Man of the Earth," "Adversary," "Head of many countries," "the Evil Man," and "the Violent Man."

Isaiah calls Antichrist "the Rod of God's Anger" and "the Spoiler."

Jeremiah designates him as "the Destroyer of the Gentiles," "the Enemy" and

"THE CRUEL ONE."

In the Book of Ezekiel he is the "Profane and Wicked Prince of Israel."

Many and vivid are the titles given him in Daniel: "Little Horn," "King of Pierce Countenance," "Abomination of Desolation," "the Prince that shall come," "a Vile Person" and "Wilful King."

Hosea calls Antichrist the "King of Princes," while Joel declares that he "magnified himself to do great things."

Amos terms him the "Adversary." In the Book of Habakkuk he is "the Proud Man." Zechariah makes mention of him as "the Idol Shepherd of Israel."

Jesus said he would come in "his own name" and in a parable designates him as the "Unclean Spirit."

Paul gives a complete delineation of his personal characteristics: "Man of Sin," "Mystery of Iniquity," "Lawless One," "Son of Perdition" whose coming is "after the working of Satan with all power and signs and lying wonders."

John gives him his true title "Antichrist" and calls him a "Liar."

In the Book of Revelation he is described as the "Angel of the Bottomless Pit," "Vine of the Earth" and the "First Beast."

The Apocrypha of

THE NEW TESTAMENT

mentions him as "the Antichrist."

The foregoing references are but a few of the scores which apply to this wicked and colossal personality.

A counterfeiter. In every respect, Antichrist will be a counterfeit of Jesus Christ—even to the point of dying and resurrecting from the dead. Revelation xiii. 3 says: "And I saw one of his heads as it were wounded to death; and his deadly wound was healed and all the world wondered after the beast."

Some have taught that this verse refers to the resurrection of the old Roman Empire. This could not be for the reason that Revelation xix. 20 refers to the same Beast as a personality being consigned to the Lake of Fire. If the Beast is a person in the nineteenth chapter, he must also be a person in the thirteenth chapter.

When Antichrist comes back to life from the dead, his body inhabited by a demon, he will be Satan in the flesh as truly as Christ was God in flesh.

It is interesting to consult the Scriptures and contrast the two personalities.

Christ is called the Seed of the Woman, Antichrist is the seed of the Serpent.

Christ is called the Son of God. Antichrist is the Son of Perdition.

Christ is called

THE MAN OF SORROWS.

Antichrist is the Man of Sin.

Christ is called a Lamb. Antichrist is a Beast.

Christ is called the Holy One. Antichrist is the Wicked One.

Christ is called the Prince of Peace. Antichrist is the Wicked, Profane Prince.

Christ is called the Glorious Branch. Antichrist is the Abominable Branch.

Christ is called the Good Shepherd. Antichrist is the Idol Shepherd.

Christ returned to His Father. Antichrist will be cast into the Lake of Fire.



Sing unto the Lord

Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God, who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food and to the young ravens which cry. Oh, give thanks unto the Lord, for He is good, for His mercy endureth for ever. Let the redeemed of the Lord say so. Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men! For He satisfieth the longing soul, and filleth the hungry soul with goodness.

Offer unto God thanksgiving and pay thy vows unto the Most High; and call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me. Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord.

Oh, come, let us sing unto the Lord, let us make a joyful noise to the Rock of our salvation. Let us come before His presence with thanksgiving and make a joyful noise unto Him with psalms. For the Lord is a great God, and a great King above all gods. In His hand are the deep places of the earth, the strength of the hills is His also. The sea is His, and He made it, and His hands formed the dry land. Oh, come, let us worship and bow down, let us kneel before the Lord our Maker. For He is our God and we are the people of His pasture, and the sheep of His hand.



A Task for All

By Pastor W. F. SOUTH (South Croydon)

THE people of God should all have an intense desire for a wave of revival to invade the Christian Church. The godless, Christ-rejecting crowds are seen on every hand and many believers are naturally anxious that truth should triumph in what are obviously the last days. The cry goes forth, "Oh, that the Lord would rend the heavens."

Some are expecting tremendous revivals as the day of Christ's appearing draws nearer, yet evidences of a great and general acceptance of the gospel are not seen; nevertheless, praise God for the proofs we are seeing of its glorious victory in individual lives.

How the importance and value of one single soul is emphasised throughout Scripture. Did not God's eye follow the wandering Jacob, and have regard to the outcast Hagar? It was upon Joseph in the prison, and the woman who was sharing her last meal with a stranger. He saw the Hebrew maid in Naaman's house, His eye noted Daniel, the one praying soul in mighty Babylon.

The redemption of man will only be accomplished by the old unchanging method of saving from sin "one by one." What a remarkable change would be brought about if every reader who is a believer

resolved to win one for Christ. Who can estimate the ultimate result of such an effort?

John's gospel tells us a little regarding Andrew, and in thinking of him we are brought face-to-face with things which are practical and within the reach of everyone who owns the name of

A FOLLOWER OF CHRIST.

Not a great deal is to be found concerning Andrew. We meet with him as a pupil of John the Baptist, and one day our Lord is seen to be walking towards them and John cries, "Behold, the Lamb of God." The two disciples follow the Master, and He turns and speaks to them, and having questioned them, He invites them to spend the day with Him. They immediately attach themselves to Him and the time spent in the Master's presence has such an effect upon Andrew that he starts off the next morning to find his brother and bring him to Jesus. Thus Peter the apostle is brought to Jesus by the individual work of Andrew. Later, Peter goes forth and is used in the salvation of thousands.

Many of us realise that we cannot do great things—let us imitate the example of the woman of whom Jesus said, "She hath done what she could."

We so often seek some great sphere for our work and miss wonderful opportunities in so doing. What a mighty consequence is seen as an outcome of Andrew's simple action!

Every believer has an individual responsibility for the souls around them. There is a task for all!

A further examination of the facts recorded concerning Andrew will provide us with a picture of what we should be in this respect. Notice he related his own experience—"We have found the Messias." The very first essential to successful work for God is a clear and

DEFINITE EXPERIENCE.

It is terrible sometimes to discover those engaged in Christian work who have little or no knowledge of the One whom they are seeking to make known. I remember on one occasion receiving an offer from two young ladies who wished to teach in our Sunday school. They were well versed in Bible knowledge, had taught in another school for a considerable time, but were quite ready to admit that they were not saved!

Andrew spoke decidedly—"We have found." Having related his experience, he explains the same in an intelligent way. "We have found the Messias, which is the Christ."

"And he brought him to Jesus." He was not satisfied with Peter's acceptance of his belief, but he was determined that he would bring him also to the Saviour and thus "he brought him to Jesus."

How rewarded he must have felt afterwards. He had won his fisherman brother for Jesus. Have you ever experienced the thrill of winning a soul for Jesus? Have you talked to another of the Saviour you have found and then listened as they said they also wished to be led to Him? There is nothing to compare with it.

Let us notice for our encouragement, that Andrew was a man of ordinary ability. There was no really outstanding thing recorded of him. We do not read that he ever preached a sermon; there is no record of extraordinary talents, although he was evidently a

wide-awake kind of fellow, for you will remember that it was he who saw the boy with the barley loaves when the crowd needed feeding. Notice also, he was but a young convert; he found Jesus one day and sought out his brother the next. He started to lead others within twenty-four hours of meeting the Saviour.

Andrew's wisdom lay in using the ability which he had. There was something in him which caused Peter to come and see for himself—and once he had seen the Lord, he too, desired to follow Him.

It is a task for all, certainly, but not an easy one. Our Lord Himself showed us a wonderful example of how to appeal skilfully to the unbeliever. How gentle, how gracious, how tender He was in His dealings with that woman. He looked at the rich young ruler and "loved him." "He saw much people and was moved with compassion toward them."

We need to meditate upon the lost condition of those around us. Think of the Apostle Paul's example in this respect. He said, "I ceased not to warn every one day and night with tears." Again, "I have continual heaviness and sorrow of heart for my kinsmen according to the flesh." Gipsy Smith said recently, "For the last sixty years of my life I have been focusing every thought, every impulse, every heart-beat, in public and in private, to bring people to Jesus. Anything that will not help me to do this I dismiss immediately."

This is a subject of

REAL URGENCY.

"The King's business required haste." A young man of my acquaintance was walking toward his home one dinner time, when suddenly he felt the impulse to speak to an unconverted friend of his who was approaching, regarding his soul. He hesitated and allowed him to pass before speaking on the subject. That evening at five p.m. he was killed in a railway accident. It was too late then.

I was reading recently of one of God's most used workers who was led to accept Christ the first time he was approached personally, although he had listened to the best preaching for many years without effect. I believe that people are often touched by a few simple words when an elaborate sermon has failed. It was my privilege on one occasion to point an old gentleman of eighty-five to Christ. He had attended places of worship all his life but had never responded, but the very simple personal word was used to secure a decision so long delayed.

I remember my wife calling to see a dying woman in a back street of Bermondsey. She had not attended a place of worship since a child. A verse of a hymn was quoted which was recognised by the woman as known in her childhood and the Holy Spirit used this to bring conviction and salvation.

Dr. Torrey has said that he was confident that the world could be brought to Christ quicker by personal work than by preaching.

Tracts will probably prove helpful, prayer is imperative. Also let us seek to be tactful and loving in our approach, and may each have the success of Andrew, who "first findeth his own brother . . . and brought him to Jesus."

Christian Biographical Series.

General William Booth—Soldier-Saint (No. 4)

WILLIAM BOOTH'S SOCIAL SCHEMES

By Pastor T. BURTON CLARKE (Stockport)

COMMISSIONER Railton, Booth's first officer, writing an article for the *Christian Mission Magazine*, and remembering the volunteers (a semi-military force just come into being) used the expression: "We are a volunteer army." Bramwell, General Booth's eldest son, observing the sentence said, "Here, I am not a volunteer, I'm a regular or nothing," and William Booth leaned across Railton and scratched out the word "volunteer" and substituted the word "Salvation." Thus the Salvation Army was founded and named; that was in 1878. Some twelve years later William Booth wrote his book, *Darkest England, and the Way Out*, which was published just after the death of his wife. This book propounded his scheme for the social amelioration of the submerged tenth, and resulted in the world-wide social operations of the Salvation Army. How did the book come to be written? What, in brief, was its purpose? How far has it succeeded? These are the questions this brief article shall seek to answer.

In the very earliest days of William Booth's mission he was overcome by the appalling poverty of London's East Enders, and longed to do something to lift them. He found it very hard to preach acceptably to those whose daily bread was so doubtful. When his son Bramwell was but a boy of thirteen, he led him into a crowded public house bar and said, "These are the people I want you to live and labour for; they have nothing but the public house." Booth had discovered that the very poor would not go into

CHURCHES OR CHAPELS.

They had no respectable clothes; many of them no work, and of course, no dole. No doubt such abject misery moved the pioneer of an immense social scheme, to commence in a small way, a work which now stretches well-nigh over the globe. That is how the book came to be written!

Darkest England, and the Way Out! What an intriguing title! It certainly was an eye-opener, and brought General Booth, and his gallant army, to the forefront. His scheme was a very ambitious one. He would form three colonies: The City Colony, the Farm Colony, the Overseas Colony. First the City Colony, just where the people were, in their misery, poverty and crime, to build harbours of refuge, supplying their immediate necessities, and giving them a lift in the way of righteousness. Veritable cities of refuge, nigh at hand.

Second, the Farm Colony, from time to time to convey those who were making good, back to the country; he felt that coming up from the country to the city had meant for many a step in the wrong direction, so taking them back would be a step in the right direction. On the farm they would labour, be self-supporting, and once more find their place as useful countrymen, respected and employed. Health would be improved, decaying powers arrested, and from such,

recruits would be drawn for overseas. Third, a final settlement for many on some foreign soil, where land could be obtained so very cheaply, and this far-seeing idealist see his ideal accomplished in the social upliftment of the unchurched,

NEGLECTED MASSES.

These were only to be means to a greater end. William Booth's goal was more than social amelioration, it was spiritual regeneration. This in brief was the purpose of the book!

How far has it succeeded? The Social Work of the Salvation Army, as it exists to-day, is a lasting tribute to the fulfilment of the pioneer's great vision and purpose. Rider Haggard, the eminent novelist, writing twenty years later in a volume called *Regeneration*, gives a panoramic view of the social work of the Salvation Army. Here is a list of the Army's social operations he gives: Men's Shelters, Women's Shelters, Labour Bureaus, Inebriates' Homes, Anti-suicide Bureaus, Emigration Department, The Nest (for forsaken children), Maternity Homes, Industrial Homes for Women, Free Breakfast Service, Workshops for men.

All these varied activities were designed to restore and reinstate derelict men and women to a place of usefulness in a world that had ignored their existence. It is easy to believe that such good work would be evil spoken of and that the enemy would be busy in stirring up strife against its leader and promoter. He was spoken of as a clever actor, with a great number of people under his thumb; as making a great fortune out of the business. At this time the newspapers were always exposing him, but he cared little for what they wrote. They said he knows which side his bread is buttered. No doubt when he is gone his family will divide up the cash, and his old Army bubble will burst. Writing this after another quarter of a century has passed, we find General Booth's Army still marching along, although long since

THE FIRST GENERAL

has laid down his sword. Other Generals have succeeded, and still this great Army marches on, with its banner of blood and fire unfurled. Is not the great reason because the founder's main object was to make men soldiers of Jesus Christ? William Booth's social schemes were much contested. To quote one instance, the writer remembers the trade unions' agitation over the Hanbury Street Joinery Workshop. Men were taken there who had been skilled workmen. Many, through drink, had lost employment and tools, and were unfit for their work. Trade union wages were not paid them. Was it to be expected? The result was the Salvation Army declined outside contracts and concentrated on its own property. It can truly be said, "God anointed William Booth of Nottingham

(continued on page 416).

Principal and Party at Cardiff

A WEEK-END OF BLESSING AT THE CITY TEMPLE

By Pastor J. J. MORGAN

RECENTLY, on the occasion of the Principal's visit, Cardiff became the Jerusalem whither the tribes went up to worship the Lord. From the surrounding towns and villages they came, and their Temple was the City Temple. They came with the praises of God in their hearts, soon to be translated into Zion's songs under the leadership of Mr. Darragh, making the building ring. The weather was unusually hot, the sun shone with extra special brilliance, but there were two suns in these people's sky, for many came under the direct rays of the Sun of Righteousness, who shone with healing in His beams as the sick were ministered to.

From loud and hearty singing, the congregation was soon engaged in soft, subdued, worshipful and prayerful singing under the hand of our beloved Principal, who came to minister to the saints in South Wales on this special occasion. The deep resonant voice of our leader could be heard booming out the grand truths of holiness and sanctification. No slipshod, easy-going doctrine this, but the utterances of the basic principles of true and vital Christianity.

Evening witnessed an increase in the crowd, every face aglow with the fire and the glory of the Lord. The Principal stood, like Peter at Pentecost, with the South Wales Foursquare ministers upholding him both by their presence on the platform, and prayers.

The subject was the Baptism of the Spirit, and the arguments were irrefutable, the experience is for to-day, it is the birthright of every child of God, the heritage of all God's people. Oh, that more would seek His face for this glorious fulness!

Evening shadows came, the crowds broke into smaller groups, and began to wend their ways homeward, with regrets that the day was over. The Cardiff friends were fortunate in that the Principal and Party stayed for the Sunday. The Lord's Day soon found God's people making their way to the house of worship. There a spiritual feast awaited the saints as they assembled around the Lord's Table. The evening service brought the crowds. The Temple was crowded to overflow, the people occupying the ante-rooms. The Crusaders sang some spirited pieces, followed by a duet from Pastors R. E. Darragh and A. W. Edsor. Once again the Principal is presenting the full-orbed gospel, pointing out that God can meet the need of humanity to-day. No less than twenty-six souls yielded to Christ in response to the appeal, making thirty-one decisions for the day.

With fervour and characteristic Welsh enthusiasm the famous hymn, "Jesus, Lover of my Soul," to the tune *Aberystwyth*. Thus the day closed with fervent thanksgiving for blessings received, all agreeing that a day in the courts of the Lord is better than a thousand.

The Holy Spirit in Human Experience

By ERNEST S. WILLIAMS

THERE is a scripture which reads, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." This teaches us the importance of the Holy Spirit in human experience.

The ministry of our Lord Jesus was full of teaching concerning the Holy Spirit. Discoursing with the woman of Samaria He said, "He that drinketh of this water," referring to the water from the well, "shall thirst again, but he that drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Seeing the zealous people of Israel at their great Feast of Tabernacles as they followed the priests from the Pool of Siloam to the Temple with their vessels of water taken from the pool to commemorate God's supply of water during the sojourn in the wilderness, when on their way from Egypt to the Promised Land, Jesus stood and cried, "If any man thirst let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his inner being shall flow rivers of living water." When Jesus thus spoke He had reference to the Spirit that should be given upon His return to the Father, for Jesus was not as yet then glorified. Christ died

for our sins, He was glorified that we might receive the Holy Ghost.

But the most definite teaching given by Jesus relative to the Spirit was given to His disciples. To them He said, "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth: whom the world cannot receive, because it seeth Him not, neither knoweth Him." In this Jesus teaches us that it is only those who are disciples, or saved people, who can receive the Holy Spirit, "whom the world cannot receive."

The importance that believers be filled with the Spirit is further emphasised by our Lord after His resurrection, when He appeared to His disciples and commanded that they should not depart from Jerusalem, but wait for the promise of the Father, of which He had earnestly told them, and concerning which He assured them, "For John truly baptised with water; but ye shall be baptised with the Holy Ghost not many days hence."

Now from the instruction given by Jesus we learn that the Spirit will slake one's spiritual thirst, bringing refreshing to the soul as water does to one's body; that the movements of the Spirit are comparable to the

energetic flow of rivers; that when the Spirit is come, He will lead into all truth, will take the things of Christ and make them real to us, will testify to Christ in supernatural utterance which is to attend the testimony of the disciples, and that believers shall have an experience likened unto a baptism, or filling, in which they will receive the power of the Holy Ghost coming upon them. Such an experience which can be compared to immersion, filling, receiving power or dynamic unction from on high, which is to be attended by spiritual utterance in which the supernatural testimony of the Spirit is to be given concerning Jesus as the Christ is very different from the experience of most present-day Christians. It is nevertheless the experience of believers as recorded in the Scriptures and there given as a pattern for all time.

When the Day of Pentecost was fully come they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance. When Peter and John went down to Samaria to witness the gracious revival under the ministry of Philip, they saw that as yet the Spirit had fallen upon none of the believers, so prayed for them that they might receive the Holy Ghost. And when the Spirit came, He so manifested Himself that Simon the sorcerer saw that through the laying-on of the hands of the apostles the Holy Ghost was given. When those at the home of Cornelius received the Spirit they began to speak with other tongues and to magnify God. And when the Spirit fell upon the dis-

ciples at Ephesus the evidence was similar.

Someone recently said that when the Church sank into formality the world drifted into idolatry; that when the Church was aroused, conviction from God seized the hearts of the unconverted. What need there is to-day of a revival of Holy Ghost religion. May we with hearts open to the will of God through Christ seek the Holy Spirit that we no longer remain powerless professors, but become energetic Spirit-filled believers. We are to accept the promise of the Spirit by faith, but we are not to be satisfied until endowed with power from on high.

This Month's New Books

- "Such Things Happen," by J. Edwin Orr. 100,000 miles around the globe. 5/- net (by post 5/6).
 "Receive Ye the Holy Spirit," by Rev. Evan R. Harries. 2/6 net (by post 2/9).
 "One Thousand and One Bible Problems," by T. H. Darlow, D.D. 1/- net (by post 1/3).
 "A Challenge to Evolutionists," by Douglas Dewar, B.A., Cantab., F.Z.S. 2/6 net (by post 2/9).
 "These Miracles Did Jesus in Ireland," by John Wesley Kingston. 1/- net (by post 1/3).
 "Mended Nets," by Rev. Laurence P. Sheath. 2/6 net (by post 2/9).
 "How I Found Christ," Personal Narratives of Conversion. Edited by D. P. Thomson, M.A. 2/6 net (by post 2/9).
 "Workmen of God," by Oswald Chambers. 2/- net (by post 2/3).
 "Ensign Walters and the London He Loves," by E. W. Walters. 3/6 net (by post 3/10).
 "Christianity and Poverty," by Henry Carter. 1/- net (by post 1/2).
 "Church History," by Sam E. Green. New and Revised Edition. 12/6 net (post free).

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

Thou Art the Potter

FRANCES MORRISON.

Air by FRANCES MORRISON.
 Harmony by AUDREY WITTS.

Solo in the underpart.
 Thou art the Pot-ter, I am the clay, Break me and
 melt me, Mould me I pray, In-to Thine i-mage,
 From self set free, That I may e-ver, Thy chan-nel be.

Copyright.

Bible Study Helps

"FAINT NOT" (II. Cor. iv. 1 and 16)

Introduction: This is one of the "Five Nots for Christian Workers." The others are: (1) Forget Not (Psa. ciii. 2); (2) Fret Not (Psa. xxxvii. 1); (3) Fear Not (Isa. xli. 10); and (4) Fail Not (Luke xxii. 32).

- I. **Faint Not in Your Ministry** (vv. 1-7).
 1. Preach the Word (v. 2).
 2. Preach the gospel (vv. 3, 4).
 3. Preach the Christ (vv. 5, 6).
- II. **Faint Not in Your Adversities** (vv. 8-12).
 1. Troubled, not distressed (v. 8).
 2. Perplexed, not in despair (v. 8).
 3. Persecuted, not forsaken (v. 9).
 4. Cast down, not destroyed (v. 9).
 5. Always dying, ever living (vv. 10-12).
- III. **Faint Not in Your Afflictions** (vv. 14-18).
 1. Boldness of faith (v. 13).
 2. Fear not death (v. 14).
 3. Abundant grace given (v. 15).
 4. Inward man renewed (v. 16).
 5. Eternal weight of glory (vv. 17, 18).
- IV. **Why We Should "Faint Not."**
 1. Our ministry not in vain (I. Cor. xv. 58).
 2. Our adversities work for good (Heb. xii. 5-11).
 3. Our afflictions bring great glory (I. Pet. v. 12-14).
- V. **How We Are Enabled to "Faint Not."**
 1. Looking to God (Isa. xl. 28).
 2. Expecting from God (Isa. xl. 29, 30).
 3. Waiting upon God (Isa. xl. 31).

FAMILY ALTAR



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

Sunday, June 27th. Acts xxi. 15-26.

“What . . . God had wrought” (verse 19).

A grand topic indeed, and guaranteed to inspire his listeners. For who among the Lord's saints is there who is not eager to hear what his Master has done? We would all do well to pause for a time to consider the great acts of Jehovah. We look at the results of Satan's mischief, we perceive the handiwork of ungodly men, we see the departure from the faith, and many other evidences that all men do not think as we do. Let us turn away from these discouragements and spend time in meditating on the greatness of God. Thus shall we encourage ourselves in the Lord, and stimulate our faith. From our hearts there shall arise a song of praise as the crackling of a fire rekindled, and there will awake in our consciousness a new responsiveness.

PRAYER TOPIC:

That special anointing of divine power may rest upon the preached Word in Elim churches this day.

Monday, June 28th. Acts xxi. 27-40.

“A citizen of no mean city” (v. 39).

Paul was able to make claims that held in check the unjust advances of his enemies, claims that brought him to fair trial. The pressure against him was reduced, and he was given liberties that brought the gospel into the open. Wisely he availed himself of every legitimate device for the furtherance of the gospel. The Holy Ghost needed channels, and Paul did his utmost to see that he was employed by Him to the best advantage. In this instance he was able to command a silence of which he made good use. In these days we rightly eschew doubtful methods of bringing the gospel to men. Let us remember, however, that there are open to us many good and proper methods, and a judicious use of these will keep the gospel's freshness free of what man by his foolishness is inclined to make it—wearing stagnation.

PRAYER TOPIC:

Thanksgiving for the blessing which has attended the Principal's Campaign at Southampton.

Tuesday, June 29th. Acts xxii. 1-16.

“They that were with me . . . heard not the voice” (verse 9).

How readily the infidel and his associates jump at this voice. For, they say, it is a contradiction of the account in the ninth chapter, where the men are spoken of as hearing the voice. A little mental exercise, however, will soon show us the meaning. The men heard a sound, but as it was personally addressed to Paul, they were unable to distinguish in it a message. God was dealing with one

man, and to that one alone His words were clear. The others heard what appeared to be an unintelligible sound. In the midst of an unbelieving world we hear the voice of God. The critic smiles superciliously and thinks us too credible. And while he looks upon the Word of God as a book of fable and ethical writings we hear God speaking.

PRAYER TOPIC:

For continuance of power and vision for Mrs. Taylor in her work in the Congo.

Wednesday, June 30th. Acts xxii. 17-30.

“Consenting unto his death” (v. 20).

When Paul saw the same intolerable spirit in others that had once dominated him he reminded them of it. I also partook of your fanatical zeal, he is saying. Like you I was out to crush what I could not understand. Thus was the great apostle matching his own experience with the experience of the men before him. This is surely the wisdom of the serpent our Master has advocated. By wise tactics Paul bridges the gulf between himself and his opponents. He appeals to something higher than the herd instinct that is at the moment apparent in them. It is but another instance that the Christian is not less efficient than the unbeliever in kindred things. Let us take a leaf out of Paul's book. There are men to be won. According to the way we employ it our zeal can be a barrier or a bridge.

PRAYER TOPIC:

For special blessing in all our Crusader gatherings this evening.

Thursday, July 1st. Acts xxiii. 1-15.

“The Lord stood by him” (v. 11).

It is characteristic of God that He supports His own people. The consecrated man of God need not fear when Satanic pressure is being exerted to the full. Paul had arrived at that part of his life when he was being knocked from pillar to post. He had been in and out of the castle several times, and he must have wondered what would be the next move. Around him were the clamouring voices of fierce opponents, and no voice was raised in his favour. The Pharisees in their contention with the Sadducees were inclined temporarily toward him, but they very definitely discarded his gospel. When in the darkness of the night the tumult had quietened there came another voice. On it a hungry man fed, from it a thirsty man drew a living draught. By it a comfortless man was clothed, and in it a weary man was resting. God was standing by.

PRAYER TOPIC:

That the divine touch of healing may rest upon all sick ones who are trusting the Lord for healing.

Friday, July 2nd. Acts xxiii. 16-35.

“Questions of their law” (verse 29).

Here is the very essence of religious intolerance. Paul was not being condemned for anything he said about God. It was the law. How men cling to letters, to externals. What heathenish superstitions can gather round the central Figure of religious revelation, until those very things have hidden Him from view, until men pour out their worship to the very trappings themselves. It is then that men become bigots. They who have glimpsed the real Centre of religion become like Him, and by love lead others to a similar state of mind and heart. The empty externals of religion tend to drag men earthwards: hence their earthly traits. But contact with God is elevating, and we thus share His life and ways.

PRAYER TOPIC:

For revival throughout the whole world.

Saturday, July 3rd. Acts xxiv. 1-16.

“Herein do I exercise myself, to have always a conscience void of offence toward God and toward men” (verse 16).

Think about these words all through this day. They are full of meaning. *Exercise.* This requires effort. Have you failed? Is it because you lack effort? *Conscience.* Do not forget that you have one. And when it reminds you of its presence, please do not ignore or counterblast it. It has a job, and probably wants to do it properly. Do not contradict it: give it the credit it deserves. Notice that the successful working of this conscience makes it void of offence in two directions. *Toward God.* Most essentially first. He must be considered before any others, and if there is to be a split let it be in God's favour. But man comes in for his part. *Toward man.* This means that our lives must be regulated. You may hate the word discipline, but success spiritually largely depends upon it.

PRAYER TOPIC:

A spirit of conviction to rest upon the crowds that gather at our open air meetings this evening.

Words of Wisdom

Tertullian, the Christian writer, speaking to women whose true conversion had freed them from the world's vanities, said: “Let simplicity be to you for a lovely complexion, modesty a roseate bloom, and discretion the grace of your lips. Fix in your ears the words of God and upon your neck the yoke of Christ. Array yourselves in the silk of sincerity and in the fine linen of a saintly life. With such adornments, God will be your Lover.”

MOSES, by the practically universal verdict of mankind, is adjudged to be one of the greatest men of all time, an outstanding figure of the centuries. And differ as they may on many other points, Jews and Gentiles, believers and unbelievers, learned scientists and ordinary individuals like ourselves, are agreed as to this. Jurists and legislators extol the wisdom of his laws, physicians admire his methods of sanitation, while his courage, capability, and splendid administrative faculties elicit the highest praise from all thinking people.

But human verdicts are liable to be reversed by a higher tribunal, for we are told that some things which are highly esteemed of men are an abomination with God. However in the case of Moses there is no fear of such a reversal, for the Word of God tells us that as a servant of God he was found "faithful in all his house."

In Acts vii. 22 we are informed that Moses was "learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." That implies, among other things, that he was a fully qualified physician and surgeon.

Something of what it meant to

POSSESS SUCH QUALIFICATIONS

in Egypt in Moses' time, may be gathered from the report of the distinguished Egyptologist, Dr. James H. Breasted, upon the Edwin H. Smith papyrus, a very ancient document dating back to seventeen hundred years before Christ, ascertained by the professor to be a treatise, and a very elaborate one—the manuscript is fifteen feet long—on medical science.

Dr. Breasted tells us that, from the contents of the papyrus, of which he made a translation, it is evident that the ancient Egyptians were true scientists in their aims and methods, not mere charlatans and magicians, as some people have supposed. He further states that the author of the treatise had a profound knowledge of human anatomy and was familiar with the fact of the circulation of the blood, which was not known to the Western World until A.D. 1616—3,316 years later—when Dr. William Harvey announced its discovery. The Hearst papyrus in the University of California, of somewhat more recent date, is also an Egyptian treatise on medicine, and is said to be one of the most wonderful of its kind in existence. This medical knowledge was the monopoly of a privileged class among the Egyptians—the priestly caste. The hierarchy had the custody of all these secrets. They were the priests and physicians of Egypt and extremely influential and powerful men. But into all their secrets Moses was initiated. Some of these secrets scientists of to-day would be glad to have divulged to them. The Egyptian art of embalming, for instance, is a lost art. They believed that the spirit would return to the body and therefore took infinite pains to preserve it for the spirit's future use. I do not deny the

MOSES' MED

By LILIAN B.

excellence of their workmanship but I would not want the best mummy that was ever mummified for a resurrection body—I want one like unto His glorious body.

But from what has been said you see what Moses was and how he was qualified and equipped after the long years of preparation through which God put him including a forty years' post graduate course in the University of the Back Side of the Desert. That's a grand university, and Moses took the first class honours there!

And we cannot fail to recognise that he was not only equipped spiritually, intellectually, and physically for the work to which

GOD HAD CALLED HIM,

but specially fitted medically and surgically to organise the great expedition of which he was the God-appointed leader. Using our reason we would expect to find that Moses, realising the tremendous responsibility he was taking upon himself—just think of it, leading upwards of two million people of all ages, sorts, and conditions, including old men and old women, tiny new-born infants, young mothers, and children of all ages, out on a most arduous and perilous journey, over land and through sea, to a place where chemists' stores, or their Egyptian equivalent, were altogether unknown—would see to it that his medicine chest was fully equipped.

The Egyptians had all kinds of drugs. There was no shortage of them in Egypt. Dr. A. T. Buck, author of an authoritative work on medical history, tells us of the complexity of the Egyptian pharmacopœia. He says that they used drugs in the form of powders, potions, inhalations, snuffs, fumigations, injections, and in other ways. Also that they depended much on dietetic measures, and resorted to eliminative treatments much like those employed by

MODERN PHYSICIANS.

In short they were quite scientific in their aims and methods.

So Moses had a copious pharmacopœia from which to make his selections. All he had to do, we would suppose, was to put his gigantic drug order in one of the Egyptian wholesale houses far enough ahead to enable them to assemble, or manufacture, all the remedies he needed. Two things of which they had plenty were castor oil and opium. The ancient Egyptians were heavy on the castor oil and opium. So presumably Moses got everything together. Oh, I am consumed with curiosity to know exactly what

MEDICINE CHEST

ROMANS, M.D.

he had in his medicine chest. I want to know what tonics he chose, what alternatives, digestants, laxatives, and stimulants.

I have a very special reason for wanting to know what Moses had in his medicine chest, because of the results he secured. Do you know that they are absolutely unparalleled in history? They have never been duplicated elsewhere. In connection with the physical condition of the people comprising his expedition, Moses established a record that has never been approached by any other expedition known to the

ANNALS OF HISTORY.

There is no doubt about this, for the Word tells us in Psalm cv. 37, "He brought them forth also with silver and gold, and there was not one feeble person among their tribes."

"Not one feeble person!" "Not one feeble person!" What a tune to march to! He had two million people, perhaps more. We are told in Exodus xii. 37 that there were over one-half million men in the march, and one man stood for a good many children in those days. It is very possible that two million is quite an under-estimate.

Think of it! A mighty nation comprising aged people, tiny infants, young mothers, and children of all ages, every one erect and stalwart, skin clean and clear, eyes bright and shining, every man, woman, and child fit for the day's march. Not divine healing alone but divine health—superb, all-round physical well-being, one hundred per cent physical efficiency; every organ functioning properly, separately and collectively, all working in perfect harmony and unison toward the end for which the organism was created.

Wasn't that wonderful? Oh, Moses, let us see inside that medicine chest! For we know that those people you

LED OUT OF EGYPT

were just flesh and blood like we are. We know that they had real hearts, and real lungs, and real glands, and real gall ducts, and real appendices. Everybody in that procession had an appendix, yet everybody enjoyed perfect health and vigour.

Oh, Moses, what did you have in your medicine chest? For, Moses, the Word of God tells us that the things that happened to those people you shepherded, happened to them for an ensample unto us upon whom the ends of the world are come; that God provided some better thing for us who are living in the full radiance of the outpoured Holy Ghost. And

yet, Moses, we are sometimes afraid that we make but a sorry appearance as compared to your procession, and we know that we are marching down the aisle of the ages, encompassed by a mighty cloud of witnesses, and reviewed by an innumerable company of angels. Oh, tell us what you had in your medicine chest!

And Moses says, "Draw near, and I will open my medicine chest and reveal its contents. They are for you, for all, for 'whosoever will may come and take of

THE WATER OF LIFE FREELY!

And the contents of my medicine chest are 'life to those who find it, and health to all their flesh.'"

So Moses opens his medicine chest and reveals to our wondering eyes the fact that it contains but *one remedy*, "*I am the Lord that healeth thee.*" *The almighty word of the living God.* But one remedy? Yes, but one. The multiplicity of human remedies is a confession of the failure of man to deal satisfactorily with the problem of disease. If we had one remedy that could strike at the root of the disease, a radical cure, there would be no need for a multiplication of remedial agents.

There is such a Remedy; it is not human but divine. For we are redeemed not with corruptible things . . . but with the precious blood of Christ, the incarnate Word of God. "He sent His Word and healed them"; He didn't try to heal them; He didn't heal them ninety-nine per cent, but He healed them.

Moses, accomplished man of learning that he was, did not deny the value of Egyptian learning in its own proper sphere. He was, I am sure, far too

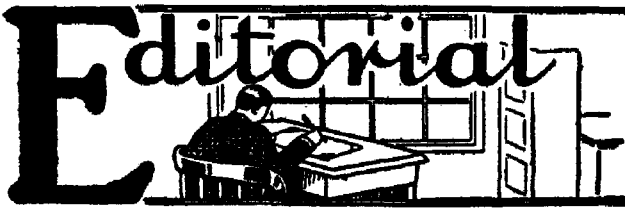
HONEST AND INTELLIGENT

for that. But the results of scientific experiment and investigation in the field of medical science were not good enough for him, for he knew of something better far than they, and Moses was determined to have the best.

You will remember that he declined to be called the son of Pharaoh's daughter, to accept the title "Prince of the Pyramids," or whatever it was, although to have borne it might well have meant that later he would be known as Pharaoh Moses, King of Egypt—simply because it wasn't good enough for him. He was looking for something better; he had respect unto the recompense of the reward. He esteemed—estimated, valued—the reproach of Christ as greater riches than all the treasures of Egypt.

He did not deny that there were treasures in Egypt, Moses was no fool. But he knew of treasures richer far which his soul craved. And so it was with the riches of learning, the treasures of wisdom of the Egyptians. I am sure that Moses never for a moment belittled anything that they had accomplished. I do not believe that he underrated his former teachers and colleagues, or denied their ability. I am sure that he was not forgetful of their diligent

(continued on page 414).



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.

To Our Readers.

NEXT week we hope to commence a new series of devotional articles from the pen of Pastor E. C. W. Boulton under the title, "Gleanings from the Garden of Communion." These articles will appear bi-weekly and will be specially written with a view to the spiritual encouragement and enrichment of all God's children, but particularly for those whose lives are shadowed by suffering and who may be termed "God's shut-in souls." We trust that these articles will make the desired appeal to all in Zion who tread the thorn-strewn path of fellowship with the suffering Galilean.

Treaties.

IN spite of long, painful and costly experience there still remains in some quarters a good deal of confidence in international treaties, and statesmen still appear ready to regard this as a possible path to peace. In this connection it is interesting to note the following: "From the 15th century B.C. to the 19th A.D.—or during the past 34 centuries—there were 3,100 years of war and only 227 years of peace. During this period 8,000 peace treaties were signed, each of which was to remain binding for ever!" The foregoing needs no comment—it speaks all too eloquently of the failure of peace treaties. The world of mankind is suffering from a malady for which peace treaties offer no effectual remedy.

THOUGHTS FOR THINKERS

Faith is never contrary to reason, but frequently higher up.

Faith is to abandon yourself to God even when He seems to have abandoned you.

God always answers the prayer of faith.

The life of utter consecration is a life of real luxury.

It is better to have a heart without words than words without a heart.

The only heat that can ripen fruit for God's garner is the fire of Pentecost.

*"Watchman
What of the Night?"*

Conducted by Pastor C. J. E. KINGSTON

WHAT IS MAN?

The chemical analysis of the human body is given in the "Christian Reader's Digest" (March, 1937) as follows:

Sulphur.—Enough to rid a dog of fleas.

Lime.—Enough to whitewash a chicken coop.

Fat.—Enough for six bars of soap.

Iron.—Enough for a sixpenny nail.

Phosphorus.—Enough for twenty boxes of matches.

Sugar.—Enough for ten cups of coffee.

Potassium.—Enough to explode a toy cannon.

Total value about three shillings and sixpence.

In spite, however, of his lowly worth, one man plus God can change the aspect of his surroundings and even of his country. Moody, plus God, turned a million souls from hell. Peter, plus God, won three thousand converts in a day. Paul, plus God, brought the gospel to provinces as yet untouched. What are you doing to prove your value is more than the net cost of the chemical constituents of your body?

ROOM FOR WHAT?

"The roomiest thing we know of," says the Editor of a modern magazine, "is a man's head. Carnegie's skull was large enough to accommodate a square mile of steel mills. Columbus had space in his sufficient for a new world. Illimitable room is the mark of man's brain. . . . But he is given power to control his own mental space. He can fill his mind with trifles or immensities at will. Room—for what? Shall it be the movies, or great books? The thoughts of the marketplace or the thoughts of God? The choice is a daily one, and life grows great or mean accordingly" (G. B. F. Hallock, quoted in the "Christian Reader's Digest").

ONE PEOPLE—ONE LEADER—ONE FAITH

Germany is swiftly moving towards a return to paganism. "God, according to the totalitarian principle, must be approached universally through the 'Volksseele,' the folkic soul, which is the soul of the believing Nazi. Hitler, hailed by his millions of followers as a new Messiah, is regarded by many as an instrument of God. Professor Hauer, official spokesman for the self-styled 'German heathens' stated:

"The word 'heathen' is for us no insult, but a title of honour. We believe no more in the Holy Spirit, we believe in the Holy Blood. To-day neither St. Paul nor Jesus Himself could be a pastor in the church. The German people need no Bible. . . ." (quoted from "Prophecy," June, 1937).

Christianity is definitely individualistic. God has an interest and love for each individual, and each must come separately to Christ for a personal salvation. To the makers of modern totalitarian states all such individualism is **anathema**. So the inception of the mass religious worship of the leader is explained.

ANONYMOUS GIFTS

The following gifts have been received during the past week: Foreign Missionary Fund: Birmingham, West Smethwick member, designated, £1 10s.; Dartford, Kent (M. H.), £1.

Work in General: Plaistow sister, £2.

Free Distribution Fund: Irish Note, £1; Keady, 10/-.

Prison Work: Birmingham sister, 10/-; Dartford, Kent (M.H.) £2.

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.

Our Men and Their Ministry—No. 7.

Born Amid the Fires of Revival



Pastor J. Naylor

LIKE most boys, Mr. Naylor went regularly to Sunday school, but unlike many others he was compelled to attend a place of worship twice on Sundays, a constraint against which he inwardly rebelled, secretly regarding this as a most unpleasant and unnecessary way of spending the day. As he grew older this restraint, imposed by his parents, grew more and more irksome. Chapel going, at this stage in his life, appeared humiliating, and he became thoroughly ashamed of acknowledging to his acquaintances that he was subject to such restraint.

When the senior class was reached, the teacher, evidently of the modern type, proved quite acceptable to the growing lad. The Bible was seldom used as a means of instruction, but humorous stories, riddles and the discussion of the previous day's football match was allowed. The scholars would often be regaled with particulars of the teacher's most recent visit to the cinema. This teacher was in many respects a very fine fellow, but, of course, his methods quite unfitted him for the task of teaching children the way to Christ. Such influence was scarcely calculated to lead a boy into the light of salvation.

In 1922 two elderly ladies set out to attend a revival campaign which was at that time being conducted in Grimsby by Pastor Stephen Jeffreys. Unable to find

THE PLACE OF MEETING

these two ladies called in at the home of Mr. Naylor, recounting to his parents some of the strange things that were taking place at the campaign meetings, telling of the remarkable way in which healings were taking place. Naturally such conversation created intense interest in Mr. Naylor's mind, and he determined at the earliest opportunity to go. Let us hear in his own words what transpired at this service. "The meeting was unlike any I had ever attended. Wonderful testimonies were given of the saving and healing power of God. The hall was crowded and the singing was marvellous; as the people sang they raised their hands and waved their handkerchiefs. I think, at first it was the unusual type of service that impressed me and caused me to go again and again. However, I soon became convinced of my sin and need of Christ, and one Tuesday evening, in response to the preacher's appeal, I surrendered my life to Christ. From that moment I was filled with a determination to serve and follow Christ."

Soon after this decision for Christ, a further step in the pathway of Christian discipleship was taken, and the new convert was baptised in water. At this service 120 believers followed their Lord.

We are not surprised that the soul born amid such surroundings soon became deeply interested in another and greater baptism. In the following year Mr. Naylor received a glorious infilling of the Holy Ghost, this experience being accompanied with the Pentecostal sign of speaking in other tongues as the Spirit gave utterance.

The effect on this young life was most pronounced; greater love for and desire to know the Bible took possession of his heart; the longing to win souls for Christ became almost a passion.

Of his call to the ministry, Pastor Naylor writes: "I believe the fact of my being in the ministry to-day is largely owing to open air work. I attended the first open air meeting held by Elim in Grimsby, and missed very few afterwards. The first time I spoke I was almost pushed into the ring by Pastor Joseph Smith, and I remember how, full of nervousness, I repeated the words of the chorus, "Although my sins were very, very many, He took them all away when He pardoned me." This was a small beginning but it led to a regular ministry in the open air.

At this time Mr. Naylor found much joy in personal work for Christ, giving out tracts in the open air and from door to door, and speaking to people about their souls' welfare. He also made a practice of visiting the sick and aged, and was instrumental in persuading several to accept the Saviour during this visitation. This was all splendid preparation for his future career as an Elim minister, and laid the foundation for the years of Christian service which have followed those early days of Christian experience.

Speaking of those days Mr. Naylor tells how the

DESIRE TO DEDICATE

his life wholly to the Lord's service grew stronger and stronger. This urge eventually led him to the Elim Bible College in London, of which he became a student in the early part of 1928.

During the past eight years Mr. Naylor has held a number of pastorates which have taken him to various parts of the British Isles. These have included periods at Devonport, Banbridge, Watford, Leyton, Ashbourne, Leicester, Guernsey and Bermondsey where he is now in his second year of ministry.

*Be still my soul, those anxious cares
To thee are burdens, thorns and snares,
They cast dishonour on thy Lord
And contradict His gracious Word.*

—Newton.

The Way of Salvation

Only Believe

JOSEPH SUTCLIFF had a loving, praying mother, but both his parents died early and the boy went to live with his grandmother. For four years he heeded his mother's dying wishes—that he should never leave the Sunday school, never neglect reading the Bible, and that he should meet her in heaven.

One Sunday his teacher, a very young man, struck him on the forehead because of a small offence. He struck back and was dismissed from the school. He stayed away, feeling miserably that both he and the teacher had been wrong, and from that time he neglected his Bible and prayer. Some months later his teacher met him, and asked him back, saying that he was sorry to have struck him, but Joseph was moving to another town.

For six years he led a wild and dissipated life. When a Christian friend found him he was staying in a lodging house, too ill to work. His coughing disturbed the other workers, and the landlady gave him a room in the backyard. There God sent another messenger, a little girl, whose mother pitied the lonely lad, and sent him a bowl of soup. The girl asked permission to read to him, and receiving it, read Psalm ciii. This psalm had been his mother's favourite, and it brought poor Joseph to tears. "Where is your mother?" asked the child. "Gone to heaven." "And if you die, will you go to heaven?" The question remained unanswered.

Later he said to an older friend of his, "I have very little faith in deathbed repentance. It has long seemed strange to me that sinners should with their eyes wide open go down to

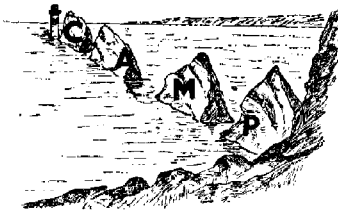
destruction knowing that every step they take brings them nearer and nearer, and when they get within a few steps of hell cry for mercy. It is miserable trifling with God's goodness, and often a mockery, for many that have been restored to health have proved worse than before. How can I hope for pardon now? It is against reason."

"Almost all you say is true, Joseph," his friend answered, "but your reason leaves you hopeless! Salvation depends not on reasoning, but believing God has said, 'He that believeth on the Son hath everlasting life.' 'Believe on the Lord Jesus Christ and thou shalt be saved.' By your reasoning you have shut heaven's door against yourself, but believing will throw it wide open, and through the shed blood of Jesus Christ you may enter. Did the thief on the cross reason, Joseph? Did the publican reason? Did poor sinking Peter reason? Look to the middle cross, Joseph. Look to Jesus, and hear His dying cry, 'Father, forgive them.'"

At that moment his friend was called away, and when he came again Joseph was a new creature in Christ Jesus. "All night I prayed and sought mercy," he said, "I repented of my sins and I looked to the middle Cross and saw my dear Saviour bleeding and dying for sinners, and all at once I believed from my heart He would save me. That moment I felt an unspeakable joy in my soul. Oh the depth of God's love for sinners!"

Reason will say, "You are too much of a sinner to be saved." But God says, "Believe on the Lord Jesus Christ and thou shalt be saved." He came to save sinners.

BOYS'



**ISLE
OF
WIGHT**

**July 31 to
August 14**

Write for particulars—
Camp Secretary,
Elim Woodlands,
Clarence Road, S.W.4



Eldad Male Voice Choir and Orchestra
with Pastor H. O. Bale in centre of
group.



Stirring Revival Scenes—Ingathering of Precious Souls

THRILLING MISSIONARY STORIES With the Gospel in Spain

Thornton Heath (Pastor G. H. Thomas). God is blessing the ministry of Pastor and Mrs. Thomas (late missionaries to Spain) to the church here. Recently a good company assembled when they gave their experiences in Spain; hearts were touched as the dreadful horrors of the war still raging in that country were related. Amongst those who have been so cruelly slaughtered were some who are the fruits of God's servants' labours in that land.

SPANISH TERROR

English Pastor Tells of What he Saw

Their experiences of the fighting in Spain were told to a large meeting in the Elim Foursquare Gospel Chapel at Moffat Road, Thornton Heath, on Wednesday, by Pastor and Mrs. G. H. Thomas, who were in charge of a Foursquare Gospel Church at Ronda, Southern Spain, now in rebel territory.

"The people of Spain," said Mr. Thomas, "want liberty of conscience and religion, and they appreciate those who give them the Word of God and truth, but they hate hypocrisy and oppression as we would ourselves."

Mr. Thomas said that while the Government forces had control of Ronda the Elim Foursquare church was treated with respect and never interfered with, but ornaments were removed from the Roman Catholic churches, and one of them was burned because it was alleged that arms were stored in it. One morning he saw the bodies of forty-seven leading citizens of the town lying in the cemetery, they having been shot that day. They were men who were supposed to have strong Fascist sympathies, and in that town alone five hundred such men were shot in a few weeks. The Mayor of the town, a Communist, told Mr. Thomas: "We have to shoot these people because we are fighting for our lives and for our liberties."

On the advance of the rebels Mr. Thomas escaped, with the help of the Ronda authorities and in the company of four Roman Catholic priests, to Malaga, where after some time he was able to board a British warship.

Last December he returned to Ronda. The town was almost deserted. He learned that when the rebels advanced on the town, which they bombed from the air, the people fled like frightened sheep to the mountains. "Houses I knew I saw had been smashed to ruins from the air, and there were enormous holes in the ground. Our house was intact. On the wall was painted a Union Jack. Everything was as we had left it. But our church was destroyed and every

piece of furniture had been taken from it. While the Government had control of the town our church was respected, but the rebels had entered the church and stripped it of everything they could lay their hands on, and took the things to the convent.

"Many people we knew had been shot. When the rebels took the town they came in with machine guns and they mowed down those who were in the streets. They smashed in the doors of the houses. They smashed beds, tables and chairs, and that is what has happened to hundreds of thousands of homes in Spain to-day.

"I was told that at least a thousand Government sympathisers in Ronda had been shot by the rebels, and more probably the figure was one thousand five hundred. Many of them were women. The men were beaten unmercifully until they cried to be shot."

What Spain needed to-day, said Mr. Thomas, was the message of Christ the Saviour, who could make or change the lives of men and women.

"Croydon Advertiser," May 29th, 1937.

Mention must be made of the Sunday School Anniversary services which were an inspiration to all who were privileged to be present. Great credit is due to those in charge of the children for their faithful efforts week after week to lead the little ones to Jesus. Best of all four of the children gave their hearts to the Lord on this occasion.

FOURSQUARE GOSPEL CONVENTION AT HORSHAM

Speakers: Pastors E. O. Steward and L. H. Newsham, and Mr. J. Newman.

Convener: Mr. W. George.

The Foursquare Convention was eagerly anticipated by the saints at Horsham, and expectations certainly were not cut

off. The ministry of the speakers centred in that soul-stirring theme, Pentecost, and the wonderful working of the Holy Ghost. Pastor Newsham's message on Isaiah xl. 31 encouraged God's people greatly. Pastor Steward gave a very inspiring and helpful address based on Acts ii. 1. Mr. Newman also gave a most stimulating word which kept the thoughts of the Lord's children around the subject of Pentecost. In connection with this Convention a march through the town was held, headed with a large banner, speaking to the world of eternal things.

The church at Horsham has recently had a visit from Pastor W. G. Hathaway; his messages will live long in the memory of the church.

INSPIRING ANNIVERSARY SERVICES

Ministry of Song

Hull (Mason Street). (Evangelist J. L. Timbrell). The recent Sunday school anniversary services have brought real blessing to the church here. The children gave of their best on this occasion. On the Sunday and Monday evening the size of the congregation revealed what a tremendous appeal the gospel makes.

A visit from Major Holland of the Salvation Army was much enjoyed. His address on the "Unity of the Church, and the Necessity of a Rightly Balanced Programme in Christian Service" will long be remembered because of its practical aspect.

The afternoon service was rich in blessing as the children gave their ministry of song and recitation. Mr. Timbrell's address, illustrated by a stone, was excellent.

ENCOURAGING CONVENTION AT PORTADOWN

The Divine Presence Manifest

Portadown (Pastor W. H. Urch). A most successful convention has recently been held in this town. The services

Horsham Convention Open Air



were brimful of joyous fellowship. It was a joy to meet so many old friends, and especially to see some from the recently-opened church at Brookborough, who had journeyed some fifty miles to be present.

The ministry was of a high standard, which, with the blessing of God, brought encouragement to all. Pastor E. F. Cole, Evangelists L. T. D. Kelly, D. Leadbeater and G. Wright were the ministering brethren. Mrs. Taylor, the wife of the Irish Superintendent, was also present on this occasion, also Mrs. Martin whose ministry in song was greatly appreciated. On the Sunday evening Pastor Cole, who was formerly in charge of this church, was the special speaker; his ministry in word and song was much enjoyed by all. A packed church listened to his stirring word on "Emmanuel—God with us."

CLECKHEATON CAMPAIGN

Successful Effort

For the past two weeks Foursquare Revivalism has been blazing a trail on the borders of the city of Bradford. Pastor J. Woodhead and a party of helpers have had the joy of seeing 48 souls surrender to the Saviour, and this, added to the 10 saved on a recent Saturday when two services were held in this town, makes a total of 58 men and women won for Christ in two weeks and one day. In this campaign Pastor Woodhead has been greatly assisted by the Misses Virr, three sisters of the Bradford Crusaders, whose consecrated singing has won its way into the hearts of the people. Mrs. Woodhead also has been a great blessing with her singing. Cleckheaton has been awakened by this campaign from its cold formalism, to realise that the gospel is still the power of God unto salvation to every one that believeth. Night after night the sick folk have been prayed for, wonderful

testimonies of the healing power of God were given by the one-time sufferers. Regular church meetings are now being commenced in Cleckheaton.

REVIVAL AND HEALING CAMPAIGN

Remarkable Scenes at Saltair

Serious Complaints Healed by Faith

Remarkable scenes were witnessed in the Victoria Hall, Saltair, on Saturday. Scenes which one would expect to associate with a far more religious age than the present.

Pastor John Woodhead, Pastor of Southend Hall, Bradford, a Yorkshireman who has travelled widely in the British Isles on similar missions, conducted a great Revival and Healing Campaign with amazing success.

In the afternoon over 300 persons gathered in the Victoria Hall, and during the evening easily 600 were present.

Pastor Woodhead was accompanied by his assistant minister, Evangelist E. C. Jones, who comes from the City Temple, Cardiff. He asked those who had been healed during Revival Campaigns to raise their hands. Three signified that they had been healed from cancer or tumours, twelve that they had been cripples but were completely healed, and about fifty others testified to having been healed of various other complaints.



Pastor H. Palliser
and Candidates at
Baptismal Service,
Tiverton Road
Baths

Moses' Medicine Chest

(Continued from page 409)

efforts for the benefit of humanity. But for himself Moses knew something as far above the results of human experiment and learning as the heavens are high above the earth. And so convinced was he on this point, that when responsible for the physical safety and well-being of a whole nation, on a long and perilous expedition, he took only one Remedy in his medicine chest, and that Remedy never failed him.

It has never failed the man or woman who trusted in it. It cannot fail, for the Scripture cannot be broken.

Do you ask, "How can I make it effective in my own case?" By taking it; that is believing it, exactly as it reads, in relation to yourself, in the present tense. In that way the power of the omnipotent Word of God is released in your physical being, cleansing and quickening every cell, fibre, and tissue, just as surely as a drug thrown into the blood current reaches every organ in the body.

I have never felt the power of any drug—and if anyone knows what a tremendous effect some of them produce I think I am that person, living as I did for years under the constant influence of morphine and chloral hydrate—as distinctly and mightily as I have

felt the healing, re-creating, calming, strengthening, soothing operation of the Word of God on my mortal body.

Language is inadequate to tell the wonders of the Remedy in Moses' medicine chest. It matters not if your disease is acute or chronic; it matters not if the whole Medical Association has pronounced your case hopeless. No doubt their prognosis is quite correct from a human standpoint. But viewing the matter from the divine standpoint we hear God saying: "I am the Lord that healeth thee . . . who healeth all thy diseases."

The moment you believe this you are healed, for the Lord Jesus Christ said, and says (for He is the same to-day), "As thou hast believed, so be it done unto thee."

God showed Moses a tree! Oh, what precious fruit it bears! Salvation full and free for you and me; for every bit of us.

If you will but come to our Christ on the tree,
He hath borne all your sickness and you may go free,
The covenant's signed, and the contract is sealed,
If you only will come you are healed.

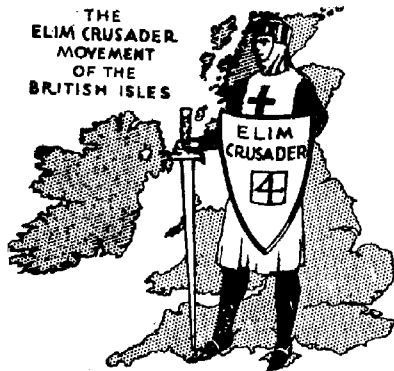


ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Youth Motorcade

The Crusader Tour conducted by Pastor Douglas B. Gray (Chief Crusader Secretary), and Pastor David Vanstone (Crusader Commissioner) resulted in successful meetings in something like twelve centres. Crusaders of local branches and their choirs rendered telling and effective service. The messages of the campaigners were directed to youth especially, but to all a call for a greater aggressiveness and loyalty to Christ, and were coloured with an appeal for a deeper



devotion in our relationship and love for the Saviour and the cause of the Cross. Helpful contact and conversations were made with youth leaders and scores of Crusaders, which has increased our mutual understanding and desires for the advancement of our great Youth Crusade. We rejoiced at seeing in every branch such a splendid witness of young men and women who are found within the ranks of Christ in this era of spiritual apathy. Readers, pray on for a greater ingathering of youth—the Church of to-morrow.

OUR MOTTO!

God's Best for Us—
Our Best for God.

United at Bournemouth

Crusaders of Bournemouth, Christchurch and Wimborne recently united with their ministers for the rally in the Springbourne church. Dr. F. Weston, M.B., B.S. (Crusader Commissioner) gave an edifying and pointed address, well appreciated by Crusaders and congregation alike. The united choirs sang, and Springbourne choir (conducted by Pastor L. Kemp) rendered in appealing style a stirring piece, "I would commune with Thee, my God." A quintette party from Winton sang with vigour and inspiring finish, "The Awakening Chorus." Miss Irene Bunyan (of the London Crusader Choir) was also present and gave a moving recital. Pastor D. B. Gray convened the rally and Pastors D. Vanstone, R. Bradley and L. W. Green also participated.



Dr. F. Weston,
M.B., B.S.,
(Crusader
Commissioner)

Birmingham Crusader Rally

"Sound the battle cry" echoed with no uncertainty at the recent Birmingham Crusader Rally, when many branches with their Crusaders, and supported by something like ten Elim ministers united. It was indeed a youth rally, and a challenge to the cause for which we had gathered. The service was one of much enthusiasm interspersed with moments of quiet and thoughtful meditation, mingled with times of soulful praising the Lord in word and in song. Sparkbrook Crusaders rendered a beautiful anthem, ably conducted by Mrs. J. R. Knight (wife of Pastor Knight), and the Graham Street Choir, led by Mr. T. Lyson, also added further musical charm to the meeting. A Scripture acrostic, well rendered by the Smethwick Crusaders, took us deep into the Word of God for edification, challenge, and reminding us of our position as soldiers of the Cross. Pastor David Vanstone's concluding message brought the large congregation to a climax of meditation and introspection. Pastor D. B. Gray was also present and convened the rally. We were greatly encouraged to see such a fine support of Elim ministers on the platform, which was an encouragement to all present.

Chief Secretary's Notes

Hull City Temple Crusader Choir's singing is more than appreciated in the services. Their singing at a recent Sunday evening service was an inspiration. The balance of parts and clarity of voices was inspiring. Mrs. Greenway (wife of Pastor H. W. Greenway) ably conducts the choir, which under her leadership is making gratifying progress.

Crusaders should well note September 4th when the great annual London meetings are to be held in the renowned Westminster Central Hall. Plans are already proceeding for a full day's programme.

Mr. G. Canty, late Crusader Secretary of Hull City Temple, has recently said farewell to that sphere of labour and is now at the Elim Bible College, and also assisting in the property department at Headquarters.

It has been arranged for the Brighton Crusader Choir to visit Lewes Prison, this making another Elim choir to commence this type of ministry; thus helping to relieve the severe strain constantly borne by the central body—the London Crusader Choir.

The recent half-yearly report forms to hand from all the branches indicate satisfactory conditions in our branches. The Elim Crusader Movement continues to make progress and increase in branches and membership. We are not retreating, not even marking time, but we are advancing, and marching forward in the Saviour's name.

Crusader Garden Rally ELIM WOODLANDS,

Saturday, July 3rd,
from 3.30 p.m. onwards

SPECIAL FEATURES

concluding with a

UNITED SERVICE

to be held in the grounds.

Speakers include:

Dr. N. BEATTIE,

M.D., F.R.C.S. (Edin.),

and **Mrs. Beattie.**

Music and Song Items

by the Kensington Temple Choir
and members of the London
Crusader Choir.

(Tea will be served from 4.30 onwards)
Everybody welcome. Come and spend a
happy afternoon and evening in the
beautiful grounds. Your great opportunity.

— DON'T MISS IT —



YOUR BADGE

Don't fail to
wear it. Let
the badge be a
silent messenger.



Monthly Book Window

ETHEL AMBROSE. Pioneer Medical Missionary. By Mrs. W. H. Hinton. (Marshall, Morgan & Scott, Ltd. Price 3/6 net, by post 3/11).

One of the most interesting missionary works which has ever been carried on in India is pictured in quiet terms in this finely-illustrated volume. It is a challenge to, and will rouse to honourable and tangible effort the reader who possesses only a passive interest in missionary work. Furthermore the character of this godly woman, which is now given to the world, and will be to thousands a pattern of greatness and goodness—was made by that calm, untiring perseverance for God which marked her whole life.

The story of "Tuktaram's Bhopla" on pages 109 and 110 is an amusing and powerful illustration of the uselessness of bathing in the "sacred rivers," and the great need of proclaiming that the blood of Jesus the Lord can cleanse from all sin.

One word more—a sentence given on page 113 will make us pray, sacrifice and work. "To-day at least one hundred millions in India have not heard the name of Christ Jesus."

—J. R. MOORE.

THE CHRISTIAN ALTERNATIVE. By Commander R. G. Studd, D.S.O., R.N. (Rtd.). (Marshall, Morgan & Scott, Ltd. 1/- net, by post 1/3).

This book is written to show to men and women who are not satisfied with life, and things in general, that there is a better way. The writer puts it thus: "So this book is written in the hope that it will show that there is an alternative way. That there is a life based on an entirely different scale of values—we call it the Christian way." The chapters of this book are written in a clear and concise style, and are very searching, revealing and convincing. They also contain a strong personal appeal all the way through. A very pleasing feature of the book is that it contains many quotations from the Bible, which prove that there is a better, satisfying and all-glorious life in Christ. Just the book to give to your unsaved friends.—S. GORMAN.

THE QUESTIONS OF JACK WANTOKNOW. By Montague Goodman. (The Paternoster Press. 1/- net, by post 1/1).

The postman arrived at 8 a.m. I became acquainted with Jack Wantoknow, and by 9 o'clock our friendship was complete. I laid aside the book that united us, feeling that Jack ought to have a very wide circle of friends.

Here is a most interesting book to place in the hands of any inquiring youth, the free, conversational style of the discussions between Jack and his teacher, driving home most forcibly the answer to such questions as: "How do we know the Bible is true?" "Can one know that one is saved?" "Should I fight?" "Why do accidents happen?" etc.

Mr. Goodman has rendered excellent service to all interested in the youth problem, in placing this little book at the disposal of all who may be interested in some Jack Wantoknow.

—THOMAS A. CARVER.

THE CROSS OF CHRIST THE THRONE OF GOD. By F. J. Hugel. (Marshall, Morgan & Scott, Ltd. 2/6 net.)

I was very interested when reading this book. Some people would call its message old-fashioned and the religion of a by-gone age. It will be loved by the fundamentalist and "shelved" by the ultra-modernist. The central truth conveyed throughout is that there is no Christianity without the Cross. The writer declares that as the sun is essential to the earth, and the heart to the body, so is the Christ of the Cross to both sinner and saint. All the way through, this volume shows man's need and dependence upon the Cross. The author appears to write with deep conviction that the Cross is the only way of destroying sin and meeting the varying needs of man both spiritually and socially. I like the plainness of speech with which the author writes, and the avoidance of technical terms. I recommend it warmly.

—H. KITCHING.

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



Conducted by Pastor D. A. VANSTONE

Hullo, Boys and Girls,
First of all a reminder. Have you sent that letter yet?
R.S.V.P.

Some time ago I was talking to a young man of about twelve years of age, and he came out with the most surprising statement: "Oh! Mr. Vanstone, but I've never done anything wrong in my life." Fortunately (or unfortunately?) his sister was near by and she reached over and prodded him in the ribs. "Tommy," she said, "don't you tell lies. You know you were naughty only this morning." Sisters can be candid at times! Of course we all knew that Tommy was a sinner, for there is no doubt he knew something about bad temper, selfishness, pride, lies, etc. Pretending he was quite good, he fooled only himself; for we knew, and God knew, that Tommy had "fallen short": he wasn't as good as he ought to be. What a pity that he tried to hide his sins instead of owning up. Which reminds me of

"IT CAN'T BE HIDDEN."

An old sailor who, in his younger days, had been a smuggler and had been in prison, told this story:—

"One day there was a revenue cutter heading straight for us and we had on board a cargo of contraband. We knew that if we were caught, every man of us would go to gaol and the ship and tobacco would be confiscated. So we pitched the stuff overboard as fast as we could. When this was done, the skipper sent up the cabin boy to report the approach of the cutter. In an instant he was downstairs again, his face as white as a sheet, and gasping for breath.

"What is it?" said the captain.

"The tobacco is overboard, but it won't sink!" said the boy.

"Sure enough, there was the tobacco floating all round the ship, proclaiming our guilt!"

And sin is like that. **It can't be hidden from the eyes of God—UNLESS** we confess it and trust the Saviour.

ROBERT BRUCE.

The voice of conscience can trouble us severely, especially the older we become, but we can have it silenced for ever.

Robert Bruce (of spider fame) was being pursued by his own hounds which his enemies were using to track him down. In spite of this he escaped; for he stepped into and waded along a little stream, so that the dogs, losing the scent, were baffled.

There is a precious stream which can still all the accusing voices of conscience as they follow us. For "the blood of Jesus Christ, God's Son, cleanseth us from all sin." Have you "crossed the stream" yet?

Well, we have been rather serious this week. Still, it is good to think hard sometimes about the things that really matter.

Goodbye!

Your sincere friend,

D. A. VANSTONE.

Answers to last week's puzzle: 1. Harp; 2. Flute; 3. Sack-but; 4. Viol; 5. Cymbals; 6. Cornet; 7. Horns.

GENERAL WILLIAM BOOTH

(Continued from page 404)

with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the Devil, for God was with him." As the first General, so his great Army of commissioned and non-commissioned officers, soldiers and recruits, who have caught their founder's vision, and adhere to the early principles of their great organisation.

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, Seaclyffe Road. House beautifully situated on sea front, commanding exquisite view of Lough and Irish Channel. C364
- * **Barnstaple.**—Come to glorious Devon. Comfortable and homely apartments; bed and breakfast 2/1-; bath, hot and cold; central for seaside, bus and trains; near assembly. Mrs. Clifford, 21, Vicarage Lawn. C371
- * **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.**—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.**—Spend your holiday with Elim friends; comfort assured; a well-supplied table; Christian fellowship; recommended by Elim Pastors and Christian workers; terms moderate. D. Kent, "Glenorchy," 2, Borthwick Road, Boscombe. C365
- * **Bournemouth, Boscombe.**—"Kensington," 2, Donoughmore Road. Bright homely board-residence; minute gardens, buses, churches, five minutes the sea; separate tables; highly recommended; every comfort. Stamp. Miss Cavill. C366
- * **Bournemouth, Boscombe.**—Comfortable board-residence, large bed-sitting rooms; central, near sea and lovely gardens; terms moderate; cleanliness highly recommended; good food; parties catered for. Mrs. Pummell, "Hurst," Donoughmore Road. C367
- * **Brighton.**—Board-residence from 35/-, bed and breakfast from 2/1- weekly; well recommended by visitors. Mrs. Robinson, 13, Stafford Road. C349
- * **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
- * **Cornwall, Newquay.**—Picturesque, Christian guest house, sheltered, secluded position, own beautiful grounds, 1 1/2 acres; tennis, putting; ten minutes' walk various beaches; comfortable, homely, Christian fellowship; highly recommended by 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. C273
- * **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 on front, all rooms facing sea; Christian fellowship; June, July, 42/- sharing, 45/- single; August, September, 45/-, 47/-; party & sharing large room special terms. Mrs. Weeks, 1a, Queen's Mansions, Opposite Pier. C357
- * **Elim Bible College.**—Visitors welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elm 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 3804
- * **Glossop.**—Elim Home for spiritual and physical refreshment; comfortable house, moderate terms. Apply: Pastor and Mrs. A. S. Gaunt, Beth Rapha, Glossop, Derbyshire.
- * **Guernsey.**—Why not come to sunny Guernsey for your holidays? board-residence; five minutes from bay and Vazon Foursquare Assembly; good catering; terms moderate. Mrs. Mauger, Le Camp, Castel. C368
- * **Herne Bay.**—Board-residence, bed and breakfast; terms moderate; 1 minute sea, shops and central bandstand; stamped envelope. Misses Skinner & Giles, "St. Winifreds," Albion Terrace, Richmond Street, C358
- * **London.**—Superior accommodation, bed and breakfast 4/-; select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C311
- * **London.**—Christian greetings. Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision, at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. Phone Mountview 7069. C235
- * **London.**—Central London Christian Guest Home, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. Phone Euston 1193. C231

- * **Morecambe.**—Comfortable, homely apartments; satisfaction guaranteed; board optional; garage, garden; healthiest part of Morecambe; moderate terms; highly recommended. Vacancies from now onward. Mrs. Raw, 55, Brentlea Crescent, Heysham Road. C354
- * **Morecambe.**—Quiet, homely, restful apartments; board optional; nice garden with splendid view; near centre and promenade; Foursquare fellowship. Mrs. Dinsdale, 5, Coniston Road (off Thornton Road). C359
- * **Old Colwyn.**—Holiday and rest home; 2 minutes from sea; bathing from house; Christian fellowship; magnificent scenery, all home comforts; terms moderate. Apply, Mrs. Thomas, Henblas, Sefton Road. C369
- * **Old Colwyn.**—Sunny North Wales calling! Mountain air, sea breezes, magnificent scenery, near sea, bathing from house, home comforts, Christian fellowship; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergele Road. C345
- * **Ryde, I.O.W.**—Comfortable apartments, or bed and breakfast; 10 minutes from sea; bus passes the door; terms moderate; member of the church. Mrs. M. A. Childs, "Cambridge Villa," 66, Swanmore Road. C369
- * **Scarborough.**—Comfortable, homely apartments; board-residence, bed and breakfast; terms moderate; separate tables; nr. Peasholm Park and North Bay; buses pass the house; Foursquare; (Stamp). Mrs. Tyler, 167, Dean Road. C360
- * **Scarborough.**—Genial, homely accommodation; Christian fellowship in comfortable bungalow; nice garden and lawn; well situated, good bus service; moderate terms; board if desired. Apply, Mrs. Starling, "Elim," 12, Edgell Hill Road. C312
- * **Shanklin, I.O.W.**—Thornbury Boarding House, Alexandra Road; select position, 2 minutes from cliffs; quiet restful house standing in large garden; good cooking, separate tables; well recommended. Miss Fyfe, Tel. 230. C297
- * **Shanklin, I.O.W.**—Board-residence, or bed and breakfast; 3 minutes' walk from sea and station; liberal table; homely; terms moderate. Mrs. Niblett (Foursquare member), "Willow Dene," 46, St. Paul's Avenue. C361
- * **Southend.**—Home from home holiday; good liberal table, every comfort, highly recommended; 5 minutes from assembly, trains, trams, sea, parks and buses. Mrs. Robins, "Longwood," Ambleside Drive. C291
- * **Southend-on-Sea.**—Bed and breakfast, or board-residence; terms moderate near assembly, sea and station. Miss Job, "Bethany," 212, Victoria Road, Southend-on-Sea (East). C386
- * **Southport.**—"Buxton House," 37, Bold Street; superior, homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout, bath, piano. Mrs. Bates. C287
- * **Southsea.**—Near front, fully-furnished flat to let, self-contained; six rooms, July 12th—26th; £2 per week. Apply, Box 460, "Elim Evangel" Office. C373
- * **Swansea.**—Comfortable, homely accommodation, all conveniences; with or without board; moderate terms; 3 minutes sea; Foursquare. Mrs. Lascom, 8, Bryn Road, Brynmill. C348
- * **Westcliff-on-Sea.**—Comfortable, homely board-residence; happy fellowship; three doors from sea front, one minute station. Miss Colliver, 7, Seaford Road. C340
- * **Worthing.**—Highly recommended board-residence; minute sea front and bus; separate tables, excellent food; terms 2 guineas. L. Furze, 63, Ham Road. C359
- * **Worthing.**—Board-residence; good food, every comfort; several sharing large rooms, 30/- each (July and August 35/-); bed-breakfast 17/6; central, near station and assembly. Steed, "Southwood," 41, Broadwater Rd. C362

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Daniel.—Mr. and Mrs. W. J. Daniel wish to thank God for their Silver Wedding, June 15th, 1912 to 1937, 25 years' married life. Members of Elim Tabernacle, Ann Street, Llanely. C372

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- * **Glentworth.**—On May 26th, Norman Glentworth, aged 18, Elim Crusader, Grimsby. Funeral conducted by Pastor F. J. Slemming.

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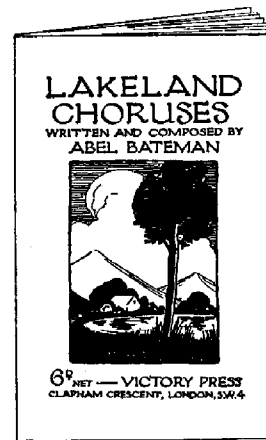
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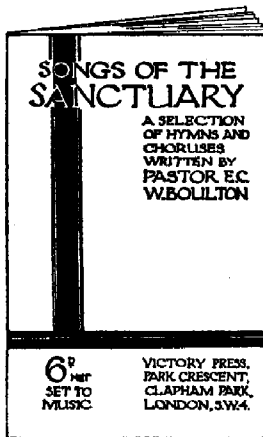
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