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Elim Evangel & Foursquare Revivalist

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

Vol. XVIII., No. 29

JULY 16th, 1937



AMONG THE SWISS LAKES

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Official Organ of the Elim Foursquare Gospel Alliance

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

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

General Headquarters:

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

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4 Coming Events 4

BALLYRONEY (Co. Down). Now proceeding. Tent Campaign conducted by Pastor D. Hood.

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

BEGONTREE. July 18—21. Christian Temple, Green Lane (near the Heath). Special visit of Miss F. M. Munday.

CHELMSFORD. July 14. Elim Tabernacle, Mildmay Road. Conventions services, 3 and 7 p.m. Speakers include: Pastor J. Kennedy.

CROYDON. July 11—18. Elim Tabernacle, Stanley Road. Special services conducted by Evangelist James E. Shaw.

DEPTFORD. Now proceeding in Large Tent erected in Watson Street, off New Cross Road (three minutes New Cross Station). Revival and Healing Campaign, conducted by Pastor J. Woodhead and Party.

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.

GUILDFORD.—Revival and Divine Healing Campaign conducted by Pastor P. S. Brewster and Party now being continued. Sunday evenings in the Playhouse Cinema, High Street, at 7.30 p.m.

LINCOLN. July 17—19. Oddfellows Hall, Unity Square. Visit of Mr. John Leech, K.C.

WIMBORNE. July 18. Elim Church, Leigh Road. Visit of Pastor W. G. Hathaway.

(Continued at foot of column 1)

ANNUAL JULY CONVENTION

in the
Elim Tabernacle, Southwell Road, Bangor, Co. Down. Speakers:
Pastors P. N. Corry and J. J. Morgan; Messrs. Walter Uprichard
and F. Carson. Services: Sunday, 11.30 a.m. and 7 p.m.; Monday
and Tuesday, 11.30 a.m., 3.30 and 7 p.m.

July 14th—16th (inclusive). Special series of Bible Readings by
Pastor P. N. Corry.

Accommodation can be arranged for visitors; apply direct to Pastor
L. N. Knipe, 32, Sea Cliffe Road, Bangor, Co. Down, N. Ireland.

PRINCIPAL & REVIVAL PARTY'S ENGAGEMENTS

THROUGHOUT AUGUST
BLACKPOOL

Commencing Sunday, August 1st
REVIVAL AND HEALING CAMPAIGN
IN THE BIG TENT

on the L.M.S. Railway ground adjoining Blackpool South
Station, Waterloo Road. Sundays, 11 a.m. and 6.30 p.m.
Weeknights at 7.30 (except Fridays). Wednesday after-
noon, 3.30. August Bank Holiday, 6.30 p.m.

August Conventions

BRIGHTON. August 1—3. Elim Tabernacle, Union Street, the Lanes. Sunday, 11 a.m. and 6.30 p.m.; Monday, 6.30 p.m.; Tuesday, 7.30 p.m. Speakers from different parts. Convener: Pastor J. McWhirter. Special singing by Brighton and Kensington Crusader Choirs.

GRIMSBY. Particulars later.

HULL. August 1—5. City Temple, Hessele Road (corner of Madeley Street). Speakers include Pastor E. C. W. Boulton. Convener: Pastor H. W. Greenway.

MALVERN. August 1, 2. North Malvern Mission, Cowleigh Road. Speakers include Pastor J. Dyke. Musical items by the Gloucester Silver Band.

PLYMOUTH. August 1—5. Elim Tabernacle, Rendle Street. Speakers include Pastor and Mrs. J. Montgomery (Canada). Convener: Pastor H. T. D. Stoneham.

ROMSEY. July 31—August 3. Town Hall. Speakers include Pastor J. Smith and E. G. Ball. Convener: Pastor W. N. Brambleby.

RYDE, I.O.W. Elim Tabernacle, Warwick Street. July 31—August 2. Saturday, 8 p.m. Sunday, 11 a.m., 3 and 6.30 p.m. Monday, 11 a.m., 3 and 7 p.m. Special speakers.

SOUTHEND-ON-SEA. August 2—5. Christian Tabernacle, Seaview Road. Monday, 3 and 7 p.m.; Tuesday, Wednesday and Thursday, 7.30 p.m.; Wednesdays, 3 p.m. Speakers: Pastors W. Nolan, C. Palmer, G. I. Francis and Mr. T. H. Nosworthy. Convener: Pastor H. Mason.

COMING EVENTS (Continued)

WEST BROMWICH. July 18—31. Special services in the Ruskin Hall, High Street. Speakers include: Pastors R. Knox, H. Palliser, J. Frame and Evangelists F. W. Kent and I. R. Moore.

WORTHING. July 7—19. Elim Tabernacle, Grosvenor Road. Youth Campaign by Pastor D. Vanstone.

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 next week

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. 29

JULY 16, 1937

Fridays, Twopence

Revival at Southampton

Glorious Scenes in Big Tent

By RONALD CHAPMAN, Caravan Evangelist

JUNE 6th marked a great and memorable day in the first port of Great Britain. Upon this day the arduous labours of the members of the local assembly (which was formed as a result of Principal George Jeffreys' great campaign some ten years ago) were well repaid as they saw the people gathering in great numbers to that first and much-blessed breaking of bread service in the great canvas cathedral. Yes! from that very first service God has been very definitely in the midst of His people. A goodly crowd congregated for the evening service and heard the gospel story delivered, by the Principal, under the unction of the Spirit. Thank God, in that very first gospel meeting twenty-eight precious souls, appreciating their need of regeneration, made their decision for Christ. What a throb of exultant joy filled the believers present as they realised so many had been born into the life and family of God.

Thus the campaign began and night after night the people assembled to learn more regarding both the living and the written Word of God. Oh! the deep solemnity and hallowed depth of joy that pervaded each meeting! Oh! the thrill of the Spirit-anointed singing as Pastor Darragh conducted it in his inimitable fashion. Certainly the chorus, "O Holy Ghost, revival comes from Thee," must have been God-given for, as hundreds of hearts drew nigh to God in the words of that chorus, the Spirit so

BROODED UPON THE PEOPLE

that the hardest of hearts was melted and the bitterest criticism expelled. When, in such an atmosphere as this, the vital need of personal salvation through the blood of Christ, was declared in its simplicity, is there any wonder that each night men and women of all classes found their way to the Saviour?

Following the gospel message each night the Principal, in his usual decisive and illuminating manner, briefly addressed the assemblage regarding the scriptural authority for belief in divine healing, and appealed to his hearers for their sympathy and prayers for the sick and suffering. Need there be surprise when one

declares that the Christ of the Gospels is present in the tent to heal? No, for 'tis blessedly true. During the first week of the campaign mighty miracles of healing were wrought by the power and presence of God. Shall we let two testimonies suffice?

A woman suffering from sugar diabetes for years was prayed for and healed. After undergoing a "sugar test" the doctor informed her that she was freed from all trace of sugar. Secondly, a young lad was the unfortunate victim of asthma, which was rapidly sapping away his strength; God here again met the need and delivered the lad from this dreadful malady. So the first week of blessing closed with a total of seventy-eight souls having decided for Christ.

Slowly and surely the revival tide commenced to rise and not only were the

MEETINGS INCREASED

numerically but, praise God, in spirit also. Each night the services became more impressive and the presence of the Lord more and more real, and many an eye was moistened, and many a heart throbbed as the Principal, after faithfully ministering the Word, appealed to men and women to be reconciled to God. On the Wednesday evening of the second week the gathering enjoyed the gospel rendered in song by the Winton Crusaders.

This week also saw many outstanding miracles. An Andover lady was instantaneously healed of double rupture, after suffering for fourteen years from this terrible complaint; also a man enjoyed the restoration of his hearing after being deaf for eighteen months. Oh, what undeniable proofs these are that God hears and answers prayer.

Souls are being saved, bodies are being healed, but this does not end the great work that is being brought to pass through this glorious campaign. Many backsliders in both heart and life have been restored to their first love for the Saviour, numerous errors and undesirable pursuits have been removed from the lives of Christians, and the general testimony is that all have been led into a closer walk with the Lord Jesus Christ. Some are able to declare that by the grace of God and

the revelation of the Spirit, through the messages heard, they have been constrained to obey the practical injunction of the Scriptures in the settlement of existent feuds and disagreements.

Additional joy has been brought to the meetings by the

UPLIFTING AND ENCOURAGING

duets sung by Pastors Darragh and Edsor, and also young and old alike have been blessed as they congregated around Pastor Edsor at the piano to conclude the meetings with a little lively chorus singing. The second week concluded with a total of 193 decisions for Christ.

Assuredly the third Sunday of the campaign was a day of feasting and exhilarating experiences. The Master certainly made Himself known in the "breaking of bread," and definitely were the words "Where Jesus is 'tis heaven there" proved to be true. The singing of the chorus "There is a balm in Gilead" was especially anointed. How inexpressibly delightful those notes of victory. What a privilege to encircle the feast table at any time, but how much more hallowed when one can feel with such reality the presence of the risen Son of God.

The special feature of the evening service was the presence of the London Crusader Choir, accompanied

by Pastor E. J. Phillips, who committed the meeting to the Lord. The choir, under the leadership of Pastor Gray, very ably presented the gospel in song and were much appreciated by an audience which filled the great canvas cathedral. A much inspired and deeply moving message by the Principal prepared the way for a further thirty-eight souls to seek the gift of eternal life from the Giver of all good and perfect gifts.

Speaking of choirs we may here

EXPRESS THE APPRECIATION

of the singing of the local Crusader band. Thank God for youth thus consecrated to His most noble service.

The revival fire still spreads and increases in intensity, more souls are saved, more bodies healed, and saints are baptised with the Holy Ghost in real Pentecostal fashion. Glory be to God! A woman whose hand had for years been locked, was charged with the power of God and immediately liberated from her affliction. Thus the mighty work continues, signs and wonders confirming the Word of God, crowds and blessings increase; new joys abound and all are grateful to declare to the praise and glory of God that at the time of writing over 400 souls have decided to "seek first the kingdom of God and His righteousness."

Communal Christianity (No. 2)

By Pastor H. W. GREENWAY

OUR political friends are constantly reminding us of the necessity for unity. "Unity is strength," they say; and we could surely improve our own position by observing the simple maxim, for the Bible supports it. "If two of you shall agree," is the condition for answered prayer. "Where two or three are gathered in My name," is the ground of gathering in the presence of the Lord. In either case compelling power is revealed in unity. And in our approach to the world, carrying the gospel of goodwill, what a difference it would make in the impression created, if we attacked as one body! Instead of this we are preaching under various banners, and calling the sinner to join so many camps. It must be terribly confusing to the irreligious mind. The psychological effect of a great concerted effort would be overwhelming. The Church would indeed become "terrible as an army with banners" to the hordes of unrighteousness. The sceptical could not but be overawed by the consistency of belief in the one central stimulating message. And how easy it would be to brush aside the excuse of the worldling, so freely proffered when invited to join the Church; "I don't know what church to join, or which of the denominations has the truth." It comes to the lips with such ease and finality, that one sometimes wonders whether they ever try to find out the truth, or merely use this excuse as a subterfuge to cover their mental laziness. Our previous reference to

THE EARLY CHURCH

can here be supplemented by adding the account of their success. Three thousand converts in one day, and a tremendous multitude within a very short time; this is the result they achieved. It all began among

a people who had surrendered personal feelings to the common good. They were not concerned so much about methods of interpreting the words of Christ, their chief work was to get Christ's message to the people; and under the unction of the Holy Ghost, they came forth to declare the "wonderful works of God," each supporting the other in this remarkable testimony. What a difference it would make to our evangelical efforts, if the pooled interests and capabilities of the various church leaders could be concentrated in the common work of soul-saving!

And now a word to those who imagine they can get along on their own without the help of the Church. It is necessary to join some Christian fellowship, if we profess to be Christian. The recluse is invariably eccentric, or perhaps egocentric would be a more appropriate term, for all their actions are strictly governed by their own opinion. With these people the consensus of public judgment is brushed aside as of little value. One is right, and a multitude wrong. So like the man who served on a jury, and was heard to exclaim afterwards, "I never met eleven such obstinate men in all my life!" We are putting men into mental institutions every day for this very persistence in a self-appointed

MANNER OF LIFE.

The insane will not bow to the public will, but becomes isolated by his mental eccentricity, refusing to conform to the even-balanced ideas of his more sociable contemporaries. Association is essential to preserve a right mental balance. The odd corners and rough edges are removed from our natures as we rub shoulders with others in the struggle of life, just as

the pebbles of the beach are smoothed by constant movement among other pebbles. The friction of fellowship keeps us from becoming unbalanced in our spiritual lives. So many glance at the Church with critical contempt, and scorn to join such a faltering and fallible crowd; yet they little realise how warped their own lives may appear to others. We may go our own way of self-appointed loneliness; we may escape the miserable crowd, but we cannot escape Nature's penalty—a twisted and morbid outlook, an introspective mentality, for ever grovelling before the altar of an exaggerated self-opinion.

Another advantage of assembling ourselves together, is that it creates an atmosphere of sympathy. To surrender the privilege of bringing our difficulties into this atmosphere is a neglect which the hard trials of life will not pardon. There must be times in the life of every saint when Satan presses sore: the future seems black and forbidding, everything we try to do goes wrong, everybody appears to be against us in our relation to the world. How blessed it is at these times to

UNBURDEN THE HEART

to a trusted friend! How helpful to come into the congregation of saints and feel that here at least we can find a prayer fellowship, a surrounding influence in which trouble dissolves away! The fellowship may not remove the difficulties, but it certainly helps us to bear them; for it gives us the encouragement of loving hearts. It is a fact, that our attitude to trouble very often determines its weight. If we are lonely and downcast, trying to bear the sorrow with stoical courage, it may almost prove a crushing load. In some cases it has, for the only way out some could find was suicide. But change the inner conditions; encourage the soul by the understanding of kindred hearts, and the burden seems lighter. The trouble may be the same, but it does not feel the same. *We* have changed. And this is the purpose of Christian gathering, that we might assist one another along the rugged road. "Bear ye one another's burdens, and so fulfil the law of Christ," is the injunction of the great missionary apostle.

If we refer again to that newly-born Church of Acts ii., we discover how practically this sympathy was translated into something more than mere verbal sentiment, for we read, "They had all things common." This is the only fully realised socialism the world has yet known. They helped each other from the common pool, and the holding of property was abandoned to the service of the community. Our politicians might not be quite so perplexed in their endeavours to find

A PERFECT STATE,

if only they could put the Christian ideal into universal practice. It might also help to eliminate the difference between churches which serve the down-and-outs, and churches which serve the up-and-outs. Why should there be a difference between wealthy churches and poor churches? It is not in the apostolic pattern.

Sympathetic fellowship also helps to banish fear. It is one of the peculiarities of our human nature, that we become subject to all kinds of phobias. We are told that there are only two expressions for a normal baby's fear instinct; the dread of falling and of a

loud noise: but in our grown-up stage we have accumulated a whole host of fears. We are afraid of the dark, afraid of water, afraid of our circumstances, afraid of the future, afraid to walk under ladders, afraid of Friday the 13th, afraid of certain colours, afraid of things which happen and afraid of things which do not happen. Many of our fears arise from the superstitious in our natures, and we are really ashamed of them, but with that ludicrous bombast so common to those who suffer from an inferiority complex, we make a loud noise about our bravery. We are like the boy in the graveyard at midnight, whistling to keep his spirits up. A friendly observer can very often show us the folly of our fears, and thus break the bondage. Somehow in the house of the Lord we receive that measure of encouragement which causes the fears of life to vanish. Our

FAITH IS STRENGTHENED,

and where there is real faith, there is no fear.

Let us not allow personal bitterness to prevent us from enjoying the communion among saints, neither let us become the slaves of a silly partisanship that ignores all who are not of the same persuasion as hell-deserving heretics. And lest I should be accused of making an appeal for a synthetic product of Christianity, let me here stress the need for a discovery of the pure faith. If our Christianity is not pure it is not Christianity at all. After all, there can only be one true ground of faith. All the theology that conflicts so acutely in its multifarious schools of thought, is only so much man-made ideology, superimposed upon the primitive truth.

And now a last word to those who think they can get along better on their own, who suffer from the illusion that they alone could find the perfect way of righteousness. You suffer from a blindness Christ alone can heal. You are in the place of danger. Get among others. Obey God's Word: "Forsake not the assembling of yourselves together." Here is a poem from a book by Studdert Kennedy:

I would buy me a perfect Island Home,
Sweet set in a southern sea,
And there I would build me a paradise
For the heart of my Love and me.

I would plant me a perfect garden there,
The one that my dream soul knows,
And the years would flow as the petals grow
That flame to a perfect rose.

I would build me a perfect temple there,
A shrine where my Christ might dwell.

And then you would wake to behold your soul
Damned deep in a perfect Hell.

"SMALL SINS"

I cast a handful of small sins
Like thorn-plant seed among life's wheat,
And then forgot them every one,
Youth was so sweet.

But had I known my bleeding hand
Must reap the grain for autumn's need,
I would have planted in life's field
Some nobler seed.—J.M.



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

Conducted by Pastor J. J. MORGAN

For Local Preachers.

HOMILETICAL.

Preparation of a message from a Bible incident.

1. **Pictorially.** Give the pictures. Make the people see the setting of the incident. The scene and the accompanying details should be vividly portrayed.
2. **Biographically.** Give the characters. Study them till you know them. Glean all possible information concerning the characters mentioned.
3. **Historically.** Give the period. Get the history well into mind. Each incident should have its historical setting.
4. **Geographically.** Give the place. The name and the place will bring definiteness. Give details of the place. Anything which happened there is always of great interest.
5. **Intentionally.** Give the purpose. Get the reason of the matter, the Why. Discovery as to why the incident took place is a great help.
6. **Doctrinally.** Give the principles. Dig deep for the truths. Define any doctrinal truths clearly and neatly.
7. **Application.** Give the precepts. Find out the moral and spiritual lessons. These lessons should be used for final application.

THE PREACHER AND HIS WORDS.

It should be the desire of every person who preaches to acquire a capacity to clothe their thoughts with fitting words at the moment when expression is desired.

"Preaching is rendered very defective by lack of good matter. Poor delivery will render ineffective the best of matter."

The preacher's words should convey the truth in a very fitting manner. They should be:—

Well-chosen words. "A word fitly spoken is like apples of gold in pictures of silver" (Prov. xxv. 11).

Refreshing words. "As the cold of snow in the time of harvest, so is a faithful messenger to them that send him, for he refresheth the soul of his masters" (Prov. xxv. 13).

Words of wisdom. "The words of the wise are as goads, and as nails fastened by the masters of assemblies" (Eccles. xii. 11).

Acceptable words. "The preacher sought to find out acceptable words" [Heb.—words of delight] (Eccles. xii. 10).

Words of truth. "The preacher sought to find out acceptable words . . . even words of truth" (Eccles. xii. 10).

No preacher will indulge in idle, un-

profitable words who keeps in mind the admonition of our Saviour in Matthew xii. 36: "Every idle word that men shall speak, they shall give account thereof in the day of judgment."

Every preacher might well pray the prayer of the Psalmist over his very words, saying, "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Strength, and my Redeemer" (Psalm xix. 14).

For Sunday School Teachers.

SUNDAY SCHOOL DISCIPLINE.

Discipleship means discipline. And if we are making the scholars disciples of Jesus Christ, there must be a certain amount of discipline. Many a school is spoiled through lack of effective leadership and organisation.

A Sunday school should be well ordered. It should begin and end on time. Teachers should be in their places in good time. If they come late, what hope is there of the scholars coming to time?

Teachers need to be firm. If one class is allowed to become unruly this affects other classes, as well as disturbs the classes in close proximity.

The superintendent should walk round the classes occasionally. His interest as well as his presence is a help to the teachers, as well as a means of keeping the school in good order.

Order is heaven's first law, and it should not be the last one in the school. Effective work will thus be done, in building up firm, strong Christian character.

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.

ANONYMOUS GIFTS

We acknowledge the following gifts received anonymously with grateful thanks:

Revival and Healing Campaigns: London, W.1, £10; Barnes sister, 10/-.

Work in General: Ammon, Transjordan, 10/-.

Foreign Missionary Fund: Barnes sister, designated, £1; Erdington sister, designated, 5/-.

Free Distribution Fund: "In the Lord's Name," 10/-.

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.

Searched for Gold for Forty Years

Found It, But Excitement Was Too Great

For more than forty years Sidney Coundon searched for gold in Tasmania and in many parts of Australia—always without success. Bent and old—he was seventy-one—he decided on a final expedition to Tasmania. Twenty-five miles from Waratah he struck a rich gold-bearing vein. Overcome with excitement, he dropped dead, says *Central News*.

Such was the news that caught my eye when I opened my evening paper recently. A lifetime of search for gold rewarded by death. A fortune to repay the years of toil, only to prove fatal. Such is the irony of life, the dust of human desire. Yet men will do the same again and continue to carry on the search while time shall last. The child of God knows of a treasure that does not corrupt, of a search which gives lasting joy and of gold that does not kill. Shall we who believe in the Lord Jesus and in His Word allow the zeal of men such as Coundon to rebuke us when He has promised us treasure such as men have not imagined? Rather let us give and work and seek the lost till He shall come to reward His servants.—P.N.C.

Lead Me to Some Soul To-day

(In memory of D. L. Moody, who said: "I must speak to one soul each day about Christ")

WILL H. HOUGHTON.

WENDELL P. LOVELESS.

Lead me to some soul to-day, O teach me, Lord, just what to say;

Friends of mine are lost in sin, And can-not find their way.

Few there are who seem to care, And few there are who pray;

Melt my heart and fill my life, Give me one soul to-day.

Copyright, 1937, by Will H. Houghton. This chorus has been made a great blessing in the Moody centenary celebration meetings.

Bible Study Helps

SEVEN BLESSINGS

Through the Death and Resurrection of Our Lord

1. We gain resurrection from the dead (I. Cor. xv. 22).
2. We gain redemption (I. Pet. i. 18, 21).
3. We gain remission of sins (Heb. ix. 22).
4. We gain the gift of the Holy Spirit (John xvi. 7; I. Cor. vi. 19).
5. We gain regeneration (John xii. 32, 33; iii. 7).
6. We gain everlasting life (John iii. 16).
7. We gain the right to a home in heaven (John xiv. 2, 3).

THE RESURRECTION OF JESUS CHRIST

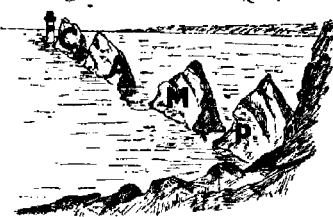
(I Pet. i. 3-5)

Introduction: "The resurrection of Jesus Christ": (1) Was a gracious fulfilment of Old Testament prophecy. (2) Is a luminous fact of New Testament history. (3) Was a tremendous act of victory by the triune God.

1. "The resurrection of Jesus Christ" was a glorious vindication of Christ's righteousness.
2. "The resurrection of Jesus Christ" was, and is, a contagious inspiration to the saints. Women tell the disciples, etc.
3. "The resurrection of Jesus Christ" was a marvellous revelation of spiritual strength for Christian experience.
4. "The resurrection of Jesus Christ" gives the saints a precious anticipation of heaven (see text).
5. "The resurrection of Jesus Christ" was a serious declaration "unto all men" (Acts xvii. 30, 31).

We must keep our eyes on the stars, but we must also remember that our feet are on the ground.—Theodore Roosevelt.

BOYS'



ISLE OF WIGHT

July 31 to August 14

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

BOOK REVIEW

A Modern Pentecost, by Charles E. Robinson. [ELIM PUBLISHING CO., LTD., 1/6 net, by post 1/10.]

"Revival!" This is the keynote of every page of this most remarkable book. C. E. Robinson in *A Modern Pentecost* has fascinatingly illustrated the manner in which revival can come to a Church. This is not a dry exposition of the doctrines of Pentecost. It is a charming combination of romance, fiction, spiritual enlightenment and instruction.

Old Calvary was a dead Church—no inspiration—no enthusiasm—no concern for dying souls! Dr. Rollins, a man filled with love for mankind and for the souls of men, brought the members of Old Calvary face to face with their tremendous responsibilities. The plan of campaign is arresting, gripping, absorbing. And the results are startling. Sinners cry to God for mercy at their work, in their homes—anywhere. Sick are healed and Pentecost again enacted.

This book retains the reader's interest to the end. If you feel the need for revival buy *A Modern Pentecost*. It is splendid value—246 pages for 1/6—and would make ideal holiday reading.—B.T.

Glorious Revival at Southampton

Over 500 Decisions—Miracles, Signs, Wonders

IT IS IMPOSSIBLE TO FIND WORDS TO DESCRIBE THE GRAND RESULTS THAT ARE FOLLOWING THE MINISTRY OF PRINCIPAL GEORGE JEFFREYS AND HIS REVIVAL PARTY IN THE BIG TENT AT SOUTHAMPTON. OLD-TIME POWER IS FALLING AND OLD-TIME RESULTS ARE THE ORDER OF THE DAY. SINCE THIS REMARKABLE CAMPAIGN STARTED A FEW WEEKS AGO OVER 500 HAVE ACCEPTED CHRIST AS SAVIOUR (AS MANY AS 52 IN ONE MEETING), AND MIRACLES OF HEALING HAVE BEEN WITNESSED. AS THE WORD HAS GONE FORTH UNDER THE ANOINTING OF THE SPIRIT, SINNERS HAVE BEEN STRUCK DOWN BY THE POWER OF GOD, SAINTS BAPTISED WITH THE HOLY GHOST, AND GREAT REJOICING MANIFESTED ON EVERY HAND. IT IS A SIGHT TO SEE THE HUGE CANVAS TABERNACLE CROWDED WITH HAPPY PEOPLE, AND THRILLING TO LISTEN TO THE TESTIMONIES OF CHANGED LIVES AND HOMES. READERS, PRAY THAT THE FIRE SHALL BURN ON IN SOUTHAMPTON AND ALSO BURN ITS WAY TO BLACKPOOL WHERE THE PRINCIPAL AND PARTY ARE TO COMMENCE ANOTHER CAMPAIGN IN THE BIG TENT ON SUNDAY, AUGUST 1st (D.V.).



Harrogate Miracle

It is with grateful heart that I give this testimony of the wonderful saving and healing power of our Lord Jesus. For seven years I had been suffering from tuberculosis in both lungs and been twice in a sanatorium for treatment, having spent six months and seven months at a time, then sent out still suffering, the doctor forbidding me to do any work at all. I had not been able to stoop down on account of hemorrhage, and as I had a family, I got very depressed at not being able to work for my loved ones. However, I heard of Principal George Jeffreys who was giving week-end services at Knottingley, and as I had friends who lived near I went for the week-end and attended the services. In the afternoon meeting I was prayed for by the Principal, and as he laid his hands upon me I felt the touch of the Lord Jesus. His power went through me, and from that day to this I have never had any pain or any signs of disease. I have been examined by the tuberculosis doctor who says I am a living wonder. I am now able to work and my employment consists of digging deep trenches for the laying of electric cables, which is very hard work for any ordinary man. But, praise God for health and strength through His wonderful healing power. He doeth all things well. I remain yours in His service.—A. ADAMS (Harrogate).

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor E. C. W. BOULTON

Sunday, July 18th. Luke i. 1-17.

"The certainty of those things" (verse 4).

There is far too much wobbling and wandering among Christian believers because there is often an absence of deep conviction regarding the fundamental things of the faith. Beliefs are held much too loosely and lightly, and consequently when anything in the nature of a real test comes the life slips its moorings and begins to drift, and there is always grave danger when a kind of doctrinal drift sets in. Certainty makes for stability, delivering from enervating apprehension and groundless alarm. Grant unto Thy servant, O Lord, that intelligent sense of assurance which is built upon Thine own unflinching Word. Save me from the ebb and flow of conjecture and surmise. Let me partake of that splendid conviction which glorified the lives of the apostles and martyrs of old.

PRAYER TOPIC:

That much blessing may attend the London Crusader Choir's visit to East Ham this evening.

Monday, July 19th. Luke i. 18-33.

"The Lord is with thee" (verse 28).

There are so many ways in which such a blessed fact may be communicated to the soul. To the observant soul a score of things may indicate the presence of the Lord. We may be listening for a voice or looking for a sign, when all the time around our path there lies many a proof of His presence. But the surest and safest assurance of that presence lies in the acceptance of His own unerring Word, "Lo, I am with you always." To the heart that is really abandoned to God, heaven and earth unite to announce the nearness of the Lord. No matter how loud the clamour of the commonplace duties and demands of life, yet this sacred conviction burns on within the human breast. Lord, make this day beautiful because of the enthroned joy of knowing Thou art with me "moment by moment."

PRAYER TOPIC:

For real spirit of revival to be experienced in all campaigns now in progress.

Tuesday, July 20th. Luke i. 46-64.

"The rich He hath sent empty away" (verse 53).

It is ever thus. It is our riches that keep us in poverty; our strength that holds us in weakness. It is the emptied soul that God fills; the helpless life that He empowers, and the childlike spirit to which He imparts His wisdom. Blessed are the poor! They shall inherit the kingdom and enter into possession of all things. God will not withhold from those

who recognise their bankruptcy; He will pour of His boundless fulness into the humbled, yielded soul. We must be willing to lose the things wherein we now glory, and sacrifice that in us in which others have boasted if we would claim God's true riches. We may not be rich in God and at the same time hug the treasures of the flesh. Blessed are those who prepare to tread the path of nothingness; great shall be their spiritual reward.

PRAYER TOPIC:

Thanksgiving for the souls that have been won for Christ recently in our churches.

Wednesday, July 21st. Luke i. 65-80.

"Filled with the Holy Ghost" (v. 67).

This describes normal Christian experience, and yet it is all too rare in these days; in fact it is so rare that often the Spirit-filled believer is regarded as anything but normal; he is, in fact, often treated as a fanatic and most carefully avoided by those who pride themselves on their orthodoxy. But to meet the demands and answer the challenge of the Christian vision one must needs be "filled with the Holy Ghost." It is vain to attempt spiritual achievement apart from this heavenly endowment. The Holy Spirit is Himself the Energy and the Equipment for every ministry to which the will of God appoints. Blessed Master, grant unto Thy servant this day that unflinching inflow of Thy Spirit. Let all my thinking and speaking be directed by His unerring wisdom. Give to all that I do the mystic anointing of the Holy Ghost.

PRAYER TOPIC:

That the touch of God may be upon our Crusaders as they gather together in their weekly service this evening.

Thursday, July 22nd. Luke ii. 1-17.

"Bethlehem" (verse 4).

Bethlehem! What sacred associations surround that name. Destined by God to be the scene of the Nativity, the place where the Eternal Son was to don the garments of flesh and assume the limitations of human nature. Jehovah chose Bethlehem as the spot where He stepped into the arena of human conflict as the Champion of an enslaved creation. Blessed place of manifestation where God displayed His mercy and grace. Who can fathom such love or measure such condescension? It is utterly beyond the range of the finite to explain. God, the Unapproachable and Invisible bringing Himself within the reach of human need; God, the Omnipotent and Omniscient, stooping to the level of earth to redeem a race of rebels. O, the wonder of it all! O my soul, magnify the Lord!

PRAYER TOPIC:

For God's blessing to be enjoyed by all Elim members and friends now taking their annual holidays.

Friday, July 23rd. Luke ii. 18-35.

"But Mary kept all these things, and pondered them in her heart" (verse 19).

A great and reverential awe filled the heart of the handmaiden of the Lord at this time. God had spoken and breathed into her ears a revelation which left her possessed of a tender and sacred wonder. To her this mystery of love was too precious and profound for other ears; a vision so choice must be treasured deep within her being, lest other minds should misunderstand its meaning. There are some spiritual disclosures that may only be locked up within the breast until God's appointed time of unveiling dawns; we may not prematurely speak of these divine mysteries; to do so would only hinder that which God hath in hand. I too, would have Thee speak into this heart the mysteries of Thy will—things that I may ponder with spiritual profit through the hours of this day.

PRAYER TOPIC:

The divine anointing to rest upon all our Elim missionaries at this time.

Saturday, July 24th. Luke ii. 36-52.

"Supposing Him to have been in the company" (verse 44).

There is a grave danger sometimes of taking too much for granted—of assuming more than we are reasonably justified in doing. And this often applies to the spiritual life. We take the step which our heart longs to take and assume that it is the Divine will although there has been no clear guidance to that effect. We form a friendship which makes such a strong appeal to our nature and assume that it is just that upon which God can smile. But we may, to our discomfiture and humiliation, discover that our assumption has led us into a false and perhaps perilous position from which it is difficult to retreat. O God, let me not move without Thee lest I find myself alone in the storm. Guide Thou my feet that they always may be kept from straying.

PRAYER TOPIC:

That much spiritual encouragement may come to those workers who are labouring amid great difficulties and under severe handicaps.

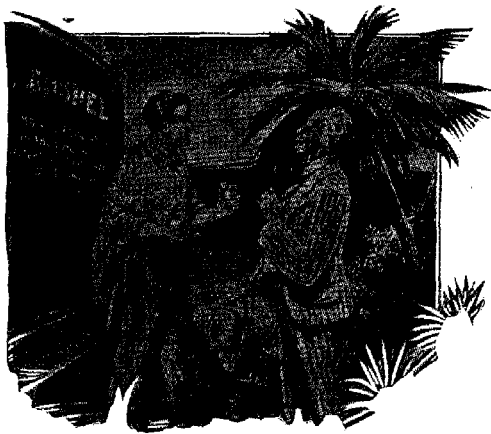
SUCCESS

If you would find the true secret of spiritual success you need not seek for it in the admirableness of the plan, the shrewdness of the management, the numbers that subscribe, or the eloquence of the advocates. You might better seek in some very obscure chambers, some out-of-the-way corners, some closets with the door shut, where men or women kneel with their greathearted and prevailing petitions, trusting not in themselves, but only in the Lord Almighty.

—Bishop Huntingdon.

The Way of Salvation.**Some Sad Mistakes**

By A. VAN RYN



"I have gotten on well without God. Here I am, seventy-five years old, as well and strong as any of them."

A COUPLE of months ago, under bright blue sky and fanned by the genial ocean breeze, I was painting some gospel texts on a gospel van. Suddenly a loud, cheery voice behind me called out: "What is this? Some new-fangled religion you're advertising?"

The speaker proved to be a hale and hearty old gentleman, expensively dressed. He was seventy-five years old, as he rather proudly declared, and able to stand up with any fifty-year-old in the country. "Never have needed a doctor in my life," he said; "but I am glad others are not so healthy, or I would not have been able to rear up my family, for, you see, I am a doctor myself."

"I've no use for God or religion," the talkative doctor went on to say; "I was brought up by a religious mother, but my father had no use for those things. One day, when I was about ten years old, I came home from Sunday school, and said to my mother: 'Did God make me, mother?' 'Why, of course, my child.' 'Well, then, I want nothing to do with a God like that,' I said, 'for why did He make me with one ear' (at this juncture the old gentleman showed me the side of his head which lacked an ear entirely), 'while He gives other folks two ears?' And so," the doctor continued, "from that day to this, I have gotten on well without God. Here I am, seventy-five years old, as well and strong as any of them. And even if I thought I needed a God at this late stage, it would be cowardly to turn to Him now. But I don't need Him, for I believe that death is the end of everything. The only hell a man gets is here on earth." And so he went on and on.

I tried to show him, by the help of God, his mistakes in the light of God's precious Word.

He went away, waving his hand, and saying he would take his chance with the rest.

1. His mother was wrong in letting her boy think that God had made him as he was. It is true that God made man, but God did not make that boy with only one ear. Sin did that. When God made man, He made him perfect, as He does everything. But sin has caused all the sorrow, confusion, disease and deformity in this sad, sin-cursed world. What a mistake the doctor made in turning away from God, the God who only was able to help him! The doctor made the mistake of turning away from God because of his deformed body, instead of turning to God with his diseased soul.

2. The doctor said he had got along well without God all those seventy-five years. What an error! The truth is that not one moment of those years had God ever left him alone. For He sends His sun to shine on the unjust as well as on the just, and lets His rain fall on the evil as well as on the righteous. Dear friend, let me tell you that you do not know yet what it is to be forsaken of God. You have been the object of God's mercy every hour of your life. But remember that His mercy will be withdrawn when you pass the portals of time into eternity.

3. "It would be cowardly to turn to God at this late stage"—one of Satan's smooth and fatal lullabys. If the doctor had been taken ill with pneumonia, do you think he would have said, "I have done without a physician all these years; it would be cowardly to turn to a doctor now at this late stage"? We know he would not. But men will use such an excuse when it comes to the question of their soul's need.

Just as you are, without one plea,
But that His blood was shed for thee.

Don't let the fact that you have done without Him for twenty, or thirty, or seventy-five years be a reason to do without Him for eternity. Come to Christ now, as a poor, guilty and needy sinner. He will receive you gladly, immediately.

4. "The only hell a man gets is here on earth." It is a favourite saying. You have heard it often. But it is a lie. Nay, verily, the only heaven you ever get is here on earth, sinner, if you die without a Saviour. And then hell hereafter.

Reader, do not make the sad mistakes the poor doctor made. Let one who for twenty-five years has had the exquisite joy of knowing Christ as his Saviour and Lord invite you to hear His Word, His message, to your sin-sick soul: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

Gleanings
from the Garden
of Communion.
No. 2.



The Soul's . . .
True Vocation .

"Bless the Lord, O my soul."—Psa. ciii. 1.

BY

Pastor · E · C · W · BOULTON

O blessed vocation of praise,
To this Thou hast set me apart;
How precious to Thee is the song
That comes from a blood-redeemed heart.

THIS is an aspect of prayer that is often overlooked and consequently neglected. Our approach to God is usually along the path of petition rather than praise. We come to get rather than to give. We think of prayer solely as a means to our own spiritual advancement and enrichment. We are apt to lose sight of the Godward side of communion. And yet God would fain gather some fragrant fruit from the garden of communion. He is hungry for the soul's offering of praise.

Worship does undoubtedly, where it is real and deep, bring to the heart thus exercised, inexpressible joy. And God does not begrudge all the blessing and benediction which comes to the human heart in this way. But personal blessing should certainly not be allowed to become dominant in the soul's approach to God. To that altar of worship we should bring *the sacrifice of praise*.

Methinks our fellowship oftentimes suffers because we are not awake to the possibilities of bringing gladness to the heart of God. The Holy Spirit would teach us the *unselfishness* of prayer. Too often we are so engrossed in the small world of self interest that we are indifferent to the larger claims of the kingdom of Christ. Our souls have not caught fire at this noble interpretation of the prayer life. It is surprising that we may carry the spirit of self into the sacred sanctuary of communion. And thus we mar the beauty and dim the glory of those hours that should be so pregnant with praise.

Make praise a passion in this breast:
A deep spontaneous life.

In some Christian circles the ecstatic mood has come to be regarded as the necessary disposition for praise. But do we not render the highest form of praise and worship to God when it springs from the will rather than from the emotions? We are well aware that the emotions may become the medium through which the will expresses itself. Yet is there not the subtle danger of becoming

too dependent on the emotions, so that the praise life becomes spasmodic, losing that splendid regularity and continuity?

Then again is it not common in Christian experience to wait for the fulfilment of promise and desire ere the song of thanksgiving is raised? Would it not please the Lord more if His people sang the song of anticipation? Blessed is the expectant soul whose faith provokes it to praise beforehand.

Let us bear in mind that by the application of the will in the exercise of praise in seasons of disappointment and discouragement we may open a door of deliverance, and find ourselves freed from spiritual embarrassment thereby. This attitude does not imply the sacrifice of a true sense of values or that the soul deliberately hoodwinks itself regarding the stern realities of life. Is it not rather a wise regard for the true realities of life which makes the soul so praiseful—so calm and confident? Is it not moreover a recognition of those divine resources placed at the disposal of the believer which creates this joyous reaction to adversity and antagonism?

The spirit that possesses us in the moments of prayer is expressive of our true character; it reveals the real spiritual status, serving to show the central and controlling concern of life.

It is in the exercise of this privilege of praise that the soul grows most truly and rapidly into the image of its Master. "The liberal soul shall be made fat" applies as much in our relations with God as it does in our intercourse with our fellow men. To withhold the sacrifice of thanksgiving is to deprive the soul of one of its most prolific sources of inspiration and edification.

Blessed Master, I would learn the secret of a life of grateful and graceful thanksgiving, letting the spirit of radiant happiness permeate all my devotions. Forbid that I should seek to enlist the power of prayer to advance my personal aims and ambitions. Let the urge to magnify Thy name take precedence in this heart. Make my most exalted moments brimful of praise. Teach this soul the noble art of adoration. Let me not come into Thy courts with melancholy mien. Cause Thy most cherished desires to be realised in me.

(continued on page 458).



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.

What I Believe.

IN the series of special articles now appearing in the *News Chronicle* under the caption: "What I believe," Mr. Hugh Redwood a few days ago gave a very clear and definite witness to the reality of the Christian faith in human experience. We rejoiced to see such a splendid testimonial in one of our leading London daily papers, and from the pen of one of England's best-known journalists. This article spoke eloquently of that transforming grace which comes into the life at conversion; and moreover it possessed the background of personal experience which adds considerably to its value. Mr. Redwood is no mere theorist who lives in a realm of speculation, but one who enjoys a religion that produces practical results in the everyday life of men and women. In his article there is a real note of certitude struck; one feels that the writer is a man of deep and intense conviction. Speaking of his conversion (a term that seldom finds a place in the vocabulary of a journalist) Mr. Redwood says, "Instantaneously, and without any seeking on my part, I became certain of Christ, not merely as a figure in history, but as a Presence and as a Power." And later he continues, "I made my decision that night, and from everyday experience I presently found myself convinced that I could trust God absolutely." Speaking of the Second Advent, in the same article the writer said, "I believe firmly that Jesus Christ will come again, at God's appointed time. I do not pretend to know that time, but my personal feeling is that it is near."

Amid all the bewildering ambiguities regarding religious things which in these times finds expression in pulpit and press it is refreshing to find such a clear-cut witness for God. And mark you these words do not come from the pen of an unbalanced emotionalist or a frenzied fanatic, they are the inwrought convictions of a well-seasoned thinker who knows the world and its ways. To quote his own words again, "A man who has been a journalist for close upon forty years and has spent thirty-two years of that time in Fleet Street is a pretty hard-boiled specimen. He doesn't too readily believe anything." And that was Hugh Redwood when Christ met him and saved him.

Our readers will be happy to learn that Mr. Redwood has kindly consented to address the Elim Crusader Rally at Westminster Central Hall on September 4th.

A true Christian can disagree with other people's belief without being personally disagreeable (I. Pet. iii, 8).



Gleanings from Other Fields

Hyde Park Open Air Work.

A well-known Methodist open air worker, Mr. W. Crook Palmer, has, we understand, retired after twenty-one years active ministry at Hyde Park Corner. Mr. Palmer was recently the recipient of a presentation on the occasion of his retirement.

Memorial to Great Scholar.

It is proposed to erect a memorial to that great Biblical scholar, Dr. Westcott, who became Bishop of Durham in 1890. It is intended that the memorial should take the form of a window in Durham Cathedral.

Scotland's Blind Preacher.

Rev. Donald McIntosh, who recently passed away, was Scotland's well-known blind preacher. He was the most famous since the days of Dr. George Mathieson.

Dr. T. T. Shields.

Dr. T. T. Shields, Canada's widely-known preacher, is making good recovery from his recent illness.

Revival in Poland.

A wonderful revival has taken place among the 7,000,000 Ukrainians in what is known as "Little Poland." This began with Bible readings and witnessing by returned prisoners of war.

Text Carrier Attacked.

Mr. Thomas Judson, whilst witnessing to the Foursquare Gospel on Derby Day, at Epsom, was assaulted by roughs and knocked unconscious. He was removed to Epsom County Hospital suffering from concussion, remaining on the danger list for some time.

The King and the Bible.

We are happy to learn that a service of prayer is held daily in the private chapel at Buckingham Palace, conducted by the King's domestic chaplain, in which a reading from the Bible is included.

Open Air Evangelism.

The students of Cliff College are conducting extensive open air evangelism during the summer months, in country villages, industrial towns and holiday resorts. Seven parties have already set out. London, Shrewsbury, Manchester and Blackpool are to be visited, while a cycling party will tour the coast of Wales witnessing for the Lord.

Christian Worker Called Home.

Mr. Max Wood Moorhead has been called home at the age of 74. He was well known in this country by many of the early Pentecostal believers, having ministered for some years to the saints in Britain.

The Soul's True Vocation (continued)

Show me that praise can make the parched place a paradise; that denial and deprivation may be transformed by the spirit of thanksgiving into a place of gushing springs and sparkling streams; that out of the hard rock of stubborn circumstances the spirit of rejoicing may bring forth refreshing sweetness. When I lift my cross with thanksgiving then my burden becomes a benediction, and my poverty the promise of spiritual prosperity and plenitude.

O show me, Lord, that praise is something more
Than vocal melody;
It is a life whose ev'ry thought flows forth
In harmony with Thee.

Our Men and Their Ministry. No. 8.

Saved to Seek and Serve



Pastor H. Haith

HENRY HAITH'S life and ministry has the background of "a very real conversion." With the spiritual crisis of conversion came intense longing to go on with God and tread the path of Christian service, telling others the wonderful story of redemptive love and grace, unveiling to other hearts the vision which had changed his own outlook upon life.

The hand of God soon led His servant into the ranks of The Salvation Army, a sphere of labour which offered splendid opportunities for consecrated endeavour. As an officer in The Salvation Army this fiery young disciple had ample scope for proving the power and faithfulness of God, and of testing the strength and reality of the faith which meant so much to him.

One of his earliest recollections is of being appointed to a small Yorkshire town where The Salvation Army cause was almost extinct, certainly it was rapidly expiring. Prospects were most discouraging, almost hopeless. To retrieve the position meant hard and long fighting against almost insuperable difficulties. At this time Haith had just returned from a holiday which he had spent with some Pentecostal friends, during which he had attended a Pentecostal convention. And so he came to his arduous task believing that God could do big things. Speaking of this particular time he says, "We prayed, and worked, visiting nearly every house in the town. We relied on God, and He did not disappoint. The crowds began to gather in the open air—then indoors—and soon the power of God commenced to fall. Souls came to Christ in dozens, and it was quite a common thing to see people fall to the floor in the meetings as though they were dead. But the chief attraction that drew the crowds and brought such glory to God was the marvellous change in the lives of some of the worst sinners in the town."

The detailed record of that period reveals how remarkably the Lord honoured His Word and the faith of His servant, transforming a hopeless cause into a fellowship throbbing with spiritual life and joy. Habitual drunkards were led into the glorious light of the gospel of Jesus Christ, and their chains snapped by the Lion of the Tribe of Judah. Notorious characters were marvellously altered by the power of God, until the whole place was ablaze with interest in that which was transpiring.

Perhaps one of the most outstanding experiences of Pastor Haith's ministry is that which took place some years ago in a small Cheshire town where he was pioneering a work for Christ, and seeking to establish a permanent cause. A large schoolroom was acquired for the special services then being held, and a good work was steadily built up. During those months of

earnest and enthusiastic labour for the Lord many souls surrendered to Christ in the open air, some kneeling on the cobble stones in the market-place, as they sought salvation from the tyranny of sin.

He tells of one meeting which stands out from the rest. "It was Easter time, the large schoolroom was well filled. The preacher took as his text those words, 'And He went a little further.' The sermon described the sufferings of the Saviour in dark Gethsemane, telling of the greatness of Christ's sufferings. A most hallowed influence pervaded the gathering; no one seemed able to pray or sing. Then every one in the service commenced to sob aloud. One after another souls broke out in prayer, until all were praying. Finally the preacher gave the appeal to yield to Christ, and immediately dozens walked out and knelt at the mercy seat, some seeking salvation, and others anxious to surrender themselves more fully to the Lord." It was one of those never-to-be-forgotten gatherings when it seemed as though God Himself had broken through and poured Himself out upon His people, melting them into complete surrender, and immersing them in a new and wonderful consciousness of His presence and power.

Pastor Haith is an advocate and example of real hard work for the kingdom of God. Together with his wife no effort is spared to bring home to the hearts of men and women the need of Christ; every opportunity is seized and used to the greatest possible advantage for the spread of the good news of free and full salvation. Our brother in a marked degree possesses the shepherd's heart, devoting himself tirelessly to the pursuit of the perishing. To him life is a quest to which he has dedicated the whole of his energies.

Music plays no mean part in Pastor Haith's ministry. Himself a lover of instrumental music, he is not slow to use it in his work for God. He has found, like so many other servants of Christ, that it is a means to an end, and consecrated to such a noble purpose, can prove a powerful factor in Christian ministry.

He is also a great believer in open air work, and attributes much of the success of his ministry to this form of ministry. Bright, genial and intensely enthusiastic, with a helpful vein of humour, he soon establishes contact with the crowd, creating an interest in the work which he loves and for which he lives.

Pastor Haith is now in his third pastorate as an Elim minister, having been stationed at Woolwich, Liverpool and Gloucester. In his present Church at Gloucester a splendid work for God is going on, and there are many signs of spiritual progress and prosperity.

“TEL-AVIV”

By Pastor W. FIELD (Jerusalem)

TEL-AVIV is the all-Jewish city situated forty-one miles from Jerusalem, near to the historic city of Jaffa. There was, prior to 1908, a considerable Jewish population in Jaffa. These Jewish citizens longed for a city of their own, a place where they might have freedom, and not be under the dominion of Arab Jaffa.

1908 was the year when the vision of an hundred-per-cent Jewish city became tangible. Through the instrumentality, and under the personal supervision of the illustrious Jewish leader of the twentieth century, the late Meir Dizengoff, the city was inaugurated.

The Hebrew name Tel-aviv is composed of two Hebrew words *Tel* meaning “hillock,” *Aviv* meaning “spring.” Reading from right to left the meaning is obvious: “Spring of the Hillock.”

What was a hillock in 1908 is now a modern city with a population of more than 150,000.

Tel-aviv gives one a glimpse into the heart of the Jewish National Home in Palestine. It is the centre of a co-operative effort of a down-trodden people to have a place in which they can breathe freely, having the sense of ownership. The city is not historic, in fact it has been called “The outpost of

WESTERN CIVILISATION

in the Near East,” yet no one who wants to understand the mentality of modern Jewry should miss seeing Tel-aviv.

The transformation of Palestine has been spoken of as the greatest piece of colonisation in the twentieth century. This city is the hub of that phenomenal transformation.

The city is intensely cosmopolitan in that the inhabitants are drawn from almost every country in the world, speaking the world's languages, and having the world's diverse outlook on life. It is perhaps unnecessary to mention the fact that the German and Polish Jews are in the majority.

While there is this cosmopolitan flavour and confusion of tongues, and variety of colour, yet there is a oneness in this Spring of the Hillock, all are called Jews. They are not all the same kind of Jews, there being at least four distinct varieties. There is a considerable amount of social distinction here too, but all are accepted as Jews.

Tel-aviv is the linguist's ideal, as one can have scope and practise in almost any language. German, Polish, French, Russian, Yiddish, Arabic and English are all more or less freely spoken. English by no means being the official language of the inhabitants, although it is one of the official languages of the country.

Modern Hebrew is one of

THE OFFICIAL LANGUAGES

of the country, and is the official language in Jewish circles, it predominates in Tel-aviv. To be patriotic, or to be a Zionist—which is the same thing here—one must speak Hebrew. In the cafes and buses one can see displayed in Hebrew the notice, “Hebrews, speak Hebrew,” or, “Jews, speak Hebrew.” The

writer inquired if this was a command or request, and was told, “Neither, it is merely a reminder.” It is doubtless required in this city of languages where the average Jew speaks four languages and sometimes seven or eight; it is a gift with them, and can be rather bewildering to the Western mind.

Tel-aviv is religious, in that there is much form and ceremony due to the Jewish monopoly. It is, however, not religious as we understand it, or even as the orthodox Jews understand it.

The city is largely one of youth; there are some middle-aged and older people, but youth predominates. Their youth has apparently lost faith in traditional Judaism, and does not even understand much about the faith of their fathers, and to whom the 613 religious ordinances mean nothing.

These people have suffered at the hands of so-called “Christian” nations, and having lost faith in Judaism, are now drifting helplessly without any anchorage. Well might the prayer of Walter Scott of

THE EIGHTEENTH CENTURY

be offered for them—

And O, when stoops on Judah's path
In shade and storm, the frequent night;
Be thou, long suffering, slow to wrath,
A burning and a shining light.

The Sabbath (pronounced *Shabat* here in the Hebrew form) is a day of rest in Tel-aviv, but it is not kept holy. The modern Jew has a new conception of the sabbath; to him it is a day of rest when he is free to follow his own devices. The sabbath in this city resembles a bank holiday in England, many of the cafes and restaurants keep open and do good business; there is dancing in some of the cafes, but cinemas are closed.

The seashore on the sabbath is similar to Brighton on a bank holiday. To walk along what is called “Sir Herbert Samuel Esplanade” is like walking on Brighton front on the first Monday in August. Allenby Road is also a favourite rendezvous of the populace.

The synagogues are also crowded, especially after sunset on Friday evening, the beginning of the sabbath. The synagogue crowd is composed largely of older men, the crowd on the beach is the youth of the city. Youth, who have suffered in the countries of their birth, whose future is uncertain even in the land of their adoption, for one day out of seven are carefree and happy.

The failure to

OBSERVE THE SABBATH

in the traditional manner among the youth is causing the Rabbinate some concern. The following is from the *Palestine Post*: “The public desecration of the traditional sabbath in Tel-aviv was deplored at a mass meeting in the Ohel Shem Hall on Sunday night.”

The meeting was held under the joint auspices of the Chief Rabbinate and the Jewish Community Council. . . . “All the speakers deplored the drifting of the youth from traditional Judaism.” Another quotation from the same paper runs—“The recent

conference, called to emphasise the importance of traditional sabbath observance, set up a permanent committee which has issued a manifesto to the public. . . . The committee is about to embark on a programme of education and will also seek ways and means of eliminating the causes of inobservance of the seventh day as a spiritual as well as a physical day of rest."

It came as a great surprise to the writer to discover that in this all-Jewish city there are between fifteen and twenty shops which sell pork.

It is obvious that traditional Judaism is losing its hold on the Jewish youth of Palestine, even in the all-Jewish city of Tel-aviv.

The failure of Judaism may redound to the glory of God in that Christianity may take its place, but at the time of writing there are no

SIGNS OF CHRISTIANITY

being accepted by any Jews except a few individuals who almost invariably leave the country. For a Jew to accept Christianity and continue in business in Palestine is almost impossible at the present time; he will still be a Jew to the Arabs, and he will not be a Jew to the Jews. In this paradoxical position the convert prefers to leave the Holy Land to go to a country where he can make a living and worship God according to his light.

Tel-aviv is a city without a church. There are numerous synagogues but no churches. If anyone wants to attend church it is necessary to go to Jaffa, and it is not always safe to go there. One is sometimes told to "Keep out of Jaffa as there may be trouble today!" There were nineteen Jews killed in Jaffa last year. I sometimes wonder if Peter would go to the housetop to pray if he lived in Jaffa to-day.

The word "missionary" to a Jew is a very offensive word; the compilers of the *Modern Hebrew Dictionary* have to answer for this misunderstanding. In the *Hebrew Dictionary* in my possession the word *Messet* is given as having two meanings, one being "missionary," and the other, "seducer." Considering that some of the finest men and women of our land have been missionaries, the meaning given to the word is uncalled for and

WITHOUT JUSTIFICATION;

that is if one takes the accepted meaning of the word "seducer"—to lead astray or corrupt.

One other factor which makes the progress of Christianity slow and difficult in Palestine and especially in Tel-aviv is the writings and sayings of the Jewish leaders regarding the Lord Jesus Christ. The most outstanding example of this is the book *Jesus of Nazareth*, by Professor Klausner of the Hebrew University, Jerusalem. The book was written in modern Hebrew, and one could wish that it had remained more or less hidden in this language. The English translation is by one of the few English scholars conversant with modern Hebrew, Rev. H. Danby, D.D., who was for some years Residentiary Canon, St. George's Cathedral, Jerusalem. The writer of the book has spent many years studying Christianity and its Founder, and his conclusions are set forth in *Jesus of Nazareth*. Many good things are written regarding the Lord Jesus in the book, even as atheists and agnostics also have written much that is good about Him.

However, Professor Klausner strips the Lord Jesus of all His glory, and even His sayings are supposed to be largely borrowed from other sources. Without touching on much in the book which to the Christian is offensive I will quote from the last chapter which gives the professor's conclusions, "To the Jewish nation He (Jesus of Nazareth) can be neither God nor the Son of God . . . neither can He, to the Jewish nation be the Messiah. But Jesus is, for the Jewish nation, a great

TEACHER OF MORALITY

and an Artist in parable."

The hope of a large number of Jews accepting Christianity in Tel-aviv is very remote: there is a Jewish monopoly. One can picture it a city of the future with more than 500,000 inhabitants, but a city without a church and without Christ.

There must be a miracle before Judah turns to Christ, but that miracle is coming. The day is coming when the spirit of grace and of supplications will be poured on the House of David, and upon the inhabitants of Jerusalem, and they shall look on Him whom they have pierced, and they shall mourn for Him. Shall we pray the prayer of Thomas Cottrill of the eighteenth century?—

Lord, put Thy law within their hearts,
And write it in their inward parts;
The veil of darkness rend in two,
Which hides Messiah from their view.

Let Go and Let God

By ALBERT WEAVER

TO let go and let God is the solution for all our earthly troubles and problems, small and great, and to life in general. We all need to recognise this, for God only is sufficient. We have been trying through our own efforts to do for ourselves what God only can do for us. But there is no real help that will bring permanent results, outside of God, and that only through the atonement of Jesus Christ. How many of us have failed utterly and brought ourselves into defeat and bondage and often disgrace to ourselves and to all concerned by trying to do what God never called us to do, and what He only can and will

do if permitted. This too is often due to an unwillingness to humble ourselves. God must have humility, a submissive will and a channel through which to work unhindered before He can do much with us or for us. God, in a human being having the right of way, should be man's highest objective.

The following dream which I had recently is illustrative of this. In my dream I was trying to climb up a stone wall which was perpendicular. It was quite a distance to the top—and below me it

SEEMED BOTTOMLESS.

The niches in the wall into which I was thrusting the

tips of my fingers to help myself up were shallow and I seemed to be making no headway whatever. In fact I was trying in my own strength to do the impossible, which proved futile. My suffering was intense and what to do I did not know. Every moment seemed an hour, and to drop, which I must do sooner or later, if help did not come, would mean certain death. It was a time of awful suspense. But finally I awoke to find it only a dream. Dreams however, are often from the Lord (Joel ii. 28), and given for a purpose, and this dream was, without a doubt, from Him, for it has taught me a spiritual lesson never to be forgotten and greatly needed at this time, and I believe I am profiting by it. The lesson was: "Stop trying to help God out."

Cease from my own works; drop to death and to nothingness, and let God in me come forth. Then something would be accomplished worth while. God does not need our help, but He must have

A SUBMISSIVE WILL

and our co-operation. In God's plan of redemption, nothing that we can do of ourselves, aside from God, will profit or suffice. Christianity is unlike all other religions in this respect. It is God in a soul doing for him what he cannot do for himself.

"Not by might nor by power, but by My Spirit, saith the Lord," is the scriptural admonition, or God's verdict. Then we must cease our struggling and fleshly efforts, to attain to some place of security or to accomplish something. We must drop into spiritual death and into God where there is rest, peace and plenty. He has an inexhaustible storehouse from which we can draw at all times, for any amount, and under all circumstances. Then will we be able to say with Paul the Apostle, "I can do all things through Christ who is my strength." "I am crucified . . . I live, yet not I, but Christ liveth in me." Now it would be no more I but Christ in me, a living reality. He will re-live His life in me in word, thought and deed, to the glory of God, and through

THE POWER OF THE HOLY GHOST.

This will do away with all self effort. When Christ is on the throne of the heart, Master of the whole situation: if unhindered by us, He will triumph over all. Oh, lesson of lessons, so hard to learn and yet so easy and is the possession and within the reach of every child of God. The Christian life after all is but a continuation in spirit of the life of Christ in us.

William Law of the seventeenth century, who was contemporary with Madam Guyon and Fenelon, puts it so beautifully and scripturally, we believe. "God must do all or all is nothing. But God cannot do all until all is expected from Him and all is not expected from Him till by a true and good despair of every human help, we have no hope or trust or longing after anything but a patient, meek, humble, total resignation to God." "Death," says William Law, "means a total despair of self," and we cannot if honest, but agree with him.

The chief work of the Devil now, we believe, and his crowning effort, is to reduce Jesus Christ to a mere man. To take away from Him His Deity, exalt the human and deceive the world, the Jews and the Church, by making them believe that man is sufficient in him-

self to all that is necessary for him, which God only can do. In short, to make of man a God to be worshipped and adored. Man then will have arrived at finality. Never has man had or attained to such an exalted position as at present, and the cry almost everywhere is, "Give us a man, give us a man" who will lead us to victory and draw by his ability, eloquence and magnetic power."

This is rapidly gaining ground and must culminate in the coming of the Antichrist, who will be a man possessed with the Devil. Read II. Thessalonians ii. When he takes the reins of government, then woe be to the inhabitants of earth who will not bow down to him and worship at his shrine. Alas, such a situation is well nigh upon us. This is no time to trust in fallen man or to boast of man's all-sufficiency. To our knees, Christians, saith the Spirit, and let God come forth in all His unlimited almightiness. This, we believe is the impelling

NEED OF THE HOUR.

Said a man to me recently, "Be a man, I am as good a man as Jesus Christ." Oh, the blasphemy! But he really believed it, and he is with a host, in this country and throughout the world who believe the same thing. Oh, the place that selfish effort and self-seeking have occupied in the Church, which has been commercialised to a great extent. God, we believe, will have no more of it, for the time is short and Jesus is coming, and He is doing a quick work in the earth. Christ residing now in the heart unhindered is our only hope. He is the only One who is able to cope with the Devil, and carry us through to victory and make of us overcomers over the world, the flesh and Satan.

The scene of the disciples on the Sea of Galilee in a storm, with Christ asleep in the boat, is a perfect picture of the Church's present condition. When we are willing to confess, repent and recognise our sad condition and need of God as the only source of help and let Him come forth, will the Church realise His dynamic power once more and beyond anything heretofore. Until then the Lord will keep silent and let us work on in

THE ENERGY OF THE FLESH.

Children of God, the time has come, and our time is short, when we must humble ourselves, or God will humble us, repent of our sins and shortcomings, lay all on God's altar, trust Him and rejoice in the Lord, under all circumstances. He is worthy, oh, so worthy, and He will carry us through.

BLUNDERS

God can use even our blunders if they are inadvertent and sincere. A man once spoke most blunderingly for Christ to a lady at dinner, and she was exceedingly angry; and in deep depression he said to himself, "I am an awkward, blundering man, and I suppose I have done more harm than good." Two years after, the lady, when dying in Paris, sent for him, and said: "What ultimately roused and convicted me in your words was their awkwardness and abruptness: a smooth appeal would never have aroused me."



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Brighton Crusader Choir at Lewes Prison

Brighton Crusaders have proved that God's delays are not denials. In 1931, a prison prayer band was formed, for the definite object of praying for the work of the London Crusader Choir in the prisons, also that a way might be opened for our own choir to commence this work. Sunday, June 20th, saw that prayer answered. The Choir, under the leadership of Mr. Stanley Mather, and accompanied by Pastor Leslie Newsham, paid its first visit to Lewes Prison. The response to every item was so enthusiastic that we were convinced that our humble efforts were greatly appreciated. There were several items by the choir, solos from a brother and a sister and also Pastor Newsham who sang that moving piece, "Love won on Calvary." It was moving to hear the men take up the refrain, "Love won on Calvary, love ransomed me." We trust that the words may be translated into experience before long, in the hearts of many. To God be the glory for answered prayers.

(Continued from column three)
different speakers. Firstly, Jesus praying—secondly, weeping—finally, speaking.

Truly our souls were warmed, our hearts rejoiced, and we wended our way homeward, saying: "It was good to be in the house of the Lord!"

London Crusader Choir

Again Visits the Isle of Wight

Another new field of service was opened up to the London Crusader Choir on June 27th when they visited the Royal National Hospital, Ventnor. The sanatorium is beautifully situated by the sea, and possesses facilities difficult to compare. On this occasion the stately Church of England Chapel was placed at the disposal of the choir, and following opening prayers and congregational hymn, conducted by the vicar, the choir led the remainder of the service, which was attended by the Medical Superintendent, Matron, Staff, and all patients allowed to attend public worship. To all other patients in the wards the service was broadcast through loud-speakers. The service included such pieces as "Christ is all in all," "When I survey the wondrous Cross," "When I'm feeling lonely,

(Continued at foot of next page)

Woolwich Crusaders

Visit Canning Town

"God bless you; pleased to see you, brother, and you too, sister!"

This was followed by a few handshakes, and real "Foursquare" smiles—Crusaders from two assemblies had met. The Lord's presence, too, was there, and so we expected a "time of refreshing."

Led by Pastor Court, the meeting was soon in full swing, various Crusaders fulfilling their part of the programme.

Testimonies by two sisters of two great essentials was particularly interesting, their topics consisting of prayer, and reading the Word.

Then three expressions of the heart of Jesus was revealed by three

(Continued in previous column)

CRUSADER CAMPS

ENGLAND

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

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

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

SCOTLAND

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



This latest photograph
of the

**LONDON
CRUSADER
CHOIR**

with Pastor and Mrs.
Douglas B. Gray.

[Photo taken in the grounds
of the
Elim Bible College
by Pastor P. N. Corry.]

SELFISHNESS

WHAT awful trouble men often get into when the spirit of selfishness holds sway in their hearts! When Abraham and Lot came to the parting of the ways, Abraham gave Lot the choice of all the country round about. Instead of giving his uncle the preference, Lot took the preference, Looking about on the land he chose the very best and left Abraham to get along the best he could with the rocky portion that was left. It is easy to believe that Lot felt his troubles were over and that now his flocks would have sufficient pasture and that he was well on the road to prosperity. But he had failed to reckon on the consequences of a selfish and covetous heart. True, he soon arrived in Sodom where he became one of the prominent men of the city. Undoubtedly, his wife and family were soon accepted by the social elite of the city. But God soon sent judgment upon the city and upon Lot because of the sin and wickedness found in the city. God destroyed the city with fire and Lot barely escaped with his life, losing all of his possessions in the mighty conflagration.

Dr. J. Stuart Holden once said: "We sometimes speak of men and women—even Christian men and women—being 'wrapped up in themselves,' and when a man is wrapped up in himself he makes a pretty small parcel. When he has shrunk to that size so that he can be wrapped up in himself, there is not much to wrap up." Selfishness shrivels the soul and the effect is like a boomerang.

There is a parable in India of the Selfish Fool, to whom a rice field was bequeathed. The first season, the irrigation water covered his field and made it fruitful, then flowed on to his neighbour's fields, bringing fertility everywhere. But the next season the Selfish Fool said within his heart, "This water is wealth, it is liquid harvest. I was a fool to let this treasure escape to my neighbour's land." He robbed his neighbour—and he spoiled his own crop. For the irrigation water brought blessing while it flowed, but when it became stagnant it bred a marsh. Paul's injunction applies to men to-day, "Look not every man on his own things, but every man also on the things of others."—C.J.G.

?Who? and What?

THE NEW BIRTH?

By Pastor JOSEPH SMITH

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again (Margin: or from above) he cannot see the kingdom of God" (John iii. 3).

This simple statement of Jesus, so clear, so definite, has proved to some theologians an insurmountable barrier, and yet our Lord was but stating what is now a well-established principle of both nature and science. Thanks to Professor Tyndall and Mr. Dallinger, it has now been finally settled that the old theory of spontaneous generation is entirely without foundation and utterly false. The several experiments carried out by Professor Tyndall proved the absurdity of that old theory once and for all time. And whilst confessing that he wishes the evidence were the other way, Tyndall is compelled to say, "I affirm that no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life." Consequently that which is dead must remain for ever dead until some outside force works upon it.

In the natural world we have one kingdom in which death reigns supreme: the mineral kingdom. The kingdom immediately above it is the vegetable kingdom; this latter kingdom has life; vegetable life. Now if some particles of soil from the mineral kingdom are to enter the vegetable kingdom, there is one and only one way by which they must enter it: they must be "born from above." A seed from the vegetable kingdom, with the life of that kingdom fresh in it must come down into the mineral kingdom, and be received by the mineral kingdom. When it is received, what happens? The little seed begins to strike roots, reaching out on the right hand and on the left it lays hold of the particles of the mineral kingdom and transmutes the base, dead matter into living vegetable matter. Thus the base, dead soil is born from above, and by this means enters the kingdom just above it.

How often does the Bible affirm that unregenerate man is spiritually dead. He may be fully alive to all that is around him in the kingdom of men, but to that kingdom which is above him, he is truly dead. He may know much about the Great First Cause of all things, just as he learns about other great causes. He may have read much about the Lord Jesus Christ, just as he has read much about other great personalities. But has he entered that kingdom where God reigns? Does he know Him personally? Has he any real communion with God? Why has he not? Because he has never been born from above. Every self effort to save oneself is futile. Spiritual spontaneous generation is as false as the natural. Remember that the Bible teaches that the kingdom of God is not something which is merely reserved for a future time. Here is a definition of what it is: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17). It is a state into which you now enter when you receive that living seed: the gospel of the grace of God, the good news that Jesus Christ died for sinners, and that He rose again, according to the Scriptures.

LONDON CRUSADER CHOIR AGAIN VISITS THE ISLE OF WIGHT (Continued)

then I've Jesus only," also other appealing gospel messages set to music by the masters, Beethoven, Handel, Tchaikovsky, etc. Following this service the choir proceeded to the Borstal Institution, Camp-hill, where they were warmly greeted by Mr. C. A. Joyce (Governor) and Rev. G. F. Turner (Chaplain), and tea awaited the visitors. At 5.45 p.m. again the

choir find themselves in the beautiful chapel. The congregational singing of "How sweet the name of Jesus sounds," and "Guide me, O Thou great Redeemer," was inspiring and thrilling to hear. Item followed item with intense reception, scarcely a stir throughout the whole service for there was a consciousness of His presence. At the conclusion as an extra item, the choir

by request sang that glorious hymn, Jesus, Thou joy of loving hearts,
Thou fount of life, Thou light of men!

At both places the words of appreciation given, and gratitude shown was almost beyond description, yet we gladly give God all praise and offer Him our thanksgiving for the privilege of being humble ambassadors of a full gospel ministry.

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., Clapham Crescent, London, S.W.4.

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

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

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Holiday Apartments, etc.**

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- * **Cliftonville, Margate.**—Christian holiday and rest home; comfortable and homely; terms 35/- weekly; August 2 guineas. For particulars write to: Pastor and Mrs. G. Every, Cartref, 59, Fitzroy Avenue. C381
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- * **Cornwall, Penzance.**—Accommodation, full board or bed and breakfast; every convenience; terms moderate; recommended by Elim Pastors; near Elim Tabernacle, sea and country. Mrs. Walsh, "Beth-Shan," 24, Penare Road. C275
- * **Christian Workers' Holiday Home (Devon).**—Principal Parker's seaside home for Bible study and rest. Open June 1st—September 18th. Illustrated Bible studies. Full particulars from Mrs. Parker, "The Rookery," Lynton, Devon. C244
- * **Eastbourne.**—To let, select self-contained flat, 3 rooms and kitchen, etc., last half August; best situation; one minute from sea front; service and meals obtainable. Apply, Box 461, "Elim Evangel" Office. C383
- * **Eastbourne.**—Sunny rooms facing sea; board, July 42/- sharing, 45/- single; August, September, 45/-, 47/-; reduction party sharing; recommended by Elim Pastors. Mrs. Weeks, 1a, Queen's Mansions, opposite Pier. C391
- * **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
- * **Leigh-on-Sea.**—Comfortable apartments, bed and breakfast, or board-residence; moderate terms. Mrs. Cutmore, "Bethany," St. Clements Drive. C376
- * **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 5547. C311
- * **London.**—Christian greetings. Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision, at 86, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests. Terms moderate. 'Phone Mountview 7069. C235
- * **London.**—Central London Christian Guest House, 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
- * **Maldon, Essex.**—Christian guest home, sunny aspect, home comforts, garden, garage, hot and cold water; happy fellowship; near assembly, shops, water; from 25/-. Miss May, High View, Wantz Road. C377
- * **Margate.**—Homely apartments, bed-sitting rooms, very moderate, or full board or bed and breakfast; every convenience. Mrs. Stafford, 26, Sussex Avenue. C394
- * **Old Colwyn.**—Holiday and rest home; 2 minutes from sea; bathing from house; Christian fellowship; magnificent scenery, all home comforts; terms moderate. Apply, Mrs. Thomas, Henblas, Sefton Road. C269
- * **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, "Brvn Derwen," Abergelle Road. C345

- * **Ramsgate.**—Holiday home, Christian fellowship; vacancies July, August, September. Full B. H. week. 35/- weekly, 42/- August, inclusive; close sea, country; good table; established 1921. Mr. and Mrs. Webster, 85, West Cliff Road. C378
- * **Scarborough.**—Comfortable, homely apartments, bed and breakfast or board-residence; near sea and station; beautifully situated, overlooking Valley Gardens; Pentecostal Holiday Home. Particulars, Mrs. Shaw, 41, Grosvenor Road, South Cliff. C384
- * **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 Yffe, 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
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