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Elim Evangel &

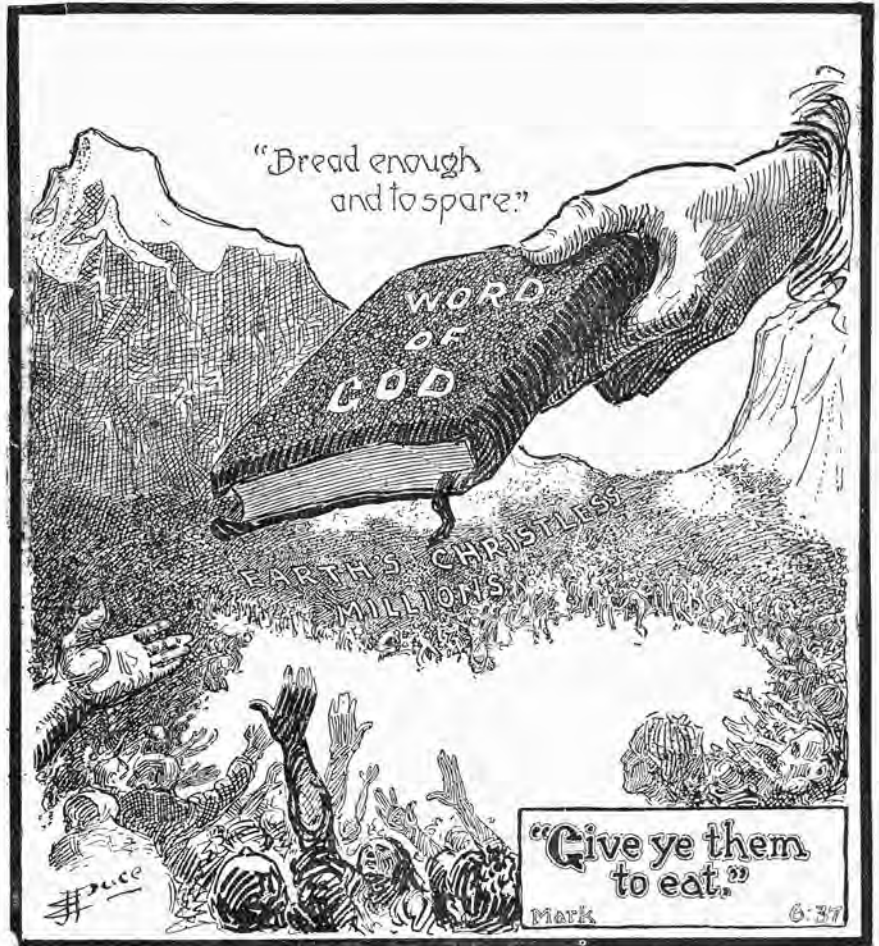
Foursquare Revivalist

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

Vol. XVIII. No. 32.

August 6th, 1937.

READ—
What
is
Worldliness?
 By
Principal
P. G. PARKER



—IN THIS ISSUE

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Official Organ of the Elim Foursquare Gospel Alliance

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Vol. XVIII. August 6th, 1937 No. 32

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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 afternoon, 3.30. August Bank Holiday, 6.30 p.m.

Note.—Visitors to the Blackpool Campaign should note that there is an Elim Holiday Home at St. Annes-on-Sea. Applications should be made to Mrs. Saxon Walshaw, Lawrence House, St. Annes-on-Sea, Lancs.

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 D'Leny, 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: Hillcote, Bolsover Road, Eastbourne.

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. Mrs. Saxon Walshaw, Lawrence House, St. Annes-on-Sea, Lancs.

SEASIDE OUTINGS TO EASTBOURNE

on Wednesdays August 11th and August 18th. A drive through beautiful country and a day at the sea with happy fellowship. Coach will pick up passengers at London Bridge, Clapham, and Croydon. Picnic lunch and indoor tea provided. Inclusive charge 7/6. Apply in advance for seats to Miss D'Leny, 30, Clarence Road, Clapham, S.W.4.

4 Coming Events 4

BIRMINGHAM (Winson Green). Now proceeding. Elim Hall, 103a, Wellington Street, off Winson Green Road; Revival and Healing Campaign conducted by Evangelist Peggy Ames.

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 Evangelist W. R. Cole. Sundays, 7.30 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 in the Ward Street Hall, every evening except Tuesday and Thursday.

COME TO THE GREAT

FOURSQUARE GOSPEL RALLY

at the

**CENTRAL HALL,
WESTMINSTER, LONDON**

Saturday, 4th September

A continuous programme all day from 10 a.m.

including

11 a.m. DIVINE HEALING SERVICE

conducted by

Principal GEORGE JEFFREYS

3 p.m. ELIM CRUSADER RALLY

(A Great Gathering of Youth)

Speaker: **HUGH REDWOOD, Esq.**

7 p.m. GREAT UNITED MEETING

Speaker:

Principal GEORGE JEFFREYS

Special Choirs and Instrumental Parties—Organ Recitals—Services of Immortal Music—Sunday School and Cadet Rally—World Crusade Meeting—Lecture on Archaeology—Talks to seekers for Divine Healing, and the Baptism in the Holy Ghost—Students' Meeting—Communion service, etc.

Admission to the Central Hall, Westminster, and to all the meetings is free.

Reserved Seats. Tickets are obtainable for reserved seats for the 3 p.m. and 7 p.m. meetings. Ground Floor, 1/- each; Balcony (limited number) 6d. each.

Lunch and Tea are obtainable on the premises, but tickets should be secured before the day. Lunch 2/-; Tea 1/3.

Programmes. Illustrated programmes, giving full particulars of the meetings, choirs taking part, and other interesting information, ready in August, price 3d.

Tickets and Programmes, as above, obtainable from the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4. Enclose stamped, addressed envelope (foolscap size for programme).

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. 32

AUGUST 6, 1937

Fridays, Twopence

What is Worldliness?

By Principal P. G. PARKER

“YOU must not do that—it is worldly,” is an expression frequently used in Christian circles.

The question therefore arises, “Why is it worldly?” The reply is, “Because the world does it.”

Such a reply vaguely satisfies some, but it mystifies others—in fact, arouses a spirit of opposition. Probably the main reason is because it is obvious that the very person who expresses the rebuke is doing what the world does.

The world goes shopping—so does the Christian. The world goes on a fortnight's holiday at the sea-side—so does the Christian. The world travels by train—so does the Christian. The world pays rates and taxes—so does the Christian. The world has plum pudding and mince pies at Christmas—so has the Christian. The world sleeps—so does the Christian. The world buys a bunch of flowers on Saturday night to beautify the home—so does the Christian. The world has clocks and chairs and pictures—so has the Christian. And so on—and so on.

So the statement that we must not do things because the world does them fails to satisfy the heart or

CONVINCE THE INTELLECT.

Yet we are still faced with the following scriptures:

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him” (I. John ii. 15).

“Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God” (James iv. 4).

“Be not conformed to this world” (Rom. xii. 2).

“This is the victory that overcometh the world, even our faith” (I. John v. 4).

We therefore come back to our original question—“What is worldliness?”

Let us ask a question: What is the general position of the world? It is this: The world is *living its life without God*. It is doing, saying, thinking, being, without considering God at all. The thought of obeying God, pleasing God, glorifying God, is not in the world's thought in the slightest. Worldliness,

then, is doing, saying, thinking, being, without considering God.

A godly man does things to please God.

A worldly man does things without considering God.

A devilish man does things in absolute opposition to God.

From this it follows that

A GODLY MAN

and a worldly man may do the same thing, and yet, in the first case it is a godly action and in the second case it is a worldly action.

One man eats his food—asks God's blessing and thanks God for what he receives. It is a godly action. Another man will do exactly the same thing as far as eating the same food goes. But he does not give God thanks. It is a worldly action.

A godly man fulfils the word of Colossians iii. 17:

“And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.”

A Christian girl may insist in attending a certain meeting, and leave a tired, sick mother to put five children to bed. The Christian girl's action is a worldly action, because what she does fails to glorify God. So that even attending a Christian meeting can be a worldly action.

Whether our action is worldly or not can easily be decided by asking the following questions:

Is what I am doing increasing my witness for God?

Is what I am doing pleasing God?

Is what I am doing making it easier for people to serve God?

Is what I am doing according to the teaching of

THE WORD OF GOD?

A minister may wear a clerical collar and it may be a purely worldly action, because worn out of pride. Another may wear a clerical collar and it may be a godly action—a simple sign to all that his life is completely devoted to Christ's service and he is willing to give guidance on Christian matters to all who ask him. It is the *motive* and not the *collar* which counts.

One sister may wear expensive clothing, and it may be a completely worldly action—worn for show and superiority. Another sister may wear the same, and it may be a purely godly action—worn because she desires to give all she can to the Lord's work and because she finds that, in the long run, good quality things are the most economical.

Even singing a gospel solo may be a worldly action—if sung for applause and popularity. One may have his own motor—and it may be a worldly action. Another may have his own motor, and it may be a godly action, because the underlying motive in that motor is a desire to use it in God's service.

Motive!—Motive!—Motive! is the vital factor.

Detailing a little further we may say:

A *worldly* Christian is one who constantly does things

WITHOUT CONSIDERING GOD.

A *light* Christian is one who frequently does things without considering God.

A consecrated (deep) Christian is one who seeks to do everything to the glory of God.

Finally, a collection of a few scriptures will clarify our thinking:

"They that use this world, as not abusing it: for the fashion of this world passeth away" (I. Cor. vii. 31).

"It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak" (Rom. xiv. 21).

"One believeth that he may eat all things: another, who is weak, eateth herbs. . . . One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persuaded in his own mind" (Rom. xiv. 2, 5).

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I. Cor. vi. 20).

God Loveth Thee!

God loveth thee—then be content;
Whate'er thou hast, His love hath sent;
Come pain or pleasure, good or ill,
His love is round about thee still.
Then murmur not, nor anxious be,
Rest thou in peace, God loveth thee!
God loveth thee. Though dark the night,
His smile shall make thy pathway bright,
When weary ways before thee lie,
The Lord, thy Helper, draweth nigh.
Press bravely on, the end to see:
Be not dismayed, God loveth thee.

—Selected.

The Way of Salvation.

A Remarkable Dream

J. H. JOWETT was once discussing Christ's death with a minister whom he vainly endeavoured to persuade that our Lord's sufferings were for him. After some days they met again, and Dr. Jowett asked if his friend had received any fresh light since their conversation.

"Oh, yes," he replied; "it is now all quite plain!"

"How so?" Jowett asked.

"After our conversation," he replied, "I went straight to my bedroom, locked the door, and until two in the morning poured out my heart to God that He would show me His truth on the point. Then I slept. In my sleep I thought I was descending by a sharp, zigzag path into a valley. The valley was full of darkness; beyond the darkness was a range of mountains; and beyond the mountains was a lovely dawn. But before I could reach the dawn I had to pass through the dark valley. As I descended, I was amazed to see that the whole floor of the valley was covered with creeping, crawling reptiles. On approaching nearer I discovered that these reptiles were sins, sins of my own—sins of childhood,

sins of boyhood, sins of maturity; and suddenly, looking at myself, I found I myself was covered from head to foot with these reptiles. I then heard a voice behind me, which I knew to be the voice of the Lord Jesus. I turned trembling to meet Him. He said, 'Art thou afraid to meet thy Lord?' and as He spoke I observed with horror that He was covered from head to foot with the creeping, crawling, reptiles of the valley. Then I looked at myself, and lo, not one was left on me! Amazed, I cried, 'O Lord, what does it all mean?' And He answered, 'This, He that ascended—what is it but that He also descended first into the lower parts of the earth?' (Eph. iv. 9). I now know what Christ's death means; and in my dream I passed safely through the dark valley into the dawn beyond."

"God's Word says, 'The soul that sinneth, it shall die.' Jesus, the only begotten of the Father, to save us from eternal death, suffered on Calvary death for every sinner. He has paid the price, but it is ours to refuse or accept. Believe on Him, accept His atonement, and you, too, will pass safely into the "dawn beyond."

Whitfield—Evangelical Zealot (No. 1)

FROM TAPSTER TO REVIVALIST.

By Pastor H. W. GREENWAY

IT was in the Bell Inn, Gloucester, on the 16th of December, 1714, that George Whitfield was born. Not a very promising place from which to expect the rise of one of the world's greatest preachers. Yet from the poisonous atmosphere of a tap-room came forth the God-chosen vessel, who was to stem the tide of revolution, change the face of the religious world, create new methods of approach to the common people, sway thousands from their dens of vice to the Cross of Calvary, and provide for homeless and destitute children. But God has called many of His servants from the obscurity of humble origins to the heights of adventurous public ministry.

Very little is recorded of Whitfield's early days. He himself gives us some idea in his journal, written on board the *Elizabeth*, during his first visit to America. In this record he hints at a condition of deep depravity. "I can date," he writes, "some very early acts of uncleanness. Lying, filthy talking, and foolish jesting. I was much addicted to even when very young. Sometimes I used to curse, if not swear. Stealing from my mother I thought no theft at all, and used to make no scruple of taking money out of her pocket before she was up. . . . It would be endless to recount the sins and offences of my younger days. They are more in number than the hairs of my head." Not a very pleasing picture! Yet it serves to increase the wonder of his

CONVERSION AND MINISTRY.

At the age of twelve he was sent to the grammar school called St. Mary de Crypt, in Gloucester. It was at this school he began to show signs of that remarkable oratory which was to make him so famous in later years. He says, "Having a good elocution and memory, I was remarked for making speeches before the Corporation at their annual visitation."

Before the age of fifteen, however, he became tired of school and managed to persuade his mother to release him from its confinement. His mother's circumstances being on the decline, he was compelled to assist in the business, and for eighteen months he became common drawer, performing the menial duties of the tap-room; as he himself says, "I put on my blue apron and my snuffers, washing mops, cleaned rooms, and, in one word, became professed and common drawer for nigh a year and a half."

Towards the end of the year 1732, the way was opened for him to enter the University of Oxford as a servitor; his mother not being in the position financially to pay his fees. This was the change in his life destined to bring him into contact with the influences which were eventually to release his amazing genius.

About a year after his admission to Pembroke College, Whitfield came into contact with Charles Wesley, a member of

THE FAMOUS HOLY CLUB.

This club was noted for the austere manner of life it imposed upon its members, and was held up to a great deal of ridicule. It was dubbed the Godly

Club, Bible Bigots, Sacramentarians, Bible Moths, and Method-ists. Whitfield, introduced to this circle of friends, began to live by their rules, with a fanaticism that soon brought illness. The story of his struggles, fears, and religious exercises is told in his *Journal* with a vividness that indicates the lasting impression it made upon his mind. But through the darkness of this misguided self-immolation, God revealed to him the light of His salvation. He describes the experience in his revised *Journal* of 1756, in the following words: "After having undergone innumerable buffetings of Satan, and many months' inexpressible trials by night and day under the spirit of bondage, God was pleased at length to remove the heavy load, to enable me to lay hold on His dear Son by a living faith, and, by giving me the spirit of adoption, to seal me, as I humbly hope, even to the day of everlasting redemption. But oh! with what joy—joy unspeakable—even joy that was full of, and big with glory, was my soul filled, when the weight of sin went off, and an abiding sense of the pardoning love of God, and a full assurance of faith broke in upon my desolate soul! Surely it was the day of my espousals—a day to be had in everlasting remembrance. At first my joys were

LIKE A SPRING TIDE,

and, as it were, overflowed the banks. Go where I would, I could not avoid singing of psalms almost aloud; afterwards it became more settled—and, blessed be God, saving a few casual intervals, has abode and increased in my soul ever since."

At the age of twenty-one, after three and a half years at Pembroke College, he presented himself for admission into holy orders. This was made possible by the encouragement given him by Bishop Benson, and on Sunday, 20th June, 1736, George Whitfield was ordained. The following Sunday he preached his first sermon, on "The Necessity and Benefit of Religious Society," in the Church of St. Mary de Crypt. This very first sermon seems to have created a remarkable impression, for he was accused to the bishop of having driven fifteen people mad!

Soon after this he made his first appearance in London, but his youth evoked much criticism. Even as he mounted the pulpit steps of the Bishopsgate Street Church to preach his first London sermon, he heard the people sneer on account of his age. But when he descended again those same people showed him great respect and blessed him as he passed, for they had heard great things that day. He remained for two months in London, preaching at the Tower Chapel, and drew to this place of worship crowds of folk from all over the city, magnetised by his amazing preaching powers. His ministry had commenced in a blaze of popularity and controversy. From that commencement to its close his ministry was always attended by crowded congregations anxious to hear his unique message and compelling oratory.

(to be continued).

Principal George Jeffreys in the Potteries LAYS FOUNDATION STONE. PREACHES IN TENT

By Evangelist CYRIL A. C. HADLER

IT was an enthusiastic crowd that greeted Principal George Jeffreys on his first visit to this vast area of industry. The occasion was the laying of a foundation stone of the Elim Church at Burslem. The Church had come into existence through the determination and persistence of Pastor Ruddock and his flock, who have worshipped in a small upper room under many trying difficulties. Launching out in faith, despite the lack of funds, they believed the Lord would undertake financially for them. This new "Four-square Mecca" is situated in the midst of a rapidly-growing housing estate, from which souls can be gathered into the Kingdom. Large numbers came out of their houses and gathered around to get a glimpse of what was happening. The Principal commenced to sing, "There is power, power, wonder-working power in the blood of the Lamb," and it was not long before all present were joining heartily in song. The Scripture, Isaiah xii., read by the Principal, was then repeated in short phrases by the crowd; thus the Word of the Lord was carried to many who were "standing afar off." A profound hush rested upon the people as the Principal mounted the wall and began to reveal the deeper things of God. Stepping down from the wall, he took up the trowel and pronounced the stone to be well and truly laid. Other stones were laid by Pastor D. H. Ruddock and members of the Church.

The eager crowd then surged into the large tent, still hungering for the hidden manna, and, praise God, they were not disappointed. Present on the platform were Pastor Burton Clarke of Stockport, Pastor J. Kelsall of Macclesfield, Pastor Ruddock of Burslem. One felt strangely moved to look down upon the sea of faces, all beaming with great expectation. The meeting commenced with the singing of choruses and revival hymns. As Pastor Clarke led the congregation in prayer—

Heaven came down our souls to greet,
And glory crowned the Mercy Seat.

The Principal then rose to his feet, and with great eloquence and impressiveness of speech portrayed the picture of the woman, stricken with disease, wending her way amongst the throng, and pressing on with determination. Eventually, touching the hem of the Lord's seamless dress, she was instantly healed. At the conclusion of the service, those suffering in body were requested to stand. The power of God was mightily present to heal and souls were gloriously saved.

After many cheery handshakes and cries of "Come again soon," the ministers and crowd gathered to wave the Principal off on his homeward journey. Thus closed a visit of unforgettable memories.

Life Out of Death

A message given twenty-five years ago by the late Mrs. M. BODDY of Sunderland

When it pleased God . . . to reveal His Son in me, that I might preach Him among the Gentiles, immediately I conferred not with flesh and blood, . . . but I went into Arabia.—Gal. i. 15-17.

WYEMOUTH translates Galatians i. 16: "That I might spend my life in telling the Gentiles the good news about Him." What a change in the work of Paul did this revelation make! As a faithful and zealous Jew he had spent his life in religious work (verse 13), as he advanced beyond many of his own age and was so zealous for the traditions of his fathers—persecuting the Church of God because they did not observe these traditions. A swift vision of the Lord Jesus as he journeyed to Damascus, opened the eyes of his understanding to see that religion was not a matter of works or tradition, but faith in a living Person. Truly this was a revelation, and we may well imagine the conflict that went on in his soul during those days of darkness. Little wonder that he could neither eat nor drink till this matter was settled. The God of his fathers had seen the burning zeal of this young man's heart for his God. By His foreknowledge He had seen how quickly he would respond to the call, and how He could mould that brave, determined, natural character into a bold and fearless follower of the Saviour. So the call came, and quickly came the questions: "Who art Thou?" "What wilt Thou have me to do?"

Then, as Paul received the Holy Ghost, came the mighty and wonderful revelation of

"CHRIST IN ME."

Can we be surprised that Paul felt he must be alone for a time, so that the Holy Spirit could unfold this mystery so completely and fully that he could give out the good news in power to others? So it was. Away from man, Paul drank in the teaching of the Holy Spirit, and got a clear revelation of the person and work of Jesus Christ, and the unfolding of the mystery and wisdom of the Cross, his identification in death and resurrection, ascension and glorification with the Christ, that he could speak and write with certainty and conviction such words as, "I have been crucified with Christ, nevertheless I live, and yet not I, but Christ liveth in me," and "Christ in me the hope of glory."

All Paul's previous knowledge and zeal for God had not given him this truth. It came only by revelation, and that revelation came from God by the Holy Ghost. It is just the same to-day. We, too, need the Holy Ghost to reveal Christ in us. Our knowledge of the Word of God will only give us the letter of the law,

which no doubt will inspire us with zeal for God and good works, but only the Holy Ghost can reveal the mystery of the person of Christ in us. What a mighty change this revelation makes! After years of struggling and effort "to be good," to please God, doing our very best to be zealous in good works, what a rest to see suddenly it is Christ living!

HIS OWN BEAUTIFUL LIFE

in us, that God wishes us to know and realise—nay, more, that this is the only wisdom, righteousness, sanctification, and redemption that God recognises. All else is "flesh" and cannot please God.

There are many discouraged ones to-day weary because of the way—a real desire in their heart to please God, but so often failing to get victory. Dear ones, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobate" (II. Cor. xiii. 5). If you were reprobate, you would not desire God. Praise God for that; so now take courage, receive the Holy Ghost, and then "confer not with flesh and blood," but alone with God and His Word, allow the Holy Ghost to reveal the Christ in you, to glorify Him, to show you the wonder of it all—how that His death was your death, His life is your life, His body was broken for your body, His blood washes your soul. He has taken possession of you as His house, and will fulfil all His Father's will in you (Heb. iii.). He will be faithful as a Son to His Father, and present you before the throne of glory without blemish, with great joy.

Will you lay down your life, your will, for this is the secret, and find it in His life and His will? The great fight is just here—the Adversary will try to get you to lean to your own understanding, your own will, and

IN TIMES OF TRIAL

and darkness make you wish to be quickly delivered and to feel strong. Faith, not always speedy deliverance, is the victory. Paul knew what it was to be despised, to be alone, to have "fears within and fightings without," to be in want as well as to abound, but he could "glory in tribulation" and in his infirmities, for he knew that God's grace was sufficient for him. The Lord's strength was made perfect in weakness, therefore he took pleasure in infirmities (II. Cor. xii. 10). He could write: "Thank God, who leadeth me from place to place in the train of Christ's triumph, and through me shews forth a knowledge of Him." He was a sweet savour of Christ unto God (II. Cor. ii. 14, 15, *Conybeare and Howson*). With Paul it was always *Christ*. The victories were not his victories, but as trials and distresses and infirmities met him, step by step, God was leading him in triumph—Christ's triumph over these things—in order that, just as the Father manifested Himself through Christ to the world, even so might Christ and His life be manifested through him. This is a wonderful thought, a high calling. How sweet the savour is to God, when Christ's love, patience, in fact His life, is manifested in us! It ascends to the throne as the sweetest incense—spiritual worship (Rom. xii. 1; Lev. i.), from a "holy temple."

Thank God, it is certain victory, for it has been

WON BY CHRIST

in the days of His flesh. "In all points He was tempted as we are, yet without sin," so "He is touched with a feeling of our infirmities," and knows how to succour those that are tried.

In these last days God is permitting His children to be tried. "Satan has asked for us to be sifted as wheat," not only in Satanic fury trying to overcome us and devour us, but God is proving us to see what is in our heart, "to burn up the chaff, and gather the wheat into His garner," so that we shall grow into the fulness of the stature of Christ. Shall we "always bear in our body the dying of Jesus, that the life also of Jesus shall be manifested?" There is no other way—life out of death.

How is this accomplished? In our daily life. Each moment God who reigns and rules will bring to us just the circumstance, person, or trial that He sees best. He knows where the "I," or self-life is the strongest, and therefore He will send just the test we need. How blessed it is when we can meet these tests, and see God in them—not persons, or even the Devil—and celebrate the triumph of Christ, just there! How many of God's children there are to-day who, in zeal and love, want to do work for God, seek it in outward work, in going forth hurriedly, before the revelation of Christ in them has been made a reality! Friend, that trying person that God calls you to live with, those tedious home duties,

THOSE DIFFICULT CIRCUMSTANCES,

that misunderstanding, those fiery and prolonged trials to your body—they are just God's providences, given you in order that He may lead you step by step in the triumphs of Christ, and through you show forth a knowledge of Him. This vision changes every trial into a blessing, and makes "all things work together for good to them that love God." Hallelujah! Jesus trod this lowly path. Paul followed. Let us follow in His footsteps too.

Have you received the revelation of His Son in you? Then, like Paul, you can boldly and bravely meet every test, cheerfully endure the temptation, knowing that the Christ in you will overcome. God will lead you on, step by step, from faith to faith, from strength to strength, from glory to glory. As that life, endynamited by the Holy Ghost, becomes active, it will change you, till all that is mortal will be swallowed up in life. When our glorious Head shall come, then we shall receive the final change—the end of our salvation, the redemption of our body.

Concerning the "Gifts" of the Holy Ghost Paul could speak with certainty. He thanked God he "spoke with tongues more than they all," but such was his burning zeal to teach others about Christ, that he said he had rather speak five words with his understanding than ten thousand words in an unknown tongue (I. Cor. xiv. 18, 19). Through him "the signs of an apostle were wrought in all patience, in

SIGNS AND WONDERS,

and mighty deeds" (II. Cor. xii. 12), yet his one theme was Christ—His death, His resurrection, and God confirmed the Word by these love gifts. "Christ in me" meant the love of God constraining him.

So, too, with us. This revelation will have the same effect. We shall praise God for the gift of tongues, and for any love gifts He may manifest through us, but love will be the constraining power within us. "And now abideth faith, hope, and love." Faith in this mighty Christ within us, the blessed hope of His appearing (when we shall be like Him), then the love that will keep us in God, till faith is lost in sight, hope has been realised, and only Christ abideth, for "in

that new creation Christ is everything, and is in all of us" (Col. iii. 11, *Weymouth*).

Preaching is a divinely solemn business. When Summerfield was dying he said, "Oh, if I could only return to my pulpit now for one hour, how I could preach, for I have been looking into eternity!"

Is Your All on the Altar?

E. A. H.

REV. ELISHA A. HOFFMAN.

1. You have long'd for sweet peace, and for faith to in - crease, And have earnestly
2. Would you walk with the Lord, In the light of His Word, And have peace and con-
3. Oh, we ne - ver can know what the Lord will be - stow Of the blessings for
4. Who can tell all the love He will send from a - bove, And how hap - py our

fervently pray'd; But you can-not have rest, or be per-fectly blest
tentmental - way, You must do His sweet will, to be free from all ill,
which we have pray'd, Till our bo - dy and soul, He doth ful - ly con-trol,
hearts will be made, Of the fel-lowship sweet we shall share at His feet,

Un-til all on the al - tar is laid. CHORUS.
On the al - tar your all you must lay. } Is your all on the al-tar of
And our all on the al - tar is laid.
When our all on the al - tar is laid.

sacri-fice laid? Your heart, does the Spirit control? . . . You can on - ly be

blest and have peace and sweet rest, As you yield Him your bo - dy and soul.

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Bible Study Helps

THE DELIVERANCE AT THE RED SEA; HOW GOD HELPS HIS PEOPLE

(Exodus xiv. 10-16, 21, 22)

1. Plight. (v. 10).
2. Prayer (v. 10).
3. Plaint (vv. 11, 12).
4. Promise (vv. 13, 14).
5. Plan (vv. 15-18).
6. Performance (vv. 21, 22).

READY

The Sinner—ready to perish (Deut. xxvi. 5).

The Saviour—ready to pardon (Neh. ix. 17).

The Supper—ready for the guests (Matt. xxii. 4).

The Suppliant—ready to hear God's voice (Eccles. v. 1).

The Servant—ready to every good work (Titus iii. 1).

The Saint—ready for His coming (Luke xii. 40; I. Thess. v. 4).

NEVERTHELESS

The Nevertheless of Sin (II. Kings iii. 3; xiii. 6).

The Nevertheless of Supplication (uttered—Neh. iv. 9; answered—Psa. xxxi. 22; cvi. 8).

The Nevertheless of Salvation (Psa. cvi. 8).

The Nevertheless of Submission (Matt. xxvi. 39).

The Nevertheless of Suffering and Sanctity (Heb. xii. 11).

The Nevertheless of Solace (II. Cor. vii. 6).

The Nevertheless of the Second Advent (Matt. xxvi. 64).

THE LORD'S THINGS

(Psa. ciii. 18-22)

1. The Lord's Covenant (v. 18).
2. The Lord's Commandments (v. 18).
3. The Lord's Throne (v. 19).
4. The Lord's Kingdom (v. 19).
5. The Lord's Angels (v. 20).
6. The Lord's Word (v. 20).
7. The Lord's Hosts (v. 21).
8. The Lord's Ministers (v. 21).
9. The Lord's Pleasure (v. 21).
10. The Lord's Works (v. 22).
11. The Lord's Dominion (v. 22).



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

Sunday, August 8th. Luke viii. 1-15.

"Receive the word with joy . . . in time of temptation fall away" (verse 13).

Alas, what disappointments the Christian worker encounters in his service for God. Like the day that dawns with so much promise, only ere long to fail in its fulfilment of the hopes which it creates, so there are so many who for a season give promise of great things, only to eventually disappoint. Souls that start out in the pathway of Christian discipleship with much enthusiasm and energy, yet in the hour of test and trial they succumb and go down beneath the weight of the cross. They lack spiritual stamina and stability; they are devoid of that quality of endurance so vital to success in the divine life. Dear Lord, grant unto Thy servant the grace of *continuance*, that I may be found among those who persevere "unto the end." Let me not turn aside in the day of temptation—save me from proving a disappointment to Thee!

PRAYER TOPIC:

For an outpouring of Holy Ghost power upon the Principal's great campaign at Blackpool.

Monday, August 9th. Luke viii. 16-25.

"Take heed, therefore, how ye hear" (verse 18).

Not only *what* ye hear, but also *how* ye hear. So much depends on this. Whether that which I hear, however beautiful, shall profit me, is determined by the spirit with which I receive it. The things that enter my ears may add to my condemnation in the day of reckoning. They may bring me new light which, if I obey, will lead me to fuller unfoldings of the wisdom and will of God. On the other hand should such communications find me unresponsive and unready to obey, they will leave me poorer and more powerless than hitherto. Blessed Father, anoint Thou these ears that I may possess the hearing ear. Give unto Thy child the understanding heart, that when Thou dost speak I shall not stumble at Thy Word. Give me a sensitive ear to the things divine. Let me not miss the deep inner meaning of Thy Word.

PRAYER TOPIC:

Showers of blessing to fall upon all the Elim Missionary Fields.

Tuesday, August 10th. Luke viii. 26-39.

"Sitting at the feet of Jesus" (v. 35).

What a transformation had been effected in this man's life. Christ had dealt the death blow to those forces that had dominated and driven him. The Light had expelled the darkness. Immediately this soul is set free it finds its way to

the feet of Jesus. A new and irresistible attraction had been created. A new and wonderful dynamic had taken possession. Life had found its true centre and vocation. It is thus with those who have experienced the divine deliverance which comes in that wonderful moment of conversion. The soul becomes conscious of a new lordship, and yields to a supreme urge to follow the One who has snapped its chains. Blessed Lord, I too would find a place at Thy feet, and there learn the sweet mysteries of a life of discipleship and fellowship. Let me also mount this highest and most exalted throne at Thy blessed feet.

PRAYER TOPIC:

That the Elim Holiday Homes and Camps may prove the means of much spiritual and physical profit to those who visit them.

Wednesday, August 11th. Luke viii. 40-56.

"Virtue is gone out of Me" (v. 46).

Only a touch, but it was sufficient to meet this woman's need. Secretly she stretched forth her hand and immediately deliverance came to her poor tortured mind and body. Thus we perceive the triumph of His own spotless purity over defilement and disease. That touch of faith brought this poor sufferer into direct contact with the Source of Life. Through her body flowed the stream of divine power, setting her free for ever from that which for so long had troubled her. And He is still the same. Virtue still flows forth from the Risen One. Wherever we touch Him, in crowded hall or in the quietness of our own chamber, that same virtue finds its way into our stricken lives. He lives to impart Himself to others. His life is the adequate answer to all the need of our nature. Hallelujah!

PRAYER TOPIC:

God's living touch to rest upon all Crusader gatherings.

Thursday, August 12th. Luke ix. 1-11.

"He sent them" (verse 2).

Blessed are those who go at the command of the King. Such servants go not forth at risk—the responsibility rests upon Him who commissioned them to such service. The Lord will most assuredly undertake for those who take up the cross which His will imposes. "He sent them." What a sense of real authority must have possessed them as they faced the challenge of their mission. Weak in themselves, yet armed with such credentials, they were equal to every emergency that might arise. This was an all-sufficient reason for the adventure of faith to which they assayed. This was an adequate assurance of ultimate

success. And so I too would realise this day that in all life's duties and dangers I go as one of God's sent ones. I would tackle the difficulties of my lot reinforced with the glad consciousness that He has thrust me forth.

PRAYER TOPIC:

For special anointing of divine power to be experienced in all the healing services held in Elim churches.

Friday, August 13th. Luke ix. 12-22.

"Give ye them to eat" (verse 13).

This is the true commission of all Christ's ministering servants. The Church is surrounded by the hungry, perishing souls of men, and God's witnesses are appointed to feed these famishing souls with the bread that satisfies. And yet so often to the needy multitude is offered a stone. The hard, cold stone of ceremonialism and sacerdotalism. They are sent empty away, disappointed and disillusioned. We have not to create the supply—that is already to hand. The feast is spread—it is the duty of the Lord's servants to invite to the banquet those who are powerless to provide for themselves. Both privilege and responsibility are revealed in those words of command. Shall we miss the privilege and shirk the responsibility? Let us obey the inspired Word, and give to the hungry that which God has given to us. Freely we have received; freely let us give.

PRAYER TOPIC:

That God's comforting presence may fill the hearts of those labourers in the Lord's vineyard who are faithfully sowing, but rarely reaping.

Saturday, August 14th. Luke ix. 23-36.

"Let him deny himself" (verse 23).

Perhaps this is the hardest thing in all the world for the average man. To say no to the clamorous demands of selfish interest and ambition constitutes real crucifixion. It means turning the back upon the things that please the flesh; refusing to take the path of least resistance in order to escape suffering and loss. It means the enthronement of Christ and the acceptance of His lordship. His will becomes the determining factor in all life's crises. Christ is our great Exemplar in the life of self-repudiation. He counted the humiliation of Calvary not too great a price to pay in His pathway to atonement. And like the Master we must take sides against all that would lead us into captivity to ourselves. He pleased not Himself. Shall we, His disciples, seek an easier path?

PRAYER TOPIC:

For a mighty awakening to take place in India.

MANY
GO BY THE ALTAR
WHO REALLY
NEVER GO ON IT

THE Apostle Paul is here describing in vivid language his experiences as a minister of the gospel, and a missionary of the Cross. He had learned the secret of "counting all things but loss that he might win Christ, and be found in Him." He was "rich toward God." He was ever and anon laying up for himself "treasure in heaven." He had learned his scale of values in the school of suffering and sacrifice, and in this verse he sums up his position. In the world, "as having nothing" and yet in Christ, "holding all things in sure possession." Paul's wealth was not according to the world's estimate, but according to the riches of Christ in glory.

And as we study the wonderful autobiography of the apostle's life in the Epistles, we see how true the contrast proved in its practical application. Let us see its outworking in four phases of Paul's life.

1. *Loneliness and fellowship.*

"As having *nothing!*" Was it not true in the loneliness of the apostle's life? Loneliness is evidently an indispensable mark of true discipleship and apostleship. Paul tells us that it was the aim and ambition of his life to preach the gospel in the regions beyond, where Christ was not already named. He was a man who was willing to hazard his life for the sake of the Lord Jesus, and the fulfilment of that aim necessitated a life of loneliness. On

HIS MISSIONARY JOURNEYS,

he must have often visited towns and villages of heathendom alone, places where the fear of evil spirits held the people in bondage and oppression. In the midst of sin and wickedness, he was often the only medium through which the Holy Spirit of God could work, until the miracle of the new birth had resulted in the regeneration and re-fashioning of other lives through His mighty power. Read the apostle's testimony in the second letter to Timothy: "Only Luke is with me . . . at my first answer no man stood with me, but all men forsook me. Notwithstanding, the Lord stood with me, and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear . . . and I was delivered out of the mouth of the lion."

He stood alone to make his matchless defence before Agrippa, a godless heathen king, and afterwards he was alone on board ship with an heathen crew to suffer storm and shipwreck. He knew what it was to be imprisoned for Christ's sake, until finally he was delivered up to prison at Rome chained to a foreign guard. And, wondering, we ask the question: "What was Paul's source of strength and comfort in the lonely place?" If he was God's messenger to the Hebrews, we find the answer in the

NOTHING in M.

FOUR CONTRASTS IN

By HAROLD Y

"As having nothing, and yet holding all things in sur

twelfth chapter of that Epistle. In the previous chapter he presents a great catalogue of Old Testament saints, many of whose experiences could well be compared with his own, and having reached the climax which tells of "some better thing for us," he breaks forth into a note of triumphant assurance: "Wherefore seeing we are compassed about with so great a cloud of witnesses, let us run with patience the race that is set before us . . ."

LOOKING UNTO JESUS

. . . who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God." This then, was Paul's secret: "*The fellowship of the throne of grace.*" The communion of saints! That was the strength and solace that was so precious to him in his solitude. "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling." "As having nothing!"—alone, with no human fellowship; imprisoned, with no freedom, yet glory to God, holding all things in sure possession.

Walker of Tinnevely, in a letter to some of his old college chums at Cambridge, once wrote home from the mission field and said: "When some of you like myself, if God grant you that honour, are far away from home and friends, you will discover that there is a union far closer than any which is cemented in fleshly ties. It is a union which binds spirit to spirit quite

INDEPENDENT OF MATERIAL THINGS,

in other words, it is the communion of saints."

In my times of loneliness, when tempted, desolate, dismayed, let me remember the great cloud of witnesses, the saints and the confessors, the martyrs and the conquerors; those who

"—climbed the steep ascent of heaven,
'mid peril, toil and pain,"

the ten thousand voices singing their praises to the Lord on high. They who, like their Leader, have

My Hand I Bring

THE LIFE OF SERVICE

D. T. BARROW

sure possession" (II. Cor. vi. 10, Way's translation)

been tempted sore, and yet who through Him have conquered in the fight.

Let me remember those here on earth. I have a fellowship with hearts to keep and cultivate. There are my fellow workers scattered far and wide throughout the world, many of them unknown to me, but some whose names are dear because of old associations of happy memory. Some of them are in places of difficulty and danger that do not compare with my sphere, yet we all have one thing in common; no single one escapes, for we are all facing life's testings and temptations wherever God has placed us. The picture of the tempted through all time is the picture of a solitary man. And Paul was very often that, but he had discovered that although humanly speaking he was shadowed by obscurity and,

HEDGED ABOUT WITH LIMITATIONS,

yet—

There is a place where spirits blend,
Where friend holds fellowship with friend,
Though sundered far by faith we meet
Around one common mercy seat.

And it was just there—in the secret place, that he found grace to help in every time of need. "As having nothing, and yet holding all things in sure possession" is a contrast to the loneliness of discipleship and the fellowship of the throne of grace.

2. Need and sufficiency.

"As having nothing!" Again it was true in that Paul had nothing in himself with which to meet the power of the tempter. You have only to read the first seven chapters of Romans to realise how significant that was. "For I know," says the apostle, "that in me (that is in my flesh) dwelleth no good thing, for to will is present with me, but how to perform that which is good, I find not." The desire to do good was there, but the source to meet the fulfilment of that desire was absent. Just because Paul was a separated man, with a message that when accepted and translated into daily life, would mean the overthrow of the Devil and his power in the hearts of men and women—it was because of this fact that Paul was a marked man for the deadly assaults of the Devil, and was a target for the enemy, who was a prince in strategy and craft, choosing his time of attack with a sort of remorseless skill.

There is something of the noise of battle and the clash of conflict in that declaration to the Ephesian Church, "we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." That is an apt description of the moral atmosphere that all missionaries of the Cross who have succeeded Paul all down the ages have

had to breathe, is it not? This man, in his contact with heathendom, saw the sights that dazzled, and he heard the tempting sound tingling in his ears. The awful tendency was to lose his spiritual sensitiveness and to lower the standard. He recognised that a personal Devil, the personality and culmination of evil, was no small factor to be reckoned with in the daily walk and witness. Paul was not ignorant of his devices. He knew from bitter experience that life was a stern conflict, and that each day the stage was set for battle. The Lord and Master whom Paul loved had warned His earlier followers that "in the world" they would have tribulation, and so long as they were in this earthly life the price of discipleship would always be a steep and hard road. Over against all the power of the tempter and the hosts of darkness on the holy ground there was the all-sufficiency of Jesus Christ, and that more than covered all the apostle's need. What a ring of triumph there is in II. Corinthians xii. 9, 10: "My grace is sufficient for thee, for My strength is made

PERFECT IN WEAKNESS"

was the declaration of his Lord. "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" was the witness of the apostle.

"As having nothing, and yet possessing all things!" Surely we may find in this contrast a message for our own hearts. I only need to stretch forth an empty hand and the fulness of Christ is mine. He is my source of supply! He is my strong tower from the enemy! He is my shelter in the time of storm! He is my place of broad rivers and streams! He is the shadow of a Great Rock in a weary land. Blessed Rock of Ages,

Nothing in my hand I bring,
Simply to Thy cross I cling.

Four years ago I picked up a little booklet in a London bookshop. I have it by me to-day and greatly treasure its content and message. It contains brief extracts from the diary and letters of a young soldier lad who passed into the presence of his Lord on the battlefield in Flanders in 1917. He was only nineteen then, and had not been converted very long before he went out to face the hardships of the

(continued on page 508).



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.

When Will Revival Come?

THIS is a question that must have exercised the mind of most evangelical Christians at some time or other. And then perhaps the kindred question has also arisen in the mind—"Will revival come?" We are inclined to the belief that revival is an act of God made possible by the obedience of His people. There are certain spiritual laws that more or less govern revival; if these laws are realised and respected then the power of God will be set in motion, and a quickening of the dry bones in the valley of religion will take place, and they will come to life. There seems to be a good deal of disagreement regarding this question among the Lord's children. Some say very definitely that the Word of God does not encourage us to expect another great outpouring of revival ere Christ comes. Such believers tell you that they have no urge either to pray or work for revival. With such an attitude we certainly cannot agree. On the other hand we have numbers of sincere followers of Christ who are equally certain that that widespread revival will take place before the Second Advent actually takes place, whilst there are others who are quite uncertain on this point. They *hope* that there will be a revival, but have little assurance in their hearts. They adopt what might be termed the "wait and see" attitude towards this question. They are afraid to commit themselves either way.

Some consider the present outlook on world conditions as absolutely hopeless as far as revival is concerned; they look in vain on the horizon of world affairs for the slightest indication of the coming awakening. To them everything contradicts such a thought. And yet may we not regard the deepening darkness as one of the signs of revival? It is significant that in the history of the Christian Church spiritual conditions have usually been at the lowest possible ebb just before the fire fell. God can repeat the miracle of Pentecost and release those mighty spiritual forces in His Church which shall speedily sweep over the whole world. What the arm of the Lord wrought through those few humble believers plus the dynamic of Pentecost, He can most certainly accomplish through His people to-day. The same passion for the perishing that burnt in the bosom of God, and found expression in the person of Jesus Christ, still reigns in the heart of Jehovah. And when the Church of Christ becomes invested with that same urge she will become an irresistible force of revival. Let us pray for revival; live for revival; labour for revival—"till He come."

"Watchman
What of the Night?"

Conducted by Pastor C. J. E. KINGSTON

BEST BRAINS LOST TO THE CHURCH

The Bishop of London fears that the Church of England is not attracting the most intellectual men, and he is much discouraged. Said Dr. Ingram, "The best brains of the young men are not being ordained."

Perhaps the difficulty lies in ordaining the wrong part! When Christ ordained the apostles He asked not for heads but hearts. I heard a preacher expound "the love of Christ which passeth all understanding," as love which had to pass by the mind and be comprehended by the heart. One cannot tell forth the love of God if one has never felt its power oneself.

PASTORS ARRESTED IN GERMANY

Meanwhile men with a message are enduring in Germany persecution for Christ's sake. Dr. Martin Niemöller, former U-boat commander, and now leader of 6,000 evangelical clergymen who oppose the Nazification of the German church, has been arrested recently together with other pastors. He said recently: "Christ Himself is regarded as a public enemy in Germany." A saying which sadly seems to be too true.

MUSSOLINI

On a map of the old Roman Empire Mussolini had inscribed these words: "So it was—so it must be."

When he visited Libya in March of this year he called himself "The Protector of Islam," and was greeted with wild enthusiasm wherever he went. In pursuance of his policy he has fomented trouble in Palestine and the Near East.

The old Empire completely surrounded the Mediterranean. Thus it was called a "Roman Lake," or *Mare Nostrum* (our sea). Since Great Britain controls both exits of "his" sea—at Gibraltar, and the Suez Canal—he knows that to become a modern Cæsar, wielding authority over the territory of ancient Rome, he must some day blow the corks out at both ends, and station his own ships there to regulate travel in Mediterranean waters.

One of the expressed aims of the rebels in the Spanish Civil war is to dislodge the British forces from Gibraltar, and it is perhaps with a view to taking over the "Rock" that Italy has been assisting Franco in the war.

PALESTINE AND THE ARABS

The Royal Commission's report, so long awaited, has decided that the only solution of the Palestine impasse lies in the partition of the country whereby the Jews, who according to the original Balfour Declaration were to have the whole of Palestine, including Transjordan, are to be given a small slice of the country about the size of two English counties.

Since Zion is excluded from their part the Jews naturally feel that there can be no Zionism without Mount Zion.

Most significant of all is the proposal that Britain should terminate the mandate and relegate the Balfour Declaration to the limbo of the unhappy past.

Will it mean peace or war? Or will another power endeavour to do what Britain has apparently by self-confession failed to do? Italy would be quite willing to make a pact with the Jews, for Mussolini has wanted the mandate of Palestine for some time.

Our Men and Their Ministry. No. 9.

'Woe is unto Me, if I Preach not the Gospel'

By Pastor J. C. CARISS

I WAS born near Bradford, Yorkshire. The atmosphere which surrounded me as a child was most godly. My earliest recollections are of family prayers. I can remember as a very tiny fellow, sitting on a stool beside my mother's knee as father read the daily portion out of a big, old-fashioned Bible, and then committed us each one to God's protection before he went away to business.

As soon as I could walk well enough, I was taken by my father to the Nonconformist Sunday School where he was superintendent. Often we would remain to the service, and when we reached home I used to find a Bible and hymn book, and place the chairs in rows, and have my own "service." Somehow (and it is very wonderful to me as I think of it now), I seemed to know even in those early days, that I was destined to be a preacher.

During the Great War, and afterwards when my father was away in China, I was left alone with my mother. It was during these years that I came to know something of the power of prayer. Those were hard times. Friends were few, and often it was a struggle to keep the home together, but God always provided for us. Later, when the shadow of unemployment fell upon us, and father was out of work, I saw over and over again, our need supplied in answer to prayer. Indeed, though I was unconverted at the time, what I saw in my home was a sufficient answer for me to all those who told me Christianity was only a "sham."

Not only did my parents bring me up in the "nurture and admonition of the Lord," but they saw to it that I had a good education even though this meant sacrifice to them. At school, I fear, I threw myself more heartily into the sports than into the studies. Cricket I loved, and was a member of the Junior XI., and then the Senior XI., as well as playing regularly for another local club.

Towards the end of my school career, I began to drift into the world, much to the sorrow of my parents. They never said I must not go to the theatre or cinema, but I knew it grieved them when I did go, and this knowledge hurt me more than any amount of scolding. I cannot say I did not find some pleasure in the joys of the world which I tasted. I did: but it was pleasure which did not satisfy. In my heart I knew I was



chasing an illusion, and that I should never really be happy until I gave my life to Christ.

It was at this time that Principal Jeffreys and the Revival Party came to Bradford. What glorious days those were! Thank God I was amongst those who surrendered to Christ. From that time forward my out-

look on life was changed. I was no longer intent on making my way in the commercial world, but my chief desire became to fulfil God's plan for my life—to "apprehend that for which also I had been apprehended." I was working then in a wool warehouse, and later in an estate office, and sought to give as much time as I could to Christian work, but every day the conviction deepened upon me that I was to be a preacher of the gospel. I would betake myself for hours at a time to a loft to pray. I shall never forget those times alone with God. The fragrance of them lingers with me still. Once while seeking God, the Spirit fell upon me, and for a while—I know not how long—I was literally lost to earth. I remember opening my eyes at last, and suddenly becoming conscious that I was speaking, but in a language that was not my own. Like mighty waves it seemed to rise from my innermost being, thrilling me through and through as it burst from my lips. The experience passed, but its influence remained, and thank God, it was but the forerunner of many such experiences when I have proved in a very real manner that "he that speaketh in an unknown tongue, speaketh not unto man but unto God."

Another day when I was crying to God to open a door for me if it was His will for me to preach the gospel, I was disturbed by my mother calling to tell me a letter had come for me. I went down, opened the letter, and found it to contain an invitation to take charge of the Elim assembly at Silloth, Cumberland. I knew the call was of God, and my prayer was turned to praise. To Silloth I went, then to the Bible College, and out into the ministry.

During his ministry Pastor Cariss has held the pastorates of the Foursquare Gospel Churches at Saunders Street (Belfast), Preston Park (Brighton), Kingston-on-Thames, Ballymena, St. Leonards-on-Sea, and Salisbury, of which Church he is now the minister.

—ED.

Nothing in My Hand I Bring

(continued from page 505)

trenches, and the still greater spiritual conflict amid terrible temptation and open sin. In a letter home to his mother he wrote in large, bold handwriting at the very beginning of his war news the three simple words,

" I AM KEPT."

They were only three brief words, but they brought comfort to that mother's heart, for they spoke of continual victory through faith in a trusted Christ. And that may be our testimony through God's grace. As having nothing in ourselves to meet the demands on faith and following in the face of satanic opposition, yet always able to write above it all the glorious testimony: " I am kept"—safe—trustful—humble, with garments always white through the all-sufficiency of Jesus Christ.

3. Human impossibility and God's certitudes.

The contrast was true in a third way as it affected the life of the apostle. He was not only faced with the loneliness of discipleship and the power of the tempter, but there was the greatness and seeming impossibility of the task that lay before him. What was that task? It was the same problem that is with us to-day. It was the task of faithfully preaching the gospel of the Lord Jesus that had been committed to his charge, to a people steeped in sin, held in bondage by superstition and the fear of evil spirits, worshipping false gods and usurping prophets. And this was not all, for there was also the care of the churches. The little groups scattered here and there had been won from heathendom and Judaism.

In the face of it all, Paul was conscious of his own human limitations, his own lack of sufficient time often to faithfully fulfil all the tasks that

CLAIMED HIS CARE

and attention, his inability to cope with the demands made on bodily strength and mental powers. After all, he was but one individual, and the needs were multifarious. And to us also in these days of wonderful privilege and unparalleled opportunity, is this grace given, that we might preach Him and His wonderful salvation. How many are the wide-open doors, but how great the task! How few the labourers in the whitened harvest fields! How wide the shores of evil! How strong the reefs of sin! Where then is our hope for ultimate success? Wherein lies the antidote to our fear of failure? Paul had discovered the answer when he said: "All the promises of God in Him are yea and amen!"

A missionary among Moslems in Nigeria for many years, speaking of the great task of winning the peoples of the crescent to faith in Christ says:

"The only remedy is to read the problem in the light of what God is. The Devil is always trying to make us reverse the order and to read God in the light of the problem, which is the first step towards failure." And so let us contrast the greatness of the task and seeming impossibility of its achievement, with the promises of God. They are sure and infallible. Not one

word of them has ever failed. If I would declare and speak of them they are more than can be numbered.

Miss Liliat Trotter in her *Parables of Hope* says, "The Devil over-reaches himself when he gets to the word 'impossible.' He means it to sound like a knell, and instead it breaks into a ringing chime of hope; for 'The things that are impossible with men are possible with God.'" We are to reckon on His faithfulness. It is not in the face of life and its problems, but in the face of Christ, that we learn what faith means. And it was there that Paul received this assurance of final success and victory. Because Christ had changed his own heart, and since He had met him on the Damascus road, the word "impossible" had disappeared from Paul's vocabulary. The promises of God were being fulfilled in his life and were proving more potent and precious every day.

Let me remind my own heart of three in this present meditation; three gems from a casket of jewels. The first concerns my past.

"I have blotted out as a thick cloud thy transgressions. Your sins and your iniquities will I remember no more." That is my assurance of a

FULL AND FREE PARDON.

The second concerns my present circumstances: "Fear thou not, for I have redeemed thee, . . . be not dismayed, for I am thy God, I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of My righteousness."

Therein lies my strength for service.

The third promise concerns my future reward:

"He that goeth forth weeping, bearing precious seed, shall doubtless (lit., "without doubt") come again with rejoicing, bringing his sheaves with him" (Psalm cxxvi. 6).

That is God's afterward of sheaves, after sowing.

"As having nothing; yet holding all things in sure possession," is it not a true and blessed contrast that speaks hope to my soul? "For the Word of our God shall stand for ever" (Isaiah xl. 8).

Upon this Word I rest, each pilgrim day;
This golden staff is best for all the way.



ANONYMOUS GIFTS

We thank those who have contributed to the Lord's work in His name:

Foreign Missionary Fund: Birmingham, Graham Street sister, 10/-; Ilford sister, designated, 10/-; Croydon Crusader, 10/-; Edinburgh friends, £1 1s.; Hornsey member, £1; Manchester (G. S. S.), 5/-.

Work in General: Barking (E.G.S.), £2; Hornsey member, £1.

Jubilee Appeal Fund: Cape Town (M.N.D.) South African bank note.

Free Distribution Fund: Southampton (Neglectful), 3/3.

Prison Work: Hornsey member, £1.

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.

Mysterious Lake Appears in the Desert

A STRIKING phenomenon which literally bears out the Scripture: "the desert shall . . . blossom as the rose," has appeared in South Africa. A huge lake has arisen in Kalahari desert and rivers that have been dry for many years have suddenly risen to flood height. Bible students can see in this a sign of the times we live in. The thought that possibly some of the large tracts of desert land which are now dotted all over the face of the globe may yet be turned into fertile fields, not by the ingenuity of irrigation schemes, but by the mysterious forces of nature—by the wonderful works of nature's God. This phenomenon in South Africa may foreshadow something of what will happen during the millennium when earth's wilderness will become a fertile field under the blessing of the presence of the King of Kings. The following are excerpts of a report which appeared in the *Cape Argus*, 10th March, 1934:

"Rivers that have held no water for forty years are running strongly and a mysterious lake, covering a stretch of sandy land a third the size of the whole Cape Town municipal area, has arisen in the Kalahari Desert.

Government officials are now discussing the remarkable possibilities of transforming into fertile farming land a region formerly desolate and arid.

The southern fringes of the Kalahari come down to the banks of the Orange River, about 600 miles north of Cape Town. Beyond the river lies a region of diversified character. Bush stretches alternate with miles of rolling sand dunes.

Now the country is a desert, although here and there it offers possibilities as a cattle-raising region. But, at a period that has been authoritatively computed as 1,500 years ago, the southern Kalahari was seamed with waterways that must have made it most fertile.

For a reason that has never been satisfactorily explained, the rivers dried up.

Two of the rivers are now in flood for the first time since 1894.

The Molopo River, which has not contained water since Dr. Livingstone saw it flowing in 1846, is a stream 400 yards wide to-day. Usually the dry river bed is employed as the motor road into the desert.

Besides this, a strange lake has been formed at Abiqua Puts. Sand dunes damming the course of the Molopo River have caused this lake. It now covers an area of about 14,500 acres—more than one-third of the total municipal area of Cape Town, from Camps Bay to Kalk Bay. It varies in depth from fifteen to twenty feet.

An incidental mystery is the sudden appearance of fish in this lake. Previously there was no water at all in which fish or spawn could be harboured. But now, as when this lake last appeared, fish are there to be caught by the Hottentots.

The region has been so dry for years past that only the lion, the springbok and the gemsbok—which exist in thousands—have been able to survive since they can go without water.

The flooding of the desert rivers will cause this whole country to teem with game trekking from the still waterless regions of the Kalahari further east.

But the running of the dry rivers has a far more important consequence. The lake at Abiqua Puts will, it is expected, contain water for at least two or three years. It will provide valuable water for agriculture.

It is anticipated that, if the waters of the Molopo can be led to join the Orange River, the silt left behind over a stretch 300 miles long and half a mile wide will be rich enough to grow mealies and corn.

The Government is seeking the best way of conserving the water, and diverting the water courses to ensure renewed flows, and the possibilities of linking up the lost sources of some waterways with the sand dune-obliterated beds that they filled a thousand years ago."

Before the Days of Elim

Principal Again in the Swansea Valley

By WILLIAM LLEWELLYN BELL

THE little mining village of Cwmtwrch, nestling among the hills of the Swansea Valley, witnessed a glorious outpouring of the Holy Spirit in the year 1913, before the days of Elim. The revival broke out under the ministry of Pastor Stephen Jeffreys, who had been engaged to conduct special meetings. He was later joined by the Principal who came down from Scotland where he had also been ministering. Both brothers were mightily used of God at Cwmtwrch and their messages confirmed by signs and wonders. The Tro'r Gleien Mission Hall, called by the press "The Silver Temple," in which the meetings were held, celebrated its jubilee this month. Ever since the 1913 revival, the work under the able ministry of Pastor George Griffiths has been a testimony to the full gospel, having steadfastly continued throughout the years. Great was the rejoicing when it was announced that Principal George Jeffreys was coming to preach at two of the jubilee services. He received a royal welcome from friends old and new, on 8th July, when he arrived at the large Beulah Chapel, kindly lent for the occasion.

The afternoon service was characterised by much

power and many seeking healing felt new life surging through them. One sister who had been badly injured in a road accident more than twelve months ago and had been unable to put her foot to the ground since felt the miraculous touch of God. She testified to the power of God going right down the injured leg as the Principal passed the seat in which she was sitting. Really wonderful in so much as she was then unsaved but was one of the converts that afterwards yielded to God.

The evening service saw the building packed to its utmost capacity, and as the Principal discoursed upon that absorbing question of "Prophecy and Its Fulfillment," our hearts rejoiced as we realised that the days in which we live must be those preceding the coming of Jesus Christ.

At the close of this service souls surrendered to the Saviour and found the peace which can only come by accepting Him.

It was a touching scene when we waved "Goodbye" as the Revivalist drove off to the revival at Southampton, leaving us to hold the fort. Our prayer is that God's honoured servant shall soon return to Wales.

Did Paul Change the Message of Jesus?

By Rev. WILL H. HOUGHTON, D.D.

(Continued from last week)

ALL the great foundation stones of doctrine on which Paul built were laid by Jesus Himself. Sometimes truth fell as a germ thought to be enlarged upon later by the Holy Spirit through the apostle.

Take "believe" as a requirement for salvation. Paul uses it frequently, but was the idea original? The third chapter of John answers quite fully: "That whosoever believeth in Him." Believe what? Surely it does not mean to believe His life, for it was still in their midst and there was nothing to believe. Here is the explanation in the same scripture: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him . . ." It is faith in a crucified Saviour that Jesus is talking about, and that is in exact agreement with Paul.

Concerning the state of man, the two are in strict agreement. "There is none good," said Jesus. "There is none righteous . . . all have sinned," said Paul. Perhaps you have noticed the similarity between John iii. and Romans iii. "Men are lost," say both chapters, not in the sense of having lost their way, but in the sense of condemnation. "Guilty," says Jesus in John iii. 18. "Guilty," says Paul in Romans iii. 19. "You may be saved through Christ," they both say, one in John iii. 16-18, and the other in Romans iii. 24. Both also declare here that this salvation is through the death rather than the life of Christ (John iii. 14 and Rom. iii. 25). What glorious unity of message!

Paul's insistence on the aloneness of Christ is also

FOUND ON THE LIPS

of Christ Himself. Paul may say, "That at the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord," but Jesus also said, "I am the Way, the Truth, and the Life: no man cometh to the Father, but by Me." There is entire sympathy between the two in the matter of Christ's claim. The modern "yes and no" attitude so many present Christian leaders try to take is entirely foreign to both. "If you deny Me, I will deny you," Jesus said, and in almost identical words Paul agreed, "If we deny Him, He also will deny us."

Much of the teaching of the Epistle to the Romans concerning justification is in the parable Jesus gave of the Pharisee and the publican. The latter "went down to his house justified rather than the other." On what ground? In an earlier verse he cried out, "God be propitiated toward me the sinner." Here is Paul's teaching—justification for guilty sinners, by grace, apart from works, on the ground of blood; and it is all in the parable.

Take the matter of the substitutionary character of the death of Christ. Two Gospels record the words of Jesus, "The Son of man came not to be ministered unto but to minister and to give His life a ransom for many." This is the almost exact summing up of Paul,

who said, "Who gave Himself a ransom for all." Dean Alford calls our attention to the difference between the "all" and the "many." The difference is in the prepositions. The ransom was not on behalf of all but instead of many.

So it is with other great columnar truths in the epistles. At least the foundations of these columns

WERE LAID BY CHRIST.

Both give unique qualities to Him. He is the eternal Son to both. He was with the Father before ever the world was, but in due time He was sent forth. He lived sinlessly, died vicariously, arose triumphantly, and in His own time will return to earth again. These form the parallel teaching of Christ and Paul.

Essentially there is no difference between the declaration, "He that hath seen Me hath seen the Father," and the other statement, "In Him dwelleth all the fulness of the Godhead bodily." "No man cometh unto the Father, but by Me," said Jesus. "There is one God and one Mediator between God and men, the Man Christ Jesus," said Paul. Again Jesus said, "I and the Father are one," and again Paul said, "God was in Christ reconciling the world unto Himself."

The significance of "In Christ." May I remind you again that the whole structure of the gospel was repellent to Paul? He was a Pharisee, and as such was proud of his own righteousness. Because he was familiar with Greek philosophy, though a Jew, he knew out of the depths of his own emotions what he was talking about when he wrote that the Cross was a stumblingblock to the Jew and foolishness to the Greek. Yet this gospel so possessed him that he could cry, "God forbid that I should glory save in the Cross."

It has been noted by scholars that the apostle makes large use of the expression "in Christ." In fact, it seems a key by which we may open many of his epistles.

Galatians—in Christ crucified.
Romans—in Christ justified.
Corinthians—in Christ sanctified.
Philippians—in Christ satisfied.
Ephesians—in Christ ascended.
Colossians—in Christ complete.
Thessalonians—in Christ glorified.

Is this idea of complete

IDENTITY WITH CHRIST

original with Paul? No, it is not. The fulness of that revelation is given by the Holy Spirit through him, but the germ of it was given by Jesus. At the end of that section of John which runs through chapters xiv. to xvi., and just before Christ's high-priestly prayer in chapter xvii. He said, "In Me ye shall have peace. In the world ye shall have tribulation." Surely this expression "in Me" could not mean that through His example or advice they would have peace, but in actual union and identification with Himself that peace

was their possession. This is the seed idea elaborated in Paul's varied use of "in Christ."

Christ is Paul's authority. The modern "Jesus" party in the Church has noticed that Paul makes little use of the name Jesus, but large use of the name Christ. In fact, in the four Gospels, Jesus is used 566 times and Christ only 36 times. In the Acts and Epistles this is reversed and Christ is used 217 times, while the name Jesus is used only 29 times. Was there biblical reason for this change, or did Paul do violence to the memory of Jesus?

The name Jesus was given our Lord in connection with His earthly work, "Thou shalt call His name Jesus, for He shall save His people from their sins." This word was given to Joseph concerning the coming Son of Mary who was soon to be born in the manger. It is the name assumed for His humiliation and sacrifice.

In Matthew xxii. an interesting scene occurs in which Jesus asked some Pharisees, "What think ye of Christ?" He did not ask them what they thought of Himself, but what they thought of the name. Who did it describe, to whom did it belong? They answered, "The Son of David." Then

JESUS SILENCED THEM

with a quotation and a question, "How then does David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool?" His question was, "If David then called Him Lord, how is He his son?" Do you not see the force of this and His own claim by way of reasoning? In roundabout fashion He said, "I am Christ." However, the definite admission was reserved for His own. When Jesus, on

another occasion, said to the disciples, "Whom say ye that I am?" Peter exclaimed, "Thou art the Christ, the Son of the living God," and this won the high approval, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." Is not this a definite declaration of His claim to this name with all its implications and expectations? Whatever the wise of this age may think, Peter considered it just that, for in his sermon at Pentecost he said, "God hath made that same Jesus [the earthly name], both Lord [even David's Lord] and Christ."

Now you can see that Paul is doing exactly the right thing in emphasising the name of Christ. That is his understanding of his responsibility, for very early in his ministry we find him "proving that this is the Christ" (Acts ix. 22).

Christ the fulness of God. Does Paul set the person of Christ at the heart of his teaching and preaching? Yes, indeed; but Christ did the same. "I am the Door," said Jesus. "I am the Way, the Truth and the Life." "I am the Bread of Life," and "the Water of Life." "I am the Light of the World." "I am the Resurrection." Paul merely agrees with Him and says, "He is

THE IMAGE OF THE INVISIBLE

God." "We have redemption through His blood, even the forgiveness of sins." "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, . . . and He is before all things, and by Him all things consist. And He is the Head of the Body, the Church: . . . that in all things He might have the pre-eminence. For it pleased the Father that in Him should all fulness dwell."



Conducted by Pastor DAVID A. VANSTONE

HULLO, BOYS AND GIRLS!

By the time you read this you will be on holiday with examinations a memory of the past. Of course we all want to enjoy our holiday to the utmost and to make the most of the (we hope!) sunny hours and their delights. Therefore to-day we publish

HINTS FOR HOLIDAYS, 1937

As you know each of us consists of three parts—body, mind, and spirit (sometimes called "soul"). To get the best out of the holidays we must give attention to each section. First then—

THE BODY needs food, air and exercise.

Good food. After a bathe and games you won't need persuasion to tackle your dinner! Several helpings will be more like it, especially if you are a boy. But don't spoil that splendid appetite by eating ice cream or cheap toffees all day long. Remember too, fruit will do you more good than stick-jaw.

Fresh air. Get out-of-doors as much as possible, into the park or on to the beach. Don't stay in reading. Out into the sunshine! It will build up your body for the winter. I hope you won't be like some folk I know, who go to the seaside for the day and spend it looking round Woolworth's!

Exercise. No sprawling in a deck-chair for you. You're not an elderly invalid! Up early; daily dozen and walk before

breakfast; plenty of walking and games during the day. Half-an-hour's "siesta" (rest) after lunch is good.

THE MIND.

"Oh, dear!" you say, "mine needs a rest!" So it does, but there may be rainy days when you will want to occupy it.

Good food. There are many fine story books available now—a-days for Christian boys and girls. Ask your Sunday school superintendent for some suggestions. This brings us to

Fresh air. Don't read trashy thrillers (stuffy air), but good stories which, though exciting, leave you the better for reading them.

Exercise. No need to go quite rusty because it is a holiday. As you ramble you can join your friends in noting as many as possible of the "wonderful works of God."

THE SPIRIT.

Good Food. With what then shall we feed the inner man? The Word of God, of course! Whatever else you forget to pack, take your Bible, and read a few verses daily.

Fresh air? Prayer. Many folk forget to pray on holiday and miss a lot thereby. Never go out without asking God's blessing on the day. Try and be up early enough to do it before breakfast.

Exercise. We should try to tell our playmates of what our Saviour means to us. Among our new friends let us always stand firm and true to what we know to be right.

* * * * *

My word! what a lot to take in! Never mind, have a shot at each point; particularly the last three. If your holidays are holy-days I need not wish you a happy time. Anyway, whether you go away or stay at home, the best of glorious holidays! Lots of sunshine, plenty of fun, and God's joy in your hearts and on your faces.—YOUR BIG BROTHER.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Forward at Selly Oak

Although the Crusader Branch at Selly Oak, Birmingham, has only been in action for four months, the Lord is working with us and we are experiencing much blessing.

The second of our meetings, which, unfortunately are held only once a fortnight, took the form of a volunteer night, when sermonettes, testimonies, scripture readings and solos were all volunteered by the Crusaders. The Lord undertook wonderfully, and the young people, who, though only a small band, are truly enthusiastic, and in spite of it being the first effort for some of them, the meeting was a great success.

Recently Pastor Palliser gave an interesting talk on "How to study the Bible." This proved very helpful, and fired us all to study to show ourselves approved, that we might grow strong in the Christian life, pressing toward the mark for the prize of the high calling of God in Christ Jesus.

Coming Shortly NATIONAL CRUSADER WEEK

October 3rd to 10th

For further particulars and applications write early the Chief Crusader Secretary.

CENTRAL HALL

Westminster

Preliminary Information

Included in the day's programme will be special singing by a choir of four hundred voices of Elim Crusaders, in strict four-part harmony. This will be something new of its kind and will appeal to everyone. The following musical contingents are expected: Choirs from Bournemouth (Springbourne and Winton), Brighton, Birmingham (Graham Street), Kensington, East Ham, Southend, Islington, the London Crusader Choir and Male Voice Quartette, Clapham Accordion Band, Gloucester Mandoline Band. Also a party of scholars are coming from Bournemouth to render an illustrated and descriptive item, "The Story of the Cross." Secure your illustrated programme giving full details as soon as possible.

We Hear That—

Winton Crusader Choir rendered special singing at the Principal's Southampton Campaign.

Pastor James McWhirter (Crusader President) and Mrs. McWhirter are now ministering at Brighton.

The Crusader Holiday House at Eastbourne is fully booked for the first week, but there are a few vacancies from August 7th to 14th.

The London Crusader Choir have only a few free dates until the end of the year. Applications to the Chief Crusader Secretary without delay.



You will Need This New Songster No. 15

A new musical publication. Most of the pieces contained in this new *Songster* are being sung by solo and massed choirs at the great Central Hall meetings, Westminster, on 4th September. Crusaders and musical friends everywhere must not be without a copy of the *Elim Songster No. 15*. The following are particulars of the pieces therein:

Sweet is the Work. Words of Dr. I. Watts set to that modern but world-wide popular and beautiful tune of Handel Parker—"Deep Harmony."

Harvest Fields are Waiting. A seasonable song by Pastor E. C. W. Boulton, with an appealing and unique musical setting by Miss Audrey Witts, L.L.C.M.

O Jesus, Draw Me. A new chorus bound to become a favourite. No Church should miss introducing this telling chorus. Words and air by Mr. F. M. Thompson, and harmonised by Pastor W. G. Hathaway.

Crusaders of the Lord. A typical Crusader song. Words by Pastor E. C. W. Boulton, and music by Pastor Douglas B. Gray.

And Are We Yet Alive? One of Charles Wesley's thrilling hymns, set to a well-known Yorkshire air. A great hymn to introduce as a congregational song.

True-hearted, Whole-hearted. A piece with a lilting message; and an excellent hymn for general use.

The Son of God Goes Forth to War. The well-known hymn set to a new musical arrangement by Pastor W. G. Hathaway.

BIRMINGHAM (Graham Street) CRUSADER CHOIR

(Conductor: Thos. E. Lyson)

One of the visiting choirs

to the

Westminster Central Hall Meetings

on

September 4th

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.

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

- * **Blackpool, S.S.**—Apartments or board-residence, near Jubilee Temple. Mrs. Aspinall, "Clare Vale," 14, Lyndhurst Avenue. C401
- * **Bournemouth.**—Board-residence, homely, comfortable; good food; 5 minutes' pier, sea, 2 minutes' bus; all conveniences; vacancies Sept. Miller, 24, Walpole Road, Boscombe. C399
- * **Bournemouth, Central.** Board-residence, bed and breakfast; private sitting-rooms, good cooking, bath; recommended by Pastors; near assembly and buses; vacancies for August week and September. Mrs. Sims 86, Avon Road. C400
- * **Bournemouth.**—Homely apartments with young Christians; bed and breakfast 21/-; rooms and attendance, or full board; terms on application; buses to all parts. Powell, 98, Markham Road, Winton. C410
- * **Bournemouth Central.**—Clean and homely; bed and breakfast; close assembly; recommended. Mrs. Norrell, 96, Shelbourne Road. C413
- * **Brighton.**—Board-residence from 35/-, bed and breakfast from 21/- weekly; well recommended by visitors. Mrs. Robinson, 13, Stafford Road. C349
- * **Brighton.**—Bed and breakfast 18/6 per week each; central; Valley Gardens, opposite the Level; near sea and Tabernacle; pleasant outlook; Foursquare (Stamp). "Shalom," 89, Ditchling Road. C414
- * **Brighton.**—Come and spend your holidays on the glorious Brighton Downs. Bed and breakfast £1 per week; full board if required; Christian home; Foursquare. Mrs. Smith, "Fernleigh," Sea View Road, Woodingdean. C407
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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, Penzance Road. C375
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- * **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
- * **London.**—Superior accommodation, bed and breakfast 4/- select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C311
- * **London.**—Christian greetings. Mr. and Mrs. Barwell offer board-residence; home comforts, personal supervision, at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. Phone Mountview 7069. C416
- * **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. C392
- * **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
- * **Morecambe's** wonderful illuminations commence August 27th until October 11th. Visitors will find comfortable apartments with Mrs. Raw, 55, Brentlea Crescent, Heysham Road. Reduced terms from August 28th. Garage; satisfaction assured. C402
- * **Old Colwyn.**—Holiday and rest home; 2 minutes from sea; bathing from house; Christian fellowship; magnificent scenery, all home comforts; terms moderate. Apply. Mrs. Thomas, Henblas, Sefton Road. C269
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- * **Sarborough.**—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
- * **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
- * **Southport.**—"Buxton House," 37, Bold Street; superior, homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout, bath, piano. Mrs. Bates. C287
- * **Westcliff-on-Sea.**—Comfortable, homely board-residence; happy fellowship; three doors from sea front, one minute station. Miss Colliver, 7, Seaford Road. C346

HOUSES, FLATS, ETC., For Sale, to Let, and Wanted

* **Coulsdon.**—Near assembly. Charming position, three minutes station, bus, shops. House to let—3 bedrooms, 2 reception, bathroom, separate lavatory, well fitted kitchen; 26/- inclusive. Webber, Grinstead, Coulsdon South station. C403

* **London.**—Lady personally recommends quiet, comfortable, well-furnished rooms; overlooking gardens; balcony, private bathroom; close Kensington Temple. Special attention for elderly or semi-invalids. Park 7858. 139, Holland Park Avenue, W.11. C406

SITUATIONS VACANT

* **Houseman** required immediately for season, also house-maid for private hotel. Apply, West Wight Private Hotels Co., Freshwater Bay, I.O.W. C404.

* **Two ladies** desire another, or helpful married couple, with small income; willing to share in management of good home near country town; board; kindly, middle-aged, Foursquare believers. Particulars, B.D., Lanes End, Beverley. C415

* **Wanted,** Christian married couple as cook general and house parlour-maid; another maid kept. 4 adults in family; own sitting room. References indispensable. Parsonage House, Broomfield, Herne Bay. C398

SITUATION WANTED

* **Young lady** (29 years) seeks post in Pentecostal family as companion-help, can undertake all household duties. Fleet, Great Chishill, Royston, Herts. C397

FOR SALE

* **Printing Press** with type and accessories, 22/6; bargain; useful for printing tickets, billheads, leaflets, etc. For particulars write, W. Webster, 291a, Normanton Road, Derby. C408

MISCELLANEOUS

* **"Elim Evangelists,"** tracts and sound gospel literature urgently needed for free distribution in the villages of Worcestershire, Warwickshire and Gloucestershire. Send to George R. Walker, 15, Henry St., Evesham. C396

* **Instrumentalist** wanted (harmonium, concertina or piano accordion) for voluntary, week-end, village evangelising, by motor car (near Staines). Keen soul winner only (male). Write, Ernest W. Kuhn, 27, Devonshire Road, Ealing. C412

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* **Required** at once, young C.M.B. nurse, with good general experience, for district work and Nursing Home; good salary. Apply, "St. Catherine's," Letchworth. C405

BIRTH

* **Payne.**—On July 6th, to Joseph and Mina Payne, missionaries to Mongolia, the gift of a son, Joseph Rudolf. C411

MARRIAGES

* **Clarke; Dowst.**—On July 3rd, at Elim Tabernacle, Central Park Road, East Ham, by Pastor J. Kennedy; Leonard Alfred Clarke to Kathleen Dowst.

* **Thomas; Jones.**—On July 5th, at Mount Zion Baptist Church, Kenfig Hill, nr. Bridgend, by Evangelist J. H. Minnes; Thomas Thomas to Alwin Jones.

WITH CHRIST.

* **Lawrence.**—On July 7th, Henry Lawrence, aged 56, of Yeovil; passed suddenly into the presence of the Lord, whilst at work. Funeral conducted by Evangelist J. Way.

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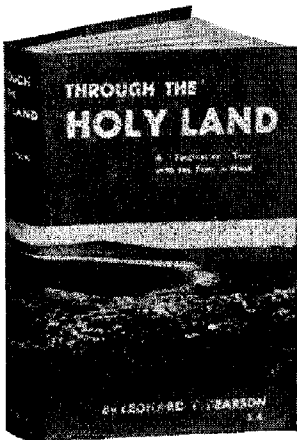
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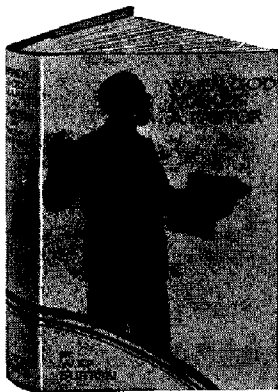
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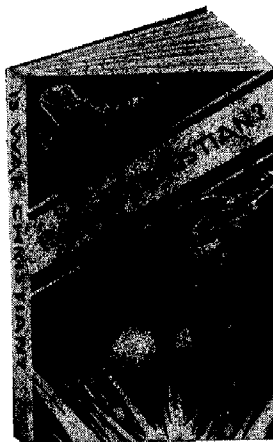
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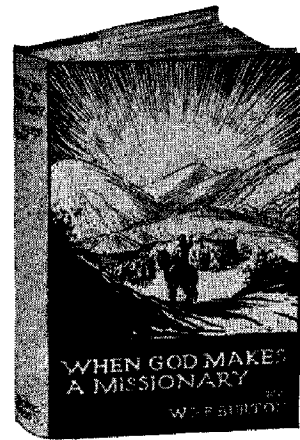


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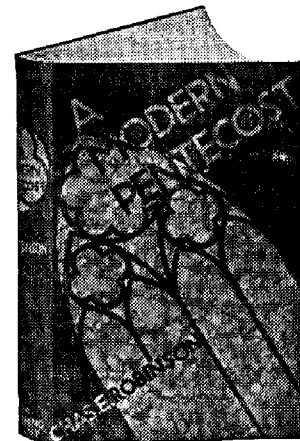
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