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Elim Evangel

&

Foursquare Revivalist

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

Vol. XVIII., No. 35

AUGUST 27th, 1937

TWOPENCE

When the church gets really in earnest about this drought it will cease.



'Break up your fallow ground: for it is time to seek the LORD, till He come and rain righteousness upon you.'
Hos. 10:12

The Elim Evangel

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

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

Vol. XVIII. August 27th, 1937 No. 35

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PRINCIPAL & REVIVAL PARTY'S ENGAGEMENTS

THROUGHOUT AUGUST
BLACKPOOL

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 afternoons, 3.30.

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. 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.

4 Coming Events 4

BIRMINGHAM (Selly Oak). August 15—20. Selly Oak Institute, Bristol Road. Revival and Healing Campaign conducted by Evangelist Peggy Ames.

COVENTRY. Regular services are now held in the Elim Hall, Stoney Stanton Road (off Red Lane).

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.; Week-nights (except Fridays) 7.30 p.m. Divine healing services, Sunday and Thursday at 3 p.m.

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

GUILDFOED.—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.

SALTBURN-BY-THE-SEA. August 22. Leven Street Mission. Special services conducted by Pastor H. Kitching. 10.45 a.m. and 6.30 p.m.

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. 35

AUGUST 27, 1937

Fridays, Twopence

The Hem of His Garment

By ALICE E. LUCE

WE are told that there are two Roman Catholic churches—one near Paris and one at Treves in Germany—where they claim to have possession of the actual robe of our Lord Jesus Christ, which was of one piece, "without seam, woven [or knitted] from the top throughout." Note what is said of it in Psalm xxii. 18, Matthew ix. 20, Mark v. 27, 28, Luke viii. 44, John xix. 23, 24. It was probably knitted or woven for Him by the loving hands of one of the women who followed Him from Galilee (Luke viii. 1-3; xxiii. 49-53), out of gratitude for His wondrous works of salvation and healing.

Why has there always been such strong sentiment in the Christian Church about that seamless robe? It need not trouble us that rival nations claim to possess it—that very fact probably means that both garments are impostures—for the Lord Himself has forbidden idolatry, and in II. Kings xviii. 4 He shows us what to do with such relics. But there is some spiritual reason behind all this sentiment of veneration, and it seems to me that we may find it by turning to Exodus xxviii. 31-35 to read about another seamless robe which was made for Aaron, the first high priest, and called "the

ROBE OF THE EPHOD

all of blue."

The ephod was the gorgeous outer garment, made of gold, blue, purple, scarlet, and fine twined linen, and adorned with the onyx stones on the shoulders and the breastplate of flashing jewels. But the blue robe of the ephod was always worn under it, and showed below it, with the golden bells and pomegranates hanging from its hem. In Psalm cxxxiii. 2 we find a reference to the holy anointing oil which was poured on Aaron's head at his consecration, and which "ran down upon the beard" (thus touching the top hem of that blue robe) and which also "went down to the skirts of his garments," carrying the anointing to the lower hem of that long, seamless robe. In the latest portrait of our Great High Priest, portrayed for us by John on the isle of Patmos, we find Him "clothed with a garment down to the foot"; thus revealing Him in His life of continual intercession for us before the throne of God.

Let us take a good look at that seamless robe to-day, asking the Lord to reveal to us all the precious teachings it contains for our everyday life. Aaron's blue robe was only worn in Tabernacle ministry, but the seamless robe of Jesus was worn in daily life, as He walked the

DUSTY ROADS OF GALILEE

and was jostled by the throngs.

The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's strain and stress,
And we are whole again.

Blue is the colour of heaven; and the root of this Hebrew word for blue connects it with the firmament or expanse with which God clothed the earth on the second day of creation. This robe was to be knitted all in one piece, with "a binding of woven work round about the hole of it, as it were the hole of a coat of mail, that it be not rent" (R.V.). It was the robe of life—a perfect circle at the top of it and another perfect circle at the bottom, both denoting eternity. "From everlasting to everlasting Thou art God" (Psalm xc. 2), "He ever liveth to make intercession for us" (Heb. vii. 25). Not only so, but Jesus said, "Because I live, ye shall live also"; and that is why the poor, sick woman who touched the hem of His garment was instantly healed. As we by faith make contact with Him, His resurrection life flows into us, and makes us every whit whole in spirit, mind, and body.

Oh, touch the hem of His garment,
And thou too shalt be free;
His saving power this very hour
Shall give new life to thee.

On the lower hem of the blue robe were hung alternating golden

BELLS AND POMEGRANATES,

which complete the glorious picture of Pentecost, showing us the fruit and the gifts of the Spirit, connected with the anointing of the head as the holy oil poured down upon them from above. Even so God anointed Jesus in His new resurrection life; and having received

of the Father the promise of the Holy Ghost (Acts ii. 33), He poured it forth upon His waiting Church. Yes, dear reader, the promise is unto you, no matter how "far off" you may be in time, space, or worthiness. If you belong to the Church which is His Body, even though you feel as if you were the least and lowest of His members, you may rejoice in the fact that the holy oil went down to the very skirts of His garment, reaching even to you. Thus you may claim the fulness of the Holy Spirit as your Blood-bought heritage, and you have a right to ask for it.

The pomegranates on Aaron's blue robe were made of the same materials as the veil and some of the curtains and hangings of the Tabernacle. Threads of blue, purple, scarlet, and white intermingled give us the literal colours of human flesh (see Hebrews x. 20), and the gold threads woven into them speak to us of the divine glory of the Man Christ Jesus. In the blue we see His heavenly origin, in the scarlet His humanity and His sacrifice; while in the purple (a mixture of blue and scarlet) we find His coming reign as

KING OF KINGS.

We may look at these pomegranates as representing not only the fruit (outcome of life) of the Spirit in Jesus Himself, but also in the life and character of those whom He indwells. This fruit of the Spirit is the first thing He looks for in His redeemed (Gal. v. 22, 23). It should be the first thing the unsaved see in us, and should attract them to Him.

The five colours of the threads of the pomegranates may be compared with the five ministry-gifts of the Spirit in Ephesians iv. 11, which sum up all His activities in the Church, as the Hand (five fingers) or Executive of the Godhead. The blue, I believe, symbolises the apostolic gift, and manifests the heavenly character of Jesus (John iii. 13). The purple, I believe, symbolises the prophetic gift, and brings out the royalty of Christ, especially with reference to the Gentiles (Judges viii. 26; Est. i. 6; viii. 15; Jer. x. 9; Ezek. xxvii. 7, 16; Dan. v. 7, marg; Acts xvi. 14).

The scarlet surely symbolises the evangelistic gift, and reveals the sufferings of Jesus, also His earthly glory as King of Israel, for this is their national colour. The very same Hebrew word is used for worm in Job xxv. 6 and Psalm xxii. 6). The white linen, I believe, symbolises the pastoral gift, and manifests the spotless purity and

PERFECT RIGHTEOUSNESS

of Jesus (Rev. xix. 8). The gold I understand to symbolise the teaching gift, and brings out the deity of Christ. The pomegranates not only denote fruitfulness and the capacity for feeding others in our ministry, but also the power of reproduction.

The golden bells, alternating with the pomegranates on the hem of the high priest's garment, speak to us of joy and rejoicing, of the music of heaven brought down to this earth, and of the outward testimony of God's Spirit-filled children, which should ever parallel and complement the fruit of the Spirit in their lives. Aaron's sound was to be heard when he went in to the holy place to minister, and also when he came out again. When our Great High Priest entered into the heavenly sanctuary there was a rich manifestation of the gifts of the Spirit in Pentecostal power, and now that He is returning we may expect another great outpouring of those blessed gifts. Shall we not seek to do our part by praying for their manifestation? The Spirit does not force His gifts on an individual or an assembly; He waits to be asked for them, but He is more than willing to bestow them.

"The blue robe hath such a touch of life even in the 'hem of His garment' that it transforms those whom it touches into a 'tree of life' bringing forth fruit in its season, and bursting forth into

STRAINS OF HEAVENLY MELODY.

Planted by a 'river of life' these trees with unfading leaves heal the earth's nations, and clapping their hands, sing their songs of redemption; and 'all things live' wheresoever the river of this robe of life goeth."

The Home-Call of Mrs. Sherlock

A Tribute by Pastor R. E. DARRAGH

"She hath done what she could." These words could have been written over the life of this dear "mother in Israel." Mrs. Sherlock rendered faithful service to the Lord she loved, and in His strength went about relieving the oppressed, helping the burdened, and doing good on every hand. Our beloved Clapham friends at the Elim Tabernacle will ever remember her for she was the link between Elim and Clapham. It was in response to Mrs. Sherlock's moving appeal that the Principal visited the district with a view to opening up his work in London. She accompanied him to a disused Methodist Church in Park Crescent when it was taken over as the first Elim Church in London, now a beautiful Elim Tabernacle that surely stands as a monument to her zeal. The church was rented, and Mrs. Sherlock, with a few faithful friends, went in with brushes and pails to clean the building and to make it ready for

revival. As she worked she prayed over every seat. No wonder God sent to Elim Tabernacle, Clapham, a mighty revival in which souls were saved, bodies were healed, and hundreds received the baptism in the Spirit. Mrs. Sherlock valued the baptism in the Holy Ghost which she herself received many years ago, and which meant so much to her, and she was overjoyed to see so many receiving the same blessing. We all said a miracle had taken place when £2,000 came in towards the cost of the building in one week. Mrs. Sherlock praised God with us and said, "Hallelujah! it is just like the Lord to fulfil His own precious Word."

May the God of all comfort and consolation be with the relatives who mourn their loss.

Whitfield—Evangelical Zealot (No. 4)

Visits to America.

By Pastor H. W. GREENWAY

“THE world is my parish.” These words, so often ascribed to John Wesley, were also used by George Whitfield; in fact they seem to have been a slogan adopted by most of the members of the Holy Club. They had a longing for a far-flung service. It inspired Whitfield to take the American continent within the scope of his labours, and he became as much a revolutionising factor in the spiritual life of that land, as in our own. He visited America seven times, crossing the Atlantic no less than thirteen times, a rather remarkable feat in those days of crude and insecure shipping. Ocean journeys were tedious, fraught with considerable discomfort, and dangerous on account of piracy.

His first trip was in response to the call received from his friend John Wesley, already working in Georgia. When the letter came, appealing to him to join his friend in this new venture, he says, “My heart leaped within me, and, as it were, echoed to the call!” Wesley’s letter had been very direct, for he had written: “till God shall stir up the hearts of some of His servants who, putting their lives in His hands, shall come over and help us, where the harvest is so great and the labourers so few. What if thou art the man, Mr. Whitfield?”

Strange to say, Wesley landed back in England on the very same day Whitfield was to

SET SAIL FOR AMERICA,

and he even endeavoured to dissuade him from going: But Whitfield was determined to go, and sailed according to plan.

He arrived at Savannah on 7th May, and the next day “commenced his public labours by reading the Liturgy, and expounding the second lesson.” His congregation numbered seventeen adults and twenty-five children. He then visited all the villages in that district. It was during this tour among the early pioneers, that he conceived the idea of building an orphanage for destitute children.

He came to England again on 30th November, 1738, but returned to America on 30th October, 1739. This time the people in all the cities thronged to hear him, sometimes coming miles on horseback and using their steeds as vantage points from which to get a better view of the preacher. His fame in the New World can be gauged by the fact that when he left Philadelphia a company of over two hundred horsemen escorted him from the city, and on reaching Chester he was met by some three thousand people, many of whom had come out from Philadelphia, clamouring for him to preach. The justices were in session at the time, but sent word to Whitfield that they would defer their business till his meeting was over! In one of his letters he said: “Do you ask me what I am doing? I answer: ‘ranging and hunting in the American woods after poor sinners.’”

It was during this second visit that Whitfield laid the

FOUNDATION OF HIS ORPHANAGE,

on the 25th of March, 1740. This adventure on behalf of the needy children was an added burden to his heavy and taxing ministry. He now had the responsibility to care for those under his charge, and to this cause of the orphans he brought all the powers of his persuasive eloquence. Benjamin Franklin, whom he met in Philadelphia, and who became a great friend, has left on record his testimony to Whitfield’s irresistible philanthropic appeal. “Mr. Whitfield,” he writes, “preached up this charity, and made large collections; for his eloquence had a wonderful power over the hearts and purses of his hearers, of which I myself was an instance. . . . I happened soon after to attend one of his sermons, in the course of which I perceived he intended to finish with a collection; and I silently resolved he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold. As he proceeded I soon began to soften, and concluded to give the copper. Another stroke of his oratory determined me to give the silver; and he finished so admirably that I emptied my pocket wholly into the collector’s dish, gold and all.”

Everywhere he went a trail of revival fire followed his steps. Thousands gathered to hear him, and he preached very often two and three times a day. Tired, sometimes ill in body, persecuted, but always,

WITH RELENTLESS ZEAL,

pressing on to some fresh conquest for Christ.

On his fifth voyage to America Whitfield suffered great privations as a result of lack of food; he says himself, I “could have gnawed the very boards.” These sufferings brought on an attack of nervous colic, and his life was in the balance for four days. But even this could not keep him from his work, *he must preach*, and although at Portsmouth, New England, a substitute had been found because of his weak condition, he suddenly exclaimed, “my pains are suspended; by the help of God, I will go and preach, and then come home and die.” He tells of an old negro woman who came to him at this time. “I gradually recovered,” he writes, “and soon after, a poor negro woman came, sat down upon the ground, looked earnestly in my face, and said, ‘Master, you just go to heaven’s gate; but Jesus Christ said, ‘Get you down, get you down; you must not come here yet. Go first and call more poor negroes.’”

His energy in preaching on the continent of America is evidenced by the fact that in the

(Continued on page 555)

Mighty to Save

L.W.C.

L. W. COTTERILL.

Brightly, mp

1. Once I was out on the high-way of sin, Wand'ring a -
 2. Je - sus has turn'd all my dark-ness to light, Hea - ven - ly
 3. And when the times of temp - ta - tion draw near, Je - sus is
 4. Some day, when tri - als and la - bours are o'er, Bat - tles are

cres.

way, fur - ther each day, But, in His mer - cy, the
 light, shin - ing so bright. Now I am liv - ing by
 there, I ne - ver fear. Stay - ing the temp - ter and
 won, sin known no more, I'll meet my Sa - viour on

Lord took me in, Now I'm on heaven's highway. (heav'n's highway).
 faith-what de-light! Liv - ing to do . . . the right. (do the right).
 giv - ing me cheer, He is a Sa - viour so dear. (Saviour so dear).
 hea - ven's bright shore, Liv - ing in peace e - ver - more. (e - ver - more).

CHORUS. *mf*

I have a won - der - ful Sa - viour, Hal - le - lu - jah!

mf

Saves me and keeps me for e - ver, Praise His name. (His name).

Copyright.

Bible Study Helps

THE SECRET OF DAVID'S VICTORY OVER GOLIATH

(I. Sam. xvii. 45)

- I. Goliath Went Forth Depending on Self.
 1. Personal experience in warfare.
 2. Strength of muscle (the flesh).
 3. With sword and with spear.
- II. David Went Forth Depending on the Jehovah God.
 1. Personal experience of God's protection.
 2. Strength of God's divine power.
 3. In the name of the Lord.
- III. Goliath Had Faith in Himself.
 1. His personal wisdom.
 2. His personal experience.
 3. His personal strength.
- IV. David Had Faith in God.
 1. The wisdom of God.
 2. The power of God.
 3. The protection of God.

Result:

Goliath—failure.
 David—victory.

THE CALL TO SERVICE

1. God commands our service (Mark xiii. 34; John xii. 26).
2. The need is a call to serve (Matt. ix. 36-39; Acts xvi. 9, 10).
3. The ability to supply a need is a call (Prov. iii. 27; Rom. xv. 1).
4. The opportunity is a call (Gal. vi. 10; John ix. 4).
5. Whom God calls he qualifies for His service (I. Cor. xii. 4-7, 11; Rom. xii. 6-8; Ephes. iv. 7).
6. Whom God calls He directs in service (Acts xiii. 1-3; x. 19, 20).

A STARTLING FACT

(Romans iii.)

1. The announcement of sin.—“All have sinned.”
2. The aggravation of sin.—“By the law is the knowledge of sin.”
3. The antidote for sin.—“Through faith in His blood.”

DEATH

- Spiritual death (Gen. ii. 17; Rom. vi. 23).
 Physical death (Gen. iii. 19; Heb. ix. 27).
 Dead works (I. Tim. v. 6; I. Cor. iii. 12-15).
 Dead faith (James ii. 26).

“And behold I am with thee, and will keep thee in all places whither thou goest . . . I will not leave thee, until I have done that which I have spoken to thee of.”—*Gen. xxviii. 15.*

Gleanings from the Garden of Communion. No. 5.

Love's Discernment

"He could not be hid."—Mark vii. 24.

By Pastor E. C. W. BOULTON

I see Thee, hear Thee, touch Thee,
In all the world around,
To loving hearts Thy glory,
Doth everywhere abound.

The sun may hide his glory,
The moon be veiled in night;
But who shall dim the splendour
Of Christ—God's quenchless Light?

THOUGH the Master's glory be veiled in the vestments of humiliation, and hidden in the garments of deepest poverty, yet His essential deity cannot be concealed. The meaner the setting the more it serves to show the splendour of that spotless life. Even the Manger, the Garden and Golgotha fail to hide His incarnate purity, love, and grace. Though despised and rejected, His true beauty could not be hid from sincere, seeking souls. "Thou art the Christ, the Son of the Living God" cries Peter in that wonderful moment of spiritual illumination. "We beheld His glory, as of the only Begotten of the Father" affirms John, as he reflects upon that memorable moment of heavenly unveiling when Christ was transfigured. "He is the exact expression of the Godhead" testifies the writer of the Epistle to the Hebrews. By various paths of experience these hearts had arrived at the same apprehension and appreciation of Jesus.

In the days of His flesh there was everything to hide the true character of Christ. The obscurity of His birth; the poverty of His life, and the tragedy of His death, all combined to obscure the real identity of Christ. And yet these hungry hearts pierced the veil of the external and made the soul-transforming discovery that Andrew made when he cried, "We have found the Christ." Found Him in the Carpenter of Nazareth; in the lowly Galilean; found Him in the Man of the thorn-crowned brow and blood-sprinkled countenance. Whilst others derided and denied His claims, these humble unsophisticated fishermen discerned the true glory of His Godhead.

O Christ Thy matchless glory
From age to age endures,
And human hearts and minds
The vision often stirs.

And men are still making this tremendous discovery. The vision radiant is breaking upon their wondering hearts as it did upon the proud Pharisee of Tarsus. Souls are being stricken with a blessed blindness to the things of earth by the unveiling of His beauty. That glory bursts through the mists of man's ignorance, until they cry like the Galilean fisherman of old, "It is the Lord," falling at His feet in adoration like Thomas in the moment of revelation, crying "My Lord, and my God!"

Love cannot be hid. It is the most pervasive and penetrative power in the universe. Its presence will be betrayed wherever it exists. Like the fragrance of flowers it will throw its mystic charm everywhere. And Christ who was Love Incarnate, cannot be overshadowed or eclipsed. Put Him amongst the greatest of earth's famous personalities, and they will be lost in Him. Their combined greatness is utterly insufficient to hide Him. The sun of His spotless holiness will make the radiance of the illustrious grow dim. He is the unquenchable and unsurpassable glory of the Father.

The whole creation unites to reveal Him. Nature is eloquent in its triumphant tribute to His virtue. Amid the gentle dews of verdant fields and fragrant woods, His voice is heard. In those awe-inspiring heights that reach up so majestically towards the heavens, He is found. Everywhere, for those who have eyes to see and ears to hear, there is some sound—some sight that brings Him to the soul. *He cannot be hid.*

How I bless Thee, Lord, for the moment when the scales of doubt dropped from mine eyes, and I not only saw Thee, but I *knew* Thee. It was not merely a moment of *recognition*, but one of *possession*. The One who had hitherto been the Light of history then became the Light of experience. I had marvelled at and admired Thee from a distance, but then Thou didst reveal Thyself in an atmosphere of reverent intimacy. I had spoken of Thee, then I spoke *to* Thee. Human interpretations of Thee had made Thee remote, then Thou drewest nigh and went with me.

Sorrow hath not hidden Thee from this heart; it is through the shining of my tears that I have caught the most ravishing vision of Thy loveliness. My own weakness has not kept me from Thee; it has taught me my dependence and Thy faithfulness, and in the hour of strengthlessness I have discovered "the greatness of Thy loving heart."

By hand unseen this soul was led
Into the place of pain;
So strange it seemed that this should be
God's path to joy and gain.
And yet I learnt within the fire,
How precious He could be
Unto the soul that walks alone—
That will not go out free.

The Way of Salvation

THE TWO ROADS

By MARY HARTSELL

"BEHOLD, I set before you the way of life, and the way of death."

In these words God is offering to men the liberty to choose for themselves. He created man in His own image and because of this man has the power to choose his way in life. If he chooses to live for God, to love and serve Him, he shall receive everlasting life and blessings; and God shall be glorified thereby. If he chooses to live for self and the world he shall lose his soul and shall grieve God.

As God speaks these words we see man, each individual person, standing, as it were, where two roads meet. One road is marked "Life," the other one, "Death."

The one marked "Life" appears to be a rugged ascent. The path is not smooth though very narrow. The traveller decides that this is indeed a difficult road. By observing his fellow travellers he notices that this "Way of Life" is not popular since only a comparatively few choose it as they continue on their journey. However, there is a peculiar and unique attraction about it; for at the far end glows a brilliant light, whose rays brighten the path; even at the beginning, near where the deciding one stands, there is a faint glimmer. As he considers it his mind turns again to the footpath which is constantly climbing upward; indeed, it is a difficult road.

Jesus gave the description of this road the "Way of Life" when He said, "Strait is the gate, and narrow is the way, which leadeth unto Life, and few there be that find it." Yet, His command is to "enter . . . in at the strait gate" (Matt. vii. 13, 14).

Man then considers the other road which is marked, "Death." In the first place he does not like the name. The word does not appeal to him. There is nothing pleasing nor consoling about it, and yet—well, he decides to forget the name and study the road. It is a beautiful winding pathway leading to a shady valley below. From where he stands, only a portion of the road is visible because of its shadows and sudden turns. Many attractions border this road, surely it is one much to be desired and early travelled, no tiresome hill climbing here. If there should be pitfalls at the dark corners one could carefully glide around them since the road is wide. Only deep shadows mark the end of this road: deep shadows, but no beautiful trees. Shadows, darkness! Is that what the name signifies—death?

In God's mind the words "Life" and "Death" have a far deeper and higher meaning than is usually in man's mind. Life is God's nature which is eternal life. It is not merely physical existence, but the divine life imparted by God since He is the source of all life. To travel "the Way of Life" one must receive this divine life from God.

To-day God is offering men this choice through His ministers of the gospel. As they proclaim the Truth their hearers are divided into two groups. First, those who receive, embrace and love it. As a result by the power of God's Word they are moved to repentance toward God and faith in Jesus Christ and they are made new creatures in Christ Jesus (II. Cor. v. 17). They are begotten of God by the Word of Truth (James i. 18). They become partakers of the divine nature through these "exceeding great and precious promises" (II. Peter i. 4). Thus God's life and nature dwells in their hearts, and they travel "the Way of Life."

The second group refuses to receive God's Truth. They declare it to be unreasonable and therefore they reject it. Turning away from the Light they turn to darkness and to the broad road which is the "way of death."

In II. Corinthians ii. 15, 16 we are told we are a sweet savour of Christ in them that are saved and in them that perish. To the one a savour of death unto death; and to the other a savour of life unto life. By the same living and powerful Word of God one group enters the "Way of Life" and the other group "the way of death."

When God presents to men the two ways it is then time for decision. There shall come a time when the offer will not be made, then it shall be too late for choosing. The man or woman who travels the way of death during this life must continue so. Beyond this life there is no hope or possibility of choosing the Way of Life. Decision must be made here. If we choose the frivolous, insincere, wicked and vile way, thus serving Satan in this life, we shall certainly share his company and his doom in eternity.

On the other hand, if we choose the Way of Life, walking faithfully and humbly with our God while here in the flesh, we shall share the joys and glories of heaven with our blessed Lord in endless ages.

"To-day, if you will hear His voice, harden not your heart,"—"enter in at the strait gate."

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor JOSEPH SMITH

Sunday, August 29th. Luke xiii. 18-35.

"It is like leaven, which a woman took and hid in three measures of meal" (verse 21).

Jesus did not say that the kingdom of heaven was like leaven, and stop there; nor did He intend that we should stop there, any more than He intended we should stop at the word "man," in Matthew xiii. 24. Why three measures of meal? It was the Lord's portion. (See Gen. xviii. 6; Lev. xiv. 10; Num. xv. 9). The Lord was speaking prophetically concerning what the future of His kingdom on earth would be, as in nearly all of the kingdom parables. He foresaw that His portion would become leavened, even as leaven swells, puffs up, and causes the bread to enlarge. Alas, that the enlargement of the Church of Christ outwardly was actually due to increase in temporal power, exaltation of man, becoming permeated with pride which puffeth up; and the pure and simple doctrine of the Man of Galilee, and the teaching and practical testimony of ordinary fisher folk was lost sight of in the drapery of outward ceremony, ritual, and man-made ordinances.

PRAYER TOPIC:

For a day of glorious outpouring of Holy Ghost power and blessing.

Monday, August 30th. Luke xiv. 1-14.

"He went into the house of one of the chief Pharisees" (verse 1).

To be true to God, to be honest with souls, and to act contrary to established custom when being entertained by the leaders of the religious world, is no small test of a man's Christian character. But the ever faithful, ever true, Son of God was never found wanting in such times. I wonder why so many modernists teach that Jesus was a victim to the common beliefs of His day. This statement stands out so plainly with lie, lie, lie, written over the face of it that I need hardly add a further contradiction to it. Never was there one who stood out so uncompromisingly for the truth of God, even at times going contrary to what His own disciples believed. Often accused of being irreligious, often accused of being in company of ungodly people; yet that great pure compassionate heart of the Son of God rose above it all and continued in the good work until He cried: "It is finished." O God, give us grace to follow in His steps!

PRAYER TOPIC:

That our Elim missionaries may be kept safe amid the many dangers which surround them.

Tuesday, August 31st. Luke xiv. 15-24.

"And they all with one consent began to make excuse" (verse 18).

Although men may offer a thousand and one excuses for not coming to partake

of the good things which the Lord has provided for them, yet I am glad to know that not one of them can offer a reason. The Lord invites us not to a fast, but to feast. So many are taken up with the negative side of religion, but the Gospel has much more to say about the positive side. When you have feasted your soul on the beautiful things with which that table is piled high you will never want to go back to the husks of the world, fit only for swine. What is a living stream compared to an old cracked cistern into which all sorts of strange creatures find their way? Why do men not love to come to Jesus? Because the vileness of their hearts loves to wallow in the unclean things of the world, and the pure and the holy has very little appeal to them, until the Holy Ghost convicts them of the error of their ways, and gives them a vision of themselves.

PRAYER TOPIC:

Showers of blessing to follow the ministry of our Elim Evangelists in their campaigns in various parts of the country.

Wednesday, September 1st. Luke xiv. 25-35.

"Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple" (verse 33).

A little consideration of this verse may explain to us the reason why so many people backslide. How many of them have really slipped every cable and launched out into the deep with God? How many of them have actually given Jesus Christ the helm of their lives? It is a dangerous thing not to fully surrender to the Lord. Every darling sin, every lust of the flesh, is a sworn subject to Satan, and an enemy to your rightful king and Master. Our love for Christ must be far in excess to that which we have for father, mother, wife or children. My Bible dictionary gives the meaning of the word "hate" in verse twenty-six as: "To love far less ardently." So we must love all these dear ones far less ardently than we love the Lord of glory.

PRAYER TOPIC:

For the power of God to rest upon the London Crusader Choir in its manifold ministries.

Thursday, September 2nd. Luke xv. 1-10.

"There is joy in the presence of the angels of God over one sinner that repenteth" (verse 10).

This verse confirms the great fact that heaven is anxious about every individual soul, and rejoices when even one sinner turns to the Lord. This verse also reveals the fact that salvation is now up to the sinner, God having already done His part, and sent His Son to make atonement for the sinner's crimes and misdeeds, and also sent His Holy Spirit to incline the sinner's heart toward God,

and furthermore sent His servants with a message of reconciliation. Now heaven waits with longing expectancy for sinful men to turn from their sin and accept of God's pardon, offered so freely and gladly. All that can be done in the way of substitution has been done. There is only one little part which neither God, angels, father, mother, priest or bishop can do for you: and that is REPENT. It is your own voluntary act. "Choose YOU this day whom ye will serve."

PRAYER TOPIC:

That God's stewards may be guided by the Holy Ghost in their giving.

Friday, September 3rd. Luke xv. 11-32.

"And when he came to himself" (verse 17).

He had not found his true self before. He had followed a delusion, a make-believe, a lie. Now he came right up against a fact; the air cleared, the mists lifted, the delusion vanished. Solomon described the state in which this prodigal was as heart madness. The sinner is not mentally insane, but morally insane. He has all the symptoms of madness. He treats his best friends as enemies, especially the Best Friend of All; he is all the time taken up with trifles, while at the same time he discards real treasures. His greatest enemy he dearly loves, and refuses to be separated from him; he laughs and makes fun of the advice of those who love him most, and are working for his good. But what a blessing when he comes to himself, when he becomes reasonable, when he is willing to come and reason things together with the Lord, his best Friend. How sad is mental insanity, but how much sadder is moral insanity.

PRAYER TOPIC:

That God may set His seal to all efforts to meet the spiritual needs of people in Catholic countries.

Saturday, September 4th. Luke xvi. 1-17.

"Stewardship" (verse 2).

It seems to be so difficult for us to take true ground before God, realising His position, and also our own. The last thing which God made was man. God first made the earth, covered it with vegetation, stocked it with everything necessary before His tenant moved in. It was like coming into a fully furnished house with a farm attached: the coal in the cellar, the oil in the well, the flowers in the garden, the birds in the aviary, the horses, cattle, and sheep grazing in the pastures, all the vegetables he needed growing in the fields, while the orchard was filled with all kinds of fruit trees. Is it not, therefore, taking true ground to recognise God as the owner, and ourselves as stewards? "The earth is the Lord's, and the fulness thereof." Therefore I should never regard whatever God has given me, even of this world's goods as my own. I am but a steward, and it is up to me to find out what my Lord requires of me. The paying of a tithe by Israel of old was but a recognition of the fact that the Lord was the owner of the land, and they were His tenants. I do not see that that position has changed even though dispensations have changed.

PRAYER TOPIC:

For a day of gracious manifestation in the Westminster Central Hall meetings.

BANGOR ANNUAL CONVENTION

Speakers: Pastors P. N. Corry, J. J. Morgan, Messrs. W. Uprichard and F. Carson.

Convener: Pastor W. Leslie Taylor.

An excerpt from the Bangor "Spectator" reads, "large and enthusiastic congregations have gathered this week in the Elim Tabernacle, Southwell Road, Bangor for the annual July convention . . . attended by ministers and officers (see photo), and members from all the Northern Ireland churches. The spiritual



Ministers and Officers of Irish Churches at Bangor Convention

tone of the services was reminiscent of the Moody and Sankey or '59 Revival meetings . . . the Movement as a whole believes in the old-time gospel, promulgated in Pentecostal power, and its stand was well and truly outlined by the various speakers."

"Ye shall receive power." "Ye shall be witnesses unto Me," were the words in bold letters over the Bangor Convention platform this year, and they became the glorious theme of the Convention, as Pastor W. L. Taylor who convened the meetings remarked: "they were days with God, full of hilarious joy in the Lord."

The presence and power of the Lord was manifested in the old-fashioned way; many who came "dry," as they themselves expressed, went away with the Water of Life, refreshed and revived, stirred to serve their Saviour more faithfully and love their Lord more devotedly.

As in the past years, the preaching was under the anointing of the Spirit. Both those who ministered and those who listened were constantly reminded of this by the harmony of thought expressed by the speakers.

One whole day the gathering lived in the 8th chapter of Romans. Pastor P. N. Corry exhorted them to have "no fear" (verse 15) "not the spirit of bondage again to fear," but because of our privileged position as sons of God, knowing Him as "Abba Father" which means "dear Father, or precious Father," we enjoy love and power and soundness of mind and pureness of heart.

Mr. F. Carson kept the congregation in the same text, reminding them of their close relationship to God through adoption. He enjoyed great liberty, showing that although the Jews denied the Gentiles any of the privileges so freely bestowed upon themselves—yet Acts x. shows that the Gentile dogs (as the Jews called them) hungry for the Truth went through

the whole menu, as Mr. Carson expressed it, and enjoyed Salvation and the outpouring of the Spirit.

Pastor Morgan kept God's people in the same chapter.

Pastor Corry turned again to verses 26-31, in the same chapter, and I am sure every believer felt the very strength of God possessing them as they heard that "God is for us," that Christ had not finished, but that He is praying for us. The usual custom is to pray when we want something from God, but what God wants is "fellowship," not so much asking but giving, not begging but pouring out our love.

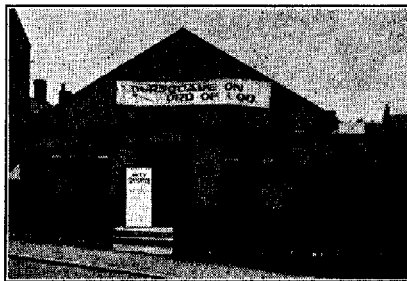
Church officers and workers were especially helped in an address by Pastor Morgan on "Pillars in the Church."

"Do you pray when you come to Bangor?" Mr. Walter Uprichard's voice went ringing through the building as he spoke to an afternoon gathering on the text: "The Lord knoweth them that are His," for although Peter was on holiday by the seaside, he didn't forget God.

The special series of Bible readings by Pastor Corry on "The Trial of the Lord Jesus," were very much enjoyed; the ministry of the Word refreshed and strengthened the saints and they learned to love the Redeemer more dearly as they watched Him in all His trial and sufferings in those word-pictures presented in those interesting Bible talks.

Local Christians, Methodists and Presbyterians, so enjoyed their first meeting that they came back for more. "Everybody is talking about it," said a local colporteur. Like Bible days "it was noised abroad."

Scottish visitors, who had their first introduction to Pentecostal manifestation,



Elim Tabernacle, Bangor

wrote very appreciatively of the convention meetings.

**Convention Crowds—Radiant R**

Praise God for answered prayer is the united voice of the local assembly, for it was the opinion of all present that this Coronation Year Convention has been a crowning time. Hallelujah!

GRIMSBY CONVENTION

Speakers: Pastor and Mrs. J. Woodhead and Pastor G. Miles.

Convener: Pastor J. Tetchner.

Previous to the Convention much prayer ascended to God, also open air meetings were held around the district and 4,000 handbills distributed, and a large advertisement board was taken round; looking back now it was well worth it for it proved a wonderful convention, and many fresh faces were seen at the services. The Grimsby saints declare that they believe it to be the most blessed convention ever held at Grimsby.

The first message, given by Pastor G. Miles, from Psa. lxxii. 6, "He shall come down," received God's anointing, and at every service this text was gloriously fulfilled.

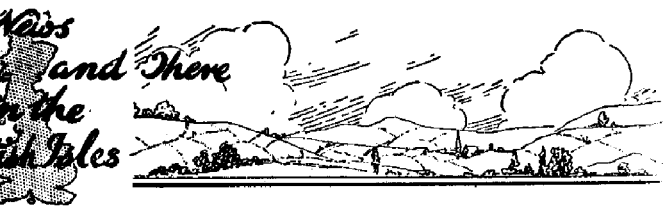
Sunday was a blessed day; in the morning meeting the gathering was awed by the Master's Presence; at the afternoon divine healing service the Great Physician was present to heal, and in the evening service the Cross was uplifted by both speakers, both unknown to each other had prepared their hearts to speak from the same text, the result of this brought wonderful blessing.

Monday was a memorable day, Pastor O. Bale and Evangelist E. Dainton each bringing a bus load of people from Lincoln and Scunthorpe respectively. Both brethren ministered the Word during the day with profit to all gathered. The services morning, afternoon and evening were all fraught with blessing. No wonder on departing, a Lincoln sister said, "I have had a glorious day, praise God I have been thrilled and filled."

Subjects such as "The Test of Discipleship," "The Test of Faith," caused a good deal of heart searching; then "The Precious Blood of Jesus," and "Jesus is Victor," filled all hearts with exceeding joy. At the close of the Convention in the final message, Pastor Woodhead impressed upon all in a powerful way to have "Strong confidence in Him who never fails."

Never will the saints forget Mrs. A. Woodhead's ministry of song, it thrilled all, also the local Crusaders helped to bring blessing by their choir pieces.

During the convention the congregations were the best for years, blessing abounded and souls were saved.



Revivalism—Believers Baptised

ROMSEY CONVENTION

Speakers: Pastors J. Smith, J. Cariss, H. Rodwell, and Evangelists G. Ball and W. Green.

Convener: Pastor W. N. Brambleby.

As evidence of the growth of the Movement, the numbers attending this year were a record. In fact, it is almost merciful that others expected could not come, as they would not have been able to get in! The Inspector of Police came to the Pastor the next day and congratulated him on being able to "sweat honestly" (he was with a party carrying out the extra seats used), and also on the fact that the floor did not give way!

Romsey is a very small town in delightful country. Its Town Hall is made to seat 300 respectably, but to see and hear and feel 500 on a very hot day, and each meeting lasting more than two hours, made some of the inhabitants declare that we were either mad or that we had got something they knew nothing about. Praise God we had got *Somebody!*

The members had, as usual, responded loyally in labour. Faithful souls produced a magnificent array of flowers so that the platform looked a miniature Albert Hall platform. The young men performed feats of strength, carrying heavy seats up the wide staircase as the message went forth: "Yet there is room."

The morning service—breaking of bread—witnessed such a crowd that anyone within could not get out again till the close of the service. It was a great joy to welcome the Pastors of Portsmouth, Andover, Newbury, Wimborne, Yeovil, Salisbury, and Merriott. Evangelist Jones of Eastleigh had spoken at the opening meeting on Saturday, Pastor H. J. Rodwell (Caravan Evangelist) on Sunday, and he also gave a word on the Monday morning.

Pastor J. Smith and Evangelist G. Ball spoke in the afternoon, while the evening, a remarkable two and-a-quarter-hours' meeting, included a new chorus, taught by Mr. A. E. Hayward, a beautiful solo by a sister of Newbury church, and a life-history from each of the eight ministers present—three minutes each! These, with addresses by Pastors J. Smith, J. Cariss, and Evangelist G. Ball, interspersed with glorious praises, and following a tea wherein two great companies sat down, gave the little assembly at Romsey a great spiritual fillip, and was a blessed convention for everybody.

The closing meeting on the Tuesday was addressed by Pastor J. Cariss.

OPENING OF NEW ELIM TABERNACLE AT MERRIOTT

The Church in the Cornfield

This name aptly describes the new church at Merriott, Somerset, opened by Pastor J. Woodhead on July 24th. In a growing neighbourhood, the land was obtained and the church built since the corn was sown last autumn, and the sight was exceedingly pleasant to behold as a goodly company gathered to watch the proceedings. After the singing and prayer, Miss Nellie Moore opened the doors with a decorated key. On a beautiful day, the usual celebrations, including tea, were much enjoyed. Various pastors attended, including W. N. Brambleby from Romsey, and Evangelist J. Way from Yeovil.

Pastor J. Woodhead preached at the opening services to a crowded church, and continued for a few days afterwards. The work was commenced two years ago by Mr. and Mrs. Moore of West Camel, who, with an accomplished band of helpers, started a tent campaign which ultimately led to the building of a brick tabernacle seating some 150 people, and containing schoolroom, baptistery, etc.



The Four Friends who took the Foursquare message to Merriott

Any friends touring the west country, and who ask for the tabernacle, which is near the town of Crewkerne, in Somerset, will receive a very warm welcome.

TENT CAMPAIGN IN BELFAST Spirit of Revival Manifest

God is abundantly blessing the special effort in the tent campaign now proceeding in the Ormeau district of Belfast. Pastor Walter Urch is giving a masterful exposition of the Scriptures, and the crowds are increasing nightly.

After the first week a bigger tent had to be erected to accommodate the crowds that came to listen to the Word of God.

Souls are being saved, and remarkable healings are taking place. A little girl whose thumbs were locked, was prayed for and the next evening, when sitting in her home, a click was heard, and the thumbs were straightened. A doctor had stated that the thumbs would have to be broken in order to be straightened. The child's hands are now perfect.

A sister who for years had been unable to breathe through her nose owing to a growth, was prayed for and healed.

Many others are rejoicing because of loved ones saved, and for the spirit of revival. We are praying and believing for a mighty outpouring of the Holy Spirit in this city.

OBEYING THE WORD Baptising Believers

Lincoln (Pastor H. Oswald Bale). The following report is taken from a local newspaper:

"Pastor H. Oswald Bale who has been superintending the Elim Foursquare Gospel Movement in Lincoln since May, conducted his first baptismal service in the Mint Street Baptist Chapel on Wednesday evening. He baptised, by total immersion, four women and six men, and after this service four other people signified their desire to be baptised at the earliest opportunity.

Pastor Bale said that it was often asked why they baptised by immersion? the reason was that they could not find a single scripture in support of sprinkling. The word 'baptise' meant 'to immerse.'

Water baptism was definitely as important as the breaking of bread service. It was important because water baptism was a definite command: 'Repent and be baptised.'

Christ and the Scriptures

'How is it that so many people to-day are fiddling about with the Word of God, telling us that it means this and that it means that, then telling us in another chapter that they don't know what it does mean?' proceeded Pastor Bale. 'It is because they have left Christ out of their lives, their teaching, and out of their hearts. That is one thing we can thank Modernism for to-day—taking Christ out of the Scriptures: one of the worst things that could happen; because they have taken everything away and left us with the dead letter only. It is

(Continued on page 558)



Pastor H. O. Bale



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.

Elim Records.

AGAIN and again news reaches us of the wonderful blessing and inspiration that is being realised through the message which the Elim Records are carrying all over the world. A short time ago a letter received from South Africa revealed what a source of encouragement these records may be. The writer says: "We have subscribed to the *Elim Evangel* for a number of years and have grown to regard those who appear or are mentioned in its pages as old friends. Now we hear their voices on the records and that comes as near to actually knowing them as people, like ourselves, living some 7,000 miles away, could possibly hope to do. We are looking forward to the next batch of new records and hope they will not be long in making an appearance."

We rejoice that God is thus setting His seal to this phase of Elim's ministry, and that the Foursquare Gospel message is being carried into places to which, in any other form, it might never penetrate.

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A soul passing through many sore trials, that deliverance may be granted.—G. K.

Two Jews and a Jewess who are crippled with paralysis. They are eager to know more about Salvation and Divine Healing through Jesus Christ, but are meeting with great opposition. They are unable to walk, so cannot get to any meetings.

A Salvationist who is hungry for the fulness and gifts of the Spirit.

Two sisters suffering from a nervous breakdown.—A. P.

A young man who is subject to bad temper, that God may work a miracle in his life.—S. A.

Two young men in religious darkness, that they may be led to seek the light.—E. S.

A brother who has been partially healed from skin trouble that the work of healing may be completed.—B. P.

The grandchild of a believer, that she may open her heart to the Lord Jesus Christ.

—M. E. B.

"Walchman
What of the Night?"

Conducted by Pastor G. J. E. KINGSTON

ITALY BEHIND TROUBLES IN PALESTINE

Lord Strabolgi, during the debate in the House of Lords on the Palestine Royal Commission Report, stated that he had information from a high official in the Zionist organisation to the effect that Mussolini and "his minions were in touch with the Zionists, and promising them all kinds of things." He said: "We know there has been Italian influence behind these troubles."

Lord Strabolgi condemned the partition plan as not only dangerous to the Jews, but dangerous to the British Empire. There were two alternatives to this utterly unworkable scheme: Britain could throw up the mandate and give over Palestine to the great sea of Arab country surrounding it; or govern the country and carry out the mandate.—"Daily Mirror," July 22.

JEWISH DECISION THE BIGGEST FOR 2,000 YEARS

Opening the great debate on Palestine at the Zionist Congress, Dr. Chaim Weizmann, President of the Jewish Agency for Palestine, said that "Never in the past 2,000 years have the Jews been faced with such a decision" as now regarding the proposed partition of Palestine.

While saying that the Royal Commission's partition plan was entirely unacceptable, he urged that the Jews should accept partition in principle.

"The keynote of the opposition to partition was struck by the veteran right wing Zionist, Mr. M. M. Ussishkin, who insisted that the Jews must accept nothing less than the Biblical home."—"News Chronicle," Aug. 5th.

THE BALFOUR DECLARATION

It is interesting in view of present events to remember the text of the Balfour Declaration which prepared the way for the mandate. It was as follows:

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

CRAZY-QUILT NAZI PATTERN

Under the above title the "Reader's Digest" publishes some side-lights on life in Germany to-day.

"Hospital nurses all over Germany have been ordered by the secret police to remain close to patients suffering a high fever and to report any anti-Nazi remarks made."

"More than half the work done in the past year by Dr. Von Eicken, Berlin's famous eye, ear and nose specialist, consisted of removing extra humps from the noses of German young men."

"In German death notices men are now stated to have 'died in the faith of Adolf Hitler.'"

"When Hitler visited Cologne recently a written promise was exacted from all Jewish families along the route of parade that they would not even look at der Führer."

"To stimulate business a German theatre owner advertised a special feature, and offered 500 marks to any patron who didn't like it. The house was packed, but no one claimed the money. The feature was a picture of Hitler."

Our Men and Their Ministry—No. 10.

Chosen, Called and Consecrated

By Pastor D. J. RUDKIN



BELIEVING as I do that my ministry had its beginning in the early years of my life, it is therefore necessary to make some reference to the experience of those years. God laid His hand upon me when still very young. To-day I can see that the intervening circumstances are links in the chain of the divine purpose. God has been working things together through the years for His glory and for my good.

One of the strongest and earliest recollections is that of an inclination for the things of God. I was born in a home where the Pentecostal vision was just dawning, and was consequently brought up under the direct influence of Pentecostal truth. In this respect I owe much more to my godly mother than words can ever reveal. Her example has left a lasting impress upon my life and labours for God.

When about ten years of age, a strong desire took hold of me to become a minister of the gospel, and well do I remember hurrying home from afternoon school to hear one of God's servants who at that time was holding meetings in our house, and asking him to "put me straight and make a preacher of me." He there and then laid his hands on me and prayed that I might become a preacher of the gospel. Subsequently I realised the power of that prayer in my life. This was my first real experience of God, and led to the call to service. That call was developed under the direct influence of a Christian home. How thankful we should be for being reared under godly home influence. Inestimable are the advantages of those whose early years are spent amid such holy environment. Abiding impressions are received in this way and the foundations of Christian character are thus laid.

Another landmark in my life was an experience in a Methodist Church one Sunday evening, when the visiting minister, a very godly man, insisted on laying hands on a few boys who remained to the after service, to commend them to the service of God. So that twice before I actually entered the ministry the hands of God's servants were laid upon me. Surely God was

in this way indicating His intention of separating me unto the work of the gospel.

After a few years had elapsed the family removed to London; this was just prior to the Principal opening fire in the Metropolis. At that time I came under the influence of the Elim work which had recently commenced at Clapham, greatly rejoicing to find that the Pentecostal message was being proclaimed on a much wider scale than hitherto. Under the influence of this blessed Elim teaching my vision of God was strengthened and enlarged, and soon I was baptised in water, this taking place in 1924 at Clapham. It was in 1925 that I received the Gift of the Holy Ghost at Forest Hill. I recall these experiences because they are inseparably linked up with my ministry in later years.

Early in 1929, while at work one afternoon, I distinctly heard God speak to me and call me to His service. This call was met with the wholehearted response of one who longed to do business for God. Some time later in the same year I entered the Elim Bible College to prepare for that ministry to which my life was sacredly pledged. Thus thirteen years had elapsed since those first desires for the ministry had been awakened within my heart.

After completing my College course I was appointed to Northern Ireland, where for four years I laboured at Armagh, Lisburn and Belfast respectively. It was whilst in Ireland that I met the one who was destined to become the partner of my life. From Ireland I was appointed to the Elim Church at Barking. This appointment was followed by pastorates at Hendon and Wimborne. From the latter Church I moved to Wimbledon some sixteen months ago.

Reviewing those years of ministry and recalling some of the outstanding experiences through which I have passed, one cannot but marvel at the grace and goodness of God. His unfailing faithfulness and untiring patience stand out in clear relief against the background of my own limitation and need. I feel increasingly that what God does *in* me is infinitely greater than that which He does *through* me. Step by step His hand has led—door after door of opportunity has opened, and in all things He has been wholly sufficient.

WHITFIELD—EVANGELICAL ZEALOT (No. 4), continued from page 547.

month of July, 1770, shortly before his death, he travelled over five hundred miles, preaching every day to vast congregations. Many said his preaching was never more powerful than at this time.

And so George Whitfield linked the two great countries in the unifying bond of revival. The

same awakening and religious enthusiasm attended his preaching in America as had followed it in England. With us, the American people owe a debt of gratitude to God for sending this indefatigable genius to refresh her spiritual life, and fan to a flame the dying embers of church life.

Just Wondering Why

By Dr. CHARLES S. PRICE

A Shining Light.

I WAS just wondering why they sometimes say of men, "He is on the shady side of sixty-five," or, "He has turned sixty and is on the downhill side of life." I object. It is not true. They are on the uphill side of life. They are climbing the mountain steeps of time and soon will be lost to human gaze in the mountains of eternal glory. They are not on the shady side. They are on the sunny side. Does not the Bible tell us that "The path of the just is as a shining light that shineth more and more unto the perfect day"? Every step we take brings us nearer and nearer to that great and glorious day that shall never know the fall of night. But to get there we travel not the dark labyrinths of night, we traverse rather the sunlit paths of the just that radiate the light that streams from the throne of God. The man that follows Jesus does not walk in darkness, but he possesses the Light of Life.

Are you through? I was just wondering why people say that they "are through" when they receive the glorious Baptism in the Holy Ghost. "Are you through?" they say, and the answer invariably comes, "Yes, I am through." No you are not. I object. You have only just begun. You never will get through till you get to glory. You can land in New York from England. You are in the country, but you are not through. There are more blessings to be received ahead than ever you have known in the past. No matter what you got yesterday there is still more to follow. And perhaps the blessing of to-day was given to make possible the experiences of to-morrow. Say not you are through, rather say you have just begun.

Look in the mirror. I was just wondering why some people seem to get a delight out of talking about the faults of others. I know there is garlic as well as sugar in the world, but to chew on nothing but garlic seems to me to show a distorted appetite. But my doctor friend tells me you can get an appetite for almost anything if you chew on it long enough. One thing I have noticed about the chronic "fix-it-alls" and "talk-about-it" folks is that no matter how sugary they try to testify it always has a garlic flavour. Sometimes you can get it within the testimony. The Bible tells us we should judge, but you see the fellow it tells you to judge the next time you look in the mirror. Have you forgotten the Man who said, "Father, forgive them"? A soft answer still turneth away wrath.

Spiritual diamonds. I was just wondering why some people get spiritual diamonds while others only enjoy the lustre that shines from the other fellow's jewels. We see the beauties in others but never get them ourselves. It may be that the other fellow does a little more digging and a little more seeking. One thing is certain—diamonds don't run around looking

for you, you have to look for them. Every page of the Bible tells you where they are. Never found any? Well, you have not looked very hard. You have not sought very much. You tell me your life is so dark you could never find them. I tell you that a diamond is nothing more than dark carbon put under heat and pressure. That is what makes it shine. Maybe that pressure in your life is the Lord changing the carbon into a precious stone that will reflect His glory by and by. You won't remember the pain when you see the diamond sparkle.

I was just wondering why it is that a man can look at an eye and ever believe that we came into being just by chance. The most marvellous piece of mechanism that the ages have ever produced. Why not the eye in the back of your head if it "just happened" to each one of us? Why not an ear on the cap of the knee, or a hand in the middle of the back? But that eye that can vision miles, that can distinguish colour, that can see characters that bring to mind the learning of the ages, an intricate little camera that records the genius of God in the art gallery of the universe. Did it just happen? I believe God made it in the creative factories of the eternal will, and He made it out of dust. The fellow that denies it cannot make one blade of grass to grow or manufacture a single egg that will hatch. Just happened so? Do you really believe it? How can you, and yet maintain any respect at all for intellect or judgment?

I was just wondering why more of God's people are not alive and awake to the glorious opportunities of these modern days. Men might not be willing to turn to Christians or to churches, but they are willing to turn to Christ. I wonder what Paul would say were he to see the Church page on a Saturday newspaper and read the topics for the Sunday services. I believe I could advertise his subject without any notification from the preacher. I know I would not be far astray if I said, "Jesus Christ and Him Crucified." The Cross has not lost its magnetism. It is the symbol to a dying world of the undying love of God. The Saviour can still draw all men to Himself. But first He must be exalted. He must be lifted up. He will do the drawing if we do the lifting up. Therein is our opportunity.

This Month's New Books

- "Across Africa in a Lorry," by W. B. Redmayne. 3/6 (by post 3/10).
 - "The Glory of Christ in the Everlasting Covenant," by T. Graham Gribble. 1/- (by post 1/2).
 - "The Precious Jewel of the Word," by W. A. Rice. 2/- (by post 2/3).
 - "Christians Are Not Buried," by C. H. Newland. 2/6 (by post 2/9).
 - "World Travel with the Living God," by George Hart. Paper covers 1/- (by post 1/2). Cloth boards 2/6 (by post 2/10).
 - "The Love That Will Not Let Me Go," by G. F. Dempster. 1/- (by post 1/2).
 - "Memories," by A. Barter Snow. 1/- (by post 1/1).
 - "I Would Have You Know," by E. V. Wood. 1/- (by post 1/1).
- [Any of these books can be obtained from the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.]

Who and What?

SANCTIFICATION? By Pastor JOSEPH SMITH

What is sanctification? Sanctify: *Hagiazo* in Greek, meaning to separate, set apart. Sanctuary: *Hagion* in Greek, meaning a place set apart. Saint: *Hagios*, meaning set apart, separated, holy.

WHAT IT IS NOT

(1) It is not separating yourself behind monastic walls. Stone walls do not shut out Satan, nor the hankering after the things of the world and the flesh. (2) It is not the destruction of your human nature. Jesus Christ was perfectly human, in all things He was made like unto His brethren (Heb. ii. 17). Human nature was given us by God when He made man in His own image. Jesus Christ was not manifest to destroy our human nature, but to destroy the works of the Devil. (3) It is not some mystic losing of yourself, but finding your true self in Christ. It is a coming to yourself. (4) It does not infer that you will not be subject to temptation. Jesus Christ was tempted in all points like as we are (Heb. iv. 15). The Apostle James says: "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him."

AN OLD TESTAMENT PICTURE

It is what the Greek word clearly indicates: set apart for God and His service, even as the Sanctuary was a place set apart for God and His service. In coming into that sanctuary you must first come to the altar of burnt offerings. As you entered the gate it was the first thing you came to. On that altar an atoning sacrifice was offered for your sins. Next you came to the laver; a large vessel full of water, made of polished brass, in which you saw yourself reflected, there you must wash your hands and your feet, for nothing that defleth must enter the sanctuary. Then you enter between the pillars the first compartment of the sanctuary. All around you are walls of shining gold, whilst overhead hangs a richly-decorated curtain of blue and purple and scarlet. Before you is a golden altar on which is burning a sweet perfume which fills the place with a lovely fragrance. To your right is a table of pure gold on which there is displayed twelve loaves of newly-baked bread, whilst to your left is a richly-ornamented seven-branched lamp-stand, brightly burning, which illuminates the whole room.

THE TYPE FULFILLED

But what does it all mean? This golden room, which is the outer sanctuary, is your life before the world. You are to let your light shine before men that they may see your good works, and glorify your Father which is in heaven. You are to offer the sacrifice of praise to God continually, even the fruit of your lips. And that upon which you are to feast your soul, is the Word of God, fresh every day.

But what is in that room on the other side of that richly-ornamented heavy linen curtain which hangs down at the end of this room? I am very sorry, but we have not time to enter that room to-day, but next time I will take you in there.

GUIDED ARIGHT

I never remember . . . that I ever sincerely and patiently sought to know the will of God by the teaching of the Holy Ghost, through the instrumentality of the Word of God, but I have been always directed rightly. But if honesty of heart and uprightness before God were lacking, or if I did not patiently wait upon God for instruction, or if I preferred counsel of my fellow men . . . I made great mistakes.—George Muller.



Monthly Book Window

"AFTER CONVERSION WHAT?" By Lionel B. Fletcher.

(MARSHALL, MORGAN & SCOTT, LTD.)

Price 1/- (by post 1/3).

Here is a book which every young convert should read, and even those who have been on the way for many years would do well to ponder over. The splendid chapters on prayer and Bible reading, on the way to victory, and how to work for Christ, are full of ideal instructions for every follower of the Lord Jesus Christ. The chapter on temptation and other difficulties deals with the following aspects of this subject: Temptation to the ambitious, temptation when we are tired and nervously spent, temptation when death and disaster are facing us, temptation together with carnal suggestions when we have settled down to self-indulgence and ease, temptations through domestic relationships, through a hot temper, through spiritual exaltation, etc. Surely these are things on which every Christian desires enlightenment.—J.S.

"IS IT TRUE?"

A Series of Addresses on Vital Questions
By William G. Channon

(MARSHALL, MORGAN & SCOTT, LTD.)

Price 1/- (by post 1/3)

Yes, I believe it is quite true; at least in my perusal of this book I have not found anything that I can say is untrue. The book is made up of twelve choice sermons, the gist of which may be summarised as follows: Working out your own salvation; the assurance of salvation; prayer; the return of Christ; the Judgment of Believers; the Personality of the Holy Spirit; the Will of God; Overcoming Temptation and Worry. Although it is not such a book that will carry you in transcendent flights of glory over all the mundane things of life, yet it is a very good book with which to go to work. It is a good book to give someone who has not yet started on the way, as the first two chapters deal very practically with the question of salvation. On the whole it has good balance, and treats very logically the subjects mentioned above.—J.S.

"ANGELS IN WHITE, OR MESSAGES OF COMFORT"

By Russell Elliott

(THYNE AND CO., LTD.)

Prices 2/- and 2/6 (by post 2/9)

If you know of some Mr. Faint Heart, or a Mr. Feeble, or it may be a Mr. Sorrowful or a Mrs. Worrying, and I feel sure you are likely to have some of these in the circle of your friends, then I would advise you to order a copy of the above book and send it right away to your friend. In perusing it I found many choice portions which will suit Mr. Every-day-man or Mrs. Every-day-woman quite as well as that new hat or that new suit. What do you think of this? "Seeing his wife's trouble, he said to her one day, 'My dear, leave all the worrying to me.'" "There'll be none of it done then," was the reply."

Here is something choice on the love of God: "How God must love us, if nothing will satisfy Him short of having us like the One He loves best! Have we not here the very proof He Himself gives us? Do we ask for worldly ease and advantage as proofs? They are passing, and they are poor at the best, and they might deform our character, and so be proofs, not of love, but of the want of it. Here is the unmistakable proof—God will have us one day like His own Son, glorified together."—J. S.

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

News from Here and There in the British Isles

(Continued from page 553)

impossible to understand the Bible without Christ."

Pastor Bale went on to say that the only authority he could find for baptising children only a few days old was that they should know and accept the Christian faith. How could a baby do that?

Baptism was not a condition of salvation, but it was something that should follow immediately after a person accepted the faith."

—"Lincoln Chronicle and Leader."
August 7th.

CHURCH ACTIVITIES Souls Yielding to Christ

Barnsley (Pastor G. E. Hillman). The following briefs supplied by members of the congregation give an excellent idea of what God is doing in this church:

"... a stirring Calvary message from Pastor Hillman, closing with a touching



**Pastor
G. E. Hillman**

story of a lad taking the whipping due to another. The appeal: 'Will you thank Jesus for taking your place?' Three hands are raised to signify that three men are going to serve Christ." ... "A visit from Mrs. Saxon Walshaw; a stimulating message on the Sovereignty of God." ...

"What a great breaking of bread service followed the gospel service, when there was much difficulty in bringing the meeting to a close because so many wanted to praise God, the Lord was present." ... "I have been greatly blessed by a series of Bible studies given by the Pastor: 'Books of the Bible in Outline.' Genesis has just been concluded. Spiritual, prophetic, historical truths have been clearly set forth." ...

"At the close of the service the congregation were singing 'Touch me again.' The people were exhorted to allow Christ to touch them. One brother had been suffering much internal pain for two weeks, he was instantly freed and able to return to work the following morning, hallelujah!" ... "My soul was gripped as the Pastor described the preservation of the Seed Royal from Genesis, through the books of the Bible to the Resurrection of Christ." ... "A message from Mr. Ellerington of Knottingley in which we are urged to receive a touch for power and service." ... "Personal workers encouraged as Mrs. Hillman gives her experiences of Lodging and Workhouse visitation. Touching scenes of beautiful lives deprived of home and health, yet joyfully serving the Lord. Personal soul-winning is a great joy." ... "Open air work going with a big swing, banners flying, 'Does Christ satisfy youth? their presence is the answer. The Piano Accordion Band is an attraction, and when we arrive at the stand many people are waiting for us." ... "Much blessing in all branches of Foursquare Gospel work in Barnsley."

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OPENING OF NEW SANCTUARY Faith Rewarded

"I believe God answers prayer,
I am sure God answers prayer,
I have proved God answers prayer,
Glory to His name!

This is the testimony of the Foursquare saints of Wells. For a long time they have prayed that the way might open up for the acquisition of their own church here. Some few months ago it was realised that faith had been rewarded when the Pastor announced that a disused Roman Catholic convent in the city has been purchased for an Elim church.

Extensive alterations have been made, and now the completed building has become a Foursquare Gospel Tabernacle.

The opening ceremony was performed by Pastor J. Smith of Portsmouth.

The following is an extract from the "Wells Journal," dated July 29th:

ELIM FOURSQUARE GOSPEL CHURCH

Opening Services at New Premises

The new church in Chamberlain Street for the Elim Foursquare Gospel Alliance was opened on Wednesday by Pastor

man (Wells) introduced Pastor Joseph Smith. Pastor Way (Yeovil) was also present.

A congregation of nearly 100 assembled for the opening, and following the singing of the hymn, "Jesus shall reign where'er the sun," Pastor Hardman called upon the architect, Mr. R. O. Stiles, to hand the key of the door to Pastor Joseph Smith, who declared the church open "for the worship of God and the preaching of the Word of the Lord."

Pastor Smith said he was very glad to be present on this great occasion. He congratulated them on the wonderful building they had, and said he realised that it had meant sacrifice and work for someone. He said the Lord had worked, through one family, in a wonderful way, and through their sacrifice they had this place here in Wells.

The service concluded with a message from Pastor Joseph Smith which greatly encouraged all who attended the service.

Tea was provided on the lawn, and at an evening meeting Pastor Smith took for his subject "What is the Foursquare Gospel?" explaining the Elim Movement.

Opening of New Elim Tabernacle at Wells



Joseph Smith, of Portsmouth.

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys in Ireland in 1915. It will be recalled that the Principal visited Wells some two years ago and addressed crowded meetings in Wells Town Hall.

The Movement consists of Elim Revival and Healing campaigns, and 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 promulgates the old-time Gospel in old-time power.

There has been a flourishing branch in Wells for the past six or seven years. The first meetings were held in a room at Easton, and later campaigns were held in Wells. Eventually the services were held in the Y.M.C.A. Hall, but now through the leadership and inspiration of Mr. and Mrs. Hodges and family of Easton, the members have their own church.

At the opening ceremony Pastor Hard-

THE LORD WORKING WITH THEM. Blessing Among the Young People

Ealing (Pastor D. E. Forsyth). The work amongst the Sunday school scholars and Cadets is making good progress, both are steadily on the increase. The third annual outing took place recently when



Ealing Sunday School Outing;

(Continued on page 560)



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS . B. GRAY

Eastbourne Crusader Rally

By EDNA COLES

Bank Holiday pleasures hold no thrills for Elim's young folk, judging by the large crowd of holiday-making Crusaders at the August Bank Holiday Crusader Rally in the Elim Church, Eastbourne. It was inspiring in these pleasure-seeking days to see so many young people enthusiastically turning once again to refresh themselves at the old wells, after a day spent in games and healthy recreation in God's glorious sunshine.

Thanks to Pastor J. R. Moore a warm welcome awaited the many visitors at Eastbourne church, which had been so tastefully decorated with a profusion of flowers.

Everybody came expecting blessing and refreshment, and they were by no means disappointed, but on the contrary, went away with hearts overflowing.

On the platform were Pastor D. B. Gray, who convened the meeting, Pastor J. R. Moore, Mr. J. D. Craig, Miss A. Henderson and Mr. W. Snowden.

Eastbourne's own choir rendered a beautiful piece entitled: "Deeper yet, I Pray," which plunged everybody into the spirit of the meeting. Once again Elim Crusaders were charmed by a beautiful message from Miss Henderson, who pointed out so clearly the necessity of yielding every organ to the service of Jesus, and pressing on to know the depths and heights of "Splendid Isolation," as this life of complete surrender was so aptly termed.

The programme was interspersed by excellent items from the East Ham, East-

bourne, and Campers Choirs, which brought variety to an informal but very heart-searching meeting.

Mr. Craig, who long ago had won the hearts of many Crusaders, gave the second message. Illustrated by true episodes, and thrilling incidents, he pointed out the adventure and romance of those who have learnt the secret of persistent and faithful witness in seemingly impossible circumstances. A story that made a lasting impression on the hearers deserves to be repeated:

A Quaker was once called of God to preach the gospel to a gang of men at a lumber camp, three days' journey from his home. On arrival, he was dismayed to find the camp deserted. He cried out to God, asking why he had been brought on this apparently fruitless errand, and was again commanded to preach. In childlike faith he obeyed, going through a complete service and preaching to a deserted camp. Many years after he was accosted by a man on London Bridge who recognised him and said, "You are the man that preached to nobody and everybody was saved." It transpired that this man was the ganger who had, in a drunken state, returned to the Camp to collect his tools, and had crept into hiding on seeing the approach of the Quaker. Listening to the sermon he came under deep conviction, returned to his two hundred men and repeated the sermon. The Dew of Heaven descended, and everyone was miraculously converted, and to-day at least six of them are missionaries.

After this meeting of consecration every individual present must have felt his or her responsibility, when faced with the challenge presented by Pastor Moore, of over a hundred million souls in India alone who had never heard the name of

Jesus—young children of five being given in marriage to men of fifty. This practice being encouraged by their own religion. "Go ye therefore." Did Christ mean this or did He not? He did! What are we doing about it?

The meeting was brought to a fitting close by a piece from the combined choirs entitled: "Sweet is the Work."

Physically and spiritually refreshed the people who attended the Bank Holiday Youth Rally in Eastbourne witnessed one of the most beautiful meetings ever held under the auspices of Elim draw to a close.

Dundee Crusaders at Barry Camp

Over one hundred Crusaders, including choir and orchestra, visited the Soldiers' Home at Barry Camp recently and rendered a full programme.

Pastor W. Miller Barton addressed the meeting, also Dr. F. C. Cossar, M.C., C.B.E., who is prominently identified with the work of the home in the west of Scotland, and is also associated with the National Bible Society of Scotland.

Holloway Prison, Dorking and East Ham

These centres were visited by the London Crusader Choir on the last two Sundays in July. The prison service attended by over 200 women was marked with a deep sense of the presence of God. Effective solos were sung by Miss Beryl White (contralto), and Miss Edna Coles (soprano), choosing most appropriate pieces as, "My Task," and "Is He Yours?"

At East Ham a crowded Tabernacle welcomed the Choir and a service full of praise and power followed. Mr. W. Snowden's message was definite and challenging, and two souls accepted Christ. East Ham Choir united with the visiting choir in song ministry.

At Dorking, two services were held, and Mr. W. Thompson's address was followed with close attention, and proved edifying to the utmost.

A CALL TO LONDON'S YOUTH ELIM CRUSADER RALLY September 4th

Central Hall, Westminster
at 3 p.m.

Chairman:

Principal **GEORGE JEFFREYS**

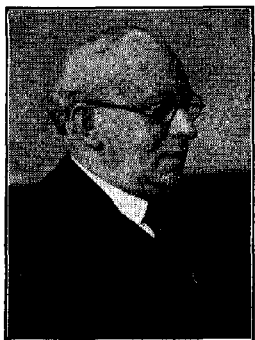
Speaker:

HUGH REDWOOD, Esq.

Soloist:

Mrs. J. McWhirter
and Massed Choir Items

Crusaders of London, be sure and invite your friends to this great gathering of Youth. See special programme for other meetings during the day.



Hugh Redwood, Esq.

PLEASE REMEMBER

In your prayers and your gifts,
the Prison Ministry and the
Prison Fund. We need **your**
co-operation.

Oct. 3rd to 10th Elim National Crusader Week

Throughout the British Isles preparations are now in hand for another extensive Youth Crusade to win young men and women for the service of Christ.

"Pray without ceasing."



NEWS FROM HERE AND THERE IN THE BRITISH ISLES

(Continued from page 358)

the scholars journeyed to Hadley Woods, spending a delightful time under the most favourable weather conditions.

At a recent breaking of bread service the pastor had the joy of receiving six new members into fellowship. The Elim Crusaders from Kingston paid a most helpful visit to the church a short time ago, Pastor G. Stormont accompanying them. They gave an excellent programme.

BAPTISING BELIEVERS

Rejoicing Saints

Clapham (Pastor C. J. E. Kingston).

The saints who gather here from time to time continue to rejoice greatly in the blessing of the Lord. A series of talks given at the Sunday morning services by the Pastor on "Emblems of the Holy

Spirit" have been specially interesting and edifying.

On a recent Thursday evening a baptismal service was held, when a number of friends from Wimbledon church also passed through the waters of baptism. A time of blessing was experienced, and at the close of the meeting several signified their desire to be baptised at an early date.



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

Conducted by Pastor J. J. MORGAN

For Local Preachers.

THE MINISTER'S UMBRELLA

I was reading the other day about a minister who received a very handsome umbrella because he had married a couple. It was beautifully rolled up, its silk lay in the neatest and smoothest of folds. No doubt it looked more neat to keep it rolled up, and so he never would open it, knowing that it would be difficult to get it into its folds again. If it was wet, he would take an older umbrella, and so prevent his good one being opened.

But alas one day while out, the weather changed its mind, and soon there was a regular downpour. There was nothing for it, but to unroll the precious, beautifully-rolled-up umbrella. But alas, where the folds had been the silk had cut, and he could see the sky through the splits. It afforded no protection, or very little.

He sacrificed its usefulness for neatness. How many preachers do the same thing. Their sermons are models for neatness and good English, they are smoothed in folds, point follows point, they sound pleasant to the ear, but alas, like the minister's umbrella, they are too neat, and lose their usefulness. They fail to accomplish the true purpose of the ministry.

Some people hide their talents in the same way. They keep them folded up, they never use them, and the result is that they are rendered useless by saving.

Perhaps this is what our Saviour meant when he said, "For whosoever will save his life shall lose it, but whosoever shall

lose his life for My sake and the gospel's, the same shall save it.

Let us be willing to use our lives, our gifts, our talents, our ministry every day, and in doing so we shall preserve what would otherwise be wasted.

—J. J. M.

For Sunday School Teachers.

IMPORTANCE OF SUNDAY SCHOOL WORK

1. Lack of religion in the home.
2. The children are living in an atmosphere of indifference.
3. Critical spirit in many day schools.
4. Anti-Christian attitude of public opinion—i.e., Attitude of the Press toward Sunday observance, sweepstakes and gambling.

Sunday school teachers to-day have more difficulties than in former times, when Sunday was observed by parents, and children were sent regularly to Sunday school. The atmosphere of the home is all against the work of the Sunday school. So let teachers make the most of those precious moments on Sunday. Twenty minutes or half-an-hour is not long in which to teach the children the great things about Christ and His salvation, and the grand truths of the Word of God.

The ordinary day school is undermining the work of the Sunday school. Some ungodly teachers pour ridicule on God's Word, others are atheistic in their views, and often reveal these views to their scholars.

The trend of the times is against Sunday school work. The Sunday papers, the Sunday outings, the Sunday amusements, are bound to affect the rising generation. What are we to do in the face of these great odds? Let us pray much for our work, and labour incessantly to bring those under our care to a real experimental knowledge of Christ.

J. J. M.

THE BIBLE BY HEART

Dr. Talmage says of the memorising of scripture by Sabbath-school children: "They should learn the first chapter of Genesis, that they may know how the world was made; the third chapter, that they may know how it fell; the first chapter of John, that they may know how it is to be redeemed; and the twenty-first chapter of Revelation, that they may know how it is to be re-constructed."

For Christian Workers in General.

TREADMILL ORGANISATIONS

I was in a museum the other day and saw an antiquated treadmill. It was operated by a dog, whose head was put into a stationary collar, so that when the dog attempted to run, instead of going forward he remained stationary and his feet turned the circular disc upon which they rested. This disc was connected to and worked some machinery, but the poor dog never got any farther than the spot upon which he was tied.

Some Christian organisations, some services, some Sunday schools are like the poor dog; there is plenty of hard work, but they never seem to get any farther. There is never any variety, or change. They keep on in the same way, with never-varying methods; their policy seems to be "as it was in the beginning, is now, and ever shall be." It is a pity to get into such a rut that eventually it becomes a grave, in which are buried variety, change and initiative. Get out of the rut before you land in the grave.

—J. J. M.

ANONYMOUS GIFTS

We take this opportunity of thanking those who have sent gifts for the Lord's work, and also for anonymous ones as follows:

Foreign Missionary Fund: Hove Crusader (designated), 2/6; Birmingham sister, 10/-; Freshwater, I.O.W., per Miss Henderson, £5 6/-.

Work in General: S.A., 10/-; Birmingham sister, £1 4/-.

World Crusade: B.W., 10/-.

Free Distribution Fund: "Neglectful," 5/10d.

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.

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.

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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.

- * **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; pleasant outlook; Foursquare. (Stamp). "Shalom," 89, Ditchling Road. C433
- * **Cornwall**, Penzance.—Accommodation, full board or bed and breakfast; every convenience; terms moderate; recommended by Elim Pastors; near Elim Tabernacle, sea and country. Mrs. Walsh, "Beth-Shan," 24, Penare Road. C275
- Cornwall**, Newquay.—Picturesque, Christian guest house, sheltered, secluded position, comfortable and homely, ideal for winter guests; vacancies during September; h. & c., electric light. Mr. & Mrs. Hooper, "The Place," St. Columb Minor. C432
- Eastbourne**.—Sunny rooms facing sea; board; September, 45/- sharing, 47/- single; reduction & sharing large room; recommended by Elim Pastors. Mrs. Weeks, 1a, Queens Mansions, Queens Gardens, Opposite Pier. C428
- * **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. Barrwell offer board-residence; home comforts, personal supervision, at 36, Granville Rd., Strand 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
- Margate**.—Comfortable board-residence; Christian fellowship, central; terms moderate. Misses Miller and Verrinder, 30, Sussex Avenue. C420
- Old Colwyn**.—Holiday and rest home; 2 minutes from sea; bathing from house; Christian fellowship; magnificent scenery, all home comforts; terms moderate. Apply, Mrs. Thomas, Henblas, Sefton Road. C269
- Old Colwyn**.—Sunny North Wales calling! Mountain air, sea breezes, magnificent scenery, near sea, bathing from house, home comforts, Christian fellowship; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergelle Road. C345
- Ramsgate**.—Holiday Home; vacancies after August 28th; Christian fellowship; good food; family worship; close sea and country; terms 35/- p. w. Stamped envelope. Mr. & Mrs. Webster, 85, West Cliff Road. Established 1921. C431
- * **Shanklin**, I.O.W.—Board-residence, or bed and breakfast; 3 minutes' walk from sea and station; liberal table; homely; terms moderate. Mrs. Niblett (Foursquare member), "Willow Dene," 46, St. Paul's Avenue. C418
- * **Shanklin**, I.O.W.—Thornbury Boarding House, Alexandra Road. Select position, 2 minutes from cliffs, quiet restful house standing in large garden; good cooking, separate tables; well recommended. Miss Fyfe. Tel. 230. C419
- Southend-on-Sea**.—Clean comfortable apartments, bed and breakfast 17/6, other terms if required. Mrs. Robinson, "Homeland," 27, Priory Ave. C423
- 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.,
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To Let, six-roomed house, bath, h. and c.; on bus route, pretty garden overlooking field and Downs. Small rent to Christians taking keen interest in village. Mission Room opposite. Gill, Ormeccote, Cuckfield, Sussex. C417

To Let, two light airy rooms, unfurnished, gas stove and sink; close to tram and station; suitable for business people; Christian household; rent 10/6 weekly. Apply, 41, Gladstone Terrace, Battersea, S.W.8. C430

SITUATION VACANT

Working gardener first-class experience inside and out, knowledge cows; wife help in house; good wages and new cottage. Also cook-housekeeper, used numbers; good wages, Christian home. 45, Conybere St. Birmingham. C427

SITUATION WANTED

Young man, single, requires change of position; 13 years' experience provision trade. Please write, 70, Croydon Grove, West Croydon. C429

MARRIAGES

Jack Brown.—On August 10th, at the Ulster Temple, Belfast, by Pastor E. F. Cole; David Jack to Jane Irwin Brown.

Thirlwell Hilton.—On July 31st, at the City Temple, Hull, by Pastor H. W. Greenway; Thomas Thirlwell to Florence May Hilton.

WITH CHRIST

Gledhill.—On July 24th, Joseph Gledhill, aged 60, of Hull; passed into the presence of the King. Funeral conducted by Pastor H. W. Greenway.

Peters.—On July 24th, Harry W. L. T. Peters, aged 63, of Hull; fell asleep in Jesus. Funeral conducted by Pastor H. W. Greenway.

Watson.—On August 1st, at her residence, Main Street, Rathfriland; Margaret, widow of the late James Watson, passed into the presence of the Lord. C426

Webb.—On June 22nd, Mr. Spencer Webb, aged 81, of Acton. Funeral conducted by Pastor D. Forsyth assisted by Mr. J. J. Collins.

A NEW SELECTION OF

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compiled and edited by W. G. Hathaway has just been published. It contains 52 inspiring hymns, words and music, which have been used in the greatest revivals, bringing blessing to thousands. Hymns by John and Charles Wesley, Philip B. Bliss, Frances Ridley Havergal, and many other spiritual giants find a place in this unique collection. Invaluable for open air work, tent missions, evangelistic meetings of every kind as well as in the home circle

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