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April 8th,  
1938

# Bliss Evangelist

Foursquare Revivalist

“Jesus Christ  
the same  
yesterday,  
and today,  
and forever.”

HEBREWS 13-8

SAVIOR HEALER BAPTIZER COMING KING

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

**Why Preach  
the Second Coming?**

(See page 216)





## The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Official Organ of the Elim Foursquare Gospel Alliance

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

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

General Headquarters:

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

Vol. XIX.

April 8th, 1938

No. 14.

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## Sixteenth Annual LONDON EASTER CONVENTION

Good Friday, April 15th to Friday, April 22nd.

Convention services will be held simultaneously at Kensington, Clapham, East Ham and Croydon.

Speakers include:

Pastors P. S. Brewster, J. Dyke, G. I. Francis, W. G. Hawkins,  
J. Robinson, W. E. Smith and R. G. Tweed.

(Full particulars on page 213).

## EASTER MONDAY

April 18th, 1938

THIRTEENTH ANNUAL FOURSQUARE GOSPEL

# Demonstration

in the

ROYAL ALBERT HALL (London)

when

Principal **GEORGE JEFFREYS**

WILL CONDUCT THREE GREAT GATHERINGS

11 a.m. Divine Healing; 3 p.m. Baptismal Service;

7 p.m. Communion Service

**RESERVED SEATS.** Tickets for seats in the Boxes and Stalls are obtainable at the following prices: Morning, 1/-; Afternoon 2/-; Evening 2/-. Those who purchase these tickets ensure a good seat, and at the same time help to reduce the rent we pay for the hall. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, London, S.W.7. Enclose stamped addressed envelope.

**COME, join the Testimony and share in the Festival!**

**FOR VISITORS TO LONDON.**

**Accommodation:** Those requiring accommodation at Elim Bible College should write immediately to Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

**Cheap Railway Tickets.** Monthly return tickets at cheap rates are now available, from all stations at a single fare and a third for the double journey. The return half is available for one calendar month. No vouchers are required. Where eight or more travel together from one station and return the same day they may obtain return tickets at a single fare for the double journey.

**Enquiries** should be accompanied by a stamped-addressed envelope for reply, and sent to the Convention Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.

## Principal GEORGE JEFFREYS

AND REVIVAL PARTY'S

### EASTER WEEK ENGAGEMENTS

LONDON: Kensington Temple, Kensington Park Road, Notting Hill Gate, W.11.

Tuesday, Wednesday, and Thursday, April 19, 20, 21,  
at 11 a.m. and 7.30 p.m.

Speakers:

MORNING: **DOUGLAS CRAIG, Esq.,** and

EVENING: **Miss AVERIL GORNOLD**

The sick will be ministered to by the Principal.

Friday, April 22, at 7.30 p.m.,

FINAL RALLY & ORDINATION OF MINISTERS

## EASTER CONVENTIONS

**ABERDARE.** April 15—19. Elim Foursquare Gospel Church, Cannon Street. Friday, 11 a.m. and 7.30 p.m. Saturday, 7.30 p.m. Sunday, 11 a.m., 3 and 6.30 p.m. Monday, 11 a.m., 3 and 6.30 p.m. Tuesday, 3 and 7 p.m. Speakers include: Pastor T. A. Carver, Evangelists L. W. Green, F. A. Hodge, and Mrs. R. Jones. Convener: Pastor S. J. Cooper.

**BECONTREE.** April 15 (Good Friday). Christian Temple, Green Lane. Convention services, 11 a.m., 3 p.m. Divine Healing; 6.30 p.m. Baptismal service. Speaker: Pastor G. I. Francis.

**BELFAST.** Ulster Temple, Ravenhill Road. Particulars later.

**BIRMINGHAM.** April 15—19. Elim Tabernacle, Graham Street. Friday, 11 a.m. and 7.30 p.m. Saturday, 7.30 p.m. Sunday, 11 a.m. and 6.30 p.m. Monday, 11 a.m., 3 and 6.30 p.m. Tuesday, 7.30 p.m. Speakers include: Pastors W. A. Nolan, W. N. Brambleby, and Principal P. G. Parker. Convener: Pastor S. Gorman.

**BOURNEMOUTH.** Elim Church, Hawthorn Road, Winton. Speakers include Pastors J. Smith and F. C. Packer. Convener: Pastor R. D. Bradley.

**BOURNEMOUTH.** April 15—19. Elim Tabernacle, Victoria Road, Springbourne. Friday, 11 a.m., 3 p.m.; Saturday, 7.30; Sunday, 11 and 6.30; Monday, 3 and 6.30; Tuesday, 7.30.

**BRISTOL.** Good Friday. Elim Evangelical Christian Church, Pembroke Hall, Terrell Street. 11 a.m., 3 and 6.30 p.m. Speaker: Pastor P. N. Corry.

**CARDIFF.** The City Temple, Westbourne Place. Speakers include: J. F. Welch, Esq., R.N. and W. L. Bell. Convener: Pastor J. J. Morgan.

**CHELMSFORD.** April 15—17. Elim Tabernacle, Mildmay Road. Speakers include: Pastors J. McAvoy and J. Dyke. Convener: Pastor G. Backhouse.

**GLOSSOP.** Elim Tabernacle, Ellison Street. Speakers include Pastor Kelsall and Evangelist J. E. Shaw. Convener: Pastor T. Tetchner.

**GRIMSBY.** April 15—17. Elim Hall, Tunnard Street. Friday, 11 a.m., 3 and 7 p.m. Saturday, 7.30 p.m. Sunday, 10.45 a.m., 3 and 6.30 p.m. Speakers include Pastor and Mrs. C. J. E. Kingston. Convener: Pastor J. Tetchner.

**GUERNSEY.** April 15—21. Eldad Church, Union Street. Friday, 10 a.m., 3 and 7.30 p.m. Sunday, 10.30 a.m. and 6.30 p.m. Monday, 3 and 6.30 p.m. Tuesday, 7.45 p.m. Wednesday, 7.45 p.m. Thursday, 7.45 p.m. Speakers include: Pastor J. R. Moore and Evangelist J. Scott. Convener: Pastor V. S. Pritchard.

**LEEDS.** April 15—20. Foursquare Gospel Tabernacle, Bridge Street, Lady Lane. Speakers: Pastors H. O. Bale, C. R. Cooper, L. Morris, and Mr. and Mrs. W. L. Bell. Convener: Pastor G. Miles.

**ROTHERHAM.** April 15—18. Elim Foursquare Gospel Church, Gresbro' Road, Parkgate. Friday, 6.30 p.m. Saturday, 7.30 p.m. Sunday, 11 a.m. and 6.30 p.m. Monday, 3 and 7 p.m. Speakers: Pastors T. Bulton Clarke and Mrs. A. E. Pike.

**SOUTHEND-ON-SEA.** Elim Tabernacle, Seaview Road. Good Friday, 3 and 7 p.m. Tea provided.

**SOUTHPORT.** April 15—20. Temperance Institute, London Street. Good Friday, 7.30 p.m. Saturday, 7.30 p.m. Sunday, 3 and 6.30 p.m. Monday, 3 and 7.30 p.m. Tuesday and Wednesday, 7.30 p.m. Speakers: Pastors L. N. Knipe and J. C. Cariss. Convener: Pastor F. Cloke.

**SWANSEA.** April 15—20. Elim Tabernacle, Alexandra Road. Friday, 7.30 p.m.; Saturday, 7.30 p.m.; Sunday, 11 a.m. and 6.30 p.m.; Monday, 11 a.m., 3 and 7 p.m.; Tuesday and Wednesday, 7.30 p.m. Convener: Pastor T. E. Francis.

**WOLVERHAMPTON.** April 14—17. Elim Hall, opposite Central Arcade, St. John's Street. Special speakers.

**WOOD GREEN.** April 15, 16. Brook Hall, Brook Road, Mayes Road. Good Friday, 11 a.m. and 7 p.m. Saturday, 3 and 7 p.m. Speakers: Pastors F. D. Byatt, W. J. Patterson and Mrs. Davies.

# 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. XIX., No. 14

APRIL 8th, 1938

Fridays, Twopence

## The Gifts of the Spirit

VI.—THE GIFTS OF HEALINGS (continued).

By Pastor C. J. E. KINGSTON

THE Gifts of Healings, operating as we have seen in the supernatural realm under the sovereignty of the Holy Ghost, may be expected mostly in pioneer evangelistic work. It was this Gift which so frequently opened the door for the preaching of the gospel in the days of the apostles.

Thus Peter's healing of the lame man gathered the crowd so that "all the people ran together . . . greatly wondering" (Acts iii. 11), and "many of them which heard the word believed; and the number of the men was about five thousand" (Acts iv. 4).

In the same way the Samaritan revival owed its beginnings to the authentication of Philip's message by "the miracles which he did"; for "many taken with palsies, and that were lame, were healed" (Acts viii. 6, 7).

Thus the exercise of this Gift arrested the people. It was a "sign-gift," and as such it has always been in the forefront. "These signs shall follow them that believe . . . they shall lay hands on the sick, and they shall recover" (Mark xvi. 17, 18).

This Gift, as well as the others, is the Christian Church's challenge to infidelity and the miraculous healing of a diseased body through this Gift will do more to rebut the arguments of the infidel than will a thousand sermons. If religion to-day is failing to

### DRAW THE MASSES

it is because the supernatural is not in evidence. In how few places of worship nowadays do they have a soul saved by the power of God; or a sick person healed; or a believer baptised in the Holy Ghost! And yet the supernatural power of God was envisaged by Christ as being perpetually upon believers. "Verily, verily, I say unto you," said Jesus, "he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father" (John xiv. 12). Where then are the "signs following" with which the Lord confirmed the word of the early Church (Mark xvi. 20)? The fault lies at the door of our own unbelief and not at the door of God's generosity.

It will be interesting to notice for a moment the different ways in which this Gift operates. Christ healed with a touch. When the leper came for healing, "Jesus put forth His hand, and touched him, saying, I will: be thou clean: and immediately his leprosy was cleansed" (Matt. viii. 3). This vital touch came sometimes from the sufferer himself. Thus we read "as many as touched were

### MADE PERFECTLY WHOLE"

(Matt. xiv. 36).

Sometimes a word was sufficient. Thus the centurion said, "Speak the word only and my servant shall be healed" (Matt. viii. 8).

Paul healed the Lystran cripple in the same way, "Perceiving that he had faith to be healed (he) said with a loud voice, Stand upright on thy feet. And he leaped and walked" (Acts xiv. 9, 10). So "He sent His word, and healed them, and delivered them from their destructions" (Psalm cvii. 20).

The apostles sometimes healed by the laying on of hands. Thus we read that "by the hands of the apostles were many signs and wonders wrought among the people" (Acts v. 12); and Paul, when he entered in to pray for Publius's father, "laid his hands on him, and healed him" (Acts xxviii. 8).

In exceptional cases this Gift operated without touch or word. In the apostolic days "they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them . . . and they were healed every one" (Acts v. 15, 16).

Further let it be remarked that faith is necessary to the operation of this Gift. It has sometimes been suggested that Paul took Luke, "the beloved physician," with him on his

### MISSIONARY JOURNEYS

in order that should his own supernatural gifts of healings fail then Luke with his supposed medicine chest could step in the gap. This is a most foolish and God-dishonouring objection to Divine Healing. Since all Gifts of God are by faith, if Paul had had this

underlying doubt so as to keep Luke by him as a stop-gap, then his Gifts of Healings certainly would have failed. Besides this, when Paul, Luke, and the others were shipwrecked on Melita it was Paul who did the healing and not Luke, the physician (Acts xxviii. 8, 9).

Sometimes this necessary faith was exercised by proxy when the sufferer was too ill to believe for himself as in the case of the paralytic brought by four friends to Jesus. "When Jesus saw *their* faith" He forgave and healed him (Mark ii. 5).

Usually, however, this faith was exercised by the sick person himself. Thus to the woman who had had an issue of blood twelve years, and who touched the hem of His garment, Jesus said, "Thy faith hath made thee whole. And the woman was made whole from that hour" (Matt. ix. 22).

Occasionally, the faith necessary for the working of the Gift was exercised by the minister only, as when Jesus healed the lunatic son whose father's faith had received such a set-back because of

#### THE DISCIPLES' FAILURE

to cast the evil spirit out (Mark ix. 25).

An illustration of the latter came to my notice a few years ago. While holding an evangelistic mission in a certain Church a woman was introduced to me who told me the manner of her conversion. It was on this wise. Hearing of some revival meetings held by Principal George Jeffreys in the locality she went and came under great conviction of sin. When the appeal was made for those wishing to be prayed for for healing to come forward, she, misunderstanding and thinking it was for salvation, went out. The moment she was prayed for she was conscious that God had saved her, although, of course, the prayer was actually for the healing of the body. However, God makes no mistakes and He knew her real need. She had also a growth in the neck, but knowing nothing of Divine Healing, had not prayed for this to go. The next morning when she arose and looked in the looking-glass she was astonished to find that the growth had disappeared in the night. Her testimony was authenticated by a number of friends who knew her well both before and after her healing.

In this case it is evident that the faith of the minister alone was

#### THE CHANNEL FOR HEALING,

since the woman herself knew nothing about Divine Healing and certainly had not exercised faith for it.

A further point needs notice. The possession of this Gift by the few in whom it operates in the sovereignty of the Holy Ghost does not preclude the reception, by the many, of healing in the spiritual realm through the prayer of faith and anointing with oil according to James v. 14, 15.

There is no doubt that this passage of scripture gives the established rule for assembly life and for believers; whereas the "Gifts of Healings" are more manifest in evangelistic effort amongst the unconverted. In the case, therefore, of a Christian member of a church or assembly who becomes ill, the command is, "Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up" (James v. 14, 15).

There is here, of course, no authority for the indiscriminate anointing of the sick by anyone. The elders of the Church are specifically mentioned; but the elders will not forget that their pastor is not only an elder with them, but that he is the presiding elder.

While, however, the

#### ANOINTING WITH OIL

is limited to the elders of the Church and is especially for the Church member who is sick there is the promise to all believers, who believe for the signs following, that "they shall lay hands on the sick, and they shall recover" (Mark xvi. 18). Thus does God wonderfully provide for every emergency in giving a promise so wide in its application that any who are sick may be ministered unto by any believer in prayer.

It is fitting that, in conclusion, a few examples of the ministry of this gracious Gift should be given. The usual objection that the age of miracles is past and that there have been no miraculous healings since the days of the apostles may best be answered by quoting the facts which prove the contrary.

Proof of the existence in the Church of these Gifts of Healings until the third century after Christ has already been given in the first chapter and it is unnecessary to repeat it here. Let us examine fresh facts.

Constantine, who became emperor in A.D. 306, and who, as soon as he came into power, gave the Christians full liberty, is supposed to have become converted to Christianity about A.D. 313. In A.D. 324 he made laws and edicts abolishing paganism and adopting Christianity as the religion of the state. Following this the Church became more worldly and the simpler and purer forms of

#### SUPERNATURAL MANIFESTATION

ceased. The Church ceased depending wholly on the Lord in heaven and began to rest in the patronage and support of earthly rulers.

The Rev. A. J. Gordon, D.D., in his book, *The Ministry of Healing*, says: "Now comes a most suggestive fact, that whenever we find a revival of primitive faith and apostolic simplicity, there we find a profession of the chaste and evangelical miracles which characterised the apostolic age. These attend the cradle of every spiritual reformation, as they did the birth of the Church herself. Waldenses, Moravians, Hugenots, Covenanters, Friends, Baptists, and Methodists, all have their record of them."

Thus Luther writes: "How often has it happened, and still does, that devils have been driven out in the name of Christ; also by calling on His name and prayer, that the sick have been healed." On one occasion Luther found his friend Melancthon lying dangerously ill at Weimar. After praying for him he took him by the hand, saying, "Be of good cheer, Philip, thou wilt not die. . . . Give not place to the spirit of grief, nor become the slayer of thyself, but trust in the Lord." Melancthon recovered and Luther afterwards testified, "I found him dead, but by an evident miracle of God he lives."

George Fox, the founder of the Friends, testifies in his journals to the power of

#### GOD'S HEALING TOUCH,

He records a number of cures of which he had been an eye-witness, of which the following is an example:

"After some time I went to a meeting at Arn-side, where Richard Myer was, who had been long lame of one of his arms. I was moved of the Lord to say unto him, amongst all the people, 'Stand up upon thy legs' (for he was sitting down): and he stood up, and stretched out his arm that had been lame a long time, and said, 'Be it known unto you, all people, that this day I am healed.' Yet his parents could hardly believe it; but after the meeting was done, they had him aside, took off his doublet, and then saw it was true. He came soon after to Swarthmore meeting, and then declared how that the Lord had healed him."

John Wesley, the founder of the Methodist Church, again and again records in his journal how healing came to himself and others in answer to the prayer of faith. In his *Notes on the New Testament* he records his views on James v. 14 thus:

"This single conspicuous gift which Christ committed to His apostles remained in the Church long after the miraculous gifts. Indeed, it seems to have been designed to remain always, and James directs the elders, who were the most if not the only gifted men, to administer it. This was the whole

#### PROCESS OF PHYSICS

in the Church *till it was lost through unbelief.*"

Wesley's own testimony to healing was that "When I was about seven and twenty, I began spitting blood, and continued for several years. Eleven years after, I was in the third stage of consumption; it pleased God in three months to remove this also. This hath God wrought."

Under the date, Wednesday, 12th November, 1746, he writes:

"In the evening at the chapel my teeth pained me very much. In coming home Mr. Spear gave me an account of the rupture he had for some years, which, after the most eminent physicians had declared it incurable, was perfectly cured in a moment. I prayed with submission to the will of God" (*Journal*, Vol. I., page 382).

"Tuesday, 6th April, 1756. One was informing me of an eminent instance of the power of faith. 'Many years ago,' she said, 'I fell and sprained my ankle, so that I never expected it would be quite well. Seven years since last September, I was coming home from preaching on a very dark night, and stumbling over a piece of wood, fell with the whole weight of my body upon my lame foot. I thought, 'Oh, I shall not be

able to hear or preach Thy Word again for many weeks.' Immediately, a voice went through my heart, 'Name

#### THE NAME OF JESUS

and thou shalt stand.' I leaped up and stretched out my foot and said, 'Lord Jesus Christ, I name Thy name, let me stand.' And the pain ceased and I stood up, and my foot was as strong as ever."

"27th December, 1761. Mary Speciah was at once healed of several tumours in her breast in answer to prayer. . . . Now here are plain facts—she was ill, she is well; she has become so in a moment: which of these can with modesty be denied?"

But instances could be indefinitely multiplied both from past Church history and from records of the present. To conclude, let me record one instance of which I know the details personally. A member of the Church in Indianapolis, U.S.A., of which I was for a time the pastor, had a remarkable healing. For fifteen years prior to 1924, when he was miraculously healed, he had suffered with stomach trouble which the best specialists of the city diagnosed, after blood tests and X-ray photographs, to be cancer of the stomach. For a year and a half he took electrical treatments but all the time grew worse, vomiting sometimes fifteen to twenty times a day. On the verge of death, he attended some revival and healing meetings then being held in the city. He went a sceptic but, while

#### LISTENING TO THE TESTIMONIES

of those whom God had healed, his faith grew. Upon the call for prayer being given he went forward. Writing of his experience he says:

"While I had faith that I was going to be healed that night, I knew I would have to go to the altar first and get right with God. I had no sooner asked than God touched me. He spoke to me and I heard Him say clearly, 'You're healed.' I accepted it and was instantly healed."

Here, then, is a Gift to covet earnestly! There is nothing like a mighty healing to prove that Christ is not dead in the tomb but alive for evermore. Modernism has no room for miracle, but even unbelief must hide its head before the evidence of these mighty Gifts of Healings. Then let the Church arise in her power and, clothed in the supernatural, bring to nought the attacks of infidelity, pull down the strongholds of Satan in the hearts of unbelievers, and triumph in the cause of Christ.

#### Pastor J. McWhirter's Departure for Australia

On board the P. and O. liner S.S. *Strathallan* at Tilbury Dock, London, on Friday, March 18th, with Pastor and Mrs. James McWhirter. In the group are also General Sir Herbert Holman, K.C.B., C.M.G., D.S.O., and Lady Holman, Principal George Jeffreys, the Rev. Forbes Wilde, and Pastors A. W. Edsor and H. Strange.

Pastor McWhirter, who from the commencement of the work, has so faithfully laboured with the Principal in the building up of Elim in the homeland, is going forth to Australia knowing that the prayers, love and affection of the great Elim family are behind him and his wife.



## “Silver as Stones”

By Pastor V. S. PRITCHARD

*And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance.—I. Kings x. 27.*

**P**RECIOUS things were reckoned as common things, so plentiful were they.

The hand and heart of a bountiful God had been so exercised on behalf of a God-fearing king and people, as to give such prosperity as not only met their need, but vastly exceeded it, beyond their greatest expectation or imagination.

They had given willingly to God and His house, of themselves and their substance. God had given them of Himself and His gifts in an overflowing measure. Jehovah will be no man's debtor. Whatever we give God is but lent.

We lose what on ourselves we spend,  
We have as treasure without end,  
Whatever, Lord, to Thee we lend,  
Who givest all.

When there is a revival of the sacrificial giving of ourselves and our substance, then and only then, will God be able to fully display His bounty toward us.

Alas, too often we go to His house for what we can get. We profess to love Him, but all too often, it is “cupboard love.” He mercifully blesses us, as a Father does a hungry child.

A father once returned home to his little son, laden with good things, saying, “Look what daddy's got for you.” The child ignored the presents, and, jumping up into his father's arms, said, “Kiss me, daddy. I want you first.”

As with the human so with the divine. “Our Father” delights in a love like that, for it allows Him to express the fulness of His heart to those who thus reveal their devotion.

If only we were less niggardly in our love, we should be more lavish with our gifts of praise, worship and substance. Many hearts and voices that were once athrill with sacrifice and praise are now strangely cold or lukewarm, listless and silent, and this among those who profess to be Pentecostal. Let not the pride that refuses to take the humble place of confession gain the victory. Let the soul be honest about it. Where there has been declension in the spirit of sacrifice, and a growth of the spirit of compromise, let it be acknowledged, and God will abundantly bless.

If we are to enjoy a God-sent and God-controlled revival, there must first be a reception of the God-breathed conviction that confession is the first step to genuine revival.

In these days there is a deep secret work of the Spirit operating. The Lord is searching Jerusalem, “the Church,” with candles. Hallelujah for the Blood! For what the light reveals, the Blood conceals, and cancels too.

We long for revival but how much more does our God. When the fire is low and hands are slack, souls are perishing in thousands. As we write the weight and grief of it presses upon our soul.

Revival must come. It is the only thing to save a world already on the verge of the final death-plunge.

Revival will come, for God is merciful, but if those who have been entrusted and honoured with the Word of life are unfaithful through lack of sacrificial response to the divine call, God will take up another blaspheming tinker like Bunyan, or fiery prophet like Whitefield, and blaze a trail of divine fire through the length and breadth of the land.

Oh, this cursed, smug, self-satisfied, “we're having a good time” attitude. Jesus knew nothing of it, nor did the first Pentecostal Church. Awake, ye that are at ease in Zion, awake to righteousness, and sin not. The withholding of thy love and praise and substance has limited the hand of thy God, but in spite of all, He longs to bless. He is calling “silver as stones, cedars as sycamores for abundance.”

The greater than Solomon holds the wealth of heaven in His hand and to those who are first willing to offer themselves, all they are and have to Him, He will give the silver of dignified service and the cedars of endurance and eternal freshness. Not only so, but the very paths of Jerusalem, “the Church,” shall be paved with the precious things of God and the avenues lined with the beauty of our God. He will make Jerusalem a praise in the earth and we shall be called the people of God. The world will see what God can do for His people who will bring all the tithes into the storehouse. For to such He will open the windows of heaven, the blessing will fall and overflow and catch in its glorious tide the sad and sick and sinful and embrace them with the arms of the God of salvation.

### One's Duty to this Generation

The Church has a twofold battle. There are enemies within as well as foes without. Professors, preachers, and teachers who strike at the integrity and authority of the Bible are enemies to the Christian faith. Whether these detractors be definitely arrayed against Jesus Christ and His Church or whether they use the vocabulary of faith, and at the same time quietly deny the absolute authority of the Word of God, they are foes. The worst thing any man can do is to undermine a young man's faith in his Bible. Thank God, the Bible will live on when the corrupters of that sacred volume are dead. But the harm done to their generation can never be undone. Some Christians attempt to justify their indifference to the present situation by reminding us that God and His Book will triumph ultimately. But such an attitude reveals a callousness toward lost souls in this generation of unbelief. In my work as an evangelist, I have met many moral and spiritual wrecks—men and women with lives ruined as the direct result of Modernistic preaching and teaching. A loosening of the morals of the nation is the inevitable result of unbelief. It is supremely important that evangelical Christians recognise the seriousness of the attack and the imminence of the moral disaster in lives of this generation.—James Worboys.

*Our Men and Their Ministry—No. 20.***God's Way of Awakening the Soul**

**Pastor  
A. Jackson**

**T**HE subject of this sketch was reared in what might be described as a strictly moral, though not religious, home atmosphere. The conversion of the mother made a definite difference in the life of the home. This took place during the 1922 campaign conducted in Hull by Principal George Jeffreys and his brother, Pastor Stephen Jeffreys.

As a result of his mother's conversion Mr. Jackson commenced to attend services which at that time were being conducted by Pastor E. C. W. Boulton. It was the practice during the appeal in the gospel service on a Sunday evening personally to approach the unsaved with a view to their surrender to Christ. It was during one of these appeals that young Jackson was persuaded to kneel at the penitent's form. However, though yielding to the influence of the moment, there was no deep concern or conviction about eternal things and consequently no definite work was at that time accomplished in the soul.

Mr. Jackson says, "I went on in that state, telling myself that I must be saved, until a somewhat painful experience aroused me to my real need of God."

It was whilst driving a motor—conveying an urgent order to a local hospital—that the following incident occurred. Travelling at about forty miles an hour, on one of the main roads of Hull, owing to the unexpected stopping of a tramcar, and the sudden application of the brakes on the greasy surface of the road, the car was thrown into a dangerous skid. A passenger who was alighting from the tramcar narrowly escaped being struck by the car which was being driven by Mr. Jackson. In fact it was only the splendid presence of mind of the tram conductor that saved the person from probable death. At the subsequent police proceedings it was revealed that the passenger was an old-age pensioner, partially blind and deaf. The Magistrate was severe in his judgment, and yet not so, because, as he pointed out, but for the action of the conductor, the old lady would most certainly have been killed, and the driver would thus have been faced with a far more serious charge.

One can guess the state of young Jackson's mind at this time. Only a lad of seventeen and yet nearly the cause of a fellow mortal's death. Reference to this painful incident is only made because it had a profound bearing upon our brother's subsequent spiritual life.

Taking up the threads of his own story, Mr. Jackson says, "At the earliest opportunity after this accident I gave myself to God, and would render grateful acknowledgment of the earnest and thorough way in which Mr. C. Strodder, one of the workers of the Elim Church in Hull, dealt with my soul at that time. A book which he gave me, entitled, *What Would Jesus Do?* had a distinct influence upon my life."

He was soon faced with the necessity of following the Lord through the waters of baptism, a step which he did not hesitate to take in obedience to the Word of God and the example of the Master.

His ordination—which took place in the Kensington Temple on December 16th, 1932—stands out as a cherished experience. It was a meeting which none will forget, especially those who, together with our brother, were ordained on that occasion. He recalls the solemn moment when that great congregation was requested to stand and with upraised hands, sing:

Let the lower lights be burning,  
Send a gleam across the wave,  
Some poor, fainting, struggling seaman  
You may rescue, you may save.

The inspiration of those tense moments still live with our brother, providing, as he says, "an abiding call to render unto God wholehearted devotion."

Mr. Jackson's ministry during the past years has taken him to several different parts of the country. His appointments commenced with a short period at Colchester, followed by a year's pastorate at Ashbourne. From Ashbourne our brother moved to Tamworth, and this appointment has been followed by pastorates at Wimbledon, Ledbury, Andover and Exeter, where he is stationed at the present time.

**LONDON EASTER CONVENTION**

**GOOD FRIDAY, April 15th, to FRIDAY, April 22nd, 1938.**

Speakers include: **Pastors P. S. Brewster, J. Dyke, G. I. Francis, W. G. Hawkins, J. Robinson, W. E. Smith, and R. G. Tweed.**

Services will be held in four churches as follows:

**CLAPHAM.** Elim Tabernacle, Clapham Crescent. Good Friday, 11 a.m., 3 and 6.30 p.m. Saturday, 7.30 p.m. Easter Sunday, 11 a.m. and 6.30 p.m. Tuesday, Wednesday, and Thursday, 7.30 p.m.

**KENSINGTON.** Kensington Temple, Kensington Park Road, Good Friday, 11 a.m. Easter Sunday, 11 a.m. and 6.30 p.m. Speaker: Pastor R. G. Tweed. Convener: Pastor P. Le Tissier. For full particulars of other services at the Temple see cover ii.

**CROYDON.** Elim Tabernacle, Stanley Road. Good Friday, 11 a.m., 3 and 6.30 p.m. Easter Sunday, 11 a.m. and 6.30 p.m. Tuesday, Wednesday, and Thursday, 7.30 p.m.

**EAST HAM.** Elim Tabernacle, Central Park Road. Good Friday, 11 a.m., and 6.30 p.m. Saturday, 7.30 p.m. Easter Sunday, 11 a.m., and 6.30 p.m. Tuesday: Elim Hall, Ripple Road, **Barking**, 7.30 p.m. Wednesday: Elim Hall, Srafton Road, **Ilford**, 7.30 p.m. Thursday: **East Ham**, 7.30 p.m.

**ACCOMMODATION.**—Those requiring accommodation at Elim Bible College should write to Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.



# Who and What?

By Pastor JOSEPH SMITH

**The Heart?** "Out of the heart of men proceed evil thoughts" (Mark vii. 21). "Believe in thine heart" (Rom. x. 9). "For with the heart man believeth unto righteousness" (Rom. x. 10). "Make you a new heart" (Ezek. xviii. 31).

I hear someone say: "What does it mean to believe with the heart? I always thought that I believed with my head." I know this word puzzles sinners, and doubtless if some of those who use it were asked to explain they would be at a loss. Now, what is the heart? We all know what the natural heart is. It is that organ in the body which lies behind the life stream, and from which it has its source. Now this is precisely what the moral heart is: it is that deep-seated, permanent disposition of the mind which lies behind a man's actions, and from which they have their source. It is different from a temporary state of the mind, as thoughts may come to the mind unbidden, and may linger for a time, even though they are unwanted. But the heart is that permanent disposition of the mind, which not only receives thoughts, but harbours them. Of course, this permanent state of mind influences all our actions, and they naturally take their character from it. These actions can therefore be truly said to proceed from the heart. With the mind a person can think over a thousand and one problems, in business or in school, which have nothing whatever to do in influencing moral character. But when it comes to the things of God; or things of moral value, such as love or hatred toward

my neighbour; what shall I do with Christ? These things affect the whole course of my life, they are of the deepest importance; and my attitude towards them determines my eternal destiny; therefore such attitude may truly be said to proceed from the heart.

The two states of the heart are referred to in Romans viii. 6, 7, as the carnal and the spiritual. "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." The carnal mind is that which has supreme regard to the things of the flesh, it is therefore selfish in its nature. The spiritual mind is that which has supreme regard to the things of the spirit, it is therefore godly in its nature. The former is the state of mind and heart which controls our actions until we come to that time in our lives when we decide to be controlled by the Spirit of God, to accept of the Lord Jesus Christ, and live for God instead of for ourselves. While a man is controlled by a supreme regard for self everything that he does will be tainted with it, even to prayer; as it is written: "What profit should we have, if we pray unto Him?" (Job xxi. 15). It is therefore impossible for such a man to please God while the permanent state of his mind is set on self. He may preach, or pray, or live a moral life, or desire to go to heaven; but it is only self that he is thinking of, "God is not in all his thoughts." To make you a new heart, as we are commanded to do in the Word of God, is simply to change your ultimate end in life, and make it the glory of God instead of self-gratification. To recognise the fact that Jesus Christ has died for your sins, and then go forth making your grand motive in life the glory of God and the good of others is salvation. It is a change of heart, a new heart: a new, permanent purpose.

## The Way of Salvation

### Where No Christians are Found

**A** YOUNG man was expressing himself as "sick and tired of Christians," of hearing them or talking to them. So he decided to take a train to a lake where he could be out of their way.

No sooner had the train started than two passengers began an earnest talk about the Bible. "Oh, dear!" thought the young man, "I'm not going to stay here." As soon as the train stopped he jumped out and got out of their company, only to get in with some old ladies. To his dismay, he found their conversation to be about the coming of the Lord. He was greatly annoyed, and on reaching the next station he could see the boat. "Ah, there is the boat," said he; and on looking again he saw a number of happy young men and women going on board. "At last," said he, "I have found what I want." But as soon as the steamer had started he found that it was a Christian Sunday school excursion. He wandered downstairs to the saloon, where he saw the captain sitting writing.

"Good morning, captain," said the young man. "Where can I go to be rid of these cursed Christians?" The captain, who was a worldly man, looked up, and with a laugh, said, "To hell."

"And where is hell?" asked a scoffer of a Christian.

"You will find it at the end of a godless life," was the answer.

Said the Master, "Be not afraid of them that kill the body." Most people are. And He continued, "But I will forewarn you whom ye shall fear: Fear Him, which after He hath killed hath power to cast into hell; yea, I say unto you, Fear Him" (Luke xii. 5). And He gave us a picture in the 25th chapter of Matthew, of this casting into hell. The Judge shall say to them on the left hand, "Depart from Me, ye cursed, into everlasting fire, prepared for the Devil and his angels."

When that young man who wanted to get away from Christians began to meditate on an eternity in this everlasting fire in the company of the Devil and his angels, he was not greatly delighted with the prospects, and he began to inquire about the strait gate and the narrow way that leads to life. He went to the Book that tells us, "Whosoever shall call on the name of the Lord shall be saved," and "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved." He met the conditions, and received salvation. Have you done likewise?

# FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor JOSEPH SMITH

**Sunday, April 10th.** Matthew xxvi. 31-46.

“Watch and pray” (verse 41).

In the hour of Christ's greatest trial, just when He needed the help of His disciples most, we find that the enemy had cast a deep spirit of sleep upon them. This is not unusual even to-day. When the opposition of the enemy is keenly felt by a leader in a meeting, how often has he seen with regret a spirit of spiritual lethargy taking advantage of so many of his congregation. These times of opposition by the enemy can also be made the most spiritual times of refreshing to the congregation if they will only rise to the occasion and break through the opposition. I have seen some people almost half asleep during the greater part of the service, even when God was blessing others, but I also have noticed that these same people were very wide awake in chatting to people when the service was over. Would we treat a friend who came to meet with us in this manner?

PRAYER TOPIC:

That the Holy Spirit may be poured out during the campaign now in progress at Croydon.

**Monday, April 11th.** Matthew xxvi. 47-58.

“But how then shall the scriptures be fulfilled, that thus it must be?” (verse 54).

Jesus alone fulfilled the entire picture drawn in the Old Testament of the Messiah. He was the Seed of the woman, the Seed of Abraham, of the tribe of Judah, of the family of David, born in Bethlehem, born of a virgin, born at the time noted by Daniel, called out of Egypt, ministered to the people in the power and unction of the Holy Spirit, rejected by the Jewish leaders, rode in triumph into Jerusalem on a young ass, betrayed by a friend for thirty pieces of silver, suffered indignities, was crucified, given gall and vinegar to drink. Surely the enemies of Christ were not trying to confirm His claim to Messiahship. While Jesus was still on that Cross did the soldiers gamble for His vesture and part His garments to fulfil the scriptures? Did the Roman soldier thrust his spear into the side of our Lord to fulfil the words of the prophets? And although a grave was dug in which to bury Him along with the two thieves, why was He buried in a rich man's grave instead? These things, together with His resurrection, ascension, and intercessory reign are all noted in the Old Testament Scriptures, and were all fulfilled in Jesus Christ.

PRAYER TOPIC:

For the Jews who are being so terribly persecuted in many lands in these days.

**Tuesday, April 12th.** Matthew xxvi. 59-75.

“Peter remembered the word of Jesus” (verse 75).

For a time the word of Jesus was completely obliterated from Peter's mind, and it was then that Satan got his innings. No wonder that David said: “Thy Word have I hid in mine heart, that I might not sin against Thee.” There is no better way to continue in a walk of fellowship with the Lord than to daily read His Word, and to quietly reflect upon its precious truths. Thank God that Peter remembered in time, and not in eternity like the rich man. The real cause of Israel's backsliding was in forgetting God. It will be time well spent if the reader will just take five minutes a day to cast his memory back to the many times God has helped him and undertaken for him in the past; or to think of the many testimonies of God's children and how He has undertaken for them.

PRAYER TOPIC:

For blessing upon Mrs. Taylor's work in the Congo.

**Wednesday, April 13th.** Matthew xxvii. 1-10.

“What is that to us?” (verse 4).

Oh, the heartlessness of it all. Judas had sold his very soul to please these men, and also to gain a little money. What an example of those who will sell their Lord to please others, or to gain a little money. The bitter pain, the remorse of conscience, all rolled back upon him like a mighty mountain, and he broke before it. Life was no longer worth living. It was hell to live, and hell to die. How dreadful! It is fine for a little while, to lead the band of those who are out against Christ—but alas, there is an afterward. The clock will go on, and you must come to to-morrow. How you would like to stop the clock of time and remain in the present. Ah, no. The present must pass, and the future must come, and behind it all eternity. And with what respect will those for whom you have sold your Lord treat you? Does even Satan respect his most loyal followers? No. An evil spirit said to some vagabond Jews: “Jesus I recognise, and Paul I am acquainted with: but who are ye?”

PRAYER TOPIC:

God's touch of blessing to rest upon all Foursquare Gospel Testimony members.

**Thursday, April 14th.** Matthew xxvii. 11-31.

“For he knew that for envy they had delivered Him” (verse 18).

Solomon said: “Wrath is cruel, and anger is outrageous; but who is able to stand before envy?” Pilate tried to reason with them, but who can reason with the spirit of envy? Like a crocodile

with its eyes set upon its prey, they watched Christ. Nothing short of His life's blood would satisfy their appetite. Oh, this horrid, unreasonable spirit of envy which will not be satisfied until it has accomplished its hellish ends; is it possible that it will ever be welcomed inside the heart of one who has been purchased with the blood of the Son of God? The Son of God knows the bitterness of envy more than any other, He felt its horrid fangs; and furthermore, He knoweth all hearts. Nothing but deep, sincere love for one another will keep this spirit of envy out. Where love is wanting envy is sure to find an entrance.

PRAYER TOPIC:

That the Elim Holiday Homes may this year prove places of spiritual refreshment to many tired toilers in the Lord's vineyard.

**Friday, April 15th.** Matthew xxvii. 32-56.

“And they crucified Him” (verse 35).

The Cross of Jesus was a voluntary Cross. He saw that there was no other way whereby salvation could come to the children of men but by His own suffering and death, and so He chose to die. There was no virtue in the crosses borne by the two thieves. They were forced upon them by circumstances, and were a natural result of their misdeeds. Millions are bearing such crosses, but except that they may be the means to lift them to look into the Saviour's face, there is no virtue in them. Remember there were two men who looked into the Saviour's face from two crosses, but only one of them was led to repentance. The other railed on Christ, and desired only deliverance from the penalty of his own misdeeds. But the Cross which is swathed in glory is the voluntary Cross, which is borne for the sake of others, and which might be laid aside; but love, true lasting love, draws you on to bear it unto the end.

PRAYER TOPIC:

For fulness of blessing to be experienced in all the Easter Conventions commencing to-day.

**Saturday, April 16th.** Matthew xxvii. 57-66.

“A rich man” (verse 57).

Although most of our Lord's disciples and friends were poor men, yet, thank God, the rich were not entirely left out. How beautifully God does balance things. If such men as Joseph of Arimathea had been omitted the poor might have exulted themselves that they alone were the chosen of the Lord. If Saul of Tarsus had been left out the uneducated might have gloried in the fact that they were the only promoters of Christianity. As a wealthy lady once said: “The Bible say: ‘not many mighty, not many noble, are called,’ but thank God it does not say: ‘not any.’” The Bible also mentions that the heart of that Roman officer, probably the one who had charge of the execution, was deeply touched, and that he too, acknowledged that Jesus was the Son of God. Thank God there is room for all in the great loving heart of our heavenly Father.

PRAYER TOPIC:

That Pentecostal outpouring may be realised in the great gatherings in the Royal Albert Hall on Monday.

# Why Preach the Second Coming ?

By Rev. CECIL V. PHILLIPS

**T**HE greatest event ever associated with earth's history will be the personal return of our Lord and Saviour Jesus Christ. When Christ Jesus came the first time He conquered all things, "but we see not all things in subjection under Him." We see not sin cast out. As the day that the Emancipation Proclamation was signed was a great day for the slaves, likewise the day that our Lord returns will be a great day to the believer, a day when we are freed from the presence of sin and the encumbrance of the old nature, and not only we, but the whole creation will be delivered from corruption. Why, then, preach the second coming of Christ? Is it important to do so?

1. *It is one of our Lord's commands to His disciples.*

"Go ye into all the world, and preach the gospel" (Mark xvi. 15), and the gospel that He taught included His death, burial, resurrection, and return (I. Cor. xv. 1-4, 23). The early disciples repeatedly taught us to look for Jesus (Phil. iii. 20; Titus ii. 13; Heb. ix. 28; II. Peter iii. 14). We observe the Lord's supper as a token of His death until He come again.

"Wherefore comfort one another with these words." What words? The words of

## OUR LORD'S RETURN

(I. Thess. iv. 16-18). "For the Lord Himself shall descend from heaven with a shout."

2. *A large portion of the Word is devoted to it.*

I do not say that this truth should be preached above all others, but that it should have its rightful place along with the others. If the Holy Ghost has deemed it so important as to devote so much space to it in God's Word, is it not worthy of our attention? The Word exhorts us to give attention to it, and the danger of condemnation is to them that do not. This doctrine is mentioned on the average of once in every twenty verses in the New Testament. More than one-fifth of the entire New Testament directly speaks of the Lord's return, therefore it would be shorn of its value with that doctrine left out.

Not only is this doctrine prominent in the New Testament, but the same doctrine is prominent in the Old Testament. If the Old Testament prophecies concerning His first advent were literally fulfilled, why should we question these prophecies that deal with His second appearing? There are more prophecies in the Old Testament that speak of Christ's

## COMING TO REIGN

as King than they do of His coming as an atoning Saviour (see Genesis xlix. 10; Isaiah xi. 1-9; xxv. 8, 9; xxvi. 19-21; xxxv. 1-10; xlv. 23; Jer. xxiii. 5, 6; xxxiii. 14-16; Psalm ii. 1-12; lxxxix. 28-37; Daniel ii. 44; vii. 13; Zech. ix. 10, and many more).

3. *It is a dispensational truth.*

In every dispensation we find that there was some present truth that was preached to warn the people of coming disaster soon to take place. Some truths are

especially needed at certain times and under certain conditions. Christ said: "Now learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye in like manner, when ye see these things come to pass, know that it is nigh, even at the doors" (Mark xiii. 28, 29). When we see prophecies being fulfilled which were spoken of the Jew, God's blackboard, and which were to take place just before Christ's return, we may know that it is a present dispensational truth.

Through the new birth we become citizens of heaven, and are appointed as ambassadors of Christ. An ambassador does not speak of himself but of the one he represents. He is often called upon to adjust matters between his native country and the country in which he lives. As

## AMBASSADORS OF JESUS

Christ our message is one of reconciliation. An ambassador's people are judged by the way he conducts himself. How often God's people are judged by the life of some inconsistent Christian. Just before war begins the ambassador is withdrawn from the foreign country and brought back to his native land for protection. Just before the greatest war of all ages and the judgments of the world break upon this earth, God's people, His ambassadors, will be withdrawn "in a moment, in the twinkling of an eye, at the last trump."

4. *No other doctrine presents such a motive for crucifying the flesh, for separation unto God, and to work for souls.*

The whole teaching of it is that "our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body" (Phil. iii. 20, 21). Christ bids us "watch and pray." We are told to watch also against the "lust of the flesh, the lust of the eyes, and the pride of life." To-day as well as in the past, the Church that has stopped watching has substituted formality and ceremonialism for consecrated Christian living. The fact that we do not know just when our Lord will return, leads to

## GAREFUL, GODLY LIVING.

*An incentive to immediate service.* This doctrine awakens groaning for the adoption, to wit, the redemption of the body (Luke xxi. 28; Rom. viii. 23). It gives us a view of the world as a wrecked vessel, and stimulates us to work with all our might that we may save some (I. Cor. ix. 22).

5. *It is the most practical doctrine of Scripture.*

It is the great moral force in the Church and in the world. It is a reviving power. It is also set forth as a motive to urge to repentance (Acts iii. 19-21). The practical application of the doctrine is for the Christian, but it is calculated to arouse the sinner to repentance (Rev. iii. 3).

*How the disciples used it.* One who can explain away the truth of the Lord's return and say that it is

not practical, can logically deny any Bible doctrine. Jesus and the apostles used the prophecies of His coming again as a motive to incite us to watchfulness (Matt. xxiv. 42-44); to sobriety (I. Thess. v. 2-6); to repentance (Acts iii. 19-21); to fidelity (Matt. xxv. 19-21); not to be ashamed of Christ (Mark viii. 38); against worldliness (Matt. xvi. 26, 27); to patience (Heb. x. 36, 37; James v. 7, 8); to mortification of fleshly lusts (Col. iii. 3-5); to sincerity (Phil. i. 9, 10; to ministerial faithfulness (II. Tim. iv. 1, 2); to purify ourselves (I. John iii. 2, 3); to abide in Christ (I. John ii. 28); to endure

#### TEMPTATION AND TRIAL

of faith (I. Peter i. 7); to bear persecution for our Lord's sake (I. Peter iv. 13); to brotherly love (I. Thess. iii. 12, 13); to holy conversation and godliness (II. Peter iii. 11-13); to look for Him (Heb. ix. 27, 28); to hold fast the hope unto the end (Rev. ii. 25; iii. 11); to separation from worldly lusts and to live godly (Titus ii. 11-13); to watchfulness because of its suddenness (Luke xvii. 24-30). It is the principal event for which believers wait (I. Thess. i. 9, 10).

#### 6. *It is the final solution to the problem of the world.*

From the time of the Fall the whole of God's plan for the world has had reference to the Lord's coming to reign as King of kings and Lord of lords. "For we know that the whole creation groaneth and travaileth in pain together until now" (Rom. viii. 22). "The imagination of man's mind is only evil continually." The Devil is the prince of the power of the air. In Genesis iii. 15 God says that there shall be enmity between Christ (that seed of the woman) and the Devil. Therefore the attempts of man to solve the problem of the world are futile. For the problem of the world is sin, and there can be no peace in the world as long as sin is in the world. "When men shall say, Peace, peace, then

#### SUDDEN DESTRUCTION

cometh upon them." The only solution held out in God's Word is the coming of the Prince of peace. "For the whole world lieth in the wicked one," and only Christ can eject him and "reign as king on David's throne." In I. Corinthians xv. 24-28 it is stated that God will ultimately triumph over sin and rebellion.

Christ is coming! "He draweth nigh." Upon the eastern sky we see the bright flush of the morning. A bright morning for those who watch for His appearing (Luke xii. 37; Heb. ix. 28), those who have been born again by the precious blood of Jesus Christ. But for those who have only reformed and joined the Church and are trusting to their works to save them; for those who have never accepted Christ as Saviour and confessed him before men, for them it will be the blackest night of earth's history. For there awaits for them the wrath of the Lamb (Rev. vi. 16).

With this view of the world as a wrecked vessel, which nothing but the coming of our Lord and Saviour as King can right, let us be more animated by this doctrine and go forth to win souls for the absent but soon coming Lord.

#### 7. *Bible interpretation is incomplete without it.*

Two distinct revelations were given the Apostle Paul. In Arabia he received

#### DIRECTLY FROM GOD

the gospel of grace (Gal. i. 11, 12). This he presented in the Roman and Galatian letters, which is a new order and a new relationship to God. The second revelation came in the main, from Paul's two years' imprisonment. This body of truth embraces the plan of the ages, the whole doctrine of the Church and the present out-calling of a Bride, as recorded in the Ephesian and Colossian letters. Theology is usually concerned with the Arabian revelation, and great harm is done when such an aspect of New Testament teaching is supposed to be an adequate interpretation of the whole divine revelation. The person with such suppositions and limitations will be an incompetent minister to the whole Word, for there are whole bodies of truth that he is rejecting.

In I. Timothy iv. 1-6 it is set forth that the young Timothy may win the high title of a good minister of Jesus Christ if he is faithful in putting the brethren in remembrance of the awful apostasy with which the present age must end (see also II. Thess. ii. 1-10). How shall any minister discern an age-closing apostasy with its divinely ordered relations to the final triumph of God in the earth, if he does not know these exact relations which form the whole programme of the kingdom according to Scripture?

No minister, therefore, can preach the Word in its right proportion, or be a good minister of Jesus Christ, who habitually ignores the great prophetic themes. The knowledge of prophecy, in its main features, is distinctly a part, and a very large and qualifying part, of the material committed to those who are called to preach the Word.

**DO NOT MISS EASTER MONDAY'S  
GREAT GATHERINGS  
IN THE ROYAL ALBERT HALL**

#### Dr. A. C. DIXON RELATES :

We were standing looking at the large statue, carved out of white marble, in one of the great churches in Copenhagen, of our Lord in the act of invitation: "Come unto Me." As we stood, a gentleman who could speak English came and stood beside us, and said: "Has it occurred to you that the face of Christ is that of a Scandinavian?" There was not a vestige of the Jewish nature about it; the great sculptor had given a Scandinavian countenance to Christ. Then I remembered that every Italian who has painted Christ has made Him an Italian, every German has made Him a German, and every Englishman has made Him an Englishman. The deep truth underlying this fact is that He is just the Saviour that every nationality needs.





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.

## Russia.

THE "Trials" in Russia reveal the awful trials of that vast land.

If the confessions of the recently condemned prisoners are correct then Russia has been governed by a group of villains and murderers. And we argue that if the Stalin Government of the recent past consisted of villains and murderers what is to prove that the present officials are not of the same character?

If the confessions are "bogus" then torture has extracted them—so then Russia would be governed by torturers.

It is reported that of those who composed the original Stalin administration only Stalin himself remains in a position of authority!

"Be sure your sin will find you out," is true of nations as well as individuals. Russia boasts of her godlessness. The nations that forget God are turned into hell. Russia is experiencing the truth of Scripture on earth, as well as individually she will experience it in eternity.

"Righteousness exalteth a nation, but sin is a reproach to any people."

## Partakers of Christ.

"PARTAKERS of Christ!" (Heb. iii. 14). Remarkable phrase! Ponder it, try to reach the depth and fullness of its meaning. We may be disciples of Christ, followers, friends, believers; but something more is implied in the word "partakers" of Christ. To partake is more than to possess. I may possess many things, without partaking of them.

"We are become partakers of Christ." It is something acquired, something attained, a new endowment and enrichment of our being. God is not only among us, but also in us. Our relation to Him reaches this most intimate union and fellowship. We not only behold Him, adore Him, approach Him, touch Him, trust Him: we receive Him. We draw from Him the life, and love, and righteousness, and purity of which He is the sole and infinite Source.

The true Christian lives by continually receiving life from "the living One," and for ever and ever the secret of our being and blessedness is, not that we become possessors, but that we have become partakers of the divine nature—"partaking of Christ." Our partaking of Christ is not a figure of speech, a mystical dream; it is a statement of a fact, as literal as any law of nature. The union of sunlight and flowers, the flow of sap in shrubs and fruits, is not more real than is the union of Christ's Spirit with ours. Partakers of Him, we become partakers with Him, sharers of His triumph, His kingdom, His joy, His glory—joint-heirs with Him of immortality.

## SECRETARIAL NOTES

By W. G. H.

The quarterly meeting of the Executive Council, commenced on March 21st, was continued until the 24th, and proved a time of profit. A number of important decisions were taken on matters affecting the future progress of the work, as well as current business being dealt with.

\* \* \*

Contributions toward the Elim Debt Fund continue to come in, and it was a great inspiration to the Executive Council to be able to sit down and consider which mortgages on buildings were to be dealt with first.

\* \* \*

It is expected that a detailed report on the progress made in debt reduction will be issued shortly.

\* \* \*

The Annual Meeting of the shareholders of the Elim Publishing Company, Limited, was held on March 23rd, when a favourable balance sheet was presented. For the eighth year in succession a dividend of 6½ per cent was recommended. The Managing Director's report was an encouraging one. Undoubtedly the blessing of God is continuing to rest upon this effort to spread the printed Word.

\* \* \*

All shareholders of the Publishing Company are either members or friends of the Foursquare Movement. All profits of the Company over 6½ per cent go to the Alliance for the extension of the work of the Lord.

\* \* \*

Box Tickets for the Royal Albert Hall Demonstration on Easter Monday are going fast. Early application should be made to the Box Office to avoid disappointment.

\* \* \*

Applications from those who wish to be baptised on Easter Monday should be given to the local pastor, or sent direct to the Convention Secretary, 20, Clarence Road, Clapham Park, London, S.W.4. Full instructions are being issued direct to candidates.

\* \* \*

The new Elim Tabernacle in Blackheath, Birmingham, was opened by the Principal on Saturday, March 26th. A full report should appear in a later issue of the "Evangel."

\* \* \*

After careful consideration, the Executive Council have decided to terminate the services of W. L. Kemp as a minister of the Alliance as from March 25th.

\* \* \*

At a recent meeting of the Executive Presbytery of the Foursquare Gospel Churches of the British Isles, Incorporated, twenty probationers were accepted as ministers and recommended for ordination at Easter in London.

\* \* \*

Applications are invited from groups of Elim friends and others in towns and districts where there are no Elim Churches with a view to the establishing of Elim centres.

\* \* \*

Elim Bible College examinations for those who have left the College and are now in charge of Churches, are being held over for the present.

*Gleanings from the Garden of Communion. No. 17.*

## Inwrought Strength

By Pastor E. C. W. BOULTON

*"It is in the forge of infirmity that strength is wrought to perfection."—II. Cor. xii. 9. (A. S. Way).*

Work on, O blessed Master,  
Nor spare the blows that break;  
I would not miss one trial,  
Nor fear Thy cup to take.

**H**OW loth we are to walk with God in the fire. How we secretly cherish the hope that the divine goal may be reached by some other and easier path than that which lies through the furnace of fierce test. And yet there is no alternative for those who would enter into deepest union with the Eternal. 'Tis midst the scorching flame that life mounts to its throne in God.

Does not experience confirm that in the fire God is able to put His best workmanship into our lives? Is it not here that life is rendered most impressionable to the gracious design of the Father? In the "forge of affliction" those elements in human nature that would frustrate the fulfilment of the divine purpose are robbed of their power—the dross of unworthy ambition and unholy pride are consumed, leaving the life richer, purer, and stronger.

Whilst in the fire it is seldom possible to appreciate its value or understand its meaning. Often the disciplined one is too occupied with his suffering to realise or enter into that which the hand of God is doing. It is only after the Lord has led the soul forth into the large and wealthy place that it is in a position to estimate the value of the fiery trial through which it has passed.

Yesterday my path was veiled in blackest night;  
To-day I cannot see for blaze of light.

There are those to whom God's most wonderful unfolding of Himself has come in the midst of the flames of affliction. Beside the waters of Marah the touch divine has lifted the veil, and the soul has entered into possession of its heritage of blessing and power. As weight after weight has gone into death, so the life has risen upward in God.

In the dark room of trial God brings out the beauty of His own nature, fixing the heart in true devotion upon Himself. Every natural challenge to His sovereignty is dissolved, and the image of Christ alone remains to tell of life's true relationship.

I thank Thee, Lord, this heart has seen  
The meaning of the Cross,  
And now the things that held me fast  
I count no more than dross.

Dear sufferer, whate'er thy anguish be at this time, and howsoever deeply thy heart is wounded by the sharp thorns of cruel circumstances, know of a truth that thy Lord is one with thee in thy darkness and loss. His presence shall lighten thy hours of loneliness; His touch shall transform the frowning face of thy lot; His heart-whispers shall heal thy wounds. Gethsemane and Golgotha shall lead thee to Easter's radiant morn. The things that threaten to crush thee shall add to the lustre of thy crown.

Wait thou my soul! And thou shalt learn  
God's goal is just ahead,  
Those tears of travail and of pain  
Have not in vain been shed.

Take not thy hand from the plough because the field is hard and difficult. Let not discouragement dim thy vision nor silence thy song. Lift thine eyes upward and behold the prize promised to those who endure. Though thou hast watered the handles of thy ploughshare with thy tears, remember that they who plough in tears shall surely reap in joy. Thy faith and courage are being tested to the uttermost, yet think it not strange—this thing is of the Lord, and He will not fail until He hath finished that which He hath begun. A little while and thou shalt come to Zion with songs and everlasting joy upon thy head. The morning without clouds shall dawn anon and thou shalt pass to the consummation of thy heart's most cherished desires. Thou shalt find that God has been "silently planning" all the time.

Wait thou my soul! and rest in Him  
Who sits upon the throne,  
When morning breaks and shadows flee  
Thou'lt reap the harvest sown.

Dear Master, teach me the true value of the fire. Let me learn the profound meaning of Thy baptism of affliction. Show me that the "forge of affliction" may become the place of revelation, that in the crucible of adversity I may discover great spiritual spoil, that in the furnace of frustrated hopes I shall escape from the sordid and trivial in life, that there I shall come to the realisation of the great and vital realities of life in God. I cannot understand to-day that which Thou art doing. I fail to trace the design of much that now affects this life. Yet I know that Thou hast overlooked nothing that is necessary for the perfection of Thy purpose. Give me patience that I may not spoil Thy handiwork in this soul. Grant me the unstaggering faith that triumphs in Thy faithfulness.

Christian Biographical Series:

# Samuel Chadwick

## II.—“A FAITHFUL MINISTER.”

By Pastor P. J. Le TISSIER

“**D**ESPISE not the ministry,” said old Doctor Goodwin, “for God had but one son and He made Him a minister.” Samuel Chadwick used to say, “A vision without a task makes a visionary. A task without a vision is drudgery, a vision with a task makes a missionary.” Samuel Chadwick was a minister and a missionary. No theological seminary ever opened its doors to one more eminently fitted for the will, word and work of God. He had learned wisdom in the school of experience, and his love for souls was a heaven-enkindled passion. At Stacksteads, a most important period of his spiritual education, “he had purchased to himself a good degree and great boldness in the faith which is in Christ Jesus.”

Samuel Chadwick went to Didsbury College from his lay pastorate at Stacksteads. It is a time of no common interest and importance in the life of a young man when he enters upon his college course. And even when one has had all possible advantages, the friendly counsel of the wisest teachers, the discipline of preparatory schools, it is with some trepidation he comes to a strange place and among strange faces. Chadwick had no such advantages, he had learned that if the boyish purpose which had been formed when he was fifteen years old—the purpose of entering the hallowed walls of

### A THEOLOGICAL SEMINARY—

should be realised, it must be by his own exertions. By industrious toil and strenuous study, he had so far mastered the rudiments of learning as to obtain admission to Didsbury. He was of a retiring disposition, and if there were moments when he was uncomfortable in his new surroundings, it was during this period some of his best life lessons were learned, some of his best life-battles fought. He formed ties that were to last for life, and friendships which were never broken. He revelled in the opportunity of communing with great minds, and associating with some of the brightest stars in the firmament of Methodist oratory and theology.

The faculty soon felt that this newcomer, the mill-worker, who had, almost unaided, prepared himself for college, was the equal, if not, in some way, the superior of his contemporaries who had enjoyed the amenities and advantages of grammar schools and academies. As a first-year man he preached in the College Chapel at the week-night service. The young man was not over-awed by the fact that he addressed the venerable presences of the college and fellow-students. He recognised the binding command and commission to preach the gospel to every creature, never failing in the line of duty, but going direct to

### DIVINE HEADQUARTERS

for orders. At one point in his sermon he described the scene at the penitent form in a church where a revival had broken out, at the same time gazing round

him to point to the corresponding place in the College Chapel. Then with a characteristic gesture he said, “Oh, it was not a church like this, it was a church that was built for the purpose of getting people converted.” Needless to say the faculty did not like the sermon. Another might have temporised on such an auspicious occasion and not dared to antagonise the faculty by saying the unpopular thing. But it was characteristic of Chadwick through life that he knew his own mind, and was not afraid to express its findings. It is indeed curious how parsimonious some folk are in their praise. The Governor of Didsbury College said not one good or encouraging word to the young probationer, but a few days later after having read the plan of appointments, added—“If any of you men this week-end happen to come across the ugliest church in Methodism, let me know and we’ll send Mr. Chadwick there to preach.”

In September, 1886, Mr. Chadwick’s ministry in Edinburgh began. The Scottish capital was famed at that time for the

### SACRED SCHOLARSHIP

of Dr. Alexander Whyte at Free St. George’s, and Professor Henry Drummond in the University. John MacNeil, known as the Scots’ Spurgeon, was in the heyday of his evangelical ministry. Contact with such princes of the pulpit influenced the young Methodist preacher. A day’s work was always pleasant to Samuel Chadwick, and even in the weakness of his later years, he never grudged the expenditure of vital force. In fact, his enthusiasm contributed much to the success of everything he did. He gladly assisted the Rev. John Martin, the Scottish Superintendent in mission work, and the Lord added to the Church such as were saved. In September, 1887, the young preacher went to Clydebank. This was no villa-besprinkled watering place, but a large centre of population, a sphere in which thousands would hear from his lips the words of eternal life. There was no church and no congregation, so the young minister made full proof of his ministry by founding one, and the blessing of God rested eminently upon his labours. Through his indefatigable efforts in visitation and preaching on the street corners, he established a strong and vigorous cause.

(To be continued).

**WHERE ? ROYAL ALBERT HALL.**

**WHEN ? APRIL 18th.**

**WHAT ? FOURSQUARE GOSPEL  
DEMONSTRATION.**

**You Must be There !**

# Use the Sword

By ZELMA ARGUE

*Take the sword of the Spirit, which is the Word of God.—Ephesians vi. 17.*

**W**E have an adversary. We are in a conflict. There is an enemy with six thousand years' experience in attacking God's children, who still "goeth about, seeking whom he may devour." At unexpected places and times he is seeking opportunity to injure. Therefore we need to "be sober, be vigilant."

In many ways he is on our track, with spirits of sloth, slumber, and love of ease and turning from the Cross. At such times, no matter from where the temptation comes, we can remember the words of Christ, "Get thee behind Me, Satan; thou savourest not the things that be of God."

Looking beyond Peter's words, He perceived the tempter. Often when things around us oppress us, when we see snares laid for our feet, when a blanket seems to keep us from power in prayer, God can enable us to see behind the circumstance to the wily snares of the adversary. Then it is good to face him, as Jesus did, uncover his snare, and bid him be gone! God will answer with victory, as we keep our eyes upon Him.

Sometimes we are permitted to see our own failures very strongly, and they would well nigh cast us down. Certainly they would occupy our thoughts to distraction, hindering our usefulness. Some are so borne down by such consciousness of having failed to be obedient, or walk in the light at some point, that all their tears and prayers do not appear to bring victory. At such times, or in the case of souls in such a position, we must get our eyes upon the power in the Blood. If there is any need of confessing, let that be taken care of, then get our eyes off our failures, and on to Jesus. We are saved by His grace, and not, after all, by our works. And our victory is through

the power in His name, which we can shout in the face of every foe. We are weak but He is strong.

"Resist the Devil, and he will flee from you." Jesus resisted him in the great threefold temptation in the wilderness by drawing the sword of the Spirit, which is the Word of God, and giving a thrust at each new temptation. Christ was weak and faint when the conflict was over, so that angels came unto Him and ministered unto Him. But the victory was won, and we are told, "then the Devil leaveth Him." We too can wield the Sword of the Spirit when tempted, so that the Devil will leave us, and the angels come and minister to us.

Armour, shield, and sword are given to us—and of what use are these if there is no battle! Triumphs, victories, crowns, these are won only out of conflicts. If we set our will to have the victory God wishes to give us, He will surely see us through.

Behold, He gives us power over all the power of the adversary, "whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."

Victory! Victory!  
Over all the powers of darkness  
Victory!  
When the battle's in array,  
Angels help us in the fray,  
And God fights for those who pray,  
Victory!

If we hide the Word of God in our hearts, it will be there to use in the hour of need. We can use it not merely to comfort our own hearts, but knowing the power of the living God is in it, and with its power put to flight the forces of darkness, until they are routed and victory is truly ours.



Conducted by Pastor DAVID A. VANSTONE

### A MODERN JOSEPH.

Many years ago a party of slaves were being sold by auction in a Nigerian market-place. The sale was nearly over and a poor little boy was placed on the auction block. He presented such a miserable appearance that the dealers laughed at the idea of bidding for him. However, at last the lad was bought for a roll of tobacco and marched with a gang of other slaves to the coast, where he was put in the hold of a ship bound for America.

Fortunately a British man-o'-war intercepted the ship, and took the slaves to Freetown in Sierra Leone, where they were set at liberty. The little boy was put in charge of the missionaries.

Many years later there was an interesting ceremony in St. Paul's Cathedral, London. In the presence of church dignitaries

and statesmen, there was consecrated the first Bishop of Nigeria. It was the little boy who had been sold for a roll of tobacco! Bishop Samuel Crowther did a wonderful work for God in Nigeria, where his name is still revered as a true hero of the Lord Jesus Christ.

What a humble beginning! What a brilliant career of usefulness for God! And the secret? Young Samuel made Jesus KING and thus made it possible for God to use him. And **you** can do that too.

I expect you sometimes feel small and weak and sinful. Whoever you are, if only you will crown the Lord Jesus King of your heart and mind and body, and determine to take your orders from Him, God will certainly use **you**. You may not become a Bishop but you can be one of Christ's representatives now—and there's no job in the world to beat that!

Now a puzzle. Each of the following is a jumbled name of a Bible animal. For the sake of the "Giveituppers" each is followed by a clue, but don't use it unless you must! Answers next time.

1. ROPE LAD (Jeremiah 13).
2. RUN COIN (Psalm 92).
3. MY RARE DOD (Esther 8).
4. MALEC (Matthew 19).
5. RHEOS (Zechariah 6).



# Critical Comments on Current Concerns

By "PURITAN"

**NOTE.**—The object of this weekly article is to give readers a knowledge of things happening in religious and secular realms, particularly to show the errors of false religious systems. The writer keeps an eye on several papers, but, of course, is out of touch with purely local matters. If readers come across anything of interest in local papers, or addresses, the writer would appreciate their contribution. Please address all communications to "Puritan," c/o the "Elim Evangel."

**Papal Soft Soap.** The Pope evidently feels that he must do something to try and save his face over the Spanish affair. The "News Chronicle" for March 24th reports that "it is officially stated that the Pope has made, through his representative at Salamanca, a new and urgent demarche" to Franco against the bombing of civilians." The "News Chronicle" then comments that "the Pope's appeal, of course, was wrongly addressed. The bombers are Italian and German."

We cannot very well imagine the Pope making such an appeal to Mussolini, but if he really desires the bombing to be stopped, why does he not take firmer steps with Franco? In Turin, Italy, he has just excommunicated Count Vittorio Ferraris di Celle, a wealthy landowner of Cuneo. After the fall of the Pope in 1870, the lands with which the Cathedral was endowed, came into the hands of the Count's family. They already had the patronage. Now the Pope wants the land back, and of course, the Count refuses it. The Pope has therefore excommunicated him. This means that if he wants to marry, the Church will refuse him. Should he die, he will have to be buried in unconsecrated ground, whilst now, in life, the villagers and peasants will be taught to regard him as a child of hell, who must be shunned and refused all aid.

Yet to Franco, who is responsible for such awful atrocities in Spain, the Pope merely sends a polite note asking him not to kill so many defenceless women and children.

**The Pope's Peaceful Followers.** We think it might be better if the "Holy Father" were to concentrate somewhat on training the "faithful" in principles of

decent citizenship. Romanists are sometimes a menace to the well-being of any community. Last Sunday was an example of it in Liverpool. The leader of Protestant activity in that city (England's little Ireland) is the Rev. H. D. Longbottom. He is an alderman on the City Council, and the most feared enemy of the Romanists. His fighting qualities should excite the admiration of every Protestant, even though some might disagree with some of his methods. Last Sunday, on the way to morning service with his two daughters, in the car, they had to pass a Romanist ex-service men's procession. They stopped for the procession to pass, and whilst stationary, some of the crowd recognised him. Some hooligans jumped on to the car, smashed the door panels, and spat over Mr. Longbottom and his daughters. A policeman stood near all the time and offered no assistance.

**The Noble Martyr.** Atheism evidently does not inspire its followers with much courage. On the 11th March, the London Sessions Appeals Committee reduced the £5 fine imposed on a Hyde Park orator to £2 or 14 days' imprisonment. He had been giving his views on atheism in the park and was fined for using improper expressions. He said to the committee, "I don't want to pay a fine. I much prefer to go to my spiritual home—Pentonville." The chairman agreed. The orator departed saying, "My compliments and best wishes." However, four hours later the man made another appearance and asked for time to pay his reduced fine. He was allowed 14 days.

**The Devil's Modern War Machinery.** "Gates of hell can never,  
'Gainst that Church prevail,  
We have Christ's own promise,  
And that cannot fail."

So we sing, and history is an amazing witness to its truth. Why has the Christian Church withstood all the storms of hell? The answer is because, as the Lord said in Matthew xvi., she is built upon a Divine revelation. That revelation is contained in the Bible. Thus the Devil has always sought, not merely to destroy the Christians, but to destroy the Book which

is the Charter of the Church. The Devil's attacks have varied. He is an expert fighter. First there was pagan Rome. Then came the papacy. Then came the infidelity of the 18th and 19th centuries. Then came Modernism. Now one of the foremost battalions in the attack upon Divine Truth is Spiritualism. But the Christian has no fears. Spiritualism will go the same way as all the others. The "Psychic News" is making a determined effort to get rid of the Bible. Rev. Maurice Elliot, a pervert from the Church of England to Spiritualism, is writing a series of Articles, in which he claims to expose the "contradictions, mistranslations, interpolations, incongruities and errors in the Bible" and to "convince men that no book can be a final authority in matters of religion." He makes a great show of his writings, but the first two have made me laugh. He has evidently been reading all the old stock arguments of the infidel tub-thumpers in Hyde Park, and the "learned" theories of the "advanced" Modernists, and now he brings them triumphantly forward as the results of his own "scholarly investigation."

**Spiritist "Scholarship."** Here are some examples of the discoveries of this modern prodigy. He says some texts of Scripture are utterly "unintelligible," and cites Proverbs xiii. 23. Now I think the latter part of that verse, "there is that is destroyed for want of judgment" finds no better interpretation than in the example of Mr. Elliot's entire lack of sane judgment. He further says that II. Peter i. 21 is so obscure that no scholar can be sure of its meaning. (Of course, he does not offer a single word of proof for any statement). Now far greater Greek scholars than this Spiritist will tell him that the clear meaning of the text is just what Mr. Elliot does not want to believe, viz., that the writers of Scripture did not speak that which their own mind taught them, but wrote as they were "borne along by the Holy Ghost."

**Getting Over the Difficulties.** Difficulties hold no fear for this writer. He disposes of them thus. If there is anything spoken by Christ which he does not like, he calmly gets over it by saying that Christ never said it. Some deceiver put it in later. He says, "We are sure Jesus never used those terrible words, 'shall be damned.'" But the record says that He did—many times. Concerning the Revelation, which is too much for the writer's "scholarly" mind, he says, "No book with such an appalling ending should have been deemed worthy of inclusion in a New Testament. It has done incalculable harm by fostering the fiction of the infallibility of the Bible." Well, there were plenty of people of this same turn of mind in the days when the Canon of the New Testament was compiled, but they could not arrest the river of Divine Truth. Another silly statement by this man is that "Jesus did not believe that 'All scripture is given by inspiration of God.'" One is almost tempted to make a strong statement concerning the mentality of certain people, but out of charity we will conclude that Mr. Elliot has never read three-quarters of the New Testament. The whole ministry of Christ was based upon the fact that, as He said, "the Scripture cannot be broken," and when He rose from the dead His ministry was to expound to the apostles the wonder of the divine revelation of Himself in all the Old Testament Scriptures from Genesis to Malachi. And so this writer goes on, repeating in parrot-like fashion the infidel theories, all of which have been exploded time and time again. But it serves to show which way the wind is blowing, and that in Spiritualism we witness one of the last great attacks of Satan upon the Rock of Christianity. I will finish by reminding all enemies of the Bible that they cannot possibly injure the Scripture because, as Psalm cxix. 89 says, "For ever, O Lord, Thy Word is settled IN HEAVEN."



# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

## FAME...

"Concerning the name of the Lord."  
(I. Kings x.)

By Mr. J. DOUGLAS CRAIG  
(An address given at the recent Young Peoples' Leaders' Conference)

Dear friends, it is a great privilege, as one speaker this afternoon has said, to be allowed to speak to the Crusader Secretaries, Sunday School Superintendents and leaders of the youth of the Elim work, but while it is a great privilege to speak to you, yet it is also a great privilege to be you. You are here as those who are leading the youth of the present day. What a great privilege it is to be you! You do not live in a day such as the generation I represent; times are different, the state of the world is quite different since the war; you must attract the young people, you MUST. If you are not prepared to attract the young people to Jesus you have no business to be a leader of the Crusader work or Sunday school teaching or an officer or to take any part in connection with the Lord's work; you must seek to attract youth to Jesus, you MUST.

I have been reading, while thinking of this meeting, of a man who was a great attraction and I don't know that any man has ever had his privilege. I have heard of people going from England to America to hear a speaker—I believe when the Welsh revival was on men came from Australia and from America—but a certain man attracted a woman from the uttermost parts of the world, and she was a queen, and the Holy Ghost has recorded in I. Kings x. that she said that she had heard of his "fame concerning the Lord!" Crusader and Sunday school leaders, that is the only attraction you will ever have and if you have not that, please get out of the business. Solomon attracted the Queen of Sheba because of his "fame concerning the Lord." Don't you wish to be able to attract people like that?

I remember one day a man came into our "barn" where we hold our services, a man much-about-town who had made a fortune before he was thirty and lost it before he was thirty-one. One of the big farmers walked by and called in to look around. He had never been to a service, and the much-about-town man said to him: "You should have been here this morning! I have never heard anyone put up a prayer like my mother's gardener did! I want what my mother's gardener's got!" It was not that the

(Continued on next page)

## RAYLEIGH CRUSADERS

Rayleigh Crusaders are rejoicing in the joy of service. The regular meetings have been means of blessing, these are of a varied nature and the variety is greatly appreciated. The musical items rendered in the gospel services are looked forward to with pleasure. Special evenings have been given at Leigh and Southend-on-Sea, and each of these efforts was warmly commended by the respective congregations. The Southend Crusaders recently made a return visit. A programme of vocal and instrumental music was rendered. Messages of spiritual truth drawn from the daily employment of two Crusaders were greatly blessed. Enthusiasm is increasing, the tide of blessing is rising, and the numbers are increasing. Rayleigh Crusaders send greetings to Elim's great Crusader family.

## LEYTON CRUSADERS visit CANNING TOWN

"Welcome, Leyton folk!" Such was the cry in the hearts of Canning Town saints, when Leyton Crusaders visited them recently.

We received blessing from the choir pieces rendered; followed by items from three sisters, the first reading Psalm cxvi., the second singing, and the third a short testimony.

Then Brother F. Croker testified of saving and keeping power, after which a recitation was given by another sister.

Then the Word was administered by Pastor Dyke from Matthew xxi. 44. Firstly we were shown the prophetic aspect of the scripture, and then the spiritual revelation. We saw the glorious possibilities of the re-made life after the self-life is broken and crushed. Oh, that we shall be remoulded according to the heavenly Pattern, becoming more like Jesus.

## FOREST HILL

We are having blessed times just now at the Crusader meetings. There is a keenness and desire to go on for the Lord, such as we have not had for some time. Open air work has been revived, and some are hungry for the Baptism in the Holy Ghost, one a fortnight ago receiving the blessing with signs following. Two have received gifts of interpretation. The Lord is working. We are all seeking Hisfulness, to be able to give out to others. The Lord is doing a real work. Glory to His name.

### Saturday at Seven

April 9th

Elim Tabernacle, Stanley Road,

### CROYDON

### MONTHLY RALLY

conducted by

Youth Leaders of London Churches

Musical items by Barking S. S. Teachers' Party, East Ham Male Voice Choir, and Overseas' Musicians.

Chairman: **Pastor E. C. W. Boulton**

EVERYONE HEARTILY INVITED

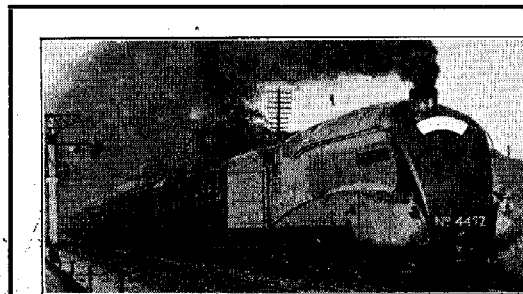
## CRUSADING at HORNSEY

A summary of recent events at Hornsey, will show that although little has been reported much has been happening. If the type of the meetings taken gives any indication of spiritual health one would say that although lacking in quantity, i.e., numbers, we have been blessed with quality.

Fifty per cent of the meetings during the last six months have been in the nature of prayer, praise and waiting meetings. At one of which the fire fell in a very blessed fashion and several of our number were filled to overflowing, one sister receiving her baptism very quickly after this occasion. Praise the Lord!

We have been favoured with some very inspiring and helpful as

(Continued next page, foot of col. 3)



By courtesy]

[of L.N.E.R.

## LONDON CRUSADER CHOIR EASTER CAMPAIGN,

April 15, 16, 17,

Good Friday, Greenock

Easter Saturday, Edinburgh

Easter Sunday, Glasgow

# FAME . . .

(Continued from previous page, column 1)

gardener wanted what this man had got, it was the gardener's fame concerning the Lord that attracted the much-about-town man. That is the only thing that will be an attraction. You MUST attract the people.

Do you know that the Queen of Sheba brought three things and went home without them? Firstly, she brought spices. I have heard people say: "I hate my job, I really do. I like the social round, etc., that to me is the real spice of life." If you really have fame concerning the Lord they will bring their spices and go home without them. You know there are people who stand Sunday after Sunday in cinema queues. Oh, child of God, you who love Jesus and have been called to this wonderful privilege of serving the Lord in this wonderful capacity of youth leader, you must attract and they will leave their spices and go home without them.

Secondly, she left very much gold. I visited a man in prison a little while ago who eventually came to Christ. Before he yielded to the Master he always used to tell me about the big things he used to do. One day the Word prevailed and he was really born again and then to go to speak to him afterwards was a pleasure. He got a slate and made notes; how he loved the 37th and 34th Psalms; how he lived on different bits of the Bible we talked about. One day things were changed. He said: "I have been working very hard and I have a real grievance and I am writing to the Governor to get the matter put straight." I came away disappointed. Next week he was still the same. I said: "I am sorry you have lost. Two calls ago you were full of the joy of the Lord, now you are going back to how the world deals. The Lord says, 'If a man smite you on the one cheek turn to him the other one.' What you are using is the currency of the world." He thought about it for a while and then let the old grievance go and he got back to the place where he had the joy of the Lord. Men who meet Jesus lose that "I must have"; You must attract men, they will be attracted by what you have of Jesus. We can expect mighty things to happen because we love Jesus.

Thirdly, she left jewels. I have been thinking about them. I have none, but if I did wear jewels it would be a display of what I am and what I own. A dear woman came to a revival campaign when we were there. This lady was cultured, she was well decked with jewels. She was staying at the same place as we, and we would talk together. One day she went to hear the Principal

and the time came when she came to dinner and all the jewellery was missing. No one ever spoke anything about it, but it was what he had concerning the Lord that caused all those things to drop off. You expect something to happen if your fame is concerning the Lord. Are you attracting the people by "efforts" or what you have of the Lord? The "efforts" will fail, and the people will drift and you will not get them back.

I was impressed to see what she appreciated—"the meat of his table." She was a queen and used to having good things to eat. I wonder if some of your Crusaders came into your home and saw what you were "feeding" on week by week, day by day, would they want it? Would you want them to have it? You are leaders. I would not talk to the ordinary Crusaders like this. Would they want the meat you have at your table? Would you want them to have it? "The ministers and their apparel . . . and his ascent unto the house of the Lord"—I think this is the weakest point in our assemblies and I think it is the Crusaders' fault. His ministers and their apparel and the way they went up speaks of dignity due to God's house. Some assemblies are minus it! We are missing the dignity in our services. There is chatter and clatter. If you brought a stranger they would say, "I missed the dignity of the Church," even though we have the Gospel. It is the weakest point in the whole of the Crusader Movement, and we are responsible. We are not realising what is due to the house of the Lord. Let us go back to our work remembering all that is due to the house of the Lord. She was impressed, that poor heathen woman who came all across the world to see one whose fame was concerning the Lord. Let us be careful that our lack of dignity does not annoy—it can't impress them.

Sunday school teachers, have you not a privilege too? I know it is a very hard job, you do talk so hard and wonder whether they have learned anything. You may say: "I spend so long on my knees and yet the children seem so rowdy." It is discouraging work. Sometimes you get a nice class but often it is discouraging. You will remember, one day there was a dear minister, a real man of God, who was going to take a meeting in Scotland. The weather was very, very rough and he thought: "I suppose I ought to go, I am booked to preach." When he got there after a strenuous effort he found only a young boy there. He thought at first he would pat him on the head and then not have

a service and then again he thought: "I have taken this work as from the Lord and will do it as unto the Lord." So he opened the organ and gave out the first hymn and sat down and played it through, then he read the lesson and took the long and short prayers and preached his sermon, and the preacher and the boy walked home a little way together. Months went by and at the end of the year there was a deacons' meeting. The one who read the report said: "Well, we have had a very discouraging year, it has all the time been a discouraging year, we wonder whether it is worth while. There is nothing very interesting to report—only one new member, wee Bobby Moffatt, aged twelve." Bobby Moffatt, yes, but he brought a continent behind him! It IS difficult work, is it worth while?

Go out to your class or to your Crusader work only with this "fame concerning the Lord."

## CRUSADING at HORNSEY

(Continued from previous page, column 3)

well as instructive addresses from our Pastor, Mr. F. C. Packer.

Pastor D. B. Gray and three brethren paid us a visit one evening, and a very blessed time was enjoyed by all as with instrumental and vocal music, testimony and message our beloved brethren exalted Him whom we love.

A recent Wednesday evening was devoted to prayer following an encouraging message by our Pastor, who spoke from Nehemiah iv, 3, 6, comparing the scoffing remarks of the enemy with the earnest determination of God's people. Then followed an attack on the district by the Crusaders who distributed two thousand *Awakeners* after this meeting.

There is a real desire for more of God's blessing here, and we express our earnest prayer for a great national revival of Crusaders and others that the Word of God may go forth in this land of ours converting many to God and His Christ.

### ANONYMOUS GIFTS

The following anonymous gifts recently to hand are acknowledged with thanks:

Foreign Missionary Fund: Doncaster brother, 7/-; London (G.E.), £1; Clapham Crusader, 10/-.

Elim Debt Fund: Hayes friends, 10/-; Glasgow, £1; Kensington sister, £1; Highbury, 3/-.

Free Distribution Fund: Renfrew, 2/-.

Prison Fund: Portsmouth brother, £1.

**A-P-R-I-L 18**  
BOOK THE DATE!

# 4 Coming Events 4

**BALLYSILLAN, Belfast.** Now proceeding. Revival Campaign conducted by Pastor W. Urch in the Elim Tabernacle, Crumlin Road. Sundays, 11.30 a.m. and 7 p.m. Week-nights, 8 p.m. (except Saturdays).

**BERMONDSEY.** April 10. Elim Church, Dunton Road. Visit of Pastor W. G. Hathaway.

**BIRMINGHAM, Blackheath.** Now proceeding. Elim Tabernacle, Cardale Street. Revival Campaign by Pastor H. W. Fielding.

**BIRMINGHAM, Cradley.** April 3-14 (excluding 6, 8, and 13). Elim Hall, Little Hill. Bible School Campaign by Principal P. G. Parker.

**BIRMINGHAM, Kingstanding.** April 6 and 13. Elim Church, Warren Road. Principal P. G. Parker.

**CROYDON.** April 9. Elim Tabernacle, Stanley Road, 7 p.m. Monthly District Crusader Rally. Pastor E. C. W. Boulton and London Youth Leaders. April 4-14. Revival and Healing Campaign conducted by Pastor P. S. Brewster. Sunday, 11 and 6.30; Week-nights, 7.30.

**DUNFERMLINE.** May 7. South Scottish Rally in the Y.M.C.A. Hall, Bruce Street-3 and 7 p.m. Speakers include: Pastors F. A. Farlow, A. J. K. Magee and L. Newsham. Convener: Evangelist F. C. Jones.

**ILFORD.** April 3-14. Elim Hall, Scrafton Road. Campaign conducted by Pastor David Vanstone.

**LAINDON.** Now proceeding in the Laindon Gospel Mission, High Road, Laindon Hills, campaign conducted by Evangelist Hannah Barton.

**LETCHEWORTH.** April 24. Elim Tabernacle, Norton Way North. Visit of Pastor E. C. W. Boulton.

**TOTTEN, Hants.** Ebenezer Temple. Campaign by Pastor W. E. Smith. Particulars to follow.

**WOLVERHAMPTON.** Regular Foursquare Gospel services are now held in the Elim Hall, opposite Central Arcade, St. John's Street. Sundays at 11 a.m. and 7 p.m. Mondays, Wednesdays and Thursdays at 8 p.m.

## 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 4d. per insertion extra.

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

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

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

### BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

\* **Blackpool.**—Comfortable apartments or bed-breakfast, board-residence; near Jubilee Temple and buses; 10 minutes sea; stamp please. Mrs. Allison, St. Brelades, 10, Hudson Road, S.S. C525

\* **Bournemouth.**—Superior board-residence, home from home; every comfort and convenience; 1 minute sea, 2 minutes shops, buses; central. Mrs. Stroud, "The Homestead," 14, Southern Road, Fisherman's Walk. 'Phone: Southbourne 2039. C522

\* **Bournemouth Central.**—Board-residence, apartments, bed-breakfast; good cooking and attendance; private sitting-rooms, bath (h. & c.), electric light, garage; recommended by pastors; near assembly. Mrs. Sims, 86, Avon Road. C527

\* **Brighton.**—Bed and breakfast from 3/6; central; 5 minutes' walk to Elim church, sea, station and shops. Mrs. Robinson, 78a, Dyke Rd. C526

**Brighton.**—Come and spend your holidays on the glorious Brighton Downs; bed and breakfast £1 per week; other meals if required; Christian home. Mrs. Smith, "Fernleigh," Sea View Road, Woodingdean. C534

**Cornwall, Newquay.**—Picturesque, Christian guest house; sheltered, secluded position, own beautiful grounds, 1½ acres; tennis, putting; ten minutes' walk various beaches; comfortable, homely, Christian fellowship; highly recommended by Elim pastors; personal supervision; excellent Cornish cooking, separate tables, electric light; (h. & c.), garage. Mr. & Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. 'Phone, Newquay 526. C517

**Christian Workers' Holiday Home.**—Open May to September; Evening Bible School conducted by Principal Parker, July 20th-September 10th; "Fundamental Facts of our Faith." Apply, Mrs. Parker, "The Rookery," Lynton, N. Devon. C535

**Derbyshire.**—Spend your holidays in beautiful Derbyshire, with Pentecostal people; ideal surroundings, every comfort, highly recommended; terms moderate. Apply, Mrs. E. W. Tunstall, Oakstage House Farm, Tansley, nr. Matlock. C542

\* **Glossop, "Beth Rapha."**—An ideal Elim Home for quiet, restful winter or spring holiday. Every comfort, centrally heated, beautifully situated; Christian help and fellowship. Apply: Pastor T. Techner, "Beth Rapha," Spire Hollin, Glossop.

\* **London.**—Elim Bible College. Visitors welcomed: Bible lectures, spiritual fellowship; spacious house and grounds, central heating, and home comforts. Special terms for Easter. Apply: Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.

\* **London.**—Elim Rest House—Adjoining Elim Woodlands. Comfortable home life for those desiring rest or change in quiet spiritual surroundings. Apply: Miss Baker, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

**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. C501

\* **London.**—Christian greetings. Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision, at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. 'Phone Mountview 7069. C500

**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 5/-. 'Phone Euston 1193. C489

\* **London.**—Christian lady has comfortable, clean, furnished bed-sitting room, vacant May-August; bed-breakfast if required. Midland friends specially welcome. Apply Miss Sims, 55, Ellerstie Sq., Clapham, S.W. C533

**London.**—Furnished, clean, cosy bedrooms, bath, own slot meter; board optional; bed-breakfast 4/- nightly. 16, Beauchamp Road, Clapham Junction. C532

\* **London.**—Westview Christian Fellowship, 19, Beulah Hill, Upper Norwood, S.E. Restful, spiritual home; moderate terms on application. C536

**Morecambe.**—Apartments in quiet, residential district; restful, homely; near promenade; nice garden with splendid view. Mrs. A. Dinsdale; "Shalom," 5, Coniston Road (off Thornton Road). C530

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**Old Colwyn.**—Holiday home, overlooking sea; charming scenery, lovely walks; bathing from house; 3 minutes sea, buses; good catering; Christian fellowship; terms moderate. Mrs. Thomas, Henblas, Sefton Rd. C521

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\* **Westcliff-on-Sea.**—Superior accommodation, board-residence, bed and breakfast; select district; moderate terms; garage; recommended. "Glensig," 33, Finchley Road. C543

### HOUSES, FLATS, ETC.

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**London.**—Furnished bed-sitting room, close to assembly; every convenience; suit business lady; comfortable Christian home. Apply by letter for appointment: Mrs. White, 79, Hatherley Gdns., East Ham, E.6. C537

**London.**—Two unfurnished rooms, one fitted as living room; gas, electric light, every convenience; pleasant situation, near Clapham Tabernacle, S.W. Suit two business ladies. Apply, Box 478, "Elim Evangel" Office. C538

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#### SITUATION VACANT

**Wanted immediately,** young man with general knowledge of printing to run small plant on Mission Station at Nelspruit, E. Transvaal. Salary £5 per month plus keep. Apply direct to Pastor H. C. Phillips, Box 7, Nelspruit, E. Transvaal, S. Africa, or to the Manager, Elim Publishing Co., Ltd. C518

#### SITUATIONS WANTED

**Domesticated** person seeks post as companion, or help, within reach of Elim Assembly; advertiser would like to attend church meetings. Miss A. Prior, 39, Arthur Street, Broadway, Cardiff. C541

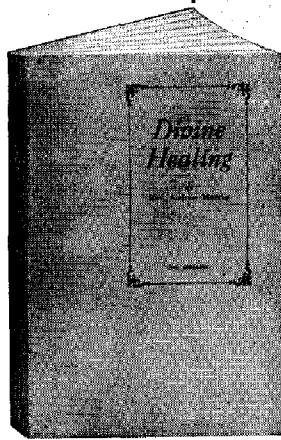
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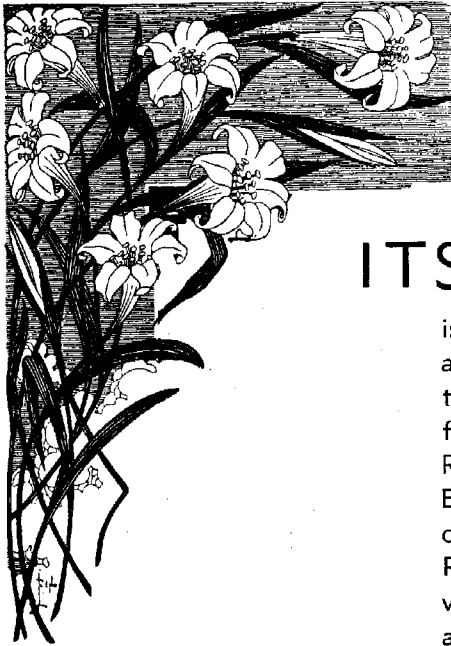
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