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April 15th,
1938

Flim Evangel

Foursquare Revivalist

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

HEBREWS 13-8

SAVIOUR HEALER BAPTIZER COMING KING

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

**EASTER WEEK
IN LONDON**

(See pages 225-226)

4

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 15th, 1938 No. 15.

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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 228).

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

Watch this panel for announcement of the Principal and Revival Party's
Summer Tent Campaigns.

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 I. 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. April 17—21. Ulster Temple, Ravenhill Road. Sunday, 11.30 a.m. and 7 p.m.; Monday, 11.30 a.m. and 3 p.m. Great Missionary Rally, 7 p.m.; Tuesday, Wednesday and Thursday, 8 p.m. Speakers: Evangelist W. Farrow, Mr. S. Burke and Miss V. Hoskins. Convener: Pastor E. F. Cole.

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 and 6.30; Saturday, 7.30; Sunday, 11 and 6.30; Monday, 3 and 6.30; Tuesday, 7.30. Speakers include: Pastors J. McAvoy and D. Vanstone. Convener: Pastor H. W. Fardell.

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. April 15—21. The City Temple, Westbourne Place. Thursday, 7.30 p.m.; Friday, 11 a.m., 3 and 6.30 p.m.; Saturday, 7.30 p.m.; Sunday, 11 a.m. and 6.30 p.m. Monday, 3.30 and 7 p.m.; Tuesday, Wednesday, and Thursday, 7.30 p.m. Speakers include: J. F. Welch, Esq., R.N. Pastors F. J. Slemming 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, Greshbro' 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. Burton 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.

STOCKPORT. Elim Central Mission, Banford Street, Hillgate, Easter Monday, 3 and 7 p.m. Speakers: Pastors E. H. Lucas, D. Perrett and others. Convener: Pastor H. R. White.

(Continued on cover iii., col. 1)

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. 15

APRIL 15th, 1938

Fridays, Twopence

Easter Week in London

The Great Convention and Demonstration

For the benefit of the thousands who will take part in the greatest Elim Convention of the year, we print below a full programme of the special Easter meetings in London.

SIXTEENTH ANNUAL EASTER CONVENTION

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

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. Tuesday, Wednesday and Thursday, 7.30 p.m.

Friday, April 22nd, Final Rally, 7.30 p.m. Special speakers.

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, Scrafton Road, ILFORD, 7.30 p.m. Thursday: EAST HAM, 7.30 p.m.

THE THIRTEENTH ANNUAL FOURSQUARE GOSPEL DEMONSTRATION

in the Royal Albert Hall, Easter Monday, April 18th

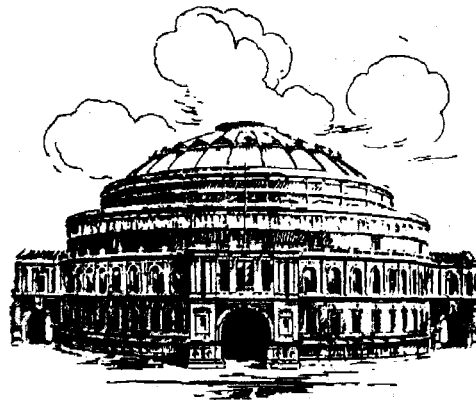
to be conducted by Principal GEORGE JEFFREYS

- 11 a.m. Divine Healing Service.
- 3 p.m. Baptismal Service.
- 7 p.m. Communion Service.

Doors open one hour before each meeting.

Special singing by Elim Crusader Choir half an hour before each meeting.

There are hundreds of free seats, for which no tickets are required. Part of the Balcony will be reserved for visitors by special day excursions.



Tickets for seats in the Boxes and Stalls are obtainable at the following prices: morning, 1/-; afternoon, 2/-; evening, 2/-. Apply to the Box Office, Royal Albert Hall, Kensington Gore, S.W.7. (Telephone: Kensington 3661).

We would remind our readers that every ticket sold helps to reduce the heavy rent which we have to pay for the hall.

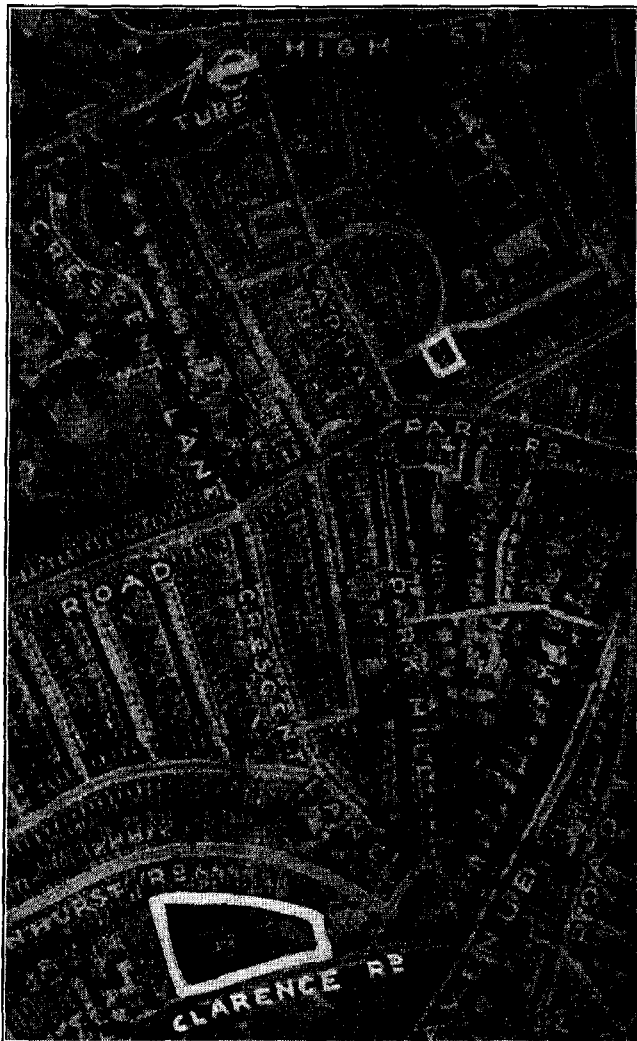
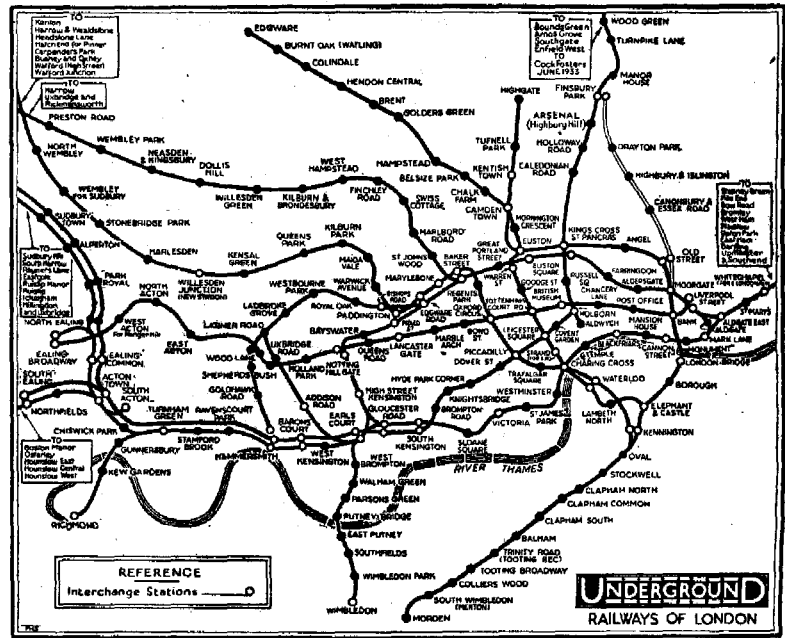
The following notes and the plan of the Underground railways will be helpful to visitors to London:

Royal Albert Hall. Nearest Underground Station: South Kensington. 'Buses pass the door continually from all parts of London.

Marble Arch, Hyde Park. Nearest Underground Station: Marble Arch. 'Buses from all parts of London.

Kensington Temple, Kensington Park Road, Notting Hill Gate. One minute from Notting Hill Gate Underground Stations. Splendid 'bus service.

Elim Tabernacle, Clapham Crescent, Clapham. Nearest Underground Station: Clapham Common (3 minutes). Direct Underground trains every few minutes from Euston, King's Cross, St. Pancras, London Bridge, Waterloo, Charing Cross, etc. Passengers from Paddington and Marylebone change at Elephant and Castle. There is also an excellent 'bus and tram service. We print on this page a plan which shows how to reach Elim Woodlands as well as Elim Tabernacle and our Bible and Tract Depot, from Clapham Common Tube Station.



Elim Tabernacle, Stanley Road, Croydon. 'Bus and tram passengers alight at Mayday Road in London Road.

Elim Tabernacle, Central Park Road, East Ham. 'Bus and tram passengers alight at Kimberley Avenue in Barking Road. The Tabernacle is at the foot of Kimberley Avenue.

REFRESHMENTS

There are many restaurants open in the neighbourhood of the various meeting places where refreshments can be obtained. At the Royal Albert Hall there are excellent catering arrangements, and a large number of buffets and tea room will be open on the premises between the services, and some of them after the evening service. A standard charge of 1/6 is made for teas in the tea room.

CHEAP RAILWAY TICKETS

Monthly return tickets are available from all stations at a single fare and a third for the double journey. The return half is available for one month.

DAY VISITORS TO LONDON

Where eight or more travel together from one station, returning the same day, return tickets may be obtained at a single fare for the double journey.

Bring this "Evangel" with you to London.
It will serve as your guide.
 (For announcements re the great Crusader Choir see Crusader page)

The Aerial Photograph on this page is printed by kind permission of Mr. C. E. Maney. A white line shows the grounds of Elim Woodlands (the home of the Elim Bible College) in Clarence Road. The position of the Elim Tabernacle and our Bible and Tract Depot in Clapham Crescent, off Clapham Park Road, are also indicated by a white line. The way from Clapham Common Tube Station is easily followed from this bird's eye view.

Christian Biographical Series.

Samuel Chadwick

III.—“A MEMORABLE MINISTRY.”

By Pastor P. J. Le TISSIER

I. Timothy i. 12.

THESE words are part of a pastoral letter which Paul wrote to Timothy shortly after the latter was ordained as minister of the Church at Ephesus. Such a letter might have encouraged Samuel Chadwick who, as a young man thirty-four years of age, was set over a large Church, boasting a thousand empty seats. The flock had been scattered and peeled to a pitiable degree. Oxford Place, Leeds, prided itself for generations on being the premier Methodist Chapel in the city. To crown the embarrassments of the young superintendent, the Quarterly Meeting had passed a resolution insisting that Samuel Chadwick should not be appointed missionary. One anonymous correspondent sent him a postcard once a week for years to tell him what giants had stood in its pulpit. Samuel Chadwick proved not one whit their inferior, for with the signal blessing of God upon his efforts, breaches were healed, a true and loyal band gathered around him, and the Church became united and prosperous.

This was not Mr. Chadwick's first ministry in Leeds. The prosperity and blessing attending his previous ministry at Wesley Church was exceptional. Of this ministry Mr. Dunning writes:—"The three years passed all too quickly,

THE CHURCH WAS CROWDED,

a revival had swept the neighbourhood, the strongholds of sin had been assailed, iniquity had been challenged in high places, the drink trade was desperately on the defensive, gambling schools had been broken up, scores of notorious characters had been saved. Samuel Chadwick was the most loved and the most hated man in Leeds, and his fame was in all the churches throughout the land. As yet he was but a young man of thirty-five."

The gospel ministry, according to the text with which we head this chapter, is distinguished by three prominent characteristics. Such were the features characterising Mr. Chadwick's memorable ministry in Leeds.

1. A faithful ministry.

We understand that the main requirement of a faithful ministry is the proclamation of the gospel of Christ in all its purity and fulness. Many truths were uttered by Mr. Chadwick during those thirteen years that excited the hostilities of sinful men. For years he took his stand on the steps of the Leeds Town Hall, opposing popular beliefs, prejudices and habits. He was sensitive to all the

TIDES THAT FLOWED

about him. He was informed on public questions, and on all matters of human interest and welfare in all walks of life. The drunkard and the debauchee were warned of the consequences of ignoring the Divine law.

He was the open enemy of all iniquitous liquor traffic with its demoralising accompaniments. Atheists, agnostics and infidels were challenged and confounded. His way of putting familiar truth, in telling the "old, old story" one might wisely emulate and is certainly worthy of study as a model of effectiveness. He was singularly free from all clerical "claptrap," his simple, hearty manliness commending itself even to his opposers. "We took off our coats," he was wont to say, "and God made bare His arm. We were always fighting drink, gambling and immorality. The police and the Watch Committee knew us."

Mr. Chadwick was not sacrosanct, a sort of super-saint and hero into the bargain. His consuming passion for the souls of men was the secret of his success. For this he prayed in private and preached in public, and God honoured the faithful ministry. "The wolf was hunted and the city knew the hunter." Oxford Place was enlarged at a cost of

THIRTY THOUSAND POUNDS.

During the time of reconstruction, Mr. Chadwick preached in the Coliseum to a congregation of over a thousand people. So great were the crowds that overflow meetings had to be held. He used to tell how he preached steadily through Dr. Pope's *Compendium of Theology*. His sermons were thoroughly evangelical in spirit and appeal, not loosely constructed, but compact, revealing thoughtful and prayerful preparation. Losing himself in his Divine Master, he was found in Him a faithful minister, neither barren nor unfruitful.

2. An able ministry.

We have related how early in his ministry Chadwick plied his congregations with enthusiastic discourses, until at length he was led to see the hollowness of preaching that boasts solely in the fascination of genius, the magic of eloquence or the spoils of learning.

It was his experience at Stacksteads of the Pentecostal endowment that made him the able minister and mighty evangelist he was. He was also an "expository preacher." He used to say, "I am of the opinion that the preaching most appreciated by the crowd is

SOUND THEOLOGY

vitalised by experience." His own philosophy of an able minister was based on four principles:—

1. That the essentials of evangelistic power are sanctified personality, certitude of faith and a passion for God.
2. That the way to fill empty churches is to raise the dead, i.e., get dramatic conversions.
3. That it is an important part of the evangelist's sacred calling to hunt the wolf, i.e., to make war on organised evil.

4. That the spiritual Church must be supplemented by a ministry of social compassion.
3. *A thankful ministry.*

Samuel Chadwick's was a thankful ministry. One can trace with joy the working of God's guiding hand preparing him for his sacred calling, removing all impediments and obstacles and presenting him with opportunities for the quickening of the intellect, its discipline in conflict with error and communion with great minds.

We close with two extracts from Mr. Chadwick's pen:—"Wesley" was my jolliest ministry, and the Church was the merriest and saintliest I have ever known. We were always praying and fighting, sing-

ing and rejoicing, doing the impossible, and planning still bigger things."

Mr. Chadwick's greatest victory at Oxford Place was the conversion of a crowd of infidels. "For three years," he wrote, "there was a vigorous and fierce campaign of infidelity, and every day during that time there was a prayer meeting in the city for the conversion of the infidels. One Sunday night they filled the gallery of the chapel with their crowd, and that was the beginning of the end, for the ringleader was converted and everyone of the leaders was captured for God."

(To be continued).

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:

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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.

GROYDON. Elim Tabernacle, Stanley Road. Good Friday, 11 a.m. 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, Scrafton 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.



Gleanings from Other Fields

General Higgins.

General and Mrs. E. J. Higgins have recently celebrated their golden wedding, thus having spent fifty years in united Salvation Army service.

Dr. J. C. Carlile.

We learn that, after forty years' ministry at the Folkestone Baptist Church, Dr. J. C. Carlile is to retire next month. Dr. Carlile is to become pastor-emeritus.

Gipsy Smith.

The campaigns which Gipsy Smith has been conducting in America have met with such success that he proposes to resume them later in the year. He is due in this country at the end of this month.

Dr. J. D. Jones.

Dr. J. D. Jones, the famous Congregational preacher, has, we learn, received the honorary Freedom of the Borough of Bournemouth. Manchester University is also to honour him by conferring its D.D. degree upon him.

The Word of God.

A most interesting exhibit of Bibles was given at the Annual Meetings of the "Read It Through League," recently held at the Memorial Hall, Farringdon Street.

I will Search out Jerusalem

—Zephaniah i. 12.

Search me, O Lord!
Unveil to me my heart,
That I may prove
Where things unholy start,
And why my will
Has oft Thy guidance spurned.
Show me the sin
I have not yet discerned,
The seat of thoughts
Which track the carnal mind,
O Saviour pure
Give me the sight to find.

And motives false
That seem to be so true,
Eternal Word,
Try all my nature through,
And by Thy blood,
Cleanse my unrighteousness,
Till every part glows with Thy holiness.
Search me, O Lord,
Though death should be the price,
I yield—to be
A living sacrifice!

A. B. VANSTONE.

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."

Some Queer Ideas in Regard to Divine Healing were expressed by the Rev. G. H. Charnley of St. John's Methodist Church, Colwyn Bay, in a recent Sunday evening sermon on the subject, reported in the local weekly paper of March 17th. Concerning healing he says, "In the Acts of the Apostles this has ceased to be general," using, of course, the old stock arguments about Paul's weakness, and that nasty sick turn of Trophimus. Of course, he seems to forget about Paul's emphasis of the gifts of healing and working of miracles, mentioned in I. Corinthians. Our friend went on to say: "Friends of the Foursquare Gospel would say there is no need to go back to the first century, they have evidence to hand right up to date." But the Rev. Charnley evidently doesn't relish the Foursquare Gospellers getting away with it so easily, so he adds: "But let this be clear. Such healing is not limited to those who hold the simple evangelical faith. Every year in the Roman Catholic pilgrimage to Lourdes some at least are healed. . . . Christian Science . . . has its own attested instances of healing." Now I can understand a minister having some honest doubts in regard to the doctrine of healing, but the approving tone that some of these Protestant ministers adopt towards Rome's master superstition of this age at Lourdes, is difficult to understand. Lourdes is probably the greatest centre of Rome's blasphemous Mariolatry.

Paganism Up-to-Date is the best description of this popish money-making scheme. The Christ of the Bible has no place there. The wafer-Christ is carried round in the afternoon and the poor sufferers gaze in worship on the Babylonian idol. When this is over, "it is Mary's turn" as the popish books say. "In the afternoon it is He who reigns, but when the shades of night descend it is Mary's reign." Pilgrims kiss the rock at the base of her image. They rub articles against it for her blessing. They address letters to her and leave them there. The continual chant is "Mary we love thee. Mary, thou art our only hope. Powerful virgin, save our sick." A hymn of blasphemy is sung to her, one verse stating:

"O mother of mercy, O star of the grave,
O hope of the guilty, O light of the grave;
Through thee may we come to the haven of rest,
And see heaven's King in the courts of the blest."

And yet this minister couples this paganism with the blessed truths of the Foursquare Gospel!

A Doubtful Faith. He further says: "I do believe in spiritual healing, and am not ready merely to assent to it as a fact, but to proclaim it, and to practise it IF THE OPPORTUNITY OCCURS." Then he adds: "I should be sorry if in times of sickness we had no refuge but faith and prayer." I believe that the experience of men of faith in every realm has been that they have only proved the power of God when they simply had no other recourse but prayer and faith. "They stood still and saw the salvation of the Lord." I think the best thing for our friend to do would be to get a copy of "Healing Rays."

A Radio Tonic. Personally, I think the wireless programmes for the most part are of little value to the true Christian; but occasionally something good finds a place. It has been so the last few weeks. Talks have been given on "The Bible in England" in honour of the fourth centenary of the glorious Reformation. The first three have been magnificent.

Lord Sankey delivered the first. I quote from "The Listener," March 16th. He said: "The oratory of the English has been steeped in the Bible. . . . It has been the

text book of the Social Reformers. . . . The 67th Psalm is always read in the House of Lords and in the House of Commons before the proceedings begin. . . . The Bible has played a great part in the formation of our national character." Then he gave a timely warning: "To-day, unfortunately, there are some Christians who hardly read their Bible at all. THIS IS A LOSS TO THE NATION, for not only is it a comfort to the individual, but it is a text-book of conduct which has made thousands of English men and women happier and better citizens. It is greatly to be desired that this practice of reading the Bible regularly should be revived in our country." He then concluded with that wonderful portion, the last verses of Jude.

Mr. Ernest Brown, the Minister of Labour, who is a Baptist local preacher, followed the next week, and amongst other things, said: "The Bible is a revelation. . . . It is God's Book, and it is meant for us. The Bible has been spread round the world not by those who thought it a fine piece of literature, but by those who firmly believed it to be Godbreathed." That was splendid, and surely a hard knock for the Modernists.

Mr. Isaac Foot was the Next Speaker. The Vice-President of the Methodist Conference is a splendid man. There is no man whom I should like to see in Parliament more than the ex-member for Bodmin. The brewers breathed a sigh of relief when he was defeated and lost his seat. He is one of the greatest modern political champions of Truth. Mr. Foot said: "We could, I believe, survive the breakaway of the Empire, or the decline of our trade, or any blows which could be inflicted by an external enemy! The genius and character of the British people would persist whatever these vicissitudes, but the loss of the Bible would be something from which we could not recover. . . . With the disappearance of the New Testament, nothing could save us from becoming derelict. . . . The Book is the gift of One who is not dead, but alive—alive for evermore. It is His Book. Because it is His Book, it is a Book of hope. . . . All the beauty and significance of the written Word come from Him of whom it was said: 'In the beginning was the Word, and the Word was with God and the Word was God.'"

It Makes You Think. The situation in Europe grows more tense each week. The Austrian affair seems to have more in it than was at first apparent. I have long been convinced that behind most of the startling political moves of the day, there is, somewhere, the shadow of the papacy. The "Daily Herald," of March 28th, came out with an enlightening piece of news, revealing that before his march into Vienna, Hitler had come to an agreement with the Pope. The report in the paper stated: "The Fuhrer's aim was to avert a combination of the Austrian Socialists and Catholics against his invasion. He therefore offered the Vatican a pact by which, not only should the rights of the Church in Austria be respected, but also certain concessions should be made to the Catholics in Germany. Diplomatic enquiries convinced the Pope that the cause of Austrian independence was lost, so he had no choice but to agree." So it is another case of wheels within wheels. After Hitler's invasion, a declaration was read in every Catholic church in Austria, urging the "faithful" to support union with Germany, because "the danger of an all-destroying and godless Bolshevism was averted by the actions of the National Socialist Movement, WHICH WILL IN FUTURE BE ACCOMPANIED BY THE BLESSING OF THE BISHOPS."

Hail to Him

E. C. W. BOULTON.

MARJORIE HELYER.

1. Hail to Him who left the tomb, Love's re-deeming work is done,
2. Hail to Him who burst death's bonds, Rose tri-umphant in His might,
3. Hail to Christ, God's ri-sen Son, Wondrous things by Him are wrought,
4. Hail the One whose liv-ing touch Bends the veil which sin has made,

Slain the pow'rs that long hath reign'd, Bless-ed proof of vic-t'ry won.
Prince of Glo-ry now He reigns, 'Thron'd in righteous-ness and light;
Strick-en lives are cleans'd and healed, Hopeless hearts to trust are taught;
O-pens wide the way to God, Shews all guilt up-on Him laid;

He has spoil'd man's greatest foe, Stripp'd the grave of all its gloom,
Raised in Him to end-less life, There to sit as priests and kings,
Hark the song these ransom'd sing, Of that quenchless, boundless love,
Hark! that emp-ty tomb pro-claims Christ the Son of God to be,

Cap-tive led a host of souls, Peace and hope now deathless bloom.
Part-ners of His matchless grace, O what joy such vi-sion brings.
Reach-ing from e-ter-ni-ty, Lift-ing man to God a-bove.
Bless-ed earn-est of that hour, When His Church Christ's face shall see.

CHORUS.

He is ri-sen! this the theme, Fill-ing heav'n and earth with joy,

We would join the an-thems sweet, Let this task our pow'rs em-ploy.

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Bible Study Helps

WHAT IS MAN?

1. Frail (Psa. xxxix. 4).
2. Faulty (Psa. xix. 12).
3. Foolish (Jer. v. 4, 21).
4. Fearful (Matt. viii. 26).
5. Fretful (Psa. xxxvii. 1, 7, 8).
6. Forgetful (Psa. ciii. 2).
7. Fussy (Jude 16).

SWEET "P'S"

(Psa. xxiii.)

1. Possession (v. 1).
2. Position (v. 2).
3. Promise (v. 2).
4. Privilege (v. 3).
5. Protection (v. 4).
6. Provision (v. 5).
7. Prospect (v. 6).

THE DIVINELY IMPERATIVE 'MUST' OF JOHN'S GOSPEL

For the **Sinner**: "Ye must be born again" (iii. 7).

For the **Saviour**: "So must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life" (iii. 14, 15).

For the **Saint**: "He must increase, but I must decrease" (iii. 30).

For the **Seeker of Individuals**: "He must needs go through Samaria" (iv. 4).

For the **Spiritual Worship**: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth" (iv. 24).

For the **Sent of God**: "I must work the works of Him that sent Me while it is day: the night cometh, when no man can work" (ix. 4).

For the **Shepherd**: "Other sheep I have . . . them also I must bring . . . and there shall be one fold" (x. 16).

For the **Scripture**: "As yet they knew not the scripture, that He must rise again from the dead" (xx. 9).

No hopes aims, ideals or expectations will be realised which are not built upon the necessities of truth.

"What God hath said must be fulfilled.

On this firm rock believers build.

His Word is truth and must prevail

And not one jot or tittle fail."

EXODUS VI.

1. **Revelation** (v. 3; see John i. 18; 20: 17).
2. **Redemption** (v. 6; see I. Pet. i. 18; Eph. i. 7).
3. **Relationship** (v. 7; see John i. 12).
4. **Riches** (v. 8; II. Cor. viii. 9; Eph. i. 3; ii. 7).

THE GLORIOUS GOSPEL OF CHRIST

1. Presumes the Fact of Sin.
2. Proclaims the Reality of Righteousness.
3. Publishes Salvation by Sacrifice.
4. Provides Power by Grace.
5. Presents Comfort in Sorrow.
6. Produces Courage in Death.
7. Promises Hope for the Future.



The Scripture Union Daily Portion: Meditations by Pastor JOSEPH SMITH

Sunday, April 17th. Matt. xxviii. 1-10.
"He is risen" (verse 6).

Let us consider what the resurrection of Jesus Christ means to us individually. Christ's triumph over death means also my triumph over death. Christ's resurrection means my resurrection even now from the grave of sin and spiritual death. Christ's ascension to the Father's right hand means my ascension to the Father's right hand one day. Christ's glorification means my glorification one day not far hence. There has never yet happened anything since the foundation of the earth which has so vitally affected us personally as the resurrection of Jesus Christ. What joy, what life, what peace, what glory He has brought into our lives. Even now we are on the path for glory and reward, and all things are working together for our good. Having brought us into the Royal family of Jehovah, He has given us into the hands of the Holy Ghost for education and training in order that we might know how to conduct ourselves in heavenly society in the presence of the King of Kings, as His sons.

PRAYER TOPIC:

That in all our churches this day a wonderful sense of the presence of the Risen Lord may be realised.

Monday, April 18th. Matt. xxviii. 11-20.

"All power is given unto Me in heaven and in earth" (verse 18).

I feel a real sense of comfort gazing at those words, especially in view of the troubled state of the world just now. Think of the One in whose hands is all power. Is there another person in heaven or earth in whose hands we would wish all power to repose? If that is so then why worry? After all it is not Mussolini nor Hitler, nor any other great leader, or government, who has the final word as to the great international events of this planet. The One in supreme authority is none other than the Man of Galilee. He it is whom we should fear, and whom we should serve. Furthermore, Jesus Christ has all power in regard to our individual lives. Because He has all power He is as Jude says, "able to keep you from falling." Our business is to trust Him to do so.

PRAYER TOPIC:

For a gracious outpouring of saving and healing power this day in the great Albert Hall Demonstration.

Tuesday, April 19th. I. Kings i. 5-21.

"Then Adonijah the son of Haggith exalted himself, saying, I will be king" (verse 5).

It was none other than Jesus Christ who said: "Whosoever shall exalt himself shall be abased." Whenever you see this self-exaltation it is a sure indication

of abasement. Although I do think that a little more watchful care on the part of David might not only have saved Adonijah, but Absalom as well from the things which befell them. All self-exaltation should be nipped in the bud. Thank God that we have Someone watching over us, a Divine Husbandman, who when He sees these little off-shoots beginning to sprout uses His pruning knife and lops them off, and thus saves us from dire consequences. Let us also bear in mind that all those who help a self-exalting person to gain his ends are certainly not co-workers with God.

PRAYER TOPIC:

Holy Ghost unction to rest upon all the Easter Convention services now in progress in Elim churches.

Wednesday, April 20th. I. Kings i. 22-40.

"So will I certainly do this day" (verse 30).

There is nothing like being definite for the right, and being strong to do the will of God, and do it now. If we are slow to act the enemy is likely to take advantage of it, and he always has those who are willing to run to do his will, and upset the work of the Lord, and make things more difficult for those who are anxious that the will of God be done. How often have we seen it in meetings: if those whom the Spirit of the Lord urges to lead in prayer hold back, how quickly does the enemy seize upon the opportunity, and we see some silly person getting to his or her feet, and the blessing of that meeting is upset, and the Lord is hindered from having His way. If you are not definite for God to do His will and fill the place where God has called you to stand, you will deeply regret it, and you may see someone whom the Lord has not called trying to do the work which God wanted you to do.

PRAYER TOPIC:

Showers of blessing to be enjoyed on all our Elim Mission Fields.

Thursday, April 21st. I. Kings i. 41-53.

"If he will shew himself a worthy man" (verse 52).

There was not much chance of Adonijah showing himself a worthy man, for the root of the matter was not in him. The Lord hath said: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Adonijah's life hung upon one slender thread—his own worthiness; and alas, that thread did not stand the strain long. Thank God that our lives and our hopes of heaven hang on something which is more secure—the mercy of God, which is from everlasting

to everlasting. The sentence of Solomon seemed very fair, and indeed it was, for Adonijah was worthy of death; but the fact of giving him a second chance was only a matter of prolonging the evil day: even so it would be with all who die in their sins. Their second chance, and their third chance, and their fourth chance, would soon end in failure, like their thousand-and-one chances in this life.

PRAYER TOPIC:

That divine guidance may be granted to the Revival Party in planning their campaigns for the summer months.

Friday, April 22nd. I. Kings iii. 1-15.

"Give therefore thy servant an understanding heart" (verse 9).

Solomon was accredited at this time with being a wise man; he had enough wisdom to realise how much he needed more, and this was the thing which pleased the Lord. He realised the work God had chosen him to do, and he felt his insufficiency. He was most anxious that he should fulfil his office faithfully.

Do we realise what an important work God has called each one of us to do. He has called us to be workers together with Himself in bringing men and women out from the power of darkness into the kingdom of His dear Son. The great apostle Paul said: "Who is sufficient for these things?" As we consider the time which men take to study that they may qualify in bringing health to those who are sick, how should we study and ask God to show us how to bring divine life and health to sin-sick souls. God has given us His Spirit for this express purpose; let us avail ourselves, therefore, of His instructions, and in earnest, deep contrition of heart seek for God's sufficiency more than men seek for hid treasure.

PRAYER TOPIC:

For spiritual outpouring upon the World Crusade effort.

Saturday, April 23rd. I. Kings iv. 20-34.

"Largeness of heart" (verse 29).

Here is an excellent gift which God gave to Solomon over and above the wisdom and understanding which he asked of God at first. This is such a gem of a gift that I am at a loss how to express myself concerning it. It is so God-like. God so loved the world that He gave His only begotten Son to die for the children of men. Paul, the great apostle said: "Our heart is enlarged." I love those splendid big-hearted men, who are not always searching for faults, nor if they found one would they be the first to display it before others. Large-hearted men who are never quick to take offence, but who are very quick to forget an injury done to them, and never want you to mention it again. Men who can laugh a good hearty laugh, as well as shed a tear of sympathy with one who is filled with sorrow. These men are the pillars of our churches; we love to be in their company; they shed a rich glow on all around like a large log fire, filling a nice wide hearth on a winter's night. O God give us largeness of heart.

PRAYER TOPIC:

Times of refreshing from the presence of the Lord in work in Northern Ireland.

The Gifts of the Spirit

VII.—THE WORKING OF MIRACLES.

By Pastor C. J. E. KINGSTON

THAT Gift, which is the glorious centre Gift of the miraculous manifestations of the Holy Ghost and the last and most spectacular of the three Gifts of Inspired Power, is the next for our inquiry. "To another the working of miracles" (I. Cor. xii. 10). Its name in the Greek is *dunameis*, that is "powers," which evidently shows it to belong to the group of power gifts.

Before we examine more especially this Gift it will help us if we give a few words to the subject of miracles in general.

There are four words, full of meaning, which are applied to the miracles of the New Testament, and since every discussion about a thing will be clearer for the investigation of its name or names, let us examine them. Miracles are termed "wonders," "signs," "works" and "powers."

Firstly then, the miracle was a *wonder*, as when Peter, preaching on the Day of Pentecost, says, "Ye men of Israel, hear these words: Jesus of Nazareth, a Man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know" (Acts ii. 22). This wonder expresses the astonishment which the miracle produced upon the beholders and this amazement is

GRAPHICALLY SHOWN

in the story of the effect of Christ's miracles. Thus upon the healing of the paralytic, "Immediately, he arose, took up the bed and went forth before them all: insomuch that they were all amazed, and glorified God, saying, we never saw it on this fashion" (Mark ii. 12).

The miracle, as a wonder, is to startle men from the spiritual sleep of their sense-bound existence; to act as a summons to them to listen to the appeal about to be addressed to their consciences. Thus Paul healed the cripple at Lystra, the immediate result of which was the aroused interest of the populace in the visitors to their town (Acts xiv. 8-18).

Secondly, the miracle was a *sign*, that is it was a sign by which the power and presence of God was manifested. In this word the purpose of God in giving the miracle comes out most prominently. They were signs and pledges of something more and beyond themselves. They were to indicate, in the case of the miracles of Christ, the grace and purpose and power of the Doer. Thus the Jews asked, "What *sign* shewest Thou unto us, seeing that Thou doest these things?" (John ii. 18), and Jesus gave them the miracle of His

RESURRECTION AS THE SIGN.

When He was leaving the disciples He gave them the promise, "These *signs* shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. . . . and they went forth, and preached everywhere, the Lord working with them,

and confirming the Word with *signs* following" (Mark xvi. 17, 18, 20).

Of course, a sign was not always a miracle as sometimes a common matter was given as a sign. For instance, the angels gave the shepherds the *sign* of finding "the Babe wrapped in swaddling clothes, lying in a manger" (Luke ii. 12). But the miracle was always a sign, an act by which the worker claimed to be listened to as a messenger from God.

Thirdly, the miracle was a *work*. This word is especially used by John, the apostle, in describing the miracles of Christ as though the miraculous were the natural form of working for Him in whom dwelt all the fulness of God. He must, out of the necessity of

HIS HIGHER BEING,

bring forth these *works* so much greater than those of men.

When the Jews took up stones to stone Him, Jesus asked them, "Many good *works* have I shewed you from My Father; for which of those *works* do ye stone Me?" And later He promised, "Verily, verily, I say unto you, 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 x. 32; xiv. 12).

One might well ask, Where are these supernatural *works* to-day? It is sometimes stated that the greater works are the preaching of the gospel to every creature and the converting of people to Christ; overlooking the fact that Christ won converts, too, since "He was seen of above five hundred brethren at once" (I. Cor. xv. 6) after His resurrection.

Even if it be granted that the "greater works" refer to the spiritual blessings flowing from Christ's death and resurrection, one would still ask where are the *works* that Jesus did, the lesser works, which He promised believers should also do. The greater always includes the lesser.

Fourthly, the miracle was a *power*. It is this word (*dunamis*) which, as before explained, is used in I. Corinthians xii. 10, where it

APPEARS IN THE PLURAL,

"To another *powers*." The miracles are thus, as someone has put it, "explosions of almightiness," seeing they are performed through the divine attribute of power.

It is this *power* which dwells originally in the messenger of God, and is, of course, that with which he has himself first been equipped by God, that issues forth as *miracles*. Thus we read concerning Christ that "there went *virtue* (*dunamis*) out of Him, and healed them all" (Luke vi. 19).

Similar words are used of Stephen, "And Stephen, full of faith and *power* (*dunamis*), did great wonders and *miracles* (*dunameis*) among the people" (Acts vi. 8). Should not the Church of God to-day zealously seek the fulfilment of that promise, "Ye shall receive *power* (*dunamis*) after that the Holy Ghost is come upon you" (Acts i. 8)? When the Triune God are

waiting to pour into our starved lives a portion of their almightiness in the *power* of the Holy Ghost, how culpable and blameworthy are we in our weakness!

Frequently it is stated that the days of miracles are past. If this be so it will be useless to consider this Gift any further, but, thank God, it is not. The

EXPERIENCES OF THOUSANDS

who have found healing when all human efforts had failed prove that miracles are just as possible in the twentieth century as in the first.

Of course, one must admit that in the experience of many the days of miracles *are* past because the faith which once believed for them is also past. But if the man who had just become blind were to deny the existence of light because he could not now see it, this would not make his conclusions to be true; neither does the no-faith of the faithless prove the non-existence of miracles when the heart of faith is constantly receiving them!

We have a miraculous gospel and while *that* is with us we must believe that the days of miracles are, too. It is truly remarkable how this *miracle-power* breathes through the whole gospel message. To illustrate this: Christ had a *miracle-birth*; "the angel answered and said unto her, The Holy Ghost shall come upon thee, and the *power* (*dunamis*, the same word as that used for miracle), of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God" (Luke i. 35).

Christ did His marvellous works, also, by this *miracle-power*:

"AND JESUS RETURNED

in the *power* (*dunamis*) of the Spirit into Galilee: and there went out a fame of Him through all the region round about" (Luke iv. 14). "And the *power* (*dunamis*) of the Lord was present to heal them" (Luke v. 17). Peter, preaching to the household of Cornelius, explained, "How God anointed Jesus of Nazareth with the Holy Ghost and with *power* (*dunamis*): who went about doing good, and healing all that were oppressed of the Devil; for God was with Him" (Acts x. 38).

Christ, before His ascension, promised that believers should also receive this *miracle-power*: "Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with *power* (*dunamis*) from on high," for "Ye shall receive *power*, after that the Holy Ghost is come upon you" (Luke xxiv. 49; Acts i. 8).

Finally, when Christ returns to this earth He is "coming in the clouds of heaven with *power* and great glory," and then He will by "the Word of His *power*" raise the dead "in *power*" as well as change "our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to

SUBDUE ALL THINGS

unto Himself" (Matt. xxiv. 30; Heb. i. 3; I. Cor. xv. 43; Phil. iii. 21).

The gospel message itself partakes of this *miracle-power* "for it is the *power* (*dunamis*) of God unto salvation to every one that believeth" (Rom. i. 16). A great drunkard was converted and some time after was approached by one of his erstwhile infidel companions,

who said, "You surely don't believe the Bible to be true!" "Yes, I do," replied the converted drunkard. "But you don't tell me you believe in the miracles!" "Yes, I believe in them all," replied the other. "But, surely, you don't believe that Jesus really turned the water into wine!" "Oh! that's nothing," answered the converted drunkard, "if you will come to my house I will show you something more wonderful than that. In my home Jesus has turned beer and whiskey into tables and chairs, clothes and food in the cupboard!"

We must, however, on the other hand, guard against a watering down of this supernatural Gift. Whilst conversion is a miracle of grace, and thus he through whom the truth came, and who was the means of the conversion, could legitimately be called the worker of a miracle, yet in the Gift of "the working of miracles" we have a more

SPECIALISED MIRACLE

intended. Here, evidently, the word "*miracles*" refers exclusively to acts of power and those who have this Gift are called "*powers*" or "*miraclers*" as in I. Corinthians xii. 29, where the question is asked: "Are all apostles? are all prophets? are all teachers? are all *powers* (*miraclers*)?"

By way of contrast we are told that Simon, the sorcerer, was called by the deceived and ignorant Samaritans, "The great *power* (*miracler*) of God" (Acts viii. 10).

A further proof of this specialised application of miracles is shown by the fact that the Gifts of Healings must also be excluded from its province since they form a distinct Gift of the Holy Ghost. It is true there is some overlapping of the two Gifts since both operate (as indeed do all the nine supernatural Gifts of the Spirit) through the *power* (*dunamis*) of the Holy Ghost. Thus every Gift is a miracle. For example, a "miracle" of knowledge is produced through the Gift of the Word of Knowledge and so on. But the tie binding the Gifts of Healings to the Working of Miracles is even closer as can be seen when the healing of bodies is referred to as a miracle. For instance, in Acts xix. 11, 12 we read, "And God wrought *special miracles* by

THE HANDS OF PAUL:

so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

The distinction, however, between the two Gifts seems to be that the Gifts of Healings operate in the curing of diseases and sicknesses of the body, whereas the working of miracles operates in the deliverance from deformities and fractures together with, of course, miracles in the realm of nature and on inanimate objects. A verse which gives the key to this is found in Mark vi. 5: "He could there do no *mighty work* (*dunamis*, power), save that He laid His hands upon a few sick folk and *healed* them." Thus healing is not included in the mighty works (miracles) since it is definitely said that in the locality of Nazareth Jesus was unable, owing to their unbelief, to do any.

(To be continued).



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.

War Clouds.

THE outlook—all night. The uplook—all right.

That mistrust is quietly quickening the anxious heart-beats of the nations cannot be doubted. The world seems to be dividing itself into two camps. First we see the international rising of godless Communism and secondly a solid hatred of such a movement. Communism has its centre in Russia and the antagonism to it is centred in the two dictators—Hitler and Mussolini.

England is anxiously watching. She does not wish to involve herself. Can she keep clear? Naturally it would seem impossible. But supernaturally we can. Politically the nation belongs to neither of the opposing movements. But practically it is difficult, very difficult, to see the deceitful aggression of dictators and to remain neutral.

The Christian Church has a special neutrality. She has a ministry of intercession for all nations. Her great purpose is to lift up Christ in the eyes of the world nations. He desires all nations, but not yet is He the desire of all nations. But that time will come. Meanwhile it is our privilege to pray and work. War clouds can never obscure the vision of the man of faith. He will see through the clouds, and midst the changing thrones of time he will see the eternal throne that never changes.

There are those who strongly believe that in answer to prayer our land will be safeguarded from the havoc of war and will continue to carry on a world-wide missionary witness until the Lord comes.

A Challenge.

SAID one, "I have believed all, but I have not received all." She was referring to the blessings of the Gospel of Christ.

In her mind was the Baptism of the Spirit, Divine Healing, and the Gifts of the Spirit. She believed that these things were for to-day, but in her own life she had not experienced them.

Many are in the same position—they believe all we teach in the Foursquare Gospel but they have not received all.

Encouragement, however, comes from blessing reported from Cardiff: "During the month of February, thirty believers have been filled with the Holy Spirit, speaking with other tongues. Some of these were recent converts, while others have been seeking for a number of years." Especially notice the italicised words. After seeking for many years the experience has been given to them.

(continued at foot of next column).

Feed, Tend, Feed

"SIMON, son of Jonas, lovest thou Me?" And Simon Peter said, "Yes, Lord, Thou knowest." Jesus saith unto him, "Feed My lambs."

It is easy to feed lambs. All that is needed is a bottle of warm milk with a teat on the end, and the lambs do the rest. It is easy to feed young Christians. They expect it.

"Simon, son of Jonas, lovest thou Me?" And Simon answered again, "Yes, Lord, Thou knowest." Jesus saith unto him, "Tend My sheep."

Lambs require to be fed. Sheep require to be shepherded. To be led from pasture to pasture. To be cared for in summer's plenty and winter's scarcity.

"Simon, son of Jonas, dost thou greatly love Me?" Peter was grieved, because twice he had answered the Lord that he greatly loved Him. He had denied Him before men, but he could not deny his own heart before the Lord. Did He doubt it? He said unto Him, "Lord, Thou knowest all things. Thou knowest that I greatly love Thee." There was a special work to be done, and the qualification for the work was love. Jesus knew that Simon had this qualification. He had fallen in faith, but not in love. "When thou art converted, strengthen thy brethren." And now Jesus saith to him, "Feed My sheep."

Sheep require to be suitably tended in different circumstances, but if a sheep needed to be fed, it would be because there was something wrong with it. This is the work of restoration, the hardest of all work, and the qualification is not gifts, but great love. "If any is fallen into a fault, let him who is spiritual restore such an one."

An evangelist needs gift. A pastor needs love, and there may be more than one in a Church who do a shepherd's work. The more difficult the work, the greater the need for love. This explains why the Lord changed from the more usual word for love when it was the case of feeding the lambs and of tending the sheep, to the special word which Peter had been using, when it concerned the more difficult work of feeding the sheep.

This same special word for love is used in other places in John's Gospel. For example, where it reads, "The Father loveth the Son and hath given all things into His hand." This does not refer to a weak love, but to a great love, a special love. "So greatly does the Father love the Son that He has given all things into His hand."

Again it reads, "Jesus wept." And the Jews said, "Behold, how He loved him." This is the special word for love. "Behold, how greatly He loved him, that He weeps."—W. H. Harris.

Note.

WE regret that owing to lack of space several articles have been held over until next week.

(continued from column one).

So if you have not received all then be stirred up to continue seeking. The seeking, obedient, yielding soul sooner or later receives all that God in His sovereign wisdom sees to be necessary. Believe all—Seek for all—Receive all. You have believed all. Have you received all?

The Oldest Nonconformist Church in Brighton

Celebrates its 250th Anniversary

By Pastor J. KENNEDY

THE Church in Union Street, The Lanes, Brighton, now known as the "Elim Tabernacle," and belonging to the Elim Foursquare Gospel Alliance, has a long and interesting history, carrying us back into the dim past of 250 years ago.

It is remarkable that in these days of international crisis, we should be reviewing the history of our Church that carries us back to a time of crisis in our own national history. The seventeenth century is a remarkable period in Britain's history. It commenced with the union of Scotland and England under one Sovereign Head, by the coming to the English Throne of James VI. of Scotland, in 1603. Then Charles I. followed James to the Throne in 1625, and was executed on the 30th January, 1649. The Commonwealth succeeded until 1660, then Charles II. reigned from 1660—1685. Charles II. was in heart a Roman Catholic and died a Roman Catholic, and he was followed by James II., who also was in heart a Roman Catholic, as were all the Stuarts. His great desire was to bring England back to Catholicism and back to the Pope. But the people had had enough of Rome, and there were those who were wise to James's designs, and when he had only been reigning a short time there were efforts to dethrone him. Finally in 1688, when the land was in the throes of revolution, William, Prince of Orange was sent for from Holland, and by the guidance of God landed on the south coast. He defeated James in Ireland, and ascending the throne of England, delivered England from Roman Catholicism once more.

This gives us an idea of the dark and sinister days, not only nationally but spiritually, in which this Brighton Church was founded.

Following the accession of William of Orange, an "Act of Toleration" was passed, which permitted "Dissenters" freedom of worship within limits. The "Dissenters" of Brighton took advantage of this Act to form the first Church of Nonconformists in the district. The description of the land upon which the Church now stands, as worded in the original Deed is interesting. It was in the midst

of gardens for the growing of hemp for rope-making, hence the name of "Hempshares." The Deed is as follows:—

"This Indenture, made the 15th day of March, in the eleventh year of the reign of Our Sovereign Lord William The Third, Anno Domini 1698-9 (It will be noticed that the Church was built ten years after the forming of the body of worshippers) All that piece and parcel of land with the appurtenances lying and being enclosed in the Hempshares in Brighthelmston aforesaid as it is now enclosed with walls conteyning in lengthe tenn poul, every poul being eight feet in breadth, and abutteth and boundeth in manner and forme, following to the King's highway thereon the east; and south to the garden of John Fletcher and the garden late of Henry Fletcher; on the west to the gardens of Thomas Baker and Henry Breath; on the north or in whatsoever other manner the same is abutteth or bounded late the lands of Philip Mighell."

The land, which was more than an acre, was purchased for the modest sum of nine pounds "of good and lawful money of England."

The Church was at first the Presbyterian Chapel, later a Congregational Chapel, then it became a Mission Hall owned by Colonel Roberts and later Colonel Phillips. Afterwards it became a Mission Hall of the "Glynn Vivian Miner's Mission," and then in 1927 it was taken over by Principal George Jeffreys to house the hundreds of converts he had won during the glorious revival that came in that year to Brighton under his ministry. It is interesting to know that we have a link with the "Glynn Vivian Miner's Mission" through Miss de Sevin, one of our Elim members, who was indirectly the means of the conversion of Mr. Glynn Vivian, the founder of the Glynn Vivian Miner's Mission.

Many well-known men have preached from its pulpit, including John Newton, Vaughan Price, Wade Robinson (the author of "Loved with everlasting love"), the Rev. J. B. Figgis, the beloved bishop of Nonconformity, and Henry Varley, the famous evangelist, who laboured fifty years in the Lord's vineyard.



Photo by]

[P. N. Corry.

A FAMOUS BRIGHTON CHURCH, now known as the ELIM TABERNACLE.

In 1698, ten years after the Act of Toleration was passed, a persecuted people known as "Dissenters" erected this Church in which they could stand for a whole Bible.

In 1927, two hundred and twenty-nine years after, it came into the possession of a persecuted people known as "Elim Foursquare Gossellers" who also stand for a whole Bible.

Welcome News of Widespread Revival

Rousing and Radiant Services—Remarkable Results in Lives of Saints and Sinners

TWENTY-ONE DECISIONS FOR CHRIST

Spirit of Revival Abroad

Bradford (Pastor J. Woodhead). For a number of weeks now there has been renewed signs of revival in this church. Good numbers of souls have surrendered in the Sunday evening gospel services.

A campaign conducted by Pastor W. E. Smith commenced with the decision of twenty-one souls in the first service. This augurs well for the future of the campaign. The people are full of expectancy for a season of gracious spiritual outpouring. A full report will be given later in these columns.

ANNIVERSARY SERVICES

Great Gatherings

Brighton (Pastor J. C. Kennedy). It was a great privilege to have the Principal and Revival Party in Brighton for the special anniversary services. Much prayer had ascended from the Brighton church for the Principal's restoration to health, and it was a great joy so soon

to see him in the midst, looking so well. The presence of Pastors Darragh and Edsor and Mr. Strange, together with the special speakers, was also much appreciated. The Principal led the meetings, Pastor Darragh teaching the congregation two new choruses.



Pastor
J. C. Kennedy

The Principal reminded his hearers that he did not seek to stir up emotion. Quietly and reverently he led the people into the consciousness of the presence of God. The congregation were full of eager expectation for the blessing which they sensed was about to fall. The sick were prayed for, and testimonies have been given that the Great Physician was present, Himself ministering to the suffering ones. One sister was instantly healed of noises in the head and deafness.

On the Saturday evening Mr. John Leech was the first speaker, giving a most practical message on "Putting First Things First." One was conscious of its very searching nature.

On the Sunday morning the Principal spoke on "Christ as Saviour, Prophet, Priest and King," exalting the Lord above all others.

On the Sunday evening, by request, Mr. Leech took as his subject, "The Second Advent of Christ," a subject dear to every believer's heart. The speaker led his hearers through those terrible events preceding Christ's coming to Olivet, and right on and up to the "new heaven and new earth."

On the Monday, Mr. Craig gave another practical talk on "Holiness unto the Lord," illustrating his subject by

Moses. On the following evening an old friend of the church ministered—Pastor J. Smith. His message assured his hearers that although the British Empire was, with the rest of the world, passing through times of difficulty, yet God, who had been Britain's bulwark in ages past, would be her defence in years to come. During the week-end five souls decided for Christ. During the past four months seventeen souls have yielded to the Lord, seven have been baptised in water, and others baptised in the Holy Ghost.

SUCCESSFUL FELLOWSHIP GATHERINGS

Inspiring Bible Studies

Wood Green (Pastor A. E. Thorne). A year of real blessing was crowned with a very helpful week-end's services conducted by Mr. William George of Horsham, who was also present at the Annual Fellowship Gathering.

The series of Bible studies, given by Pastor E. C. W. Boulton, proved full of inspiring and uplifting ministry. These studies have been of permanent blessing to the church.

The Crusader work also shows signs of advancement, the young people continuing month by month to labour for the extension of the Kingdom of God. The old-fashioned gospel message is still going forth on Sunday evenings, full of comfort and edification.

SPIRITUAL PROGRESS

Helpful Bible Campaign

Liverpool (Evangelist W. Farrow). Since the last report there has been definite progress in all departments of the work in the Liverpool church. Souls have been added to the Lord, and several have witnessed to divine healing, whilst others have expressed their desire to join the Four-square Gospel fellowship.

The Crusaders have been on active service, several churches having been visited and services taken. The Sunday school is also doing its part ably and well.

The Annual Fellowship Gathering proved most profitable. A spirit of unity and understanding was manifest.

The breaking of bread services are times of communion with the Eternal, God often speaking through the Gifts of the Holy Ghost to His people.

Pastor W. J. Hilliard of Sheffield recently conducted a fortnight's "Bible Campaign." His able expositions of God's Word were appreciated by all.

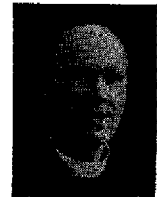


Evangelist W. Farrow

PASTOR'S SEVENTH ANNIVERSARY Successful Special Services

Stockport (Pastor T. Burton Clarke). The church recently celebrated the Pastor's seventh anniversary. A review of the years reveals God's leading and blessing in this church. These special services commenced on Saturday with a fellowship tea given by the sisters. Old and new friends mingled freely in a time of happy fellowship, and in the evening the hall was well-nigh filled. The evening gathering took the form of a Thanksgiving Service at which Alderman Royle, J.P., an ardent Christian worker, presided. His message, together with that of Evangelist Douglas of Manchester, was heartily enjoyed.

The Sunday proved a great day, the gospel message in the evening being given by Pastor O. Perrett of Eccles. Various sections of the church took part in song, and the congregation was a most inspiring one. On the Monday evening the Crusaders furnished a very fine programme. Tuesday evening the Pastor gave an address on "The Cycle of Seven," speaking of the figure seven as employed in Scripture. These services have proved a signal success.



Pastor
T. Burton Clarke

FIVE ROMAN CATHOLICS CONVERTED

Healings and Baptisms

Leigh-on-Sea (Pastor A. Wright). Times of refreshing and revival have been experienced and enjoyed recently in a campaign in this church. Twenty-three decisions were registered, among the number being five Roman Catholics. Public testimonies have been given of lives and homes transformed by Christ's incoming. Definite healings have also taken place, and some were baptised according to Acts ii. 4. For some weeks prior to the campaign God was graciously saving souls week by week, and now the revival continues.

CRUSADER CHOIR VISIT

The Touch of God

Islington (Pastor W. J. Patterson). A large congregation gathered on the occasion of the recent visit of the London Crusader Choir, who with Pastor D. B. Gray had visited the Holloway Prison in the afternoon. The touch of God was upon the meeting from the opening hymn of worship to the final note of the vesper. A sister gave an encouraging word on David and how God used him, a humble shepherd boy though he was, to slay Goliath. A brother gave a message on "Modernism To-day," and the need to

stand for the great foundational truths of the faith. Choir pieces, including "When the Mists have Rolled Away," and "Who Could it Be?" were rendered under the unction of the Spirit, as was also the solo, "Art Thou Weary?" Praise God for this band of consecrated youth, whose ministry must have far-reaching results.

On a recent Thursday evening the church welcomed Miss Violet Hoskins from Japan. She gave a message from the text: "Look on the fields; for they are white already to harvest," and spoke of the joy there is in doing village work, even as her Master did; and how she longs to reach those as yet untouched by the gospel. As she told of the need in that land, God's people resolved by God's grace to do all in their power to help extend His Kingdom. At the close of the meeting several more World Crusade boxes were taken.

FOURSQUARE GOSPEL JOY
Open Air Witnessing

Reading (Pastor C. R. Cooper). Since the last report God has been working in the lives of both saints and sinners—He has answered prayer, and a real spirit of revival is abroad in the church. Meetings almost every evening in the week does not allow the fire of enthusiasm to wane. From Tuesday to Sunday the praises of God's people may be heard coming from the Elim church, and outsiders are beginning to realise what a happy lot of people the Foursquare Gospellers are.

The Friday evening gathering specially set apart for waiting upon God is having its effect upon the life of the whole church. A recent series of addresses by the Pastor on "Likeness to Christ" proved most helpful. The Open Air Band, led by Mr. Townsend and supported by a company of faithful workers, continues to give good witness for the truth.

WONDERFUL HEALINGS

"Great Things He Hath Done"

Christchurch.—Following a week of prayer a large hall was taken in the centre of the town for the return visit of Miss Munday. Pastor R. D. Bradley and the Winton Harmony Choir opened the campaign, and Miss Munday continued, large crowds gathering each night to hear her witness to God's wonderful power. The Christchurch Crusaders led the singing, and as God's servant ministered souls returned to the Lord. At least over twenty souls were led to Christ, and many backsliders restored during the special services. For the final meeting the Town Hall was taken, Pastor R. D. Bradley leading the service.

During these gatherings the sick were prayed for, among those who received healing being a man delivered from cancer, also a woman paralysed and speechless for five years. Another woman with a broken collar bone was saved and healed. A man was healed of deafness, another man suffering with a paralysed arm was delivered, and two women waiting to enter hospital were healed, and told by the doctors that there was no need for them to go.

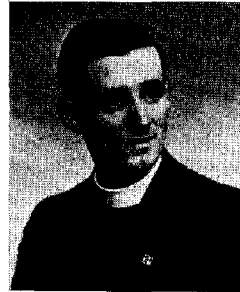
MONTHS OF BLESSING
Sowing and Reaping

Chichester (Evangelist F. Kent). God's hand has been giving times of refreshing in this centre during the past months. The ministry of Evangelist and Mrs. E. J. Thompson has led to the conversion of souls. Around the Lord's Table the saints have been wonderfully blessed and drawn close to their Risen Master and Saviour. Mr. Thompson gave a series of addresses on the Holy Spirit, which was owned of God, and led to a deep longing for this scriptural experience.

At the recent Fellowship Meeting ten new members were welcomed into the church.

"GOD WORKING WITH THEM"
Signs Follow

Middlesbrough (Pastor E. H. Lucas). The church at Middlesbrough has been favoured by a campaign conducted by Evangelist C. A. C. Hadler of Congleton. For a week before the campaign commenced the Crusaders conducted open air meetings, carrying banners and distributing handbills advertising the campaign. The result was that large crowds gathered to all the meetings.



Pastor E. H. Lucas

The Lord confirmed the Word with signs following. Nine souls were saved, and one young man received a miraculous healing. This man was brought in as a result of a large open air meeting which attracted hundreds of people. After questioning the speaker, he followed to the meeting and there gave his heart to the Lord. He had been blind in his left eye from birth, and had never seen light through it. After prayer he testified to having received a touch, and that he could see.

God has been blessing the work at Middlesbrough for some time—numbers have increased, souls have been saved.

CAMPAIGN RESULTS

Remarkable Case of Healing

Congleton (Evangelist C. A. C. Hadler). The recent fortnight's campaign conducted by Pastor E. H. Lucas of Middlesbrough, has been a great blessing to all. The campaigner has certainly delivered the gospel with "no uncertain sound," and as a result eleven precious souls responded to the call. The saints from Stockport came over for one evening during the campaign, as also did a company of believers from Macclesfield. Pastors T. B. Clarke, H. White and J. Kelsall also paid visits to the campaign gatherings. The ministry of song given by Pastor Lucas brought no little blessing. Prayer has been answered on behalf of a Stockport brother who was

suffering from a perforated bowel. God has marvellously undertaken for him, when past all human help. The campaign has undoubtedly been a great success, stimulating interest, and adding many to the already growing numbers.

TIMES OF SPIRITUAL
ENRICHMENT

Love for the Word Deepened

Sheffield (Pastor W. J. Hilliard). The recent Bible campaign conducted by Evangelist W. Farrow of Liverpool was the means of leading God's people into new pastures of truth, whilst a fresh love for the "Grand Old Book" has been generated. Throughout the campaign the Holy Ghost guided God's servant in the subjects chosen. It was encouraging to observe that many strangers were present at the services. Eight souls were led to the Saviour during this special effort. The times spent around the Lord's Table on Sunday mornings were full of spiritual enrichment, a veritable love feast beneath the shadow of the Almighty. We are confident that the church will benefit as a result of the sound scriptural teaching given during this campaign.

EIGHTEEN SOULS YIELD
TO CHRIST

The Touch of the Great Physician

Becontree (Pastor W. Jeffery). The campaign recently conducted by Pastor G. I. Francis has yielded much blessing. A series of messages on "The Signs of the Times" was given by the campaigner, causing both saint and sinner to realise that "the coming of the Lord draweth nigh." Eighteen precious souls surrendered to the claims of the Gospel of Jesus Christ. Many testify to healing received during the services. One, a little fellow, came to an afternoon meeting with one leg all crooked, but he left walking on two straight, sound legs. His doctor, upon examining him, stated that no artificial aids were now necessary. Another, a woman, was healed of a fractured arm.

So admirably has God interwoven His glory and our happiness, that while our happiness constitutes His glory, His glory constitutes our happiness.

CROWDS IN THE GRIP OF REVIVAL

Principal Jeffreys at Blackheath (Birmingham) and Croydon

By Evangelist H. M. STRANGE

The opening of the new Elim Tabernacle, Blackheath, on Saturday, 26th March, presented an inspiring sight. Long before the announced time the building was crowded, aisles and every available spot being occupied. Not only was the place filled with people, but it was also charged with the power of God. Many present testified to the fact that it was the most powerful opening service they had ever been privileged to attend. The unction which attended the Principal's ministry over the week-end was certainly in answer to prayer, for the Word was piercing like a two-edged sword. No wonder thirteen souls responded to the offer of eternal life and hundreds to the call of entire consecration!

The following week-end the Principal and Revival Party opened the extended building at Croydon where unbounded enthusiasm prevailed as the crowds besieged the place. The large Tabernacle, new minor hall, aisles, platform, were packed with people standing all around. Here again the congregations were held in the grip of Holy Ghost ministry, supernatural signs confirmed the Word, sixteen souls turned to Christ, and bodies were healed.

We would ask our readers to pray for the work in these two districts and for the campaigns now in progress.

The Story of My Conversion

I WAS a member of a Christian household, and brought up in a Christian family—nominally so, at least.

My life as a boy was moral and obedient, and I regularly attended church. At fourteen years of age when I knew "The Creed, the Lord's Prayer, and the Ten Commandments," I was "confirmed in the most holy faith" by a bishop of my church, and was taught my catechism that I had then become "a child of God, a member of Christ, and an inheritor of the kingdom of heaven."

But this I do not believe now, nor have I believed it since I was converted.

That happy event took place about seven or eight years after my confirmation. I had passed my majority, and already had my face turned toward the Christian ministry, not as a divine calling, but a human profession, before I really knew Jesus Christ, or was saved. And I cannot but believe that had I died during the intervening period, moral youth that I was, and church member besides, I should have died in my sins.

My conversion was like this: I was reading a book—did space permit, I should like to describe the exceeding unlikely circumstances that I should have been reading that book at such a time, but it was part of the mysterious and unmerited favour of God to me. The author was Rev. William Arnot, of Edinburgh, and the title, *Laws from Heaven for Life on Earth*. It was a series of brief homilies upon the Book of Proverbs

addressed to young men. I did not care for my Bible, but this book had a strong attraction for me.

On a memorable night, in the quiet of my own room, after an exciting evening among worldly people, my eye fell on this sentence: "Every soul not already won to Jesus is already lost."

It was an arrow of conviction to my soul. Quicker than I can express it, an overwhelming sense of my lost and hopeless condition fell upon me. I knew that I was not won to Jesus, and yet I knew that I ought to be. There was nothing in my life, professedly Christian and outwardly clean as it was, to indicate that I belonged to Him, or that He possessed or controlled me. Hell seemed open to receive me, and my soul was hanging over the abyss. I was condemned, and realised the justness of the condemnation. I had absolutely no plea but mercy.

Daily had I said my "prayers" since childhood, but that night, like Saul of Tarsus, "I prayed." The prayer of the publican came to me, the prayer the blessed Saviour placed upon my lips: "God, be merciful to me a sinner!" I am not ashamed to say that in agony I uttered it with my face upon the floor.

And God heard it. He always hears that prayer. He put the everlasting arm under me that night. He lifted me out of the miry clay, and planted me upon a rock, and established my goings. He put a new song in my mouth, which I have been singing ever since, even salvation unto my God!—*Dr. James M. Gray.*



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

The Path of Glory!

By M. ELLIS (Penzance Crusader)

It is by song that we, for the most part, express our feelings regarding the Christian life. With immense enjoyment we sing with all our hearts, lustily, say—a well-known chorus.

It is glory, just to walk with Him,—
It is glory just to walk with Him.

Repeatedly we sing with an intentness which gathers strength as the full beauty of its tune is borne upon us, and until the chorus has subsided, we are very much in earnest; every word has been meant by us.

“It is glory, just to walk with Him!” Let us pause a moment, for, waiving beauty of tune and words aside, do we actually experience personally the glory of walking with Him?

When the cold bare facts of ordinary everyday life hedge us round, and we are bereft of that spiritual atmosphere created when we have fellowship with each other in church, I fear we are often tempted to ask ourselves, “Where does the glory come in?” For with the natural eye we fail to see any glory in our circumstances: for by taking stock, the task of running a home on a meagre wage, or the difficult job of endeavouring to satisfy an exacting employer, coupled, maybe, with ill health, is far too much a reality for any sham glory cloud to envelop us and carry us through our daily toil. But praise His name! The real glory is with us, and it merely needs the searching ray of His inspired Word to bring it to light.

Let us then turn its sacred pages, for His prophets surely have something to say to us. Here we are! Haggai, chapter two, and the third verse. The prophet asks us a ques-

(continued on next page).

Music! Song! Praise!

Visitors to the great annual meetings in the Royal Albert Hall, on Easter Monday are reminded of the great song services (preceding each demonstration meeting), at 10.30 a.m. and 2.30 and 6.30 p.m. The great Crusader Choir will be giving forth melodies of praise at these gatherings. The music and hymns this year are again full of beauty, and include new compositions as well as favourites of days gone by. Listeners should secure the music and follow the singing.

Foursquare for Christ

The following was handed to Pastor D. B. Gray when recently visiting a convict prison. A poem, written by a prisoner, as an appreciation for the ministry there by the Foursquare choir:—

Foursquare we stand, the gospel message spreading; [crest;

Christ as our motto and His Cross our Favour, nor fear, nor opposition dreading; We do but seek the weary and oppressed.

Foursquare we stand, the glorious message speeding, [believe;

Of God's great Gift to those who but By music sweet we voice our heart's soft pleading, [receive.

Your own to touch, that Christ you will

Foursquare we stand for those the message needing,

Of hope beyond, of future joy to be; Our hearts attuned to those our message heeding: [for Thee.

God grant the blessing—just one soul

Foursquare we stand around the Cross assembling, [Divine;

Symbol of Faith, of Hope, and Love Join in our songs, voices and hearts comingling,

Gladly triumphant say—Jesus is mine.

News from Merriott

September with its glorious sunshine brought with it the commencement of a Crusader branch at Merriott. Each Crusader working with joy and zeal for their first Crusader week. What a week! Truly the Lord was with them as each Crusader gave forth in testimony, song or message of the wondrous saving, healing, and keeping power of their Lord; thus proving His wondrous promise of strength made perfect in weakness.

This has been followed by weekly meetings of prayer, praise and study, each taking some part.

Our Prison Work

Not only prisoners and ex-prisoners constantly write us, thanking the Foursquare Movement for their message and ministry, but the officials too. During the last two or three weeks, a number of prison chaplains have said:

“I am writing a line of very real thanks to you and the choir for all you did for us last Sunday. I hope you will be able to help us again.”

“I hope that your work is going strong and I am very grateful for your *Evangel* sent to me. . . .”

“All were deeply impressed by the service, and are looking forward to the next visit. That to my mind is the best testimony that any one of us can have, and you certainly have that here.”

“May I say, personally, how much your visits are always appreciated here and the women think a great deal of you all.”

“I appreciate your great kindness and thought in coming so far to help us. It means an inspiration to those of us who have this kind of work to do.

“Wishing you God's blessing on all your work for Him.”

Readers, pray on for this work and all engaged in the winning of souls for Christ.

London Crusader Choir SCOTTISH CAMPAIGN

Good Friday, April 15th

Elim Tabernacle, Belville Street
GREENOCK
at 7.30 p.m.

Songs of Worship and Praise followed by a Communion Service.

Saturday, April 16th

Elim Tabernacle, Dean Street
EDINBURGH
Great Scottish Rally at 7 p.m.

Sunday, April 17th

The City Temple
(corner of Bath Street and Elmbank Street)
GLASGOW
at 11 a.m., 2.45 and 6 p.m.

The Choir, under the leadership of Pastor Douglas Gray, will conduct all services, and speakers will include a team of young men and women.

The Path of Glory! (continued)

tion. "Who is left among you that saw this house in her first glory?" First glory! For a while our thoughts are mystified as we utter the words. Then the Holy Spirit, through the Word, ushers in the light, and the truth stands revealed! For amid the circumstances of our individual lives stands—His Cross! It was the Cross which attracted our attention and captured our hearts when we first came to Him; and we can glory in no one else save that dear figure who died upon it for us.

Jesus! We have died with You upon the Cross, for had we ease or

riches we would not have been treading the path of endurance which You trod. For very clearly we see that no glory lies in material possession. Only Your boundless grace can keep the soul untarnished amid worldly gain. The soul! That part of us which will live through the countless ages of eternity. Where is your eventual destination?

The Prophet Haggai speaks again through the inspired Word—the same chapter, but verse nine: "The glory of this latter house shall be greater than of the former."

This path He is taking us, the path of which He knows is surely helping us to be conformed to Him. If we abide with Him, we are losing ourselves in Him. And lo! we have become actual possessors of the promise of His Father the Comforter! In us for ever—priceless possession! Giving to us a foretaste of the glories to be when our soul will have reached its destination, and we are free from earthly trammels, dwelling evermore with Him, the glorified One.

Truly, we are treading here and now—the path of glory!

The Oldest Nonconformist Church in Brighton

Continued from page 235

His memorial tablet is on the front of the Church, and every sentiment expressed on the tablet, that salvation is by grace and through the Atonement of Christ on Calvary, finds a hearty Amen in the heart of every Elim member.

The gospel that is preached in this Church to-day is the same gospel as loved and preached by those who fought for Nonconformity 250 years ago. If John Newton were to come back to this Church he would hear the same gospel as preached by himself being heralded forth by Principal Jeffreys and the Elim Ministers.

The Elim Tabernacle in Union Street, The Lanes, Brighton, stands as a witness to Christ and the gospel in these Modernistic days, and is glad to be associated with all the servants of Christ who have served Him faithfully in this Church for 250 years.

The following from the *Sussex Daily News*, dated March 14th, briefly reports the special services held to celebrate the Church's 250th anniversary. A more detailed report is given in the Church News column on page 236.

PASTOR'S OUTLOOK AT BRIGHTON.

The Tabernacle in Union Street, Brighton, now carried on by the Elim Foursquare Gospel Alliance, has been packed to overflowing at the week-end services, which have been held in celebration of the 250th anniversary of the foundation of the Church. It would have been impossible to admit any more to Saturday's and last evening's services, while the service yesterday morning was also well attended.

All the services have been conducted by Principal George Jeffreys.

In one of his addresses, Principal Jeffreys said there were obvious signs that the words of the prophets were being fulfilled and the coming of the Lord was imminent.

The Union Church is the oldest Nonconformist Church in Brighton. The actual anniversary day is to-morrow, and special services are being held to-day and to-morrow as part of the celebrations.

Among those taking part are Mr. John Leech, K.C., Mr. Douglas Craig, and Pastor J. Smith.

HIS WINGS

By E. MARGARET CLARKSON

"YOUR HEAVENLY FATHER KNOWETH THAT YE HAVE NEED OF ALL THESE THINGS."—MATTHEW VI. 32.

Thy heavenly Father knoweth thy need of all these things—
Then why shouldst thou be fearful, and chafe, beneath His wings?

And stir, and look about thee, some other way to see,
As if thou couldst not trust Him to do the best for thee!
Thy heavenly Father knoweth thy need of all these things—
Canst thou not cease thy striving, and trust, beneath His wings?

Didst ever know a father, a loving father true,
Who would not for his children do aught that he could do?
Then how much more thy Father, who gave Himself for thee,
Shall freely give thee all things that for thy good shall be!
Thy heavenly Father knoweth thy need of all these things—
Protected by His presence, be still beneath His wings!

For He, thy Father, knoweth—yes, knoweth all thy needs—
The One who clothes the lily, whose hand the raven feeds,
Knows all thy little worries, each anxious wave of care,
Thy need of food and shelter, and raiment fit to wear;
Thy heavenly Father knoweth thy need of all these things—
Draw closer to His bosom, and rest beneath His wings!

Cast all thy care upon Him, for He doth care for thee,
And dear art thou unto Him—more dear thou couldst not be!

Fret not because He leadeth in ways thou canst not know;
The path He's trod before thee, and knows which way to go;

Thy heavenly Father knoweth thy need of all these things—
Then trusting in His wisdom, rejoice beneath His wings.

4 Coming Events 4

BERMONDSEY. April 10. Elim Church, Dunton Road. Visit of Pastor W. G. Hathaway.
CROYDON.—April 4—14. Revival and Healing Campaign conducted by Pastor P. S. Brewster. Sunday, 11 and 6.30; Week-nights, 7.30 p.m.
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 E. C. Jones.
ILFORD. Now proceeding. Elim Hall, Serafton Road. Campaign conducted by Pastor David Vanstone.
LAINDON. Now proceeding in the Laindon Gospel Mission, High Road, Langdon Hills, campaign conducted by Evangelist Hannah Barton.
LETCHWORTH. April 24. Elim Tabernacle, Norton Way North. Visit of Pastor E. C. W. Boulton.
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.

ELIM SEASIDE HOLIDAY HOMES

Preliminary Notice

EASTBOURNE. July 20—August 30. Miss M. Barbour and Miss A. Henderson. Apply: Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.
FELIXSTOWE. July 23—September 3. Mrs. Saxon Walshaw. Apply: Bell Grove, Rothwell Road, Halifax, Yorks.
NORTH WALES. June, July and August. Particulars later.

EASTER CONVENTIONS (continued)

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. Speakers include: Evangelist L. W. Green and Mr. W. George. 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 Mr. Davies.

CLASSIFIED ADVERTISEMENTS

30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 6d. per insertion extra.

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

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

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

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

* **Blackpool.**—Comfortable apartments or bed-breakfast, board-residence; near Jubilee Temple and buses; 10 minutes sea; stamp please. Mrs. Allison, St. Breladas, 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
Bournemouth.—Apartments, board-residence; 10 minutes pier, 3 minutes assembly, bus, etc.; comfortable, clean. 24, Walpole Road, Boscombe. C547
* **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
* **Cornwall.**—Board-residence, home comforts, personal supervision; highly recommended ministers and guests; near Elim Tabernacle, sea, country and station; terms moderate. Mrs. Walsh, "Beth-Shan," 24, Penare Rd., Penzance. C544
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

* **Edinburgh** calling Elim friends. Why not spend your 1938 holiday in Scotland's beautiful capital? Within easy reach of the Empire Exhibition, and a splendid tourist centre; home comforts; terms, single £2 10s; sharing £2. Mrs. Sharp, 20, Lansdowne Crescent, Edinburgh. C550
* **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. Tetchner, "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. C506
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, Ellerslie 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, "Shalton," 5, Coniston Road (off Thornton Road). C530
Morecambe.—Mountain air and scenery; homely holiday apartments, four doors promenade and sands; highly recommended; reasonable terms; satisfaction assured; Vi-spring beds; garage. Mrs. Raw, 3, Fernelcliffe Drive, Sunshine Slopes, Cross Cop. C531
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* **Westcliff-on-Sea.**—Superior accommodation, board-residence, bed and breakfast; select district; moderate terms; garage; recommended. "Glenelg," 33, Finchley Road. C543
Wiston-Super-Mare.—Comfortable accommodation with fellowship in Christian guest house; few minutes sea and sands; well recommended; terms moderate; book now for Easter. Mrs. & Miss Plant, 31, Exeter Road. C551
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HOUSES, FLATS, ETC.

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Patcham, Brighton.—Corner semi-detached bungalow (sale) £650. Two bedrooms, large lounge, bathroom, kitchenette; large well-filled terraced flower garden, large screened vegetable garden; good position, close downs. 45, Heston Avenue. C539
Wanted, small dry bungalow, garden, for two persons, within mile Foursquare Gospel church. State full particulars, price, rates, if town's water, gas or electric. Apply, Box 480, "Elim Evangel" Office. C546

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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

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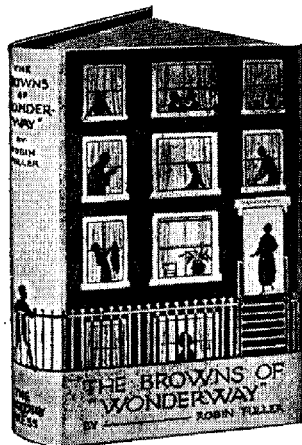
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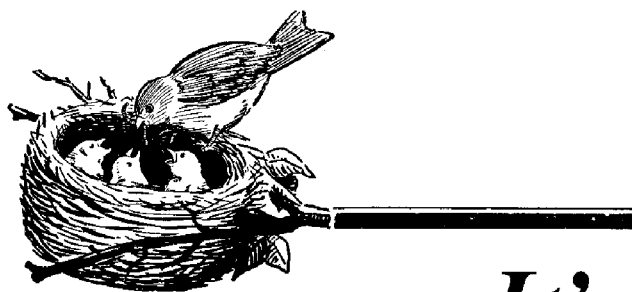
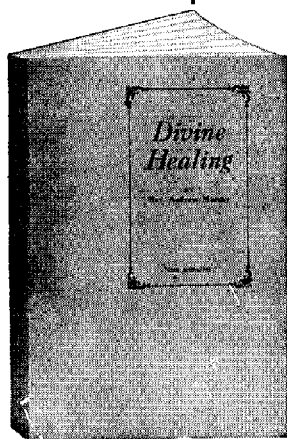
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