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Elim Evangel & Foursquare Revivalist

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

Vol. XX. No. 15.

April 14th, 1939.

Twopence

IN THIS ISSUE :

Christ's First Message of Healing
The Ploughshare of Truth
Jerusalem's Testimony to the
Lord's Return
Launching a New Offensive
Radiant Revival Reports

Your Problem — Picture News
Mirror of World Events
etc., etc., etc.

"The Elim Evangel is the one paper
which I read from cover to cover,"
writes a reader. Do you?



"They that go down to the sea in ships" (Psa. cvii. 23).

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. J. Phillips)

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 Avenue, Clapham Park, London, S.W.4.

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Coming Events

★ Readers are asked to pray for the special meetings announced on this page.

BIRMINGHAM (Blackheath). April 22, 23. Elim Tabernacle, Cardale Street. Pastor W. G. Hathaway.

BIRMINGHAM (West Smethwick). April 29, 30. Elim Tabernacle, Oldbury Road. Pastor W. G. Hathaway.

BOURNEMOUTH (Winton). March 26—April 12. Elim Church, Hawthorn Road, Winton. Campaign by Pastor G. I. Francis.

BOURNEMOUTH (Springbourne). May 7, 8. Elim Tabernacle, Victoria Place. Pastor E. C. W. Boulton.

COULSDON. April 23. Elim Tabernacle, Chipstead Valley Road. London Crusader Choir, 6.30 p.m. (Wormwood Scrubs Prison, 1.30 and 2.45 p.m.).

EAST HAM. April 22. Elim Tabernacle, Central Park Road, Great United Missionary and Youth Rally, 7 p.m.

EASTBOURNE. April 16. Elim Tabernacle, Hartfield Road. London Crusader Choir, 6.45 p.m. (Maidstone Prison in afternoon).

ELIM WOODLANDS. April 29. Holiday Home Reunion, 3.30 to 9 p.m. Open to all. Tea followed by meeting. Tickets 1/- each.

ELIM WOODLANDS. May 13. Annual Young People's Leaders' Conference, 3.30 p.m. Further announcements later.

ISLINGTON. April 20, 23. Elim Tabernacle, Fowler Road (off Halton Road). Pastor E. C. W. Boulton.

ISLINGTON. May 7. Elim Tabernacle, Fowler Road (off Halton Road). London Crusader Choir, 6.30 p.m. (Choir at Pentonville Prison during afternoon).

KINGSTON. April 27, May 4, 11, 18, and 25. Emmanuel Hall, Thames Street. Series of Special studies on the Work of the Holy Spirit by Pastor E. C. W. Boulton.

OXFORD. April 30. St. Matthew's Church. London Crusader Choir, 6.30 p.m. (Choir at Oxford Prison during afternoon).

RYE PARK. May 21. Elim Hall, Rye Road, Rye Park, Hoddesdon. Pastor E. C. W. Boulton.

SOWERBY BRIDGE. Commencing April 16. Town Hall. Campaign by Pastor W. E. Smith. Sundays and week-nights (except Fridays), 7.30 p.m.

STOCKPORT. Commencing April 16, a Revival and Healing Campaign by Pastor P. S. Brewster and Party.

STOCKPORT. April 29. Elim Church, Mersey Street. United Youth Rally.

WALLINGTON. Sterndale Hall. Each Thursday in April at 8 p.m. Studies on the Holy Spirit by Mr. J. H. Gee.

WHITBY. April 15—18. Elim Hall, Cliff Street. Special services conducted by Rev. T. D. Robertson, D.D., and Pastor E. F. Hall.

EASTER CONVENTIONS

ABERDARE. April 7—13. Elim Church, Canon Street. Good Friday, Sunday and Monday, 11, 3, 6.30. Saturday and Tuesday, 3, 6.30. Wednesday and Thursday, 7. Speakers: Pastors S. J. Cooper, L. W. Green, F. Green-slade, F. A. Hodge, H. Palliser, and Mrs. Jones. Convener: Pastor J. W. Newman.

BELFAST. April 9—11. Ulster Temple, Ravenhill Road. Easter Sunday, 11.30, 7. Monday, 11.30, 3.30, 7. Tuesday, 3.30, 7. Speakers: Pastors P. N. Corry and R. G. Tweed, Mr. and Mrs. W. Bell (South Wales), and Miss M. B. Ewens.

BIRMINGHAM. April 7—11. Elim Tabernacle, Graham Street. Good Friday, 11, 7.30. Saturday, 7.30. Sunday, 11, 6.30. Monday, 11, 3, 6.30. Tuesday, 7.30. Speakers: Pastor and Mrs. Stoneham.

BOURNEMOUTH (Springbourne). April 7—13. Elim Tabernacle, Victoria Place. Good Friday, 11, 7. Sunday, 11, 6.30. Easter Monday, 3, 6.30. Tuesday, Wednesday, and Thursday, 7.30. Speakers: Pastors H. A. Court and G. Ladow. Convener: Pastor H. W. Fardell.

BOURNEMOUTH (Winton). April 6—13. Elim Church, Hawthorn Road. Good Friday, 11, 3, 7. Saturday, 7.30. Sunday, 11, 6.30. Monday, 11, 3, 7. Speakers include: Pastors F. Shadlock, W. George, and J. Way. Convener: Pastor A. J. Chuter.

CARDIFF. April 7—13. The City Temple, Westbourne Place, Cowbridge Road. Good Friday, 11, 3, 6.30. Saturday, 7.30. Sunday, 11, 6.30. Tuesday, Wednesday, and Thursday, 7.30. Speakers include: Pastors George Kingston, W. J. Hilliard, L. W. Green, H. Palliser and W. H. Francis (Missionary). Convener: Pastor J. J. Morgan.

LONDON See full particulars below.

LEEDS. April 7—13. Foursquare Gospel Church, Bridge Street, off Lady Lane. Good Friday, 7. Saturday, 7.30. Sunday, 10.30, 6.30. Monday and Tuesday, 11, 3, 7. Wednesday, 8, 7.30. Speakers: Pastors J. Smith, J. T. Bradley, A. S. Thorne, H. W. Greenway, L. Morris, and Mr. and Mrs. J. Fowler. Convened by the resident ministers.

SCARBOROUGH. April 7—11. Elim Tabernacle, Murray Street. Good Friday, 11, 7. Sunday, 10.30, 6.30. Monday, 7. Speakers include: Messrs. S. Smith and J. E. Shaw. Convener: Pastor A. S. Gaunt.

SOUTHPORT. April 7—12. Temperance Institute, London Street. Good Friday, 7.30. Saturday, 7.30. Sunday, 3, 6.30. Monday, 3, 7.30. Tuesday and Wednesday, 7.30. Speakers: Pastors T. E. Francis and H. Burton Haynes. Convener: Pastor F. G. Cloke.

SWANSEA. April 7—10. Elim Tabernacle, Alexandra Road. Speakers: Pastors Chas. Johnson and Haydn Jones. Convener: Pastor W. J. Hilliard.

YORK. April 7—11. Elim Tabernacle, Swinegate. Good Friday, 11 (Communion). Saturday, 7.30. Sunday, 11, 6.30. Easter Monday, 11, 3.30, 7. Tuesday, 7.30. Speakers: Messrs. W. Uprichard and F. Carson. Convener: Pastor E. F. Cole.

SEVENTEENTH ANNUAL

LONDON EASTER CONVENTION

Speakers include: Pastors J. C. Kennedy, J. Woodhead, W. W. Kelly, F. J. Stenning, W. Attwood, J. Williams, and Messrs. A. E. Carter, T. Terry and others.

Concluding services will be held this week as follows:

CLAPHAM. Elim Tabernacle, Clapham Crescent. Tuesday, Wednesday, and Thursday, 7.30 p.m.

KENSINGTON. Kensington Temple, Kensington Park Road. Tuesday, Wednesday, Thursday, and Friday, 7.30 p.m.

CROYDON. Elim Tabernacle, Stanley Road. Tuesday, Wednesday, and Thursday, 7.30 p.m.

BARKING. Elim Hall, Ripple Road. Tuesday, 7.30 p.m.

ILFORD. Elim Hall, Srafton Road. Wednesday, 7.30 p.m.

EAST HAM. Elim Tabernacle, Central Park Road. Thursday, 7.30 p.m.

Elim Summer Schools and Holiday Homes

COLWYN BAY. July 28 to September 8. Definitely on sea front with extensive views all round the Bay. Bathing from house. Near mountains and valleys of Wales. Splendid centre for excursions and picnics.

EASTBOURNE. August 4 to September 5. The same magnificent house as last year, in commanding position on sea front. Extensive grounds with tennis courts. Bathing from house.

HAYLING ISLAND. August 4 to 29. First two weeks for **Crusaders only**. On sea front. Sandy beach. Bathing from house. Great holiday centre. Southsea and Isle of Wight within easy reach.

SKEGNESS. July 1 to September 2. Sea front; own grounds; glorious shore; bathing from house.

SOUTHSEA. July 29 to September 2. Charming house in own grounds. Tennis courts. Near sea. Excellent centre for excursions to Isle of Wight and inland places of interest.

N.B.—At all the houses there will be Bible Readings and other meetings.

Applications to be made after May 1st to the Holiday Homes Secretary, 30, Clarence Avenue, Clapham Park, London, S.W.4. Applications for Skegness to be made to Mrs. Saxon Walshaw, Bell Grove, Rothwell Road, Halifax, Yorks.

YOU CAN HELP US!

Read

LAUNCHING A NEW OFFENSIVE

on page 235,

and then write to us about it.

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. XX., No. 15

APRIL 14th, 1939

Fridays, Twopence

Christ's First Message about Healing

By A. B. SIMPSON

And, behold, there came a leper, and worshipped him, saying, Lord, if Thou wilt, Thou canst make me clean. And Jesus put forth His hand and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.—Matthew viii. 2, 3.

THIS passage is remarkable as containing Christ's first pronouncement in the Gospels concerning divine healing. The three previous chapters contain the public manifesto of the principles of His kingdom, the new law of righteousness which He came to enact and illustrate in His own life. Then the next two chapters, Matthew viii. and ix., contain a group of miracles illustrating His healing power, His first great signs and wonders. These miracles were signs as well as wonders; object lessons of truth and manifestations of power.

He had come among men as the exponent of His Father's will, and we can think of the world as waiting to hear His first utterance upon the attitude of God toward our sickness and our suffering. Is there any uncertainty about it, or may we know with definiteness and full assurance that it is the Father's will to interpose to help His suffering people in their physical needs as well as in their spiritual extremities? We have the answer in this dramatic interview between the Master and a suffering man, who seems to stand as a representative of the suffering race.

THE SUFFERER.

He was a leper. There is no mistaking the special meaning of this case. It was typical. Leprosy represented not only bodily disease in its most loathsome and terrible form and its hideous effects upon the human frame, but also in its deeper spiritual connection. It represented disease as the result of sin and separation from God. For the leper was unclean, and by his terrible disease was isolated from his fellows and separated from the sanctuary of God and the privilege of His fellowship and worship. And so sickness can never be fully understood or rightly dealt with so long as we regard it merely as a physical phenomenon to be dealt with by the laws of science only. It is the result of sin. Not always of a particular sin perhaps, but the fruit of the Fall and the result of man's separation from the life of his Creator.

THE ATTITUDE OF THE SUFFERER.

Here again he represents the average posture even of the Christian world toward the Great Physician. "Lord, if Thou wilt, Thou canst make me clean," is his half-believing cry. Hardly believing either, for to believe in the power of God and yet doubt His love is to undeify Him. If a father has the ability to relieve a suffering child and is not willing, he is not a father. The very doubt of his love is an insult to his dearest and noblest attribute. And yet that is just about the position the average Christian holds toward God as a Healer—willing to admit that He can, but utterly uncertain about His willingness to help. And so we have loaded our prayers with a lot of contingencies which we think respectful to God, but which practically arise from ignorance of His character and doubt of His love. "He that cometh unto God must believe" not only "that He is," but "that He is the rewarder of them that diligently seek Him." Confidence in His love is the very essence of true faith. It is not believing in a theological proposition, but it is trusting in a personal Friend and a loving Father. And yet coming with this doubt, the Lord Jesus receives him, and permits him to kneel in worship and supplication at His feet. And so He listens to our timid and doubting prayer and gives us more than we deserve.

THE ANSWER OF THE LORD.

It would seem as if that ugly "if" that the leper brought was uppermost in His thoughts, and His first impulse was to annihilate it by one word so positive and unmistakable that it could never rise up again.

So He answers in tones that never can be mistaken or forgotten, "I will." As if He had said, "Of course I will. How could you doubt my love and will?" There it stands, that short and unequivocal message from the heart of God to a suffering world, ringing with its trumpet notes through all the ages in every sufferer's ear, "I will." Now we can take the "if" out of our doubting prayers and come to Him with full assurance of faith, and will it because He wills it.

THE ACT OF THE LORD.

"Jesus put forth His hand and touched him." If you had visited a group of lepers in the East, you would not have wanted to touch them. You would not have seen anyone touch them. Standing afar off, their food was flung to them as if they were dogs. And no hand of sympathy ever thrilled them with its kindly touch. There was a great gulf between them and their kind. But Jesus touched him without a moment's hesitation, without an instinct of repulsion or recoil, with wholehearted, unreserved kindness. He puts Himself on his level and gives him the most positive assurance of His sympathy and help. Another evangelist tells us that as He did it, "He was moved with compassion." When Christ heals, He does not do it through a logical necessity that He should keep His promise, but He does it with His whole heart and soul. He is so sorry for your pain. He is so glad to help you.

Then this touch of Christ implies also a direct contact between the Lord and the sufferer. Healing is not

mere answered prayer. It is not a package delivered from heaven through a messenger, but it is a meeting between you and the Lord. It is personal contact with the living Christ. It is something just as real and definite as the clasping of the hand of a friend. When we draw near to Christ, there is Somebody there; something happens. There is a real transaction and a real result.

THE MASTER'S COMMAND.

"Be thou clean." This is very different from saying, "Thou shalt be clean." It is not an indicative mood, but an imperative mood. He commands the sufferer to do something; to be something, to receive something. He has come to Christ all limp and relaxed. He must change his posture. He must become as positive and definite as the Lord Himself. He must reach out a living hand, and with a believing touch must take what Christ is giving him. This is where we almost always fail.

HUMILITY

He that humbleth himself shall be exalted.

THE first word in the first discourse of our Lord is "Blessed" (Matt. v. 1). And blessedness, or happiness, as some versions translate it, is the one thing all mankind seek after. And happiness is the will of God for man. But before he can realise it he must leave the multitudes and sit as a disciple at the feet of the Master. In the marvellous sermon on the mount we learn who are the blessed ones.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. v. 2).

Poverty of spirit, or humility, is the essential element of discipleship and should be the chief mark of those who profess holiness. Pride, the loss of humility, is the root of sin. Humility is the root of virtue; it is the displacement of self and

THE ENTHRONEMENT OF GOD.

All lack of love, all boasting and arrogance, all indifference to others, all sharp hasty judgments, all self-assertion, temper, touchiness and irritation, all bitterness and estrangement, have their root in the lack of humility.

Humility is one mark of a ripe experience. "A heavy cargo sinks the ship to the water's edge; a rich mine is deep; high stars seem smallest; tall buildings have deep foundations; the more fruit the lower the branch; much grace sees the need of more."

Andrew Murray, in his wonderful little book, *Humility*, says, "The first grace in the life of Jesus was humility; the health of our spiritual life will depend upon our putting this grace first, too." "We should not hesitate to do anything that humbles us." "We are to be 'clothed with humility' (I. Peter v. 5); to put on 'humbleness of mind' (Col. iii. 12); to put on the Lord Jesus Christ (Rom. xiii. 14)." By faith let us accept the Lamb of God, the lowly One as our humility, then we shall "learn" (Matt. xi. 29); to:—

See our faults and confess them (Jas. v. 16).

Take the lowly place (John xiii. 14).

Live for "others" (Phil. ii. 4).

Make self-sacrifice the rule of life (II. Cor. xii. 15; Phil. ii. 1-4).

Look upon each one who tries us as

GOD'S MEANS OF GRACE

for the exercise of humility (Eph. iv. 2, 3).

Hope for nothing from self, but wait for everything from God (Psalm lxii. 5).

Neither be flattered by success nor discouraged by failure (Phil. iv. 12).

Speak the truth without partiality and without hypocrisy. Neither magnify nor minify the work of God through us (Rom. xii. 3).

Arthur T. Pierson said of his friend, A. J. Gordon, "Perhaps humility was his crowning grace. To remember that we are only the instruments and God is the agent in all true work is to be humble." Once when Dr. Gordon was overwhelmed with compliments at a Saratoga convention he said, simply and sweetly, "A man can receive nothing except it be given him from above."

Christ's "bles-ed" for the humble is the kingdom of heaven. Honour is God's reward for humility (Prov. xxii. 4). He who takes the lowest is called to the highest. F. B. Meyer said, "I used to think that God's best gifts were on tall shelves, and I must climb up to reach them. I have learned that they are on low shelves, and I must get down in the dust to take them."

Moses was meek above all men on the face of the earth (Num. xii. 3).

Paul was less than the least of all saints (Eph. iii. 8).

Jesus humbled Himself (Phil. ii. 8).

The fruit of the Spirit is meekness (Gal. v. 22).

Gleanings from the Garden of Communion. No. 34.

The Ploughshare of Truth

By Pastor E. C. W. BOULTON

"A labourer . . . who drives the ploughshare of truth in a straight furrow."—II. Tim. ii. 15 (A. S. Way).

Upon the plough these hands I place,
A slave at Christ's command;
I have no fear myself to give,
And yield to Love's demand.

THE picture in our text is of a worker who is moving with undeviating determination to the goal. He yields to no counter ambitions which would switch him off the main line of the Divine purpose. Though his hands are on the ploughshare, yet his eyes are glued to the goal. Integrity of heart and intensity of purpose hold this soul in unswerving loyalty to the great and sacred task committed to him.

For those who would maintain "a straight furrow" in the service of the Master, there must needs be the qualities of steadfastness and endurance displayed. Having set the hand to the plough there must be no looking back—no yielding to the pressure of circumstances—no departure, however trifling, from the way of the Lord. The thought of the Judgment Seat of Christ should steady us in the moment when the flesh would fail, and betray the soul into some dishonouring lowering of spiritual standards.

Moreover, a labourer who would answer to the description given in our text, must be a man of *concentration*, and singleness of aim. "This one thing I do" should be the maxim of his ministry. Everything should be subordinated to this sovereign end. He cannot afford to have divided interests.

There are so many hard things that would tend to turn aside the plough from its course, and many a sharp substance that would take off the keen edge of truth. And the temptation when such things are encountered is to take the path of least resistance. Let us take care lest, in our endeavour to adapt ourselves to the peculiar conditions of the soil, we adjust the blades of the plough, so as to avoid going too deep. In this case adjustment and adaptation may really mean compromise. Surface work is easier, because one meets with much less resistance, and can make a bigger and quicker show for labour. But the weakness of such work will be revealed in the time of harvest. The labourer that has ploughed deep will reap in the quality of his ingathering. Deep ploughing means strenuous toil, but it gives rich compensation ultimately.

It is at the *end of the furrow* that the labourer will discover whether he has ploughed a straight course or not. The character of the work accomplished will then reveal itself to the honour or

humiliation of the toiler. Looking back o'er the long years of ministry, any deviations from the truth will become glaringly apparent. In that final survey and audit of life's work, much that was wrought under the impulse of the natural will be found sadly out of alignment with the standards of God. Any departure from the truth, unless corrected, will mean missing the mark at the last.

"*The ploughshare of truth.*" What an arresting and expressive figure. Cutting through the stiff subsoil of self, laying bare "the thoughts and intents of the heart," making a way for the life of God, preparatory to spiritual harvest.

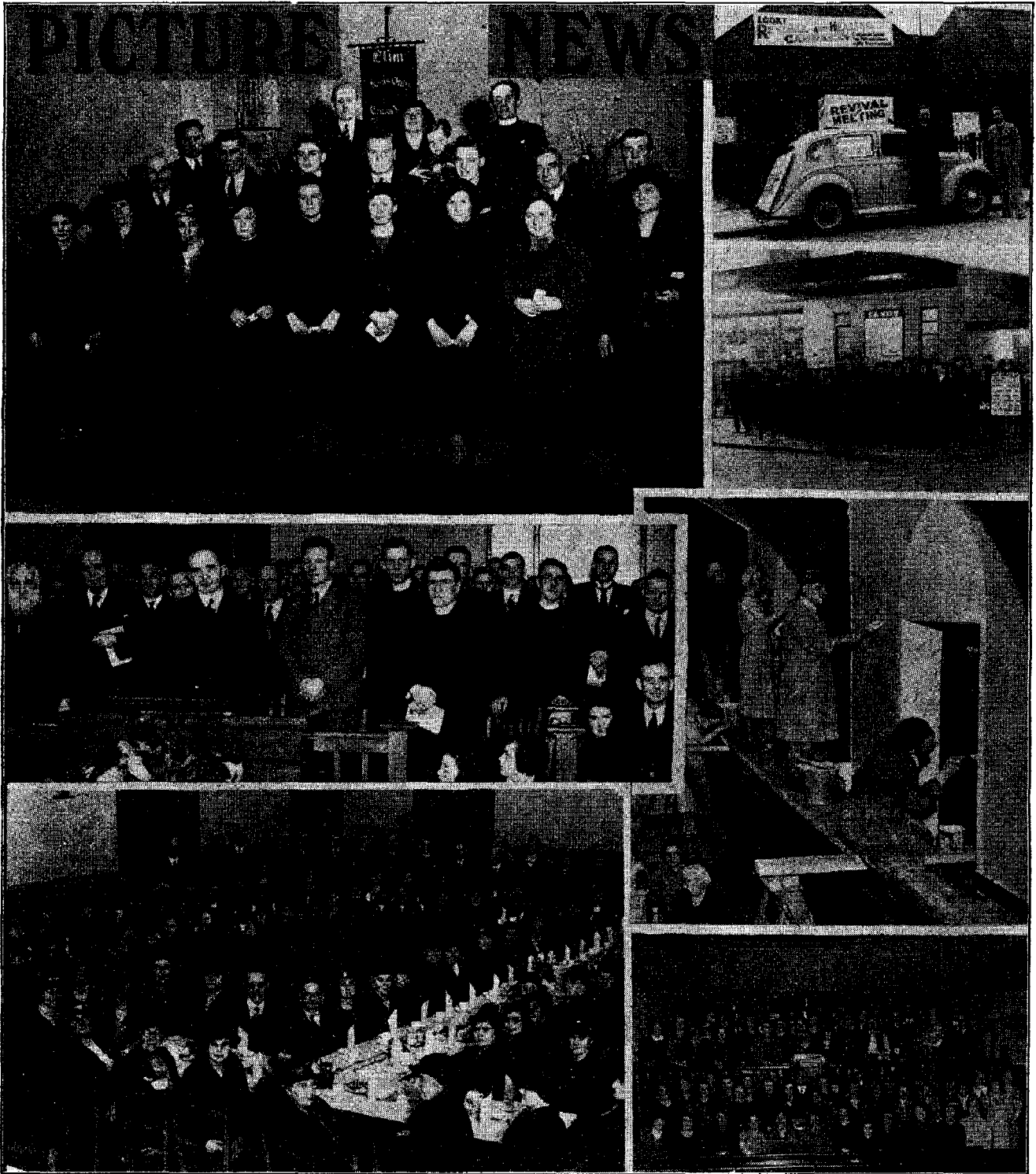
This figure of the apostle's suggests deep heart work: the ploughshare of truth going down into the motives that govern the life, breaking through all the resistance of the life of the flesh, making friable the thoughts and desires, and finally laying the foundation of that glorious work of the Holy Spirit in fruitful service and joyous worship.

Ploughing! Sowing! Reaping! This is the sequence both in the realm of nature and in the kingdom of the Spirit. And of the three, ploughing is the hardest. Many who would fain be reapers would scarce pledge themselves to the plough. Often it is labour, the harvest of which is destined to fall into other hands, and the credit for which is like to become the heritage of another. Few indeed are the labourers in the Lord's vineyard to whom is given the privilege of reaping the harvest for which they have ploughed. And yet if such should be the portion of any who read these lines, how much deeper and sweeter will be the joy of harvest, and how the remembrance of those long hours of ploughing will enhance the value of the garnered grain.

Let all the service of this life
Be giv'n to Thee;
No treasured thing would I withhold,
Nor go out free.

Blessed Master, help me to handle Thy Word faithfully and skilfully, so that in the day of reckoning and reward I may not be found ashamed before Thee. Let me labour in the Spirit, so that my work shall be "according to the pattern." Let not the fear of man blunt the edge of Thy Word on my lips.

Though oft before some heavy task I shrink—
Lord, keep me true!
When in the waters deep these feet would sink—
Oh take me through!



Top left : Some of the twenty-three new members received into fellowship at a recent service at Elim Tabernacle, Gloucester. (Back row: Pastor Gorman, Mrs. Haith, Pastor Haith).

Middle left : The crowded platform at the new Elim Tabernacle, Barnsley, at the recent opening by Principal George Jeffreys (Photo by permission of "Barnsley Chronicle").

Bottom left : Annual Fellowship Tea at Eastbourne. (Photo by permission of C. H. Deal, Eastbourne).

Top two pictures on right : Scenes at Pastor W. E. Smith's Revival Campaign at Scunthorpe—car with Pastors W. E. Smith and E. Dainton, and queue outside the Savoy Theatre.

Middle right : Pastor R. D. Bradley and Church members decorating Elim Tabernacle, Glossop (see page 237).

Bottom right : Annual Fellowship Meeting at Manchester.

?

YOUR PROBLEM

?

We have received from our readers the following problems, and invite replies thereto. They should be brief, and in no case exceed 250 words.

Problem No. 15.—Does I. Cor. xiv. 26 suggest the pattern service of all gatherings where the true Church is assembled, and the Holy Spirit is in control?

Problem No. 16.—Can it be proved from the Bible that there are three persons in the Trinity, apart from I. John v. 7, which is omitted from the Revised Version?

Problem No. 17.—On a deliberate study of the Gospel records, does not the combined evidence therein substantiate the fact of Judas's presence both at the Passover observance and at the Last Supper?

Problem No. 18.—How can one reconcile the love of God for us with the physical suffering and often early deaths of those who are really His children?

Problem No. 19.—Is it possible to distinguish between healing by hypnotism and divine healing, and if so, by what means?

We invite our readers to send us further problems so that the usefulness of this feature may be increased.

The following are replies received to Problems 11 and 12:

PROBLEM NO. 11.—For a long time I have spoken regularly at open air meetings, but with no apparent results. Is it worth while continuing, or should I give it up?

Reply by Edith Harwood :

I should certainly continue with your open air work. God does not always let us see the results of our labours for Him, but He sees.

The enemy likes to get God's workers discouraged—read the book of Nehemiah.

At a certain open air meeting no one seemed to be listening, but standing by a tree was a young man. He heard the message, went to his home and gave his heart to the Lord. To-day that same brother is a missionary on the foreign field.

Here is another case. A sister went out to preach the Word; she was alone, and it seemed she was talking to a dead wall. Some very long time afterwards, a lady came to her and said how she had enjoyed her message at a certain place. The worker said she did not see anyone there on that day. "No," said the lady, "but I was sitting at my window behind the curtain. I heard your message and God spoke to me, and that night I gave my heart to Jesus.

If God has called you to open air work, He will put His seal upon it. It may be that someone else will reap what you have sown. There must be sowers and reapers, and God waters with His Holy Spirit.

Reply by Pastor P. N. Corry :

Noah preached for 120 years (Gen. vi. 3, and II. Pet. ii. 5), yet only his family believed. Isaiah was told to preach until his congregation had been removed far away (Isa. vi. 11, 12), and you are told to preach the Word in season, out of season, even though men turn their ears away from the truth (II. Tim. iv. 2-4). It is not given to all to be reapers; some plant the Word, others reap, but they are nothing—it is God who giveth the increase (I. Cor. iii. 5-9). Get on with your job as an obedient witness, and don't bother about success or failure. What God counts is faithfulness. (Luke xii. 48, latter half.)

PROBLEM NO. 12.—On what authority was the Canon of Holy Scriptures considered inspired, and why was the Apocrypha omitted?

Reply by Pastor F. J. Slemming :

Our authority for believing the Canon of Holy Scripture to be inspired is found within those same "Holy Scriptures." See II. Pet. i. 21, R.V., and II. Tim. iii. 16. About 3,000 times throughout Scripture we read such statements as "The Lord spake," "God said," "The Lord commanded," "The word of the Lord came," "The Spirit of the Lord spake by me," etc.

The inspiration of Holy Scripture finds its own proof in its internal evidence—in prophecy spoken and fulfilled, in the words of Jesus and His own use of the Scriptures, in the testimony of those that believe, in the power of the Scriptures, and in many other ways.

When we come to the matter of the Apocrypha we find a list of books that are not considered nor proved to be inspired. Not one of them belongs to an age earlier than 150 B.C. Not one of them is included in the three-fold division of Jewish Scriptures referred to by the Lord Jesus in Luke xxiv. 44. Not one of them is quoted in the New Testament. Not one of them was ever recognised by the Jews as inspired. Not one of the writers lays any claim to divine authority—in fact, by some it is disowned.

The Church of Rome accepted these books, and that is quite understandable when we learn that they upheld some of the errors for which the papacy is famous, e.g., Prayers to the dead (II. Macc. xii. 43-45), and the sanctioning of lying (Tob. v. 12, and xv. 15). We also discover that some of the writings of the Apocrypha deny the sound doctrine of the recognised inspired Scriptures.

Some important facts about the Apocrypha are given in "The Elim Bible College Correspondence School Handbook," No. 19.

Reply by Pastor C. J. E. Kingston :

The word "canon" comes from a Greek word signifying a reed, or staff employed to keep anything erect; from this it came to have the meaning of a measuring rod. In the New Testament it is used as a standard or rule of doctrine (Gal. vi. 16). Thus the Canon of Holy Scripture means those writings which are accepted as a divine rule of faith and practice. On what authority was the Canon of Holy Scripture considered inspired? Firstly, the Scriptures themselves in many places claim to have been given by God. Then, also, they breathe inspiration in their very message; as someone said, "I believe the Scriptures to be inspired because they inspire me." Thirdly, because of these two reasons, godly men have recognised their inspiration and given them a place in the Canon.

With regard to the Old Testament, Ezra is said to have laid the foundation of the canon. He added to the Law (that is, the Pentateuch), the prophetic books. Nehemiah, according to II. Maccabees ii. 13, "founding a library, gathered together the acts of the kings, and the prophets, and of David." The important work begun by Ezra and Nehemiah was continued after them and completed by Simon the Just, who died 292 B.C., according to Eusebius. Josephus (contra Apion i. 8), says of the Old Testament Scriptures: "we have not an innumerable multitude of books among us . . . but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine." These twenty-two books are exactly the same as our present thirty-nine, since the Jews reckoned several books together as one book; for instance, the twelve minor prophets were reckoned as one.

In the time of Christ, the Old Testament canon was divided into three; the law of Moses, the prophets, and the Psalms (Luke xxiv. 44). To this canon Christ gave His seal. Thus the canonicity of the Old Testament is settled for us on the authority of our Lord and of His apostles. When Christ re-

ferred to the "Scriptures" (Luke xxiv. 27, 45), He was referring to the Old Testament which was, as to contents, as we have it now.

With regard to the New Testament, only those books which it can be proved were written by the apostles, or to have received their sanction, are recognised as of divine authority. The first hint of a collection of New Testament writings is given in II. Pet. iii. 16, but by the middle of the second century, according to Mosheim, most of the books of the New Testament were in every Christian church. There was in the second half of the second century a canon of the New Testament in two parts, consisting of the Gospels and the Acts, together with the Epistles of Paul, I. Peter, I. John, and Revelation. Thus it may be seen that we do not owe the canon to any Council of the Church, although subsequently various councils (e.g., Council of Laodicea, A.D. 363; Council of Carthage, A.D. 397, etc.), gave their authority to it. The preservation of the early Christian writings was owing to the care of the congregations to whom they were sent. In process of time the canon was the care of various councils, but it had been decided some time before the first general council met.

In A.D. 397 the Council of Carthage published a list of books which were acknowledged as genuine. That list contained all

the writings of the New Testament as we have them now, and agreed exactly with our present one. Thus, the all-important matter of the canon of Scripture was decided by the internal testimony and intrinsic value of the writings themselves (just as the character of a tree is proved by the fruit it bears), as well as by the authority of Christ and His apostles.

Judged by these standards, the Apocrypha failed to obtain a place in the canon. The Old Testament Apocrypha was not referred to by Christ or His apostles, nor were any quotations taken therefrom. On the testimony of Josephus, as well as on the authority of the Palestinean Rabbis, the Old Testament contained those books, and only those books, we now have in the Old Testament. The New Testament Apocrypha fails likewise to obtain a place in the canon, owing to its self-evident lack of inspiration, and to the fact that it had no apostolical authority. In case some discerning reader has noticed a quotation above from one of the Apocryphal books it may be said that some of the Old Testament ones may be used as uninspired historical writings, and without claiming for them a divine origin, just as we use the writings of other uninspired men.

N.B.—Problems 13 and 14 are not printed above as replies to these will appear shortly.

Mirror of World Events

By Pastor P. N. CORRY

"Funfairs" are not funny.

The chairman of the East London Juvenile Court has once again drawn attention to the harm caused by "fun-fairs" to the youth of our cities. Boys of ten and eleven years of age who play around with slot machines, with their ever-increasing urge to "get something for nothing," find them splendid schools of gambling. Nearly £500,000 *per week* is spent on pin table machines in the British Isles. Magistrates and probation officers have shown time and time again that boys who have been charged with stealing money have done so in order to gamble on pin tables and their accessories. The Dominion Government of South Africa has banned gambling on pin tables and football pools in that country, and it is high time that something was done to prevent these places becoming a national evil? Why not write to your M.P. about it?

Astrology.

The growth in recent years of this cult is astounding. Nearly a dozen magazines are devoted entirely to the subject, with a circulation of more than half a million copies; and many daily papers have the days' horoscope included in their pages. Recently a protest was lodged by the Astronomer Royal against the subject being included in B.B.C. programmes, but that has not stopped the broadcast. Yet during the last three hundred years not one recognised scientist anywhere in the world has professed belief in the connection between the stars and man's destiny, nor has any proof in support of it ever been demonstrated.

To say that the conjunction of certain planets and their position at the moment of your birth determines your character is utter nonsense, because if this were true then they would also govern the thousands of other people who were born at the same moment. Why, even twins differ in character, though born under the same conjunction of stars and in the same spot. Not only so, but the planets Uranus (discovered by Herschel) and Neptune (discovered in 1846) evidently must have been affecting men's lives for centuries, loafing around in the heavens, directing human affairs (they are many times bigger than Mars, Mercury, and Venus combined), yet their influence was unknown! Now they are delegated by Astrology to the control of railways and aviation! The thing is too preposterous for words.

The grave danger in the whole silly business is to blame stars, fate, or whatever influence seems to be in power at the moment, for the lack of character. It requires less effort to see what the stars order for the day than to walk and act

in the power of God's Word and in the Holy Ghost. The stars—no matter what they say—will be no excuse for your conduct when you stand at the Judgment Seat of Christ. Therefore you had better let them get on with their business of shining while you get on with yours of witnessing!

"The Glass that Blears."

The Medical Research Council has published, through His Majesty's Stationery Office, a little red book which should be in the hands of all who have the cause of Temperance at heart. The five eminent medical men who produce it are: Sir Henry H. Dale, Director of the National Institute of Medical Research; Professor M. Greenwood, F.R.S., Sir Edward Mellanby, F.R.S.; Dr. C. S. Myers, F.R.S. and Sir Charles Sherrington, O.M.

What they have to say about the effect of a *little alcohol* is so striking that every Christian worker and Sunday school teacher should not only read the book, but pass on its message to all with whom they come in contact. Here are a few of the striking statements contained in the Report:

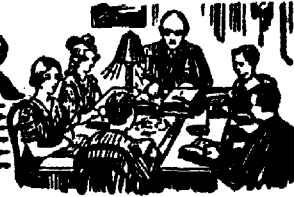
Without signs of intoxication in the full ordinary or in the legal sense of the term, the bearing and individual attitude of mind suffer temporary change as an effect of the drug; and those in contact with the person so affected have for the time being to deal with an altered individual whose mind lacks temporarily its normal factor of judgment and conspicuous elements of its self-control.

Under the influence of alcohol, accuracy, avoidance of accidents, tactful handling of colleagues and subordinates, observance of discipline, punctuality, reticence in matters of confidence are all jeopardised; and an additional source of friction may be brought to complicate the relations between the employer and the employed.

Mental changes are naturally among the first of all the symptoms of derangement to appear and the changes of mentality actually observed in laboratory experiments directed towards study of alcoholic effect are largely confirmed by general experience. As laboratory experiments show, they may occur when the dose and degree of action of the alcohol are quite insufficient to cripple manifestly and openly the power to perform routine technical operations, such as adding figures or typewriting by a person accustomed to perform them.

In fact "the glass that cheers" may rightly be called "the glass that blears!"

FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by Pastor H. A. COURT.

Sunday, April 16th. II. Chron. ix. 15-31.

"Wisdom that God had put in his heart" (verse 23).

There is much wisdom to-day that may be said to be acquired and not bestowed. Solomon's wisdom was something direct from God Himself, and it was therefore perfect. Not only so, but whatever originates in God is blessed and hallowed. Solomon was, therefore, a God-blessed man. How came he by it? Has God isolated him from among all men for this singular blessing? No! He cried for it in conscious need. And to New Testament saints there is a promise that all who need and seek this gift may obtain. We need Solomons to-day—let us turn to Solomon's God.

PRAYER TOPIC:

For the anointing of the Holy Spirit on all faithful preachers of the Word to-day.

Monday, April 17th. II. Chron. x. 1-17.

"The cause was of God" (verse 15).

Rehoboam's small store of wisdom stands out in deep contrast to that of his father. But in the foolish move that he made he did not take God by surprise—the cause was of God. When men make tragic mistakes they do not remove the control of things from the hand of God. Indeed God's purposes, as in this case, are very often worked out that way. And so in the strange complex path taken by modern civilisation there is nothing new. God is working even through the folly of men. Their ambitions, ruthlessness, avarice, and greed, are but links in a great chain. Above all is God.

PRAYER TOPIC:

Special prayer for international peace, and the extension of Christ's kingdom in all countries.

Tuesday, April 18th. II. Chron. xii. 1-16.

"Instead . . . shields of brass" (verse 10).

Man has arrived at a low place when he is obliged to use substitutes for the real thing. Rehoboam, out of the will of God, had been deprived of the golden shields. And he has to content himself with brass. How shameful! But are we not Rehoboam-like at times? Do we not forfeit the best by allowing ourselves to get out of the will of God? Are we not often using brass when we ought to be using gold? How many Christians there are whose lives are at a low spiritual ebb. Let us consider this ourselves, for after all we must be badly impoverished if we are dealing with brass.

PRAYER TOPIC:

God's blessing on all members of the Four-square Gospel Testimony in this and other lands.

Wednesday, April 19th. II. Chron. xiii. 1-12.

"We keep the charge of the Lord our God" (verse 11).

Since those words were uttered a great change has taken place in religion. The priesthood of the Aaronic line has gone. There are no altars. The great Temple has disappeared. The people chosen to perpetuate the truth of monotheism are scattered and homeless, suffering persecution and hardship. But the spirit of those words lives on in the present-day believer. Surrounded by unbelief and apostasy, we are maintaining the truth as it is in Christ Jesus. To enable us He has given the Holy Spirit, a light that shines brighter than the lamp in the Temple of old.

PRAYER TOPIC:

That God's stewards may give to the work of the Lord as guided by Him.

Thursday, April 20th. II. Chron. xiii. 13-20.

"They relied upon the Lord" (v. 18).

The children of Judah were in what we would call a tight corner. The Lord delivered them. He has not lost the power of delivering, any more than we have lost the proneness to get into tight corners. Some folks, when in trouble, rely on their own ingenuity, or strength. But there may be a time when these resources will be spent. Then what? It is better to rely on the Lord always. It then becomes a practice that will always stand us in good stead. And the Lord will never fail those who depend on Him. He alone can discomfit our great enemy.

PRAYER TOPIC:

For Mrs. Taylor in her work in the Belgian Congo.

Friday, April 21st. II. Chron. xiv. 1-15.

"He . . . brake down the images" (verse 3).

Or, putting it another way, he removed the things that kept the people from God. The Lord had no intention of sharing the devotions of His people with some upstart deity. While they had images to worship, He had closed His ear against them. Do we sometimes feel that God is not hearing our prayers? Are the heavens as brass? Perhaps our devotion is not wholly His? Is another sharing what should be His alone? Let us search our hearts before hastily charging God with indifference. It may be that some image has been set up in our minds, and this we must destroy.

PRAYER TOPIC:

That God's touch may be on all the activities of our Young People's Work.

Saturday, April 22nd. II. Chron. xv. 1-15.

"They . . . sought Him with their whole desire" (verse 15).

True discipleship is a serious matter. Unfortunately some have not seen this, and spiritual things are to them a matter of casual interest. Successful men testify that they would never have got through had they not put their whole heart into the matter in hand. This is true in realms of business, sport, art, literature: in fact, in every walk of life. Why should the things of God be treated otherwise? Why expect successful spiritual growth with only half the heart in the matter? The Lord who has had whole desire toward us expects whole desire on our part.

PRAYER TOPIC:

For spiritual power to be granted to those who minister in hard and difficult places, that they may not give way to discouragement.

Helpful Illustrations for Christian Workers

A Child's Misunderstanding

"Asked to receive an alms" (Acts iii. 3). The minister was being entertained at the home of one of the elders. While they were at dinner the little daughter of the house said to the minister, "I heard you preach to-day." "You did?" said he. "Can you tell me, then, what I preached about?" "Yes," answered the little girl. "You preached about a man who asked for arms, and got legs."

WHAT DON'T YOU BELIEVE?

The captain of the old ironclad, *Merrimac*, was sceptical concerning spiritual things. One day the chaplain of a Soldier's Home, where he was staying, gave him this challenge: "Read the Bible, and mark in red anything you don't believe. Begin with the Gospel of John." With a glitter in his eye, the captain accepted the challenge. Whenever the chaplain would pass the room where the captain was confined because of illness, he would stop and say, "Captain, have you marked anything yet?" The old captain would only grin and remain silent. A number of days later the chaplain stepped into his room to find him dead upon his bed. His Bible was open, and the chaplain began looking through the Gospel of John for red marks. Nothing was marked in all the first chapter nor in all the second, nor in all the third until he came to the sixteenth verse. Beside this one he found these words, written in red, "I have cast my anchor in a safe harbour, thank God."

Way, Truth, Life

In the historic Mohawk Valley in America is a sign which reads as follows: "Jesus said, I am the Way, the Truth, and the Life.

Without the Way there is no going,
Without the Truth there is no knowing,
Without the Life there is no living."

ONE afternoon last summer we stood in the beautiful Garden of Gethsemane which lies on the lower slopes of the Mount of Olives.

Across the Kidron Valley stood the east wall of Jerusalem.

At a certain point in this wall of the city there is the outline of what was once a gate; whose opening is now completely closed up with solid masonry. It is called the Golden Gate, and is believed to be the gate of the Triumphal Entry of Christ.

I.

Why was this gate closed? For many years there has been a Moslem tradition that one day a conqueror would enter by this gate and take Jerusalem from the Moslems. The Moslems further believed that Jesus entered Jerusalem through this gate when He cleansed the Temple, and that when He returns He will come through the portal and

TAKE JERUSALEM FROM THEM.

Consequently the Turks walled up this gate over four hundred years ago. Not satisfied, they kept a guard there until Lord Allenby took possession of Jerusalem in December, 1917.

Where did the Moslems get this idea that Christ at His return would come through the Golden Gate? On reading the book of Ezekiel, we find the probable source is one of his prophecies: "This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the Prince; the Prince, He shall sit in it to eat bread before the Lord, He shall enter by the way of the porch of that gate, and shall go out by the way of the same" (Ezek. xlv. 2, 3).

Fearing the return of Christ, the Moslem walled up this entrance and thus fulfilled the prophecy which says that "it shall be shut."

As we stood and looked at this walled-up gate, we realised that the Moslem, even though he rejects Christ as the Son of God, has forcefully and materially testified to the Lord's return by building a great barrier of masonry into this arch.

II.

Later we went over into the old city of Jerusalem, and there we saw

THE FAMOUS WAILING WALL,

which is a portion of the wall that enclosed the Temple area. Within this place, Solomon's Temple was erected three thousand years ago. The Temple area covers thirty-five acres, and is completely surrounded by a wall.

The Wailing Wall is a section of the western side of this enclosure. It now measures 156 feet in length, and is 56 feet high. The lower portion contains nine courses of very large stones, while the upper ones are smaller and of Turkish origin.

Several years ago I went down to the Wailing Wall with two companions about four o'clock in the afternoon. The sun was low and the breezes cool, so we had left our cork helmets at home. Bareheaded, we walked into the court which stands before the high

JERUSALEM'S TO THE LOR

By JOSEPH P. FREE, Prof

Wailing Wall, and prepared to take pictures of the Jews.

I had taken both still and motion pictures before, as they stood at this place. They had never objected, in fact they had completely ignored me.

This time, before we could get the focus set on our cameras, a young Jew excitedly came up to us. He seemed to speak no English, nor any other modern language which I understood. He was terribly upset about something, and let loose a volley of language which all the more overwhelmed us because we could not understand the jargon. He kept

POINTING TO OUR HEADS,

until finally it dawned on us that we were in a Jewish place of worship, and our heads should be covered. Being over a mile from our headquarters, we were in a predicament. I thought of my handkerchief; so tying a knot in each corner, I fashioned a dusting cap and put it on my head. This met with the Jewish man's approval, and so my companions did likewise. I am sure we did not lend any dignity to the solemn atmosphere of the Wailing Wall. *But we were keeping the letter of the law.*

This incident shows the sanctity of the place to the Jews. Here they come every day, and particularly on Friday afternoons, I have never seen the Wailing Wall in daytime but what there were Jews there, leaning against the weather-beaten wall, kissing the stones. The men often sit for hours at a time, as they ponder over the Hebrew prayer books which are kept at the wall for any who come.



Photo by] [the Editor.
Jerusalem, with the Mount of Olives in the background.

TESTIMONY D'S RETURN

Professor of Bible Archaeology

In an impressive ritual, the leader speaks out the urgent words, "Haste, Haste, Redeemer of Zion!" How amazing it is to find that at this Wailing Wall, the ones who once rejected the Lord of Glory are crying for His appearing.

Not realising that He came once, and then when He comes in the future it will be the second time, these Jews make the old Wailing Wall a second testimony in Jerusalem to the Lord's return.

III.

A little over a year ago I was standing with our group of Holy Land visitors on the top of

THE MOUNT OF OLIVES.

We had spent the day down at Jericho and the Dead Sea, and all of them had become so intrigued with their swim in the Dead Sea that they were reluctant to leave. We did not get away from the shores of the Dead Sea until nearly dusk, and so by the time we had covered only a part of the journey to Jerusalem, it was completely dark.

Rolling along the winding road made famous by the account of the good Samaritan, we finally came to the eastern side of the Mount of Olives. Our cars followed a narrow trail up the mount, until we reached the top.

There lay Jerusalem below us to the west, beyond the Kidron Valley. We shall never forget that impressive sight. Above us the myriads of stars were the most brilliant I ever expect to see, and around us lay the hush of night, except for a distant call of some Arab, or the bark of a dog.



Photo by]

The Wailing Wall at Jerusalem.

[the Editor.

At our feet, the lights of the golden city twinkled, and in the stillness it seemed holier than ever before.

By the light of a small pocket flashlight, we read passage after passage which told of events connected with this very Mount of Olives beneath our feet.

"While they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven,

SHALL SO COME IN LIKE MANNER

as ye have seen Him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey" (Acts i. 9-12).

Then, looking into the prophecies of the future of this mount, we read: "Behold the day of the Lord cometh. . . . And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley" (Zech. xiv. 1, 4).

We were standing on the Mount where His feet shall stand. Hundreds of other travellers to the Holy Land have stood on this Mount, giving testimony to their expectancy of the Lord who shall return.

On Palm Sunday a group of local Christians come together on the slopes of the mount every year. There they worship the Lord who years ago spent many a night there, after a day of ministering in the city of Jerusalem. But they not only look back to His earthly life and His death, but also forward to His coming.

So the Mount of Olives is the third place which bears a witness in Jerusalem to the second advent of Christ.

IV.

We have seen that the followers of the three religious faiths represented in Jerusalem,

THE JEW, THE MOSLEM, AND THE CHRISTIAN

all bear witness to His statement, "I will come again." The Moslem in fear and apprehension, the Jew in spiritual blindness, and the Christian in joyous expectation of His coming Lord—all testify to His return.

So I like to think of Jerusalem, the Zion of the Psalmist, expressing in its physical features an expectation of Christ. The Golden Gate, now walled, will witness His future triumphal entry. The great stones of the Wailing Wall, now bathed with the tears of "His own who received Him not," will in that day be forgotten because the "Rock of Ages" will then dwell among men.

Finally, the Mount of Olives, now partly covered with oriental cemeteries, the abode of the dead, will cleave to make way for the Giver of life eternal.

"The Lord shall be King over all the earth; in that day shall there be one Lord, and His name one" (Zech xiv. 9). "Even so, come, Lord Jesus!"



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.

Your Opportunity.

On the opposite page you will find particulars of the greatest campaign we have yet launched to win the unsaved to Christ by means of the printed page. These days when printing machines are pouring forth literature calculated to wreck the morals and damn the souls of its readers, when the future is faced almost universally with fear and foreboding—surely these are the days to bring before men and women the claims of Christ and to endeavour to win them for Him.

We are asking all readers of the *Elim Evangel* to become co-workers with us in this effort. Please read the article on the opposite page, and then write to-day.

He gives twice who gives quickly!

Friends.

HAVE you a friend? He is poor indeed who has none. Most of us have human friends whose companionship and understanding and love are the most precious of our earthly possessions. A Christian woman, who has proved herself a true friend, writes in a personal letter to friends some thousands of miles distant: "Friends are surely God's way of giving people cities of refuge—what do you say?" Her word is a beautiful picture of the protection and safety of human friendship. And it points straight to the Friend about all others, the Friend we may all have even if earthly friends fail us or are taken from us. All who have received the Son of God as their Saviour, can say of Him, with joy unspeakable, "This is my Friend" (Song of Sol. v. 16).

A Novel Pulpit.

In the waiting-room at Sanderstead (Surrey) Railway Station is a huge family Bible, with the inscription: "Presented by two frequent travellers from this station with the hope that its message may help many other travellers on life's journey."

Several regular travellers from Sanderstead leave home five minutes earlier than they need every day—so that they can read a chapter of the Scriptures before their train comes in.

Prayer Requests.

OUR readers are asked to remember regularly before the Throne of Grace the daily prayer topics under Family Altar, the Coming Events announced on page ii. of the cover, and also Prayer Requests which appear from time to time on this page.

Do you enjoy reading the "Elim Evangel"?
If so, will you make it known to others?

SECRETARIAL NOTES

By W. G. H.

From time to time we receive requests for addresses of Elim Churches in various towns to which members or friends may be removing. If friends—such as E.H.H., who has written to us—will let us know the particular district in which they are interested, we shall be glad to send the addresses of Elim Churches in that district.

* * *

As a result of a Revival Campaign by Pastors George Kingston and G. Stormont at Lowestoft, an Elim Church has been formed. Meetings are now being held in the Boston Assembly Hall, Church Road, and Pastor G. Backhouse will be in charge.

* * *

Elim services are now being held at Gosport, Hants., in the Dunbar Hall, Prince Alfred Street, off Stoke Road. At present it is being run as a branch of the Portsmouth Church.

* * *

The Tenth Annual Meeting of the Elim Publishing Company, Ltd., was held on March 22nd in London, when a good report of the year's work was presented. The report was received with gratification by those present.

* * *

A dividend of 6½ per cent was paid to shareholders by the Elim Publishing Company on the profits of the 1938 trading year. This is the ninth year in succession that this dividend has been paid, altogether a very creditable record.

* * *

The sustained progress of the Company for the past years has given much cause for thankfulness to God for His blessing on the work.

* * *

The annual ministerial changes, where changes are decided upon, are due to take place on May 7th.

Prayer Changes Things

Philippians iv. 6.

Prayer is requested for:

A brother who is suffering from a severe breakdown and has lost his grip on life.—M.J.

A sister in deep business distress that she may be brought back to God and that He may help her to dispose of her business.

The will of God to be made very clear to one of His children, and for grace and power to carry out that will.

The healing of a devoted servant of Christ.—M.S.

LAUNCHING A NEW OFFENSIVE

All our readers urged to take part in a soul-saving campaign

FOR some time past we have been considering the possibilities of an effort on a large scale to broadcast the Gospel message by means of the printed page. We feel that this is an exceptionally opportune time to reach the minds and touch the hearts of men and women by reference to the present international unrest.

After much prayerful consideration a leaflet has been drawn up and attractively printed in two colours, and we want to see hundreds of thousands of these leaflets distributed during the next few weeks.

"One man is going to rule the world!

"Therefore get ready, prepare for his coming, watch!

"Who is it?

"Is it Hitler?

"No!

"God has not given the kingdoms of this world to Adolf Hitler, but He has given them to Him who died to redeem them."

That is how the leaflet begins, and then it goes on to show how the coming of Christ will bring universal peace. It concludes by pointing out that individual peace can be obtained here and now through accepting Jesus Christ as Lord and Saviour.

The leaflet is intentionally very brief, and an invitation is given for those interested to write to us for further particulars.

Amongst those who reply there will no doubt

be anxious enquirers, whom we hope to help in their search for Christ. Others will be Christians, and we hope to engage them in this campaign by purchasing and distributing more of the leaflets as well as our Gospel Monthly, "The Awakener."

We are looking to the readers of the "Elim Evangel" to help us to launch this campaign. Our Publishing Company are doing their part by printing this attractive leaflet in red and black at cost price, viz., 1/- per 100, or 5/- per 1,000, post free.

We want to flood the country with these messengers. Will you help us? How many thousand will YOU take? If you cannot distribute them yourself, we have Elim Crusaders in hundreds of towns who will freely and gladly distribute them for you.

The need of the world is urgent. Men's hearts are failing them for fear. The coming of Christ is surely imminent. We rely on YOU to help us to launch this campaign **immediately**, and so will you please write TO-DAY? 100 cost 1/-, 1,000 cost 5/-, 10,000 cost £2 10/-, 100,000 cost £25—and so on. Help us to flood the country!

Write to the Managing Director, Elim Publishing Company, Ltd., Clapham Crescent, London, S.W.4. If you want the leaflets sent to you for distribution, please state the names of the streets and the town where you propose to distribute, so that we can avoid duplication.

We shall hope to hear from you—**to-morrow!**

A Lesson in Giving

TWO wealthy Christians, a lawyer and a merchant, joined a party that was going around the world. Before they started, their minister earnestly asked them to observe and remember any unusual and interesting things that they might see in the missionary countries through which the party was to travel. The men promised—carelessly, perhaps—to do so.

In Korea, one day, they saw in a field by the side of the road a boy pulling a rude plough, while an old man held the plough handles and directed it. The lawyer was amused, and took a snapshot of the scene.

"That's a curious picture! I suppose they are very poor," he said to the missionary who was interpreter and guide to the party.

"Yes," was the quiet reply. "That is the family of Chi Noui. When the church was being built they were eager to give something to it, but they had no money; so they sold their only ox and gave the money to the church. This spring they are pulling the plough themselves."

The lawyer and the business man by his side were

SILENT FOR SOME MOMENTS.

Then the business man said, "That must have been a real sacrifice."

"They did not call it that," said the missionary. "They thought it was fortunate that they had an ox to sell."

The lawyer and business man had not much to say. But when they reached home the lawyer took that picture to his minister and told him the story.

"I want to double my pledge to the church," he said. "And give me some plough work to do, please. I have never known what sacrifice for the church meant. A converted heathen taught me. I am ashamed to say I have never yet given anything to my church that cost me anything."

How much does the average modern church member ever sacrifice for his religion? How many that call themselves Christians have ever sold the ox and then harnessed themselves to the plough?

Bible Study Helps

THE BELIEVER IS—

1. A Partaker of a Heavenly Calling (Heb. i. 3).
2. A Recipient of a Heavenly Birth (I. Pet. i. 23).
3. An Object of Heavenly Blessing (Eph. i. 3).
4. A Participator of a Heavenly Citizenship (Phil. iii. 20).
5. A Possessor of a Heavenly Inheritance (I. Pet. i. 4).

WHAT GOD DOES FOR SINNERS (Ezekiel xi. 19-20)

1. **Adoption into the family of God.**—"I will give them one heart."
2. **Regeneration.**—"I will put a new spirit within you."
3. **Sanctification.**—"I will take the stony heart out of their flesh."
4. **Fellowship with God.**—"I will be their God."

A BEAUTIFUL PICTURE

1. Eyes looking to the Master (Heb. xii. 2).
2. Ears listening to the Master (Luke x. 39).
3. Hands working for the Master (Matt. xxi. 2, 3).
4. Voice speaking for the Master (S. of Sol. ii. 14).
5. Arm leaning on the Master (S. of Sol. viii. 5).
6. Feet following the Master (Luke v. 11).
7. Heart yielding to the Master (Prov. xxiii. 26).

THE WAY OF DISCIPLESHIP (Matthew xvi. 24)

1. Dethrone the self life.
2. Deliberately take a cross.
3. Diligently follow divine leadership.

"I SHALL NOT WANT" (Psalm xxiii.)

1. Rest (v. 2).
2. Peace (v. 2).
3. Mercy (v. 3).
4. Guidance (v. 3).
5. Courage (v. 4).
6. Companionship (v. 4).
7. Comfort (v. 4).
8. Victory (v. 5).
9. Gladness (v. 5).
10. Satisfaction (v. 5).
11. Anything in this life (v. 6).
12. Anything in the life to come (v. 6).

THE VICTORY OF FAITH (II. Chronicles xx. 1-30)

Introduction: The danger which threatened Judah (vv. 1, 2).

1. The Piety of Jehoshaphat (vv. 3-13).
2. The Grace of Jehovah (vv. 14-19).
3. The Triumph of Faith (vv. 20-25).
4. The Joy of Victory (vv. 26-28).

Conclusion: our faith is the victory which overcomes the world (I. John v. 4).

Smile

A. E. A. H.

A. E. A. HAYWARD.

When things all go wrong, Sing and smile in song, Smil - ing all your

cares a - way; . . . Smil - ing night or noon, Smil - ing thro the

gloom, Keep on smiling, come what may; . . .

Keep the Saviour's rest deep with-in your breast, You will find it

well worth while, . . . With Him in your heart, then all your

doubts and fears de - part, 'Net result, a Glo - rious Smile. . . .

Copyright. This piece by Mr. Hayward of Romsey was a great favourite at one of the Romsey Conventions. You should find it good.—W. G. H.

Pastor Helps to Decorate Glossop Church

Under the above title, the following article recently appeared in the Glossop local press. The photograph which accompanied it is included this week in our "Picture News":

Pastor R. D. Bradley, of the Elim Tabernacle, Glossop, is a popular preacher. Besides being a good preacher, Pastor Bradley is also a handy man. He has been instrumental in saving the church, during the last fortnight, at least £100.

The church wanted decorating and improving in several ways, so Pastor Bradley decided that under his lead, the church people should do it themselves. Some thought that the job was too big for amateurs to tackle with any good results. However, their pastor's enthusiasm overruled their fears, and they fell in with the idea. His enthusiasm has won; the job is now done, and done well.

AN EARLY START.

The pastor and three men of the congregation made a start at 6 a.m. on Monday, and within a week the whole ceiling had been washed down and redecorated in a pleasing buff colour. Two of these full-time workers are totally unemployed.

The foreman of the job was the pastor. His gang was augmented in the evenings when other men turned in, after a hard day's work, to help, and the women came to do the cleaning and floor scrubbing.

The interior decorating has been completed this week. The next job is to paint the railings outside and the doors. All the pews have been scrubbed down, and will be polished up again with linseed oil.

Here is a typical example of the spirit which animates the

people at Elim Tabernacle. Too old to do any actual work herself, one member of the congregation has provided all the buckets, scrubbing brushes, and "mop-rags" needed for the job.

OTHER IMPROVEMENTS

Decorating is not the only job the pastor and his assistants have had their jackets off to tackle.

In the Bible Class vestry, for instance, great inconvenience was caused through water coming in from a drain, and the boarded floor was getting rather worse for wear.

They took up the boards, settled the matter of the water and the drain, after a good deal of hard work, and their next job is to put in a new floor with the wood from the painting scaffolding.

The church heating apparatus has been improved, and now one boiler, instead of two, is sufficient.

The stoker's work will be easier in future, too. Pastor Bradley has made a new coke chute. Digging into the clay at the rear of the church to a depth of nine feet, and boring through a wall has enabled the stoker to do his job without stirring a yard. Previously, he had to bring his coke from another out-house.

THE REWARD.

All this might be something of a novelty to the Elim Tabernacle people, but it isn't to Pastor Bradley. He's redecorated several churches in a similar manner.

And now for the reward. The workers will probably have a chance of changing their buckets for cups because the pastor has the idea of arranging a tea party as a celebration and reward for the workers. If Pastor Bradley gets an idea he usually sees it through.



Conducted by Pastor DAVID A. VANSTONE

HULLO JUNIORS,

Easter again! All the bright hope of spring; the freshness of the flowers and hedgerows; the blithe songs of the birds; but above all, the time when we Christians are reminded of the Lamb of God, once crucified, but alive again.

That great apostle Paul wrote of his Lord and Saviour, "He loved me and gave Himself for me." Now you know we must not think of this love as a soft, sentimental kind of thing, but rather as something brave, strong, and manly. Perhaps a story or two will help us.

Several years ago two men were busy repairing telephone wires in a wild and lonely spot. A fierce gale was blowing and one man, losing his balance and clutching at his comrade, threw both of them away from the pole on to the wires. They clawed at these, but under their combined weight the wires immediately began to snap. With quick decision the younger yelled, "Bill, you've got a wife and kids, save yourself: I'm going," and releasing his hold he fell scores of feet to the ground below. Relieved from tension, the remaining wires held, and Bill was able to regain the pole and safety. With deepest gratitude he might have said of his mate, "He loved me and gave himself for me."

North Londoners will know the New River. Flowing from Ware in Hertfordshire it supplies millions of people with water, but its story is one of sacrifice. In 1609 a wealthy goldsmith, Sir Hugh Myddleton, began to dig the river, but was met by ridicule and opposition. Landowners even refused to sell him land. However, though persecuted and hooted, he stuck to his job. It cost him all he had and he died in abject poverty, but his noble sacrifice has made life possible in North London. If the folk there took the trouble to think, they each might say, "He loved me and gave himself for me."

Perhaps you have heard of the young lieutenant who in the last war dashed into a faulty land-mine to set it off, and perished in the explosion—all to save his comrades who otherwise would have been mown down by enemy machine-guns. Many similar acts of gallantry have been recorded, and in each case the survivors might have said, "He loved me and gave himself for me."

Well, we all admire heroes who recklessly fling away their lives to save others. There's something fine and noble about them that stirs our imagination and quickens our pulse. As Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends."

How much more heroic and wonderful then was Christ's love; for while we were *enemies* He died for us, not as an example, but to save us from our sins. Let us think quietly this Easter of the young Prince of Glory suffering in the place of us sinners like a true man—but more than that! As God alone could suffer; for He who loathed sin bore our sins in His body on the tree—deliberately, willingly, no whining, every inch of Him a King! What a Saviour and Captain to love and serve for ever!

Of course there's only one decent thing you can do in view of His whole-hearted sacrifice for you—you know what that is! Those of us who have done so must serve Him "like anything," for He's alive again and—

"He's worthy, then give Him
Nothing less than the best!"

Cheerily your

BIG BROTHER DAVID.

ANONYMOUS GIFTS.

We take this opportunity of expressing our thanks to those who have sent anonymous gifts as follows:

Foreign Missionary Fund: ZYX, 10/-; Birmingham, West Smethwick member (designated), £3; Barking Sister, 10/-; W. Lincs., 5/-; Malvern, 10/-; Blackpool Sister, 10/-; Ulster Temple Sister (designated), £1.

Debt Fund: Brighton Member: £60; Hartshead Brother and Sister, £1; Dartford, 10/-; Croydon (B.I.), £1 1s.; Colne, Lincs. Sister, £1; Killylea, Portadown, £1; W. Lincs., 5/-.

Foursquare Gospel Testimony Thankoffering: London, W.C., £1.

Prison Work: Sparkbrook Church, Birmingham, 5/-.



RADIANT REVIVAL REPORTS

Over 100 Decisions in Campaign by Pastor W. E. SMITH

OVER ONE HUNDRED DECISIONS

Scunthorpe (Pastor E. Dainton). The church at Scunthorpe has much cause to praise God, for in the past few weeks great blessing has been experienced.

For a long time prayer has been made without ceasing for a definite move of the Spirit of God in this needy town; nor were these prayers unanswered, for God blessed in a mighty way in the recent campaign conducted by Pastor W. E. Smith. From the very commencement a spirit of revival pervaded the atmosphere of the meetings, and it was a great joy to see souls brought into the fulness of the gospel.

The Savoy Theatre, newly reconstructed, was taken for two Sunday nights, and over eighty souls decided for Christ in these two services, making a total of over a hundred during the campaign. The church is looking to God for even greater things in the future.

BAPTISMAL SERVICE

Halifax (Pastor T. E. Francis). On Thursday, March 23rd, a baptismal service was held in the Elim Tabernacle, when eight converts were immersed by Pastor T. E. Francis, Mrs. Francis read to each one a promise from the Book. Pastor G. I. Francis, who conducted the recent campaign, was with us.

Last Sunday evening four souls accepted Christ under the ministry of our Pastor.

SPECIAL CAMPAIGN

Leigh-on-Sea (Pastor J. A. Wright). It is just twelve months since the conclusion of a successful campaign here by Mr. Snoxall, and in another just concluded, God has again visited us in blessing, souls being saved, bodies healed, and

saints baptised in the Holy Spirit according to Acts ii. 4. Our brother seems to have a special gift with regard to bringing believers into Pentecostal blessing. A notable feature of the campaign was the number of very real testimonies of those saved in the 1938 meetings. To God be all the glory!

CHANGE OF PASTORATE

Laindon (Miss Garton). God has blessed abundantly during Miss Hannah Barton's ministry at Laindon. His power and presence have been greatly realised this past year. Hallelujah! Souls have been saved, bodies healed, saints baptised in the Holy Ghost, and a real spiritual hunger created for the deep things of God.

We keenly feel the departure of one who has fearlessly promulgated the old-time gospel in the old-time power; but by God's grace we are standing by our new pastor, Miss Garton. Ere long may we experience such a revival that Laindon will be shaken by the power of God. "All things are possible to Him that believeth."

BAPTISMAL SERVICE

Armagh (Pastor L. N. Knipe). On Sunday evening, March 19th, a baptismal service took place, when three men went through the waters. Pastor Knipe, in his address, made very clear to all the scriptural significance of this ordinance. The brethren were definite in their testimonies regarding salvation, and also what they were about to perform. A brother took charge of the meeting while the pastor baptised, and afterwards gave his experience as to salvation and water baptism: this was greatly appreciated.

It is hoped that before long another such service will be held, as some could not attend.

MISSIONARIES ON FURLOUGH

Hendon (Pastor G. L. W. Ladlow). A real Foursquare welcome awaited Mr. and Mrs. Payne, missionaries from Mongolia, on their arrival at Victoria Station on March 7th.

Seven years ago Mr. Payne, then a Hendon Crusader, answered God's call to preach the Word in Mongolia. Now he and his wife and baby son have come home on furlough, after six-and-a-half years of labour in this very dark land. Praise God, He has kept them in all their ways, supplied their needs, and used them for the extension of His Kingdom.

On Sunday, Mr. Payne ministered the Word here, and the very large congregation gathered at the evening service were greatly impressed as he gave a heart-searching message on the downward grade of the world to-day, taking Romans i. 21-25 as his text. Our hearts were deeply moved as he described some of the customs the Chinese still hold, believing they are right; but at the same time he reminded us of our great responsibility, not only to preach this glorious Gospel, but to live it day by day.

On Monday evening the building was crowded, as Mr. Payne gave a lantern lecture on his work and experiences in Mongolia. We rejoiced as we saw the wonderful trophies of grace won for Jesus, saved from idol worship and sin. We pray God will continue to bless the work that has been commenced in this dark and ignorant land.

CROSSING OUR JORDANS

By Sarah D. Park

DOES the way seem hard and the path ahead obscured? Do you seek for an opening through your difficulties and find none? Trust God. He will lead you through and make your trial a monument to victory.

Can you not look back to crises in your life and see that new growth in character and experience began the moment you forsook doubt and stepped out by faith?

The Israelites, under the leadership of Joshua, came to the River Jordan. The Promised Land was just ahead, but the rushing Jordan at floodtide was a formidable barrier to a marching nation.

Desolate wilderness lay behind them. Joy was promised ahead, but the way seemed blocked—the path was not clear.

Then God spoke! The priests with the Ark of the Lord moved out into the waters and rested their feet upon the rocks in the midst of the stream (Josh. iii. 15-17). Then it was that the waters parted and stood up upon a heap on either side while the people passed over Jordan dry shod. Not even the soles of their feet were made wet.

But the Lord spoke yet again, and twelve men were chosen to take the very stones that the priests had stood upon and make of them a monument for a sign unto future generations that the Lord had led them safely over (Josh. iv. 1-7).

Our difficulties can become means of grace, and our places of trial memorials to the leadings of God.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY



**Fellowship
Time**
Another
Scottish
Link
in the
International
Chain

Here is the testimony of Miss A. Pyott, a Scottish Crusader :

" Nearly one and a half years ago I first realised that I was a sinner in the sight of God. Through various circumstances I was led to the Elim Church in Dunfermline, and there I heard the gospel of the Lord Jesus preached. After about a month of struggling and trying I yielded to the claims of Him who died for me. Oh, what peace and joy filled my soul !

" Coinciding with the date of my conversion, just one year after, I received the Baptism in the Holy Ghost. To describe such an experience would take up too much space, and so to condense it I would say :

Now on a higher plane I dwell,
And with my soul I know 'tis well ;
Yet how, or why, I cannot tell,
He should have lifted me.

" My off-duty is limited, but I find great joy on Sunday afternoons in teaching a Sunday school class and in endeavouring to lead others to the One who has saved me and given me such happiness in life. Truly, " the Lord has done great things for me, whereof I am glad."

Remember April 22nd

Great Missionary and Youth Rally at East Ham, at seven o'clock, including illuminated map of the world, international broadcast, Missionary speakers, also Islington, Barking, Clapham, and East Ham Crusader Choirs.

Reunion at York

The Crusader branch here is experiencing great blessing—many new recruits are joining our ranks.

A recent event was the reunion (under the chairmanship of Pastor E. F. Cole), when nearly 110 were present. After having tea, a happy programme comprising solos, duets, an accordion quartette, and also recitations by Mrs. Cole, were much appreciated.

The following Wednesday the new quarter's programme commenced with a "Camp Fire Night." A realistic fire, with logs throwing out sufficient light to see by, was in the centre of the room, and the company gathered round in a circle. The whole meeting was informal, testimonies were given spontaneously, and different subjects were discussed in a conversational manner, such as "How to know the will of God." We rejoiced to see

that two of the four young people who surrendered their lives to Christ at the previous Sunday evening's service were in our midst on this occasion—to Him be all the glory !

Rayleigh Crusaders

It is a joy to report of God's blessing amongst our young people. Our meetings are made as varied and interesting as possible by our leader, Pastor Stormont, and the programmes printed each quarter are much appreciated by the Crusaders themselves, and also provide a way of invitation to other young folk. During the last half-year we have received visits from Southend, Leigh, and Chelmsford Crusaders. We have also enjoyed missionary, "Get together," and debate meetings, and a Communion service when a brother from the Baptist Church gave the message. Bible Character night proved helpful, when three Crusaders spoke on their favourite character in the Bible. So we do praise God for the bright, happy fellowship we experience together. We have welcomed new Crusaders during the last month, and we trust and pray that before long our numbers will increase still more.

NEWS FROM BARKING

Barking Crusaders are gladly praising God for His great blessings. Thank God for so many young people who can say they have fellowship one with another through our Lord Jesus Christ.

On March 8th we held our annual Crusader fellowship tea, with eighty-three young people in attendance. Radiant faces, denoting the joy that only Jesus Himself can give, were seen everywhere.

After tea, there was singing of choruses, then an item in song entitled, "My Lord Abides," by four

young brothers from East Ham. "Living in Sunshine Square" was the theme of the next solo, given sweetly by a sister from Rainham.

Here we must mention Pastor Byatt, who gladly came from Caterham, Surrey, to minister to us. His message under the heading of "Soldiers," through the Holy Spirit, caused young lives to search their hearts and make full surrender to the Master.

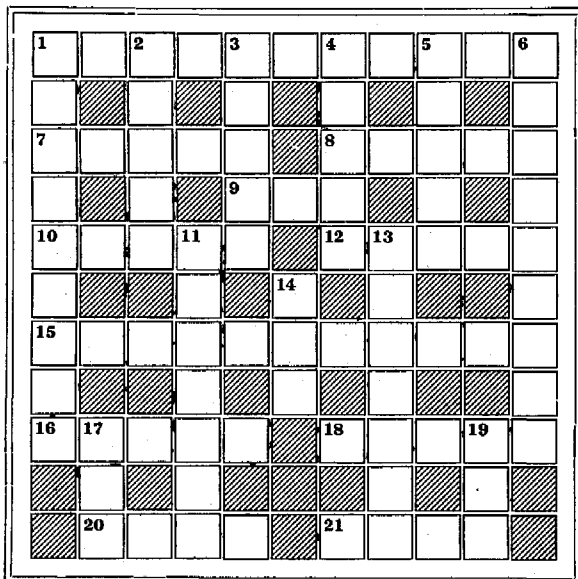
Our Crusader Choir is steadily improving under the able leadership of Mr. A. Ricket.

Barking
Crusader
Branch
with
Pastor
J. McAvoy
(Mr. G. Long,
Secretary).



OUR SPECIAL "EVANGEL" CROSSWORD
For Increasing Bible Knowledge

No. 23.



The solution will appear next week.

CLUES ACROSS:

1. He who soweth thus will reap thus (2 Cor. 9).
7. Leaf in the mouth of a dove.
8. Among the many wonderful miracles wrought by Christ.
9. "Sir, come down — my child die" (John 4).
10. Where valleys are, there are these.
12. Object for sifting.
15. Rewarded.
16. Like bonds (Jer. 27).
18. Hosea called Ephraim this kind of dove.
20. Judas betrayed Jesus with this.
21. In this, Jesus went to sleep.

CLUES DOWN:

1. Paul exhorted the Hebrews to let this love continue.
2. Father of Micaiah (2 Chron. 13).
3. Adam and Eve hid among these.
4. Hypocrites disfigure these.
5. Describes money given to certain soldiers.
6. The previous day.
11. Feline animal (Ezek. 19).
13. One of the inhabitants of Jerusalem (1 Chron. 9: 8).
14. Joshua sent out two men to do this.
17. Jacob hid strange gods under this (Gen. 35).
19. Elisha's servant filled this with gourds (2 Kings 4).

SOLUTION TO CROSSWORD NO. 22

Across: 1. Oppressor (Prov. 28: 16). 8. Oar (Ezek. 27: 29). 9. Fig (Mark 13: 28). 10. Rie (Ex. 9: 32). 11. Moses (Ex. 4: 14). 13. Tong (Isa. 6: 6). 15. Restitution (Ex. 22: 6). 20. Noise (Rev. 6: 1). 21. Place (John 14: 2). 22. Age (2 Chron. 36: 17). 23. Well (2 Sam. 23: 15). 24. Race (Psa. 19: 5).

Down: 2. Parts (1 Kings 16: 21). 3. Rufus (Mark 15: 21). 4. Sight (2 Cor. 5: 7). 5. Ocran (Num. 7: 72). 6. Cormorant (Zeph. 2: 14). 7. Messenger (2 Cor. 12: 7). 12. Eat (1 Cor. 11: 34). 14. Out (Mark 10: 26). 16. Shine (Rev. 21: 23). 17. Igeal (1 Chron. 3: 22). 18. Upper (Luke 22: 12). 19. Isaac (Gen. 28: 2).

A Deacon Believed John iii. 16

By WALTER L. WILSON, M.D.

A PAPERHANGER came to my home recently, seeking for peace. He had driven over two hundred miles to spend a little time with me, because two years before I had given a message in his city which convinced him that he was not saved at all. He was a deacon in one of the churches of his city, had held several church offices, and was well regarded as a fine Christian man in his community.

He told me his story, and it is the story of many a misguided and darkened heart in religious communities everywhere. As a boy, his Sunday school class attended a revival meeting in his church, and through the urging of the Sunday school teacher he and others in his class went forward and united with the church.

He said, "I did this with others, but there was no change in my heart. Nothing happened to me. I seemed to be just the same boy afterwards as before, except that I became more religious than formerly, and took part in various exercises in the church. I have continued in this path until now, when I am fifty-one years old, but there is still no peace in my heart.

"I often wondered whether anybody could really know if he were saved, and I comforted my heart with the thought that I had as much religion as others had, and was living a better life than many other professing Christians whom I knew."

He had brought his New Testament with him, and so we opened it to John iii. 16. I asked him, "Would you like to be saved right now, and to know definitely that you are saved?" "Certainly," he said, "that is just what I came to see you about. If salvation is obtainable, I want it." We read the verse together, and then took it phrase by phrase. Our conversation ran along about like this:

"Do you think that eternal life is a present possession, or something that you obtain at the end of life?"

"I suppose it comes at the end, if we deserve it."

"Will you read this verse again, and tell me what it says about deserving life, and obtaining it at the end?"

He read the verse and said, "It seems to come through believing, and it seems to be given right now. I do believe, but I certainly do not have eternal life. What is the matter?"

"Would you like to tell me what it is that you believe?"

"I believe every word of the Bible. I believe that Jesus is God's Son and that He is the Saviour."

"This does not satisfy your heart, does it?"

"No, and it never has."

I called his attention to the difference between believing the fact, and applying it to his own heart, and said to him, "If Christ is the Saviour of men, then you may safely trust your case to Him. He accepts all who come to Him, and applies the saving work of Calvary to those who believe that He did it for them. I wish you would tell the Lord Jesus that you do trust Him, and that you rest on His finished work of the Cross."

We knelt together at the sofa in the parlour of my home, and he said, "Lord Jesus, I do accept You for myself. I have always believed about You, but thought that Your work was for others. I now see that it was my own sins that You were bearing, and I believe that You blotted them out for me. I thank You for saving me this morning. I believe I am Your child, and that You have forgiven me."

As he said this, a new joy and peace came into his heart, and he left me with the assurance that he had passed from death unto life.

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.**

Bognor Regis.—Holidays are Jollidays with Mr. and Mrs. Hollyman at Nyetimber House, Nyetimber, Bognor. Elim friends are welcomed at any time of the year. Terms are reasonable. Book yours now! C777

* **Brighton.**—Bedroom and breakfast, 18/6 per week sharing; £1 single. Pleasant outlook, opposite the Level, central to all parts of the town. Stamp. "Shalom," 89, Ditchling Road. C779

Christian Workers' Holiday Home (Devon).—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and Baptism in the Holy Spirit. Open from May to September; Summer Bible School, July (mid)—September (mid). Subject: The Pathway of Prayer. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. C781

Cornwall, Newquay.—Spend Easter at the picturesque Christian Guest House; sheltered secluded position, comfortable, homely; excellent Cornish cooking; personal supervision; electric light (h. & c.); tennis, garage; Foursquare. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor. C764

* **Eastbourne.**—"Avonmore," 48, St. Leonards Road, for your holidays. Board-residence, moderate terms; Christian fellowship; ten minutes' walk to sea, bus outside for pier; garage; Phone 3965. Write: Mrs. Webster. C780

* **Elim Bible College.**—Visitors welcomed; spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elim Woodlands, 80, Clarence Avenue, Clapham Park, London, 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. C728

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. C724

Margate, Cliftonville.—Christian Holiday and Rest Home; comfortable and homely; terms 35/- per week. For particulars write to: Pastor and Mrs. G. Every, Cartref, 59, Fitzroy Avenue. C783

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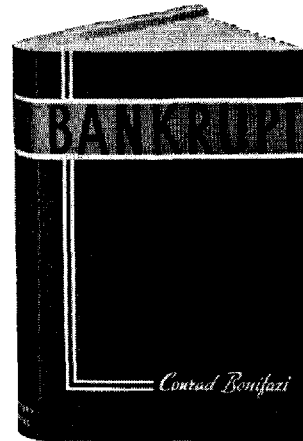
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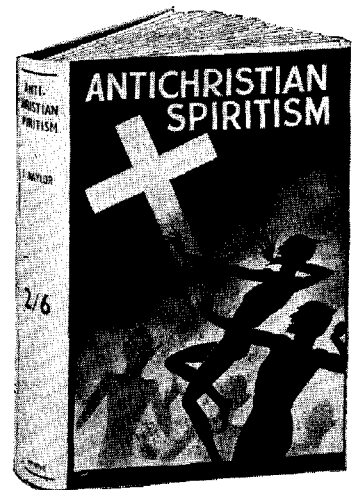
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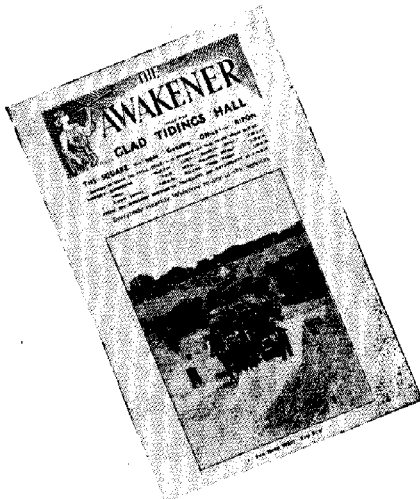
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