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Elim Evangel & Foursquare Revivalist

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

Vol. XX. No. 22.

JUNE 2nd, 1939.

Twopence

OUR GREATEST NEED

is prayer that is strong, prevailing, believing; prayer that takes all we have and are to offer it to God, as it took all Jesus had on Calvary to give us the right to pray. We need the kind of praying that Daniel did . . . the kind that Nehemiah did . . . the never-give-in kind of prayer. . . . It is only the prayer born in the very heart of God, shot through with the very blood and passion of the Son of God, filled with the power and persistence of the Holy Ghost and loaded with a deep and heavy sense of the Church's plight and the world's appalling need, that sets the wheels of revival in motion.

SEE . THE . FIRST . ARTICLE . WITHIN

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.

Vol. XX, June 2nd, 1939. No. 22.

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Principal GEORGE JEFFREYS and Revival Party's Engagements

LONDON. Whit-Sunday: 11 a.m. Elim Tabernacle, Clapham Crescent, Prayer for the sick. 6.30 p.m., Kensington Temple, Kensington Park Road (one minute from Notting Hill Gate Underground Station).

STOCKHOLM, SWEDEN. June 5 to 12. Preaching at the great European Pentecostal Congress, to which a large number are coming from all parts of Europe.

Free board and accommodation in Stockholm will be provided for accredited Elim ministers. Write Pastor Lewi Pethrus, Rörstrandsgatan, 5, Stockholm, Sweden (2½d. stamp). For particulars of general routes to Stockholm via Tilbury—Gothenburg, apply Swedish Lloyd Co., Coventry Street, London, W.1.; via Harwich—Esbjerg, apply Royal Danish Mail Service, c/o Danish Tourist Bureau, Ltd., 31, Haymarket, London, S.W.1, or the usual travel agencies.

NOTE.—Before returning to England, the Principal is also to conduct meetings at Oslo, Copenhagen and Helsingfors (D.V.), thus visiting the capitals of Sweden, Norway, Denmark and Finland.

WORTHING. Commencing July 16th. Big Tent Campaign on site at corner of Chapel Road and Teville Road, close to Central Station. Sundays, 11 a.m. and 6.30 p.m. Each week-night (except Fri. and Sat.), 7.30 p.m. Wednesday afternoon, 3 p.m.

Coming Events

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

BANGOR, Co. Down. July 9—21. Elim Tabernacle, Southwell Road. Annual Bible School conducted by Pastor P. N. Corry. Sundays, 11.30, 3, 7. Week-days (except Saturdays), 10, 8. Subject: Epistle to the Romans.

BANGOR, Co. Down. July 12, 13. Elim Tabernacle, Southwell Rd. Annual Convention. Speakers: Pastor P. N. Corry, Mr. S. Burke, and Miss A. Henderson. Each day, 11, 3.30, 7. Refreshments.

BROWNHILLS. Now proceeding. Chester Road. Tent Campaign conducted by Pastor and Mrs. E. J. Thompson. Sundays, 3, 6.30. Week-nights (except Fridays), 7.30.

COULSDON. June 17. Elim Tabernacle, Chipstead Valley Road. Monthly Rally of South London Elim Churches. Speakers: Pastors J. Smith and F. C. Packer. Convener: Pastor W. Evans. 7 p.m.

FINCHLEY. June 4. Elim Hall, Christchurch Avenue. Mr. Leslie Wigglesworth, 6.30.

ILFRACOMBE. Commencing May 21. The Old Town Hall, High Street. Sundays, 3.15, 8, Wednesdays, 7.30. Services conducted by Principal P. G. Parker.

LAINDON. June 4—18. Elim Gospel Mission, High Road, Langdon Hills. Campaign by Pastor L. H. Collier.

LOWESTOFT. Commencing June 18. Tent pitched on the Triangle, St. Peter's Street Junction. Campaign by Pastor Gwilym Francis. Sundays, 3, 7.45. Week-nights, 7.30. Thursday afternoons, 3.

ROCHESTER. Now proceeding. Elim Tabernacle, Star Hill. Campaign by Pastor W. E. Smith.

ST. HELENS. Regular Foursquare Gospel meetings are now held at 10, Hardshaw Street. Sundays, 6.30 p.m. Wednesdays, 7.30 p.m. Fridays, 8 p.m.

WALSALL. June 11—25. Corner of Caldmore Road and Vicarage Place. Tent Campaign conducted by Pastor and Mrs. E. J. Thompson. Sundays, 3, 6.30. Week-nights (except Fridays), 7.30.

WHITBY. May 27—29. Open air evangelistic week-end services by Leeds Crusader "Whitby" Band, led by Pastor E. F. Hall.

WIMBLEDON. June 1. Elim Hall, Southey Road. Miss Ruth L. H. Boulton, prospective Elim missionary to the Congo. 7.30.

WOKING. Commencing May 14. Atalanta Hall. Campaign by Pastor J. Woodhead.

WOOD GREEN. Commencing May 28. Brook Hall, Brook Road, Mayes Road. Campaign by Mr. J. Payne (missionary on furlough). Sundays, 6.30. Week-nights (except Mondays and Wednesdays), 7.45.

Whitsuntide Conventions in the Provinces.

BATH. May 28—June 1. Sunday, 11, 3, 6.30, in the Old Post Office, 2, York Buildings. Monday, 11, 3, 7, in the Percy Congregational Church, Charlotte Street (kindly lent). Tuesday and Thursday, 7.30, in the Old Post Office. Speakers: Pastors J. McAvoy, P. S. Brewster, and N. Brooks. Convener: Pastor F. J. Slemming.

BLACKPOOL. May 27—29. Jubilee Temple, Waterloo Road, Saturday, 7.30. Sunday, 11, 6.30. Monday, 3, 7.

BRADFORD. May 28—June 1. Southend Hall, off Leeds Road. Sunday, 10.45, 3, 6.30. Monday, 11, 7.30 (outing in afternoon, weather permitting). Tuesday, Wednesday, and Thursday, 7.30. Healing service on Wednesday at 3. Speakers include Pastors Patterson and L. W. Green. Convener: Pastor H. V. Greenway.

BROWNHILLS. May 28, 29. The Tent, Chester Road. Sunday, 3, 6.30. Monday, 7.30, preceded by Open Air meeting at Norton Pool.

CONGLETON. May 29. Players Hall. Whit-Monday, 3, 6.30. Speakers include Pastors Kelsall and Orme. Convener: Evangelist W. Kirkby. Tea provided.

ENGLEFIELD GREEN. May 29. Village Hall. Whit-Monday, 3, 6.30. Speakers: Pastors L. F. Lloyd Smith and C. E. Palmer. Tea provided.

HULL. May 27—June 1. City Temple, Hessle Road. Saturday, 7.30. Sunday, 11, 6.30. Monday, 3, 7. Tuesday, Wednesday, and Thursday, 7.30. Speakers: Pastors E. F. Cole, T. E. Francis, and S. Penney. Convener: Pastor J. Tetchner.

LEIGH-ON-SEA. May 28, 29. Whit Sunday, 11, 6.30, Eighteenth Anniversary Services at Elim Tabernacle, Glendale Gardens. Whit Monday, 3, 7, at Elm Road Methodist Church (kindly lent). Speakers: Messrs. S. Snoxell and S. T. Hawley. Convener: Pastor G. Kingston.

LETCHWORTH. May 27—June 1. Elim Tabernacle, Norton Way North. Saturday, 8. Sunday and Monday, 11, 3, 6.30. Tuesday, Wednesday, and Thursday, 7.30 (Monday, at 3, Missionary Rally). Speakers: Pastors J. Smith and F. G. Cloke, and Mr. Leslie Wigglesworth. Convener: Pastor H. Burton Haynes.

MALTON. May 27—29. Pioneer Club. Saturday, 7.30. Sunday, 3, 7.30. Monday, 3, 7. Speakers: Pastors E. F. Cole and G. Miles, and Miss Morrell.

RYE PARK. May 29. Congregational Church, High Street, Hoddeston (kindly lent), at 3 and 7. Speakers: Pastor J. Dyke and Mr. Pat Sullivan. Leyton Crusader Choir. At organ: Mr. Ronald Cooper.

PLYMOUTH. May 28—June 1. Stonehouse Town Hall. Special Speakers. Convener: Pastor A. V. Gorton.

PORTSMOUTH. May 27—30. Elim Tabernacle, Arundel Street. Saturday, 7.30. Sunday, 11, 6.30. Monday, 11, 3, 7. Tuesday, 7.30. Speakers: Pastor W. Brambleby and Messrs. Uprichard and Carson (Northern Ireland).

SOUTHAMPTON. May 27—June 1. Elim Tabernacle, Park Road, Freemantle. Saturday, 7.30. Sunday and Monday, 11, 3, 6.30. Tuesday, 3, 7.30. Wednesday and Thursday, 7.30. Speakers include: Pastors T. A. Carver and W. George and Mr. J. Sparrow.

WELLS. May 29. Elim Church, Chamberlain Street. Whit Monday, 3, 7. Speaker: Mrs. Moore of Merriott (7, Baptismal Service).

WIMBORNE. May 28—31. Elim Church, Leigh Road: Sunday, 11, 6.30. Tuesday and Wednesday, 7.30. Women's Institute: Monday, 3, 7. Speakers: Pastors A. J. Cluter, W. George, and others. Portsmouth Quartette. Convener: Pastor F. Shadlock.

WORCESTER. May 28—June 1. Elim Tabernacle, Lowest Moor. Special speakers. Convener: Pastor C. G. Johnson.

London Whitsuntide Convention.

Whit-Sunday, May 28 to Thursday, June 1. Speakers: Pastors G. Kingston, P. N. Corry, W. Barton, W. L. Taylor, H. O. Bale, S. E. Hillman, and J. C. Carris.

CLAPHAM. Elim Tabernacle, Clapham Crescent (3 minutes from Clapham Common Underground). Sunday, 11 and 6.30. Monday, 3 and 7. Tuesday, Wednesday and Thursday, 7.30. Convener: Pastor C. J. E. Kingston.

CROYDON. Elim Tabernacle, Stanley Road. Sunday, 11 and 6.30. Monday, 11 and 7. Tuesday, Wednesday, and Thursday, 7.30.

EAST HAM. Elim Tabernacle, Central Park Road. Saturday, 7.30. Sunday, 11 and 6.30. Monday, 3 and 7. Tuesday, Wednesday, and Thursday, 7.30. Convener: Pastor A. Longley.

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Now is the time to book!

For full particulars see last week's or next week's "Elim Evangel."

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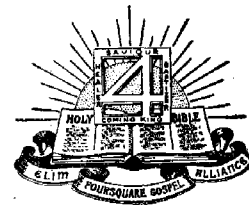
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The Elim Evangel

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.

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JUNE 2nd - - - 1939

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What is Our Greatest Need To-day?

A Timely Article in view of our Day of Prayer next Tuesday

By W. E. MOODY

THERE can be but one answer to the above question. In view of the appalling condition both of the Church and the world to-day our greatest need is Spirit-inspired prayer, culminating in earnest and intense supplication, intercession, and travail.

That there are degrees of prayer as there are degrees of faith is both scriptural and rational. But all prayer, to be effectual, must be inspired by the Holy Ghost, and it is the kind of praying that constitutes the greatest need in these awful days of apostasy.

When I think of Spirit-inspired prayer I am not thinking of conscious anointing as a prerequisite to prevailing prayer. While a conscious anointing usually accompanies prevailing prayer it is by no means always the case. As a matter of experience my greatest victories in prayer have been when I did not pray under any conscious anointing. This lesson God taught me early in my Christian experience and ministry.

While labouring in the Methodist Church I had a remarkable experience along this line. For about nine hours I prayed without any conscious anointing. In fact the heavens seemed to be as brass. I was right up against a seeming wall of granite. Suddenly God spoke to me and said, "I have heard thy prayer." I arose from my knees triumphant, and that afternoon and evening

GOD SHOOK THAT PLACE

and people as the leaves are shaken in a mighty wind.

God said, "I have heard thy prayer." What part of the prayer did He hear? Why the whole of it. Who kept me nine hours in the attitude of importunate prayer, stripped of all feeling or emotion or conscious anointing? God did.

In Daniel x. 12 we read that Gabriel said to Daniel, "Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the [demon] prince of the kingdom of Persia withstood me one and twenty days."

We are not told that prayer, to be effectual, must be under the conscious anointing of the Spirit, for God has at times a way of coming to us in "thick clouds and darkness," when He sees it is for our good for Him so to do. He seems sometimes to hide His face from us. But Spirit-inspired prayer will override all absence of His conscious presence, and will pray

through the darkness and finally scatter it. Real prayer is a battle with demons, and is no easy task, calling for great faith and persistence.

My habit usually is to wait upon God in quietness for half an hour or more, and taking the place of nothingness and emptiness before Him, trust the Holy Spirit to breathe His prayer into my heart, and I trust Him to do it regardless of any

CONSCIOUS ANOINTING.

In I. John v. 14, 15 we read: "And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us. And if we know that He hear us . . . we know that we have the petitions that we desired of Him."

It is quite possible to pray or to express ourselves with much human fervency and desire, and yet not be praying at all in harmony with the will of God, and hence not in the Spirit. It is better to find out from God, as George Muller puts it, what He would have you pray for before launching out on a wordy expression of merely human desires without the backing of the Holy Spirit. Romans viii. 26 makes this clear. We know not what we should pray for as we ought but the Spirit "helpeth our infirmities." What infirmities? What else but our inability to pray at all without His help and inspiration?

Even in the matter of salvation Jesus said (John vi. 44), "No man can come to Me except the Father which hath sent Me draw him." Who is it outside of the Holy Spirit Himself who causes the sinner to cry, "God, be merciful to me, a sinner"? Left to himself he would never pray such a prayer. Neither can we, left to ourselves, offer real prayer to God.

Just as marvellous results have followed prayer even when offered up without any conscious anointing, so, in like manner wonderful results have followed our preaching when we ourselves felt "as dry as dust and as empty as a barrel." Yet in these cases it was both Holy Ghost praying and Holy Ghost preaching.

It is the prayer of faith that counts, with or without feeling of conscious anointing. Montgomery says:

Prayer is the soul's sincere desire
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the heaving of a sigh,
The falling of a tear;
The upward glancing of an eye
When none but God is near.

But who is back of this "sincere desire," this "motion of a hidden fire," this "heaving of a sigh," this "falling of a tear"? Surely the Holy Spirit, our Intercessor. Jesus is our Intercessor before the throne, and the Holy Spirit our Intercessor within.

In view of these two facts what giants in prayer we ought to be!

"Our greatest need," as one expresses it, "is prayer that is strong, prevailing, believing; prayer that takes all we have and are to offer it to God, as it took all Jesus had on Calvary to give us the right to pray.

We need the kind of praying that Daniel did, that shook from stem to stern the Babylonian Empire; the kind that Nehemiah did, that had rulers running after him with men, money, and material to help rebuild the walls of Jerusalem; the never-give-in kind of prayer

that the man in the gospel offered on the doorstep or under the bedroom window of his friend after a hungry man had come along with a need that had to be met without delay; or the kind of prayer that widow woman went in for until the judge had to arise from the bench, postpone business for the time being, and attend to her urgent pleadings.

It is only the prayer born in the very heart of God, shot through with the very blood and passion of the Son of God, filled with the power and persistence of the Holy Ghost and loaded with a deep and heavy sense of the Church's plight and the world's appalling need, that sets the wheels of revival in motion. God save us from trying to turn these wheels by our own efforts! It can't be done.

It was never harder to "pray through" than it is to-day; and yet prayer was never more needed than now. It is the earnest prayer of the writer that God will come to our help at this crucial hour and teach us how to pray.

The Place of Man in the Plan of God

By Rev. JOHN K. MCCREARY

TO-DAY, perhaps as never before, the origin, nature, responsibility, and destiny of man are under investigation. The charge of Socrates, "Know thyself," still challenges the mind that would inquire into human existence.

Though shorn of its one-time eminence, the theory of organic evolution still remains the foundation hypothesis upon which is reared the superstructure of present-day thinking, concerning the origin and development of man. Not only college and university professors, but also high school and even grade school teachers, declare that man is of brute origin.

Also, according to the pagan philosophy of our day, there is no personal immortality; death comes to all and probably ends all. Bertrand Russell says that we can build "only on the firm foundation of unyielding despair."

Turning from this modern view of man that has led the world into such pessimistic agnosticism, we open the Bible and read, "God said, Let us make man, in our image . . . so God created man" (Gen. i. 26, 27); "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath [or spirit] of life, and man became a living soul" (Gen. ii. 7).

From these inspired data it is evident that man originated by an

ACT OF SPECIAL CREATION

and that God is his Creator. Bearing the divine image, man is a living soul. As such he is constituted egoistically self-conscious, spiritually God-conscious, and bodily world-conscious. He has an inward, an upward and an outward acquaintance. And further, man has wide intellectual powers. Witness his naming every living creature! He also possesses moral self-determination, as is seen in his freedom to obey or to disobey God. Such is the testimony of Genesis.

To every thinking person it must therefore be clear that there is no similarity between the view of modern thought and the record of the Bible, regarding man. We accept the Bible record; we see man produced, not by evolutionary process, but by divine creation; not a machine, but, as Dr. A. Z. Conrad says, "the architect of his own fate by his choice of God or against Him."

We would now inquire, What is the place of man in the plan of God?

1. *Man's original place.*

Looking back we see man's place as originally designed by God, as one of communion. Man, having been created in the image of God, is essentially constituted for fellowship with his Creator. As Tennyson sings:

Speak to Him, thou, for He heareth,
And Spirit with spirit can meet;
Closer is He than breathing,
And nearer than hands or feet.

It was also a place of headship. God said, "Have dominion" (Gen. i. 28), and man's

POSITION OF PRIORITY

extended over all creation. As to service, man's delightful occupation was to cultivate the beautiful garden. Finally, his responsibility was, not to eat of the tree of the knowledge of good and of evil, lest he die. He was to eat of the tree of life that he might live for ever, in the fellowship and the service of God.

The height to which man might have attained by obedience can be only vaguely conceived even by the sanctified imagination. Might not this world have been a universal Eden populated by sinless and immortal beings, dwelling in the sunlight of God's love, every power and faculty functioning at the impulse of divine life?

"Ah, but," you say, "man has never achieved these heights." Alas, too true! To what depths of sin has man fallen by disobedience! Fellowship with God came to an end; judgment ensued; death, both spiritual and physical, overtook fallen man. The divine commentary on Genesis in Paul's Epistle to the Romans, is, that "by one man sin entered into the world, and death by sin" (Rom. v. 12). Such is the tragedy of the descent of man from his high estate as originally designed by God.

But the picture is not one of total darkness.

2. *Man's ultimate place.*

Thank God, the light breaks and the shadows flee away as we turn to the place of man as ultimately determined by God. For now we are told that "by the obedience of one shall many be made righteous" (Rom. v. 19). Truly, world-wide sin, death, and condemnation came by one man. And though God

NEEDED NOT TO INTERPOSE,

blessed be His name, He did. "When the fulness of time was come, God sent forth His Son" (Gal. iv. 4), who, of miraculous conception, grew to perfect manhood, incorporated with the race, yet without sin. And He, the last Adam, met and conquered the tempter of Eden in the wilderness (Matt. iv. 1-11).

Then, O mystery of unfathomable love, at Calvary God in Christ potentially reconciled to Himself the world of lost humanity, not imputing their trespasses unto them, but unto Christ—the sinless One made sin! And though He went down in death, His soul was not left in Hades, nor did His body see corruption.

Sir Monier Williams spent forty-two years investigating the religions of mankind, and then declared that no human religion claims as its founder a sinless man made sin, and a dead man made life. Said he: "These two matchless, unparalleled declarations are . . . connected with the . . . central facts . . . of our religion: the incarnation, the crucifixion, the resurrection . . . of Christ."

Now, world-wide righteousness, life, and justification have been made possible through this glorious God-man on the condition of faith. Those who believe the record God has given of His Son receive the inward rebirth of their moral nature and the gift of eternal life! Professor William James, the eminent psychologist, strikingly remarked, "We and God have business with each other; and in opening ourselves to His influence our deepest destiny is fulfilled."

If my reader be one without faith, let him know this, that Christ Jesus has brought eternal spiritual life and physical incorruptibility to light by His own death and resurrection. Now at the right hand of God, He is the

PROVED PRINCE OF LIFE

and Saviour from sin. Will you not trust Him?

3. *Man's present place.*

William Jennings Bryan well said, "When one . . . considers himself a part of God's plan he will be anxious to know God's will and . . . [to] do it."

Looking into the Bible, we learn the present place of man as desired by God is primarily that of fellow-

ship. Like Enoch, it is ours to walk with God across the years of life till He takes us to the home above.

And as we thus commune with Him, we serve. As James declared, at the first Church council in Jerusalem, the Lord is taking from among all nations a people for His name. In this selective work of the present dispensation, God seems to have limited Himself to our instrumentality; at least we have an integral part to play.

But while serving, ours is also the place of hopefulness. We are "looking for that blessed hope" (Tit. ii. 13) expressed by our Lord, when He promised, "I will come again" (John xiv. 3). We long to hear His voice saying, "Arise, My love, My fair one, and come away" (Song of Sol. ii. 13).

Moreover, we are optimistic concerning the world. We do not hold the dream of history, that the world is getting better. It seems rather to be waxing worse. Certainly, New Testament prophecy foretells final apostasy and resultant judgment. But we hold that the personal return of our Lord Jesus Christ inculcates the highest optimism!

What will it be when, according to His promise, "we shall also reign with Him" (II. Tim. ii. 12)? John, the aged seer of Patmos,

PIERCED THE DISTANT FUTURE,

and concerning the glorified saints exclaimed: "They lived and reigned with Christ a thousand years" (Rev. xx. 4). And Paul might add, that in the ages to come God will make known "the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph. ii. 7). Then, and only then, shall we fully realise "the place of man in the plan of God."

Oh, Mr. Evolutionist, lift up your head from the dark pessimism of "unyielding despair" and in the light of biblical evidence see the lofty goal of Christian humanity! Fellow believers, may we lift up our heads to see the vast world of non-Christian humanity, and go forth proclaiming Christ crucified for human sin, risen, and coming back to reign!

Some of us may serve in distant lands, and others of us at home; some as missionaries, and others as evangelists, pastors, teachers, or laymen. But wherever and however we serve, let us realise that in the one divine all-comprehensive plan of redeeming love, we are God's fellow workers. This thought will sustain us in every vicissitude of the future.

ANONYMOUS GIFTS.

To those anonymous donors who have helped the work of God by their gifts we express our grateful thanks.

Leaflet Campaign: Dartford Sister: 10/-; Birmingham, 2/6; London Sister, 10/-; Glasgow (E.C.), 2/6; Worthing (E.E.D.), 2/6.

Debt Fund: Sheffield, £2; Some Southport Members, 10/-; Grimsby (G.Y.), 10/-.

Foreign Missionary Fund: Cambridge Believer: 5/-; Birmingham (Three Sisters), 13/-; Birmingham (Two Crusaders), (designated), 2/-.

World Crusade: F.O. 10/-.

N.B.—Will readers kindly note that gifts for the General Fund, or for any department of the Elim work, should be addressed to the Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4.

Principal Jeffreys at Ilfracombe

ON April 30th, the Principal and Revival Party commenced a brief campaign at Ilfracombe. Ilfracombe is spoken of as the Queen of North Devon's watering places. But it was a wet, dismal day when the first meeting commenced in the large Alexandra Hall. Only a handful of people welcomed the missionaries. But a fortnight later the people of Ilfracombe poured into the hall until only a few vacant seats remained!

At the closing meeting the Principal spoke on prophecy, and at the close thirty-four raised the hand as a sign that they would accept Christ as Saviour. The week-night meetings were held in the Old Town Hall, and quickly the numbers increased.

Important meetings in London brought the campaign to an early close, but Principal Parker is continuing the meetings in the Old Town Hall on Wednesdays at 7.30 and Sundays at 3.15 and 8 p.m.

Elim connections have already been made at Barnstaple, Combe-Martin, and Woolacombe, and during the summer it is hoped that a wide spread of the Foursquare Gospel message will take place in North Devon.

It is proposed to run a coach from the Christian Workers' Holiday Homes, Lynton, each Wednesday to Ilfracombe for the evening meeting.

Already Ilfracombe people are making enquiries about next Easter at the Royal Albert Hall.



Conducted by Pastor DAVID A. VANSTONE

SPOT THE STORIES NO. 3.

We are in an ancient city which was once a scene of great magnificence. Now the place looks as if it has "seen better days." Still, there are quite a number of people about, who for weeks have been repairing the city walls and gates. They have recently returned to their fatherland and their work has been made extremely difficult owing to enemy gangs who have been harassing the builders. So much so, that a guard has been mounted to protect the workers.

Now, however, the great task is almost completed and the order is given that every family must prove its identity from the old genealogies. What an anxious time it is! If the family name cannot be traced then the person is counted a foreigner, an outsider, one excluded from the joys and privileges of membership of a greatly favoured nation.

See, here come the priests. With what relief do they depart, having verified their citizenship. But we notice one group who, much perturbed, are searching the scrolls again and again. Their desperation gives way to despondency, and at length despair. They are undone! Their names are missing from the records.

Interviewing the Governor, they air their grievances.

"Our family has been religious for generations. All the men-folk have been priests. Why, one of our ancestors was Barzillai the friend and helper of the great King David. Surely we are all right, even though our names are not to be found."

To which the Governor replies gravely, "If your names are missing you must be looked upon as unclean, even though you do belong to a religious family. You will be shut outside from holy things until a high priest is appointed who can deal with your case. The audience is finished."

Sadly they wander homewards, longing for the day when they will be restored.

Now a few questions: (1) Can you spot the story? Well, here are some clues. It is in the Old Testament and found in two different books. Their names? Hm! All right, I don't mind telling you that their first letters are found in the word "one," and to help you still further, the books stand side by side in the Bible.

(2) Read Revelation 21: 27 and Luke 10: 20. Do you think our story might be a parable for us? If so, what meaning has it for us?

Religion in our relatives, our friends, or ourselves can never save us. Only if our names are "written in heaven" can we enjoy holy things and be counted clean and fit for God's presence. Is your name on the register? If not, there is a Great High Priest (the Lord Jesus) who is waiting to deal with your case—if you will let Him.

Two New Choruses

By Pastor D. J. RUDKIN (Elim Church, Selly Oak)

O Jesus, Lord, my heart I give in service;
My life, my all, take now and make it Thine.
On Calvary Your life You gave to ransom
A soul unsaved, unworthy, self-inclined,
But now restored—amazing love has conquered
And won my heart, no longer is it mine.
I'll live for Thee and yield Thee my affections;
Thy throne—my heart—eternally in love enshrine.

—Tune: Londonderry Air.

You ask me why I love Him, the One I cannot see—
You ask me why I serve Him, the Man of Calvary—
You ask me why I tell Him to those around I see—
The reason is I love Him,
Because He first loved me.

—Tune: Just a Song at Twilight.

KEY TO PICTURES OPPOSITE

Under "Picture News": Baptismal candidates at Barking with Pastor J. McAvoy.

Below: Boy healed of a paralysed arm at Pastor W. E. Smith's campaign at Sowerby Bridge. He is seen raising his arm in the air—which he had never previously done from birth.

To right of boy healed: Members of the Romsey Church (excavators, labourers, bricklayers, and carpenters) who built their own baptistery. The work is seen in different stages in the two small pictures at the top of the page.

Centre (gallery picture): A section of the Crusader Choir at the Stockport Youth Rally.

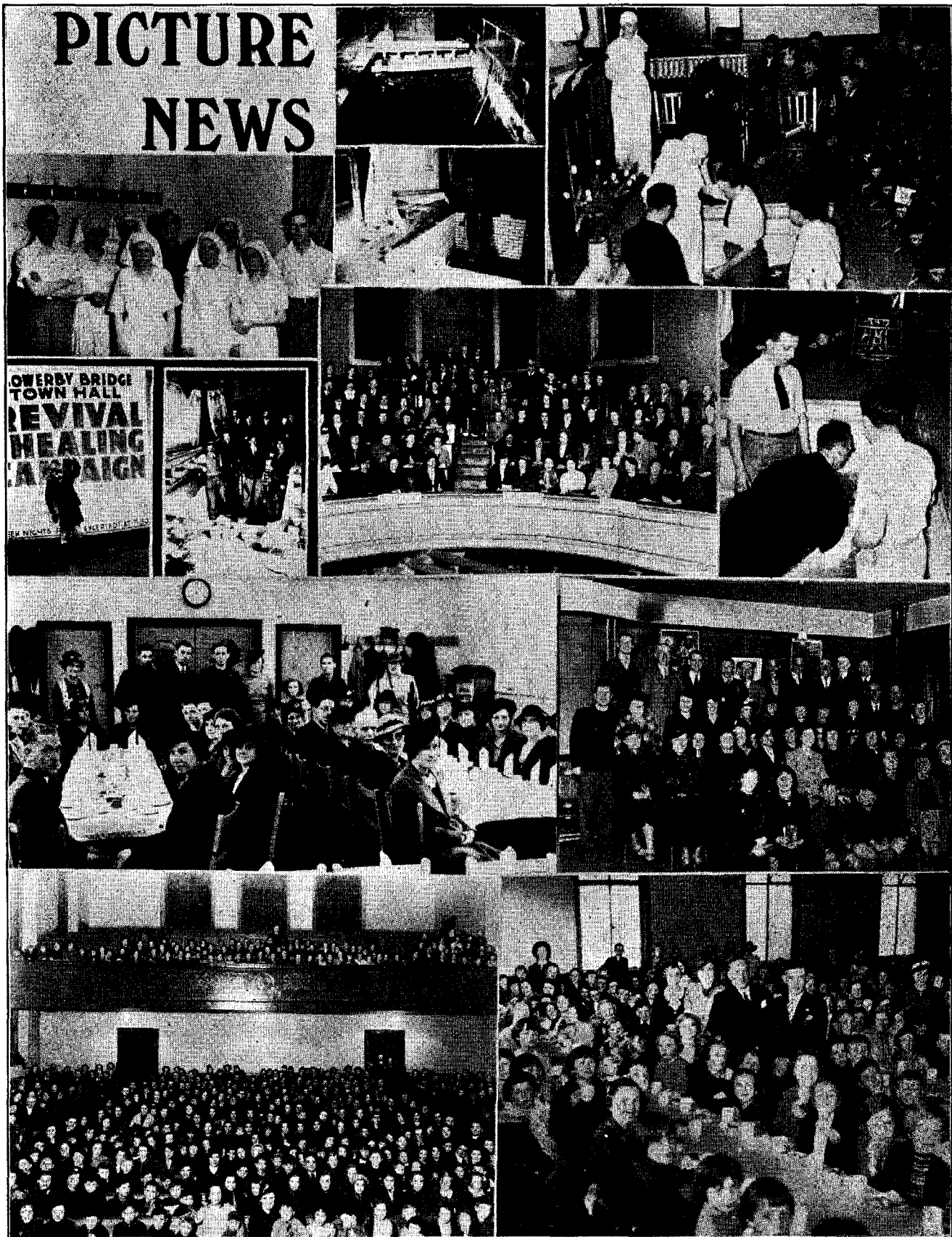
Top and second right: Pastor S. E. Hillman baptising in the new Elim Tabernacle at Barnsley. (Photos by permission of "Barnsley Chronicle.")

Third right: A group of converts with Pastor Brewster at his Stockport campaign.

Bottom right: "Sunshine Hour" tea at Ulster Temple, Belfast. With the children are Pastor P. N. Corry and the workers of "Sunshine Hour." (Photo by permission of "Belfast Telegraph.")

Bottom left: Sunday school prize distribution at Elim Tabernacle, Greenock.

Above last-named: Some of the members at the first Fellowship Tea in the new Elim Tabernacle at Preston Park, Brighton. Pastor and Mrs. L. F. L. Smith are in the background.



YOUR SUMMER HOLIDAYS

Below we give a list of holiday resorts where Foursquare Gospel centres are established:

ENGLAND.

London. (Write to the Secretary for particulars—and stay at Elim Woodlands).

Barnstable. Elim Hall, Reform Street.

Bath, Somerset. Old Post Office, 2, York Buildings.

Benfleet, Essex. Benfleet Elim Tabernacle, London Road.

Blackpool. Jubilee Temple, Waterloo Road.

Bournemouth (Springbourne). Elim Tabernacle, Victoria Place.

Bournemouth (Winton). Elim Church, Hawthorn Road.

Brighton. Elim Tabernacle, Union Street.

Brighton (Preston Park). Elim Tabernacle, Balfour Road.

Canvey Island. Elim Hall, Rainbow Road, Lakeside Corner.

Colchester, Essex (for Brightlingsea). Elim Tabernacle, end of Fairfax and Lucas Roads (off Mersea Road).

Cowes, I.O.W. Elim Hall, Terminus Road.

Eastbourne. Elim Tabernacle, Hartfield Road.

Exeter. Elim Tabernacle, Paris Street.

Glossop, Derbyshire. Elim Tabernacle, Ellison Street.

Grimsby (for Cleethorpes). Elim Hall, Tunnard Street.

Hove. Elim Tabernacle, Portland Road.

Ipswich (for Felixstowe). Vernon Street Hall, Vernon Street.

Leigh-on-Sea. Elim Tabernacle, Glendale Gardens.

Letchworth, Herts. Elim Tabernacle, Norton Way North.

Maldon, Essex. Elim Tabernacle, Wantz Road.

Malvern. Elim North Malvern Mission, Cowleigh Road, North Malvern.

Middlesbrough (for Redcar). Jerusalem Chapel, Brentnall Street.

Penzance. Rechabite Hall, Taroveor Road.

Plymouth Stonehouse Town Hall.

Portsmouth (for Southsea). Elim Tabernacle, Arundel Street, Southsea.

Ryde, I.O.W. Elim Tabernacle, Warwick Street.

St. Leonards-on-Sea. Palais de Danse, Silver Hill.

Scarborough. Elim Foursquare Gospel Church, Murray Street.

Silloth, Cumberland. Elim Foursquare Gospel Hall, W. Silloth.

Southend-on-Sea. Southend Christian Tabernacle, Seaview Road (off Southchurch Avenue).

Southport. Temperance Institute, London Street.

Westliff-on-Sea. Elim Gospel Hall, Westborough Road, near Chalkwell Park.

Whitby. Elim Foursquare Gospel Hall, Cliff Street.

Worthing. Elim Tabernacle, Grosvenor Road (off Grafton Road).

SCOTLAND.

Aberdeen. Elim Tabernacle, Marischal Street.

Dundee. Elim Tabernacle, Dudhope Crescent Road.

Edinburgh. Elim Tabernacle, Dean Street.

Glasgow. The City Temple, corner of Bath Street and Elm-bank Street.

IRELAND.

Bangor, Co. Down. Elim Tabernacle, Southwell Road.

Belfast (Ravenhill Road). Ulster Temple, Ravenhill Road.

WALES.

Cardiff (for Penarth). The City Temple, Westbourne Place, Cowbridge Road.

Swansea. Elim Tabernacle, Alexandra Road.

CHANNEL ISLANDS.

Vazon, Guernsey. Elim Foursquare Gospel Church.

Delancey, Guernsey. Elim Foursquare Gospel Church, Delancey, St. Sampsons.

St. Peter Port, Guernsey. Eldad Church, Union Street.

Bible Study Helps

THINGS THE UNSAVED DO NOT HAVE

(Acts iv. 1-12)

Introduction: They may have health, possessions, pleasures, position, education, etc., but neither one nor all can fit them for the life after death.

1. No God (Eph. ii. 12).
2. No Christ (John iii. 36).
3. No Life (I. John v. 12).
4. No Hope of Change (Rev. xxii. 11).
5. No Peace (Isa. lix. 8).
6. No Hope (Rev. xxi. 3, 4).
7. No Excuse (Rom. i. 20).
8. No Escape (Heb. ii. 3).

THREE RESTS

1. Rest from Jesus (Matt. xi. 28).
2. Rest like Jesus (Matt. xi. 29).
3. Rest with Jesus (Heb. iv. 9).

THE CHRISTIAN MINISTER

(II. Tim. ii. 1-15).

1. A Son (v. 1).
2. A Promoter (v. 2).
3. A Soldier (vv. 3, 4).
4. A Master (v. 5).
5. A Husbandman (v. 6).
6. A Discerner (vv. 7-9).
7. An Endurer (v. 10).
8. A Sufferer (vv. 11-13).
9. An Exhorter (v. 14).
10. A Student (v. 15).

Thanksgiving

L.W.

Brightly.

L. WADSWORTH.

1. We thank Thee, Lord, for all good things Thy bounteous mercy to us brings, From
2. We thank Thee, Lord, for blessing, all Which Thou dost show'r on great and small, May
3. We thank Thee, Lord, for Thy great love In coming down from heav'n a-bove, To

day to day our needs sup-plied, Thy good-ness is to none de-nied, So
we our thank-ful ho-mage give And in Thy ser-vice e-ver live, Our
save all child-ren, black and white, And keep them on the path of right, In

we in a-do-ra-tion swell Our anthem—Thou do'st all things well,
hearts at-tun'd with joy to sing Our glad-some songs to Christ our King,
heart-felt thanks to Thee we raise Our song of lov-ing, great-ful praise.

Copyright, 1939. Here is a piece, specially suitable for young people, graciously submitted to us by a worker in another denomination. Any of these pieces can be obtained in leaflet form from the Elim Publishing Company, Ltd., at a small cost.—W. G. H.

FAMILY ALTAR



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

Sunday, June 4th. II. Chronicles xxix. 20-36.

"And when the burnt-offering began, the song of the Lord began also" (verse 27).

It is ever thus in the life of Christian discipleship. The sacrifice and the song are inseparable. The one is the spiritual sequel to the other. The life that knows nothing of true sacrifice can never truly sing the song of the Lord. The life of praise is born out of wholehearted surrender to all the claims of God. When the soul says "yes" to the Divine will, then the spring of praiseful worship breaks forth within the being. Blessed Master, make me willing to learn that deep song of victory in the Holy Ghost! Remove all that would silence that song within this soul. Let me always be magnifying Thee.

PRAYER TOPIC:

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

Monday, June 5th. II. Chronicles xxx. 1-12.

"One heart to do the commandment of the king" (verse 12).

Glorious indeed are the possibilities when hearts are thus united to do the bidding of the King. This paves the way for the manifestation of the glory and power of the Lord in the midst of His people. Wholehearted consecration to the wishes of the King brings unspeakable blessing into the assembly of the saints. When His Word becomes the guiding and governing principle of all their experience, then shall the arm of the Lord accomplish great things in the fellowship of the righteous. Nothing shall stand in the path of the people who thus determine to do all that the King commands.

PRAYER TOPIC:

For blessing on the great European Pentecostal Congress at Stockholm commencing to-morrow.

Tuesday, June 6th. II. Chronicles xxx. 13-27.

"The priests sprinkled the blood" (verse 16).

Our hearts grow strangely warm when we remember the precious blood of sprinkling—that Blood which speaketh better things than that of Abel. Blessed all-atoning Blood! Fountain that sweeps away all the guilt of years. Glorious crimson River that bears away for ever all condemnation. 'Tis by that vicarious Blood that we enter the presence of Jehovah, and through its efficacy claim the relationship of sons. Like Israel of old, the children of God in this dispensation move to all their triumphs under the banner of the Blood. To them it is the emblem of uttermost triumph.

PRAYER TOPIC:

That the spirit of prevailing prayer may be manifest during this Day of Prayer.

Wednesday, June 7th. II. Chronicles xxxi. 1-12 and 20-21.

"He did it with all his heart, and prospered" (verse 21).

We are not surprised that God set His seal to Hezekiah's life and work. He threw himself into everything that he undertook with all his heart. His whole life was dedicated to this great task of restoring the true worship of Jehovah. And because of this God prospered the king, and made his reign glorious. Blessed are the people who thus throw themselves unreservedly into the service of the Kingdom, who place themselves unreservedly upon the altar of surrender. It is through such souls that God accomplishes His purpose in every age. In partnership with Him the Kingdom comes into being, and the lordship of Christ is established.

PRAYER TOPIC:

That God's grace and guidance may be vouchsafed to all His tested saints.

Thursday, June 8th. II. Chronicles xxxii. 1-8.

"With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles" (verse 8).

Hezekiah had his eyes in the right direction. He realised from whence victory came. He was not deluded into a false confidence. He knew that the real strength of Israel was in Jehovah the Lord, and that their most effective bulwark against the invader was the unseen forces from on high. Deliverance was of God, and of God alone. The arm of flesh, however strong, was a broken reed upon which to lean. O Thou Lord of battles, remember Thy child in the moment of oncoming crisis. Cause him to stay himself upon Thee. Make his heart strong and fearless in the consciousness of Thy sufficiency. Wean his heart from all human dependency.

PRAYER TOPIC:

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

Friday, June 9th. II. Chronicles xxxii. 9-20.

"Thus the Lord saved Hezekiah and . . . Jerusalem" (verse 22).

How gloriously events vindicated the confidence of the king! The utter discomfiture of the Assyrians was accomplished by the wonderful interposition of Jehovah, who Himself wrought deliverance for His people. Thus does the Lord work on the behalf of those who wholly trust themselves and their interests to Him. He never fails His own. His arm is always strong and sufficient. Lord, teach me that salvation is found in fellowship with Thee. Hidden in Thee no weapon can accomplish my destruction.

Thou art my Stronghold in the hour of assault. Thy wings cover me in the day of fierce besetment. In Thee I triumph continually.

PRAYER TOPIC:

For Holy Ghost outpouring upon the ministry of all Elim missionaries.

Saturday, June 10th. II. Chronicles xxxii. 24-35.

"For God had given him . . . very much" (verse 29).

The way to true and enduring wealth is along the path of unflinching obedience to God. They who tread this path shall not only be rich themselves, but they shall make many others rich also. Out of their lives shall flow the wealth of Divine love and grace. God shall make their lives channels of enlargement to those who come under the influence of their ministry. The soul that sets out to enrich itself at the expense of eternal things must ultimately find itself impoverished. Placing the temporal before the eternal leads to spiritual bankruptcy sooner or later. True riches come alone from the hand of God.

PRAYER TOPIC:

That open air workers may be encouraged by results on their efforts to-day.

Helpful Illustrations for Christian Workers

Who Holds the Key?

A grief-stricken father handed the key of his little girl's casket to the keeper of the cemetery. The minister, noticing the father's helpless despair, said, "You think the key to your little child's casket is in the hand of the keeper of the cemetery. Let me tell you, the key to your little girl's grave hangs at the girdle of the Son of God, and He will come some morning and use it." Then the light broke through the man's tears and he saw the glory of the resurrection.

When Sin is Not Noticed.

How often we commit one sin in order to hide another, or to drive another from our thoughts! One is reminded of the owner of an old car who said to his companion, "You don't notice that knock in the engine so much now, do you?" "No," was the reply; "how did you manage it?" "Oh, I just loosened one of the mudguards."

The Sword Not Dulled by Unbelief.

A Christian worker was talking with some friends about the supreme work of winning men one by one. When they noticed the almost exclusive place he gave to the Bible in personal work, one asked him: "What do you do in cases when the unsaved man does not accept the Bible as having any authority?" "Well, if I had a fine Damascus sword with a keen double-edged blade I would not sheath it in a fight just because the other man said he did not believe it would cut." The Spirit is acquainted with every objection that man can bring to accepting Christ, and His answers are the best.

An Open Letter to the Rev. J. I. Brice, M.A.

Pastor H. W. Greenway replies to the Articles on the Gift of Tongues in "Joyful News"



Pastor
H. W. Greenway

DEAR MR. BRICE,

I have just read with some interest your three articles which appeared in *Joyful News* of the 13th, 20th, and 27th of April, on the subject of "The Gift of Tongues." I feel those articles require an answer; for while the demands you make must be appreciated by us all, and while we admire your desire to safeguard a young Christian from fanaticism, there are some things you have said that cannot go unchallenged.

I hesitated at first to write a public reply, lest its meaning should be misinterpreted, or its contents suggest a lack of sympathy with your demands for a fuller expression of the virtue of Love. We all agree, I am sure, that continuous hair-splitting can serve no good purpose, and often conveys to outsiders the impression that Christians are always at each others' throats. This is not my desire, and I do hope you will not think this letter is prompted by any feeling of bitterness, for with much you have said I am in complete agreement. You have, however, made out your case in a public magazine, and it is only fair to friends interested in the subject, to make an attempt to

CLEAR AWAY ANY MISAPPREHENSION

which might exist.

It seems very unfortunate to me that you should have raised the moral issue, for this has become an all too common method of exciting the prejudice of sincere seekers after truth. You say: "And there were mysterious cases in New Testament days, as there are cases to-day, of the conjunction of a low, morality with apparently supernatural power." There is an indirect suggestion here disparaging the work of the Holy Spirit, by inferring the possible weakening of morals in any Church where the gifts are in evidence. You have not actually said this in so many words, and I know it would not please you to feel such a meaning was being read into your statement, but this is how most people will interpret it. I therefore take the trouble to answer the point.

There is no direct mention in Paul's epistle of this "conjunction of a low morality with apparently supernatural power." Nowhere does he accuse of moral irregularities those who exercised the gifts. But even if we do concede the point, and admit the general exercise of the gifts among all the members of the Corinthian Church, it must also be made clear that this was disorderly conduct; and Paul takes the trouble to write and check their excessive behaviour. The Church may have been guilty of extravagances and moral wrongs, but this does not give proof for believing that looseness of moral character is the concomitant of spiritual manifestations. The gifts of the Spirit were not the special preserve of the Corinthian Christians; they were

GIVEN TO THE WHOLE CHURCH,

and rather gain the prominence they do in this epistle because of their misuse. There is every reason to believe in a widespread use of the gifts of the Spirit, among all assemblies of the early Church and I do not feel you are taking a fair attitude on

the question of any of the Gifts of the Spirit by writing as you do of the conjunction of loose morals and supernatural gifts, just because they happen to be mentioned together in this particular case. You also refer to "cases to-day, of the conjunction of a low morality with apparently supernatural power." These cases of failure, are not more common in Pentecostal circles than they are among other Christian bodies, and the impression given by your article in this respect, therefore, is to be resented. As a matter of fact, most Pentecostal preachers set a very high standard in their teaching, as you will discover by a perusal of their literature.

We know there were wrong-doers and fanatics at Corinth, but let it be remembered in all fairness to this much-maligned Church, there were also true spiritual gifts in operation, and Paul could salute the believers in the following words:

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.

It is a pity you did not more fully explain the following statement: "the believer who can produce the evidence of Perfect Love—on the authority of the discussion in I. Corinthians xii.-xiv.—makes his claim to the Baptism of the Spirit incontrovertible." Are you sure your

EXEGESIS IS QUITE ACCURATE

here? These chapters contain instruction concerning the gifts of the Spirit, and do not necessarily deal with the initial experience of the Baptism of the Spirit. We are in no doubt at all about the thirteenth chapter, and know full well the futility of any manifestation if love is absent from the life; but this does not excuse the Christian from seeking those gifts, for in the fourteenth chapter Paul says: "Follow after charity, and desire spiritual gifts." I. Corinthians xiii. is the apostle's demand for a demonstration of active Christianity, and whether we are inside Pentecostal circles, or outside Pentecostal circles, we all need to observe the admonition given by him in this wonderful section of the epistle.

You speak somewhat disparagingly of the Gift of Tongues by saying, firstly, that "Paul speaks (almost depreciatively)" of them; and secondly, that he places them near the end of the list of nine gifts, and therefore they must be inferior to the previous seven on this account.

Both of these arguments are faulty. To accuse Paul of speaking "depreciatively" of the ecstatic utterances in other tongues, is to contradict his own announcement in I. Corinthians xiv. 18 where he says: "I thank my God, I speak with tongues more than ye all." This was written lest he should be misunderstood in his attitude toward the Gift of Tongues, as he was at this time drawing a contrast between the

exercise of the Gift of Tongues, together with its companion Gift of Interpretation, and the Gift of Prophecy. Paul knew only too well how easily a wrong meaning could be taken from his words, and therefore added his personal testimony to the exercise of the Gift in his own life. You yourself seem to have fallen victim to the habit of misconstruction feared by the apostle.

The purpose of the instructive chapters in I. Corinthians xii.-xiv., is clearly to teach this people, to whom God had given the miraculous Gifts of the Spirit, the proper use of those Gifts; and among them he deals with this Gift of Tongues.

You cannot be serious when you say that the position of the Gift among the nine is proof of its inferiority! Is there any criterion to show they are placed in order of merit? If you were set to write down nine subjects, is it not an inevitability that one will come last, unless they are written in the form of a round robin? This kind of reasoning is not expected of you, and is unworthy of the splendid effort you make in the other parts of your articles. Let me point out the classification of three virtues at the end of the thirteenth chapter: "And now abideth faith, hope, charity, these three," but he goes on to make it clear that the last is the most important: "the greatest of these is charity." Please do not imagine because I say this that I am making out a case for the supremacy of the Gift of Tongues. I do not believe it is more important than the other Gifts, any more than I believe you are right in placing it beneath the other gifts. There has been perhaps too much emphasis with regard to this aspect of the Pentecostal outpouring, but this

DOES NOT NULLIFY THE VALUE

of the Gift, any more than the crankiness of some Christians denies the value of the Atonement.

You also say with reference to the Sign of Tongues: "There is certainly no evidence—how could there be?—that God intended to repeat the miracle after that generation." Can you bring any evidence to prove God's intention to suspend the Gift at the close of that generation? If God gave certain signs in the early days of the Spirit's outpouring, and there is no direct word to say they were to cease, are we quite so irrational in expecting their continuation? The only passage referring to any cessation of spiritual Gifts, (and oh, how the opponents of Pentecostal teaching have endeavoured to shield themselves behind this scripture!), is found in I. Corinthians xiii. 8: "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." This might have been a watertight argument for anti-pentecostals but for the latter phrase about knowledge. Here we are reminded that the exodus of the Gift of Tongues and Prophecy will be coincident with the passing of knowledge. Modern theology has not yet abandoned its academic claims, nor do we forsake our spiritual demands. After all, why should we assume that God is to give the Baptism of the Holy Spirit with certain manifestations at the beginning of the Church age, and then continue to give the Baptism of the Holy Spirit without manifestations for all subsequent

generations? This is a trespass on man's credulity.

In your third article, you recognise "tongues" of "an intelligent and intelligible kind, used with missionary purpose, a power to witness the Gospel effectively to foreigners whom one might never meet again": and they you ask the question, "has this latter power been perpetuated? Are there instances?" If you care to read Stanley H. Frodsham's book, *With Signs Following*, you will find there well authenticated cases to prove that under certain circumstances, God has repeated in some measure at least, the phenomena of Pentecost. There is for instance, the case of Dr. Florence Murcutt, an Australian Jewess, who was saved through hearing a Canadian brother at a Camp meeting address her in perfect Parisian French. "This brother," writes the author, "was absolutely unfamiliar with Parisian French, but was speaking entirely under the anointing of God."

T. J. McCrossan, B.A., B.D., formerly teacher of Greek at Manitoba University, also adds testimony to the reality of the "tongues" manifested at the time believers were filled with the Holy Spirit. In his book, *Speaking with Other Tongues: Sign or Gift?* he gives instances of people who spoke in a language known to observers, but unknown to the person upon whom the Spirit was resting.

In passing your judgments upon the Pentecostal doctrine, it is to be regretted that you follow the same unreliable practice as your predecessors—you criticise from what you have seen of the manifestations. This is not a consistent method of examining any doctrinal claim. We grumble at the man in the street for his habit of

POINTING TO THE HYPOCRITES

in the Church, in defence of his irreligion, yet pursue a similar course of reasoning when approaching truth displeasing to us. If our claims can be substantiated from the Word of God, it matters not what abuse may have been manifest among those who hold similar views, we must adhere to the light God has given. It is a matter of Truth, above man's interpretation of Truth.

Strangely enough, you deny the continuance of the "tongues" which accompany the Baptism of the Spirit, and acknowledge the persistence of "tongues" of another kind. But in the latter case you deny their utility by saying: "there is no value in them that is not conserved and enhanced in true preaching and the proper response to it." I hope you do not mean to suggest that God gave to the Church a Gift that is quite superfluous? And when you refer to these "tongues" being of use to a "limited number," I trust you do not refer to those "of lesser training in the Word." There is no scriptural authority for saying God gave this Gift merely to satisfy the cravings of the ignorant.

You do, however, admit the possibility of present-day supernatural manifestation, and I would not like to conclude this letter without saying how much we admire this frank confession.

If only we can learn to avoid the practice of argumentative circumlocution, the Bible may become a more vital book in our experiences.

Yours very truly,
H. W. GREENWAY.



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.

The Monthly Day of Prayer.

NEXT Tuesday is our monthly Day of Prayer. If you have not yet begun to observe the first Tuesday of the month as a Day of Prayer, will you not begin this month and join with the thousands of our readers throughout the world? The writer of our first article this week says: "It was never harder to 'pray through' than it is to-day; and yet prayer was never more needed than now."

How Does Faith Grow?

Is experience the secret of faith? We are often led to suppose that it is. A well-known illustration has been used, telling how the great iron cables were carried across the river and falls of Niagara when the famous suspension bridge was first built. "A kite was made to draw a slender twine from shore to shore. By the twine they drew a cord, by the cord a rope, by this rope a larger rope, by that a cable able to sustain and bear across the rapids the heavy iron cable with which they were to form the bridge." The comment is made: "We are to use our small faith as the means of gaining more faith. Use what you have as the stepping-stone to what you have not."

But does this agree with what the Bible tells us about faith? The Scriptures do not say, "So then faith cometh by experience." Instead we read: "So then faith cometh by hearing, and hearing by the Word of God." Our faith is not to depend upon our experience, but upon what God tells us. Our experience may be encouraging, or discouraging; it may be very uncertain and varying. But God's Word is certain and infallible, for with Him "is no variableness, neither shadow of turning" (James i. 17).

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

The healing of my wife.—*B.C.W.*

A dearly-loved son, that he may find Christ and be healed of neurasthenia.—*C.D.*

A Crusader in a R.A.F. hospital, that the Lord will undertake for him.—*W.C.G.*

A young woman, upset in mind.

A young man with skin disease, in a mental hospital.—*P.C.T.*

A sister suffering from appendicitis.

For my husband, who is seriously ill following an operation.—*F.M.A.*

Suggestions.

WEEK by week the interest in our Leaflet Campaign is increasing. Here are some suggestions for their distribution. You may give them to your friends, distribute them outside factories, in hospitals, or leave them in trains, 'buses, waiting rooms, restaurants, public libraries, telephone kiosks, on seats in parks, etc. Or you may arrange with shops, etc., to have them on their counters, with a notice, "Please take one." Above all, you can arrange for their distribution on a large scale from house to house.

A reader of the *Evangel* writes: "On a recent train journey I got out at every station at which the train stopped and gave out the leaflets to passengers, station masters, porters, and ticket collectors, as well as to the engine driver and guard of the train. This made the day a very happy one, and I have been stirring up others in the same way. I find we must witness to keep bright; and I have done so now for thirty-nine years since my conversion."

Revival News.

REVIVAL has broken out at Aldwincle, near Kettering, where Pastor Gwilym I. Francis is conducting a campaign. There have been over 200 decisions for Christ in just over three weeks, and some outstanding cases of healing. A report will appear in next week's *Evangel*.

Gleanings from Other Fields

Young Life Campaign.

Mr. and Mrs. Frederick P. Wood left England on May 24th for a preaching tour in the United States and Canada. They will probably be abroad until October.

Rev. H. H. Martin.

We regret to announce the death of Mrs. H. H. Martin, wife of the Secretary of the Lord's Day Observance Society.

All Nations' Bible College.

The All Nations' Bible College is to be removed from Beulah Hill, the present premises and grounds having been acquired by the Croydon Corporation for the purposes of a public park.

The Salvation Army.

General Evangeline Booth has left for a visit to the United States and Canada. Next month she is to visit Sweden, Holland, Denmark, and Norway.

Tramcar and Omnibus Scripture Text Mission.

During the past year, 500 new Scripture texts were placed in London Transport vehicles by this Mission. Bristol, which has hitherto refused such texts, is now to have 400 in its 'buses.

An Innovation Worth Following.

In commemoration of the 400th Anniversary of the Open Bible and in memory of the late Dr. J. Stuart Holden, a Bible has been placed in a glass case outside St. Paul's Church in Portman Square. The pages are turned daily to helpful passages, and the Bible is illuminated at night. Inside the case is a supply of tracts which can be reached by an opening in the front. Nearly 100 tracts were taken on the first two days.

HOLIDAY RESORTS

A List of Holiday Resorts where there are Elim Churches will be found on page 342.

Gleanings from the Garden of Communion. No. 36.

MOVING WITH GOD

By Pastor E. C. W. BOULTON

"He that believeth shall not make haste"—Isaiah xxviii. 16.

Let not unseemly haste
This heart enslave;
Shall He one thing withhold
Who all things gave?

DEEP reliance on God will always create restfulness of spirit. Feverish haste never denotes strong confidence in the Lord. The soul that truly believes God will be well in command of any situation, however serious, that may arise. It is fortified against every possible emergency, and proof against the most subtle or sudden assault. The restful soul will always be ready for any ministry to which the Divine will appoints. It lives in a state of preparedness. Such a soul can give immediate response to the call of God: enjoying an inward freedom from selfish entanglements it is able to launch out upon any enterprise or adventure for Him.

Agitation is an indication of inadequate resources. The soul that realises the sufficiency of its strength in God will not give way to enervating anxiety. It will abide calm in the consciousness that all fulness resides in the Lord, and that out of that fulness every need will be met as it arises. From the vantage point of prayer it is able to contemplate all those vast resources of spiritual power available in Christ, and in that contemplation the soul is reinforced to stand unshaken by anything that may transpire. It knows that every true demand which faith may make will be honoured by God. That the Divine response will be "exceeding abundantly" beyond the limit of mere need.

Lord, I would not anxious be
About the coming days,
Nor let this heart e'er cease its song
Of holy, trustful praise.

Some of God's doors seem a long while in opening, and at such times there is the temptation to find some fleshly-prompted means of gaining access to our heart's desire—to resort to human importunity or ingenuity to secure admittance to the place of our aspirations. Circumstances seem at such times to demand urgency. Not to put forth strenuous effort imposes a restraint that the human finds it hard to bear. The fear that opportunities may be missed, may lead the anxious heart to step before the Lord. Blessed is the heart that has learned to move gently with God, content to let Him work things out in His own wonderful way.

In certain circumstances faith and haste are incongruous. The latter is a direct contradiction

of the former. And it is here that misunderstanding may arise, and the soul that remains restful and radiant in God, is apt to be misjudged by those who form their judgment by natural standards. What is actually living faith in the promises of God, comes to be regarded as sheer spiritual insensibility to practical difficulties.

In fellowship with the Father the soul is in union with eternal rest. It is inconceivable that any development in earthly affairs could possibly deflect God from His purpose or swing Him out of His perfect poise and peace. He moves with unerring precision to the fulfilment of all that His love has planned. No sudden exigency could find God unprepared to meet it.

The fact is often unappreciated that the soul which moves in harmony with God is in union with the greatest and most irresistible Force in the universe. And, moreover, that such a soul, however slow its action may seem to be, is actually taking the surest and most speedy path to the realisation of the noblest ideals of the Christian life. Such action means that life is moving according to the Divine calendar, and thus fulfilling God's perfect programme. Blessed is the life wholly regulated by the Lord, which knows naught of foolish precipitancy.

Lord, teach me that while I wait at Thy behest, Thou art planning to bring to pass all that upon which this heart is set. Give me faith that triumphs in the hour of threatened frustration. Make me to understand that

The bud may have a bitter taste,
Yet sweet will be the flower.

Let me not grieve Thee by seeking to see more than "one step ahead." Show me that love needs not to know the path before. I would be so occupied with Thee that all anxiety concerning to-morrow shall be swallowed up in the radiant glory of to-day's fellowship with Thee. Create in me a blindness to all that would estrange my thought from Thee. Bind this heart to the altar of Thy will; baptise it into union with Thy Cross; separate and sanctify it wholly unto Thy blest service. Let that Cross Divine come between me and every worldly passion and pursuit. Give me a heart that understands the leadings of Thy Spirit; a soul that is keenly sensitive to the touch of Thy hand.

Eternal Calm, within me reign,
That I no more to fev'rish strain
May yield this trembling heart.
A restful, pliant soul I'd be,
Abandoned and yet wholly free,
No more from Thee to part.

Bethany and its Lessons

By H. K. DOWNIE

Worship and Communion (John xii.).

THE Lord spent the last week of His earthly life in Bethany, going into Jerusalem during the day and returning to Bethany at night. The friends at Bethany made Him a supper, and it was then that this incident took place. This incident is the same as that in Matthew xxvi. and Mark xiv., but not the same as the one recorded in Luke vii. Although there are points of similarity between the incident of Luke vii. and that of John xii.,

THE POINTS OF CONTRAST

are too many to support the idea of identity.

The woman in Luke vii. is a self-confessed sinner; the woman in John xii., a devout worshipper.

Sins are forgiven in Luke vii., but there is no mention of forgiveness in John xii.

The host is rebuked in Luke vii., and the host is not thus dealt with in John xii.

The disciples complain in John xii., while they are silent in Luke vii.

The incident in Luke vii. takes place in the house of Simon the Pharisee, that in John xii., in the house of Simon the leper.

Martha is still found serving in this incident, but it is an altogether different Martha from the one we have just been considering. She is no longer distracted, excited, fussy, and finding fault with everybody. Her service is no longer a burden but a blessing. It is no more a load of care but a labour of love. She has passed through the darkness of death: the stab of sorrow has hurt her heart and has left its mark on her. She is quieter now, but the quietness is that of the deep placid lake. She has not lost her powers to serve, but her service has been transformed. Before, it was just ordinary crude ore, now it is like the pure gold that has passed through the fire.

Mary is again found in her usual place, at the feet of her Lord. Here she is a

WORSHIPPER,

giving her best to the Master. She gave her choicest treasure as the utmost expression of her devotion. She did not give the Lord part of the ointment and keep the rest to herself, but she gave it all, and it was the sheer lavishness of the gift that appealed to the Lord: it caused Him to vindicate her in the face of the causeless criticism levelled at her by the disciples at the instigation of Judas the traitor.

Love spells s-a-c-r-i-f-i-c-e. God so loved that He gave, the giving being the logical outcome of the loving. And when love gives it is not simply the largeness or smallness of the gift that counts, but its cost to the giver. The self-sacrifice that enters into giving is the true measurement of the love that prompts the act. Mary's ointment cost her something, about £10 roughly speaking, which I suppose would be counted quite a large sum of money in a day when a man's daily wage was one Roman penny.

Three classes of men were anointed in Old Testament times—prophets, priests, and kings. Thus Mary anoints Christ. She says, in effect, "He is my Prophet, having revealed God to me: my Priest, having had compassion on me: my King, because enthroned in my heart." Thus she worshipped Him by anointing Him with that most fragrant ointment. Worship is just the act of giving something to God, and is the outcome of a heart that is filled to overflowing with thoughts of God Himself and of His grace and love as manifested in the person of Christ.

Lazarus, on the other hand, illustrates

COMMUNION.

He is perhaps the central figure in the story, because many were there just for the purpose of seeing him and we are told that, "By reason of him many of the Jews went away, and believed" (John xii. 11).

His testimony was a silent one, because as far as we know he did not say anything at all. Worship is audible: communion is silent. A father was in his study one morning when his little boy entered and sat down on a chair. Turning to him, the father said, "What do you want, son?" "Nothing, daddy," said the little fellow, "I just want to sit and look into your face." Nothing could more aptly illustrate communion, because in reality it is occupation with God alone. During such seasons the soul is lost in the contemplation of the greatness and the glory and the grace of God. Time seems to stand still: earth recedes from view: the clamouring cares of life are forgotten; the heart is filled with a consciousness of the proximity of God, and a peace that no human vocabulary can express pervades the whole being.

Contact With The Power House

In the life of faith the Lord has provided for continual contact on the part of the Christian with the source of spiritual power. We do not usually so regard it, but there is an element of presumption and self-righteousness in a Christian when, having been justified by faith, he seeks to become spiritually mature or sanctified by his own efforts. Spurgeon said that great saints have always been great receivers.

The electric trams on which the multitudes move to and fro in cities operate on the principle of continual contact between the motor and a current-laden wire which is constantly few from the power-house. This car becomes powerless immediately when the current is broken. The power our Lord promised to the disciples, when He said: "Ye shall receive power," was to be available through the Holy Spirit, even though they should go to the end of the world away from His physical presence. How we need that power to-day! And it is ours if we are willing to pay the price.

PRAISE THE LORD!

Many Campaign Conversions and Baptisms—Remarkable Healings

CONVENTION SERVICES.

Belfast (Ulster Temple) (Pastor J. C. Kennedy). The Easter Convention was, in the opinion of the saints here, one of the best yet held in the Ulster Temple.

The special speakers were Miss Ewens (India), Mr. and Mrs. W. L. Bell (Wales), and Pastor R. G. Tweed (Blackpool). Pastor Martin, the Irish Superintendent, convened in the absence of Pastor P. N. Corry.

Pastor Tweed opened up the Scriptures on Monday around our risen Lord, while in the afternoon Miss Ewens, in her clear style, backed by long experience as a missionary, brought home to her hearers the great need of India. The Churches of Ulster have been very much encouraged in their missionary efforts. Mr. and Mrs. Bell were a great source of blessing, both in song and the Word.

On Tuesday evening we had the usual baptismal service at which both Mrs. Bell and Pastor Tweed encouraged God's people to a closer path of obedience. After a stirring address, his challenge to the vast audience brought a quick response of numerous hands of those willing to follow the Lord through the waters of baptism. Hallelujah!

During the convention the Ulster Crusader Choir assisted in song, and at Monday evening's service was ably conducted by Mr. Jack Tate in the absence of Mr. W. J. Bell.

Throughout the convention, which lasted till Thursday, the tide of blessing was ever rising, and it can be truly recorded that we had a real feast of heaven's dainties. To those who so lovingly came to Ulster to minister we would say a really big Ulster "God bless you!"

ANNIVERSARY SERVICES

Rayleigh (Pastor G. Stormont). The week-end downpour did not deter believers from gathering to commemorate their 13th Church Anniversary and Pastor Stormont's first year of ministry at Rayleigh. In the breaking of bread and following services the presence of the Lord was manifested. Mr. Hawley's message created longings for fully consecrated lives. The children received their portion when Mrs. Joseph Smith gave an interesting talk in the afternoon. At the gospel service, following inspiring and challenging messages from Mr. Hawley and Mrs. Joseph Smith, a backslider was restored, while many experienced blessing.

On Monday the anniversary services were continued, when friends from neighbouring assemblies joined in the feast. Pastor and Mrs. Smith ministered in the

power of God.

We praise God too for added joy in seeing the needs of the renovation fund met in response to the week-end appeal.

CONTINUED PROGRESS.

Kingstanding, Birmingham (Pastor J. Williams). We thank God for His blessings. Recently we have had the pleasure of visits from Evangelist J. L. Timbrell, and the West Bromwich Crusaders, Pastor Francis of the Transvaal, Pastor E. C. W. Boulton, and Pastor South and members of the Wolverhampton Church. These were occasions of rich blessing.

During the last few weeks our Pastor has given a series of studies on the Revelation, and we have been encouraged by the exposition of the Word and its fulfilment in present-day events.

We have recently started a great evangelistic drive in this new housing district

is being greatly blessed of God. The scholars are bringing their parents along to the meetings, and some are finding Christ as their Saviour. Our earnest desire is to win Kingstanding for God, and to this end we pray that He will use us.

TWENTY-SEVEN BAPTISED.

Barnsley (Pastor S. E. Hillman). Conversions continue to be registered at the gospel services. Eighteen new members have recently been received into fellowship. Crowded congregation witnessed the first baptismal service in the new building. Candidates included a sister who was two weeks old in Christ, and a brother who had been thirty-five years a Christian. It was thrilling to see husband and wife, brother and sister, following the Lord together. Five of the candidates were from one street. At the close of the meeting several more proposed to go through the waters at the next opportunity.

The following report is from the local press:—

"On Wednesday evening, a baptismal service was conducted in the Elim Tabernacle, Nelson Street, recently opened by Principal George Jeffreys. Nearly two hours before, people began to assemble, and when the time arrived for the service to begin, the building was full.

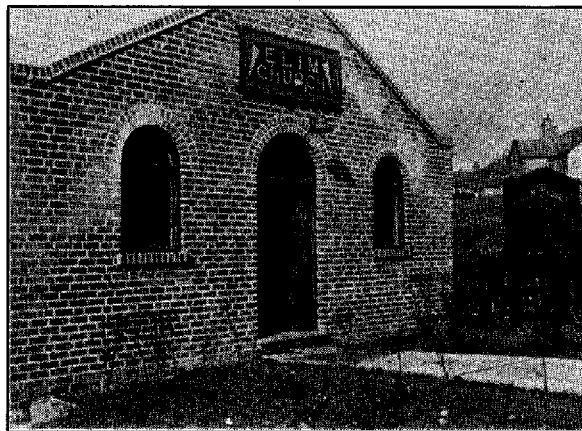
"Rev. S. E. Hillman conducted the service throughout, beginning with the enthusiastic singing of revival hymns. He then followed with a twenty minutes' address mainly for the benefit of the candidates. Each candidate had to testify to their faith in Christ, after which a promise was given; then they descended into the water, fourteen women and thirteen men, in single file.

"It may be surprising to see a church so crowded and so active. The minister said, 'Any church may be full, if the Gospel is given its rightful place, the Bible appealed to, and the people given something to think about. Let political speeches be made in the proper place, dramas, shows, concerts, in the places appointed for them. The house of God is not the place for them. We are not called to be "cut-price" theatres, but to preach the Gospel.'

"The building itself is very attractive and comfortable with its upholstered seats and concealed lighting."

CHANGE OF PASTORATE.

Barking (Pastor H. T. D. Stoneham). On May 4th the Church bade farewell to their beloved Pastor J. A. McAvoy, who



ELIM CHURCH, KINGSTANDING.

of about 60,000 inhabitants, and are expecting great things from the distribution of "Evangels" and tracts, also through personal work.

The work shows progress in all departments. Souls are continually being saved and many are experiencing healing through the power of God. One of our sisters has been wonderfully delivered from stomach ulcers. After being X-rayed and sent to hospital for an operation, it was discovered that no trace of ulcers could be found. Truly we have a great God!

We praise God that from a small humble beginning we have grown into a strong healthy Church. Through faith in God and a steady plodding along we have increased our membership from about 12 to over 100 in less than three years, and have also built a new church. To Him be all the praise!

The work, too, in the Sunday school

has most loyally and untingly ministered here for four years.

During this period the Lord has greatly blessed his ministry, souls being saved, bodies healed and many baptised in the Holy Ghost. We can certainly say that under his shepherding there has been much spiritual growth and binding together of its members in Christ.

His last service in Barking, however, was on May 5th, when he baptised eight candidates in the New Park Hall, Axe Street, Barking (kindly lent). At this service two sisters of a family and two brothers were baptised. We enjoyed the clear message by Pastor Hathaway on the meaning of water baptism.

A large congregation welcomed Pastor and Mrs. Stoneham on May 7th. A most stirring message was given by Mrs. Stoneham at the evening service on the Wounds of Christ. Our united prayer is that God will bless them and us in Christ, as they labour for their Master once again in Barking.

125 DECISIONS AND MANY HEALINGS.

Sowerby Bridge (Evangelist A. A. Biddle). Recently we held a three weeks' campaign in the Town Hall, which was conducted by Pastor W. E. Smith. Every meeting brought its blessing. All through there was evidence of revival; people crowded the place, and God worked mightily in every service. Altogether 125 persons decided for Christ.

It is also a great joy to report some of the cases of healing. A boy who had a paralysed arm from birth, was healed after being prayed for; to see him raise his arm in the air for the first time was convincing, and many believed. A woman

who had been suffering with asthma and had been taking tablets for six years was healed. Another whose heart was so weak that she had been unable to work, or eat solid food for a number of years, was healed. A man with a similar complaint was also healed. These were delivered instantaneously, and many others have had a gradual recovery.

We praise God that the district has been stirred and many are real trophies of grace through this campaign.

OUTSTANDING HEALINGS.

Brighton (Pastor T. W. Thomas). Our hearts go out in praise to God, as we remember the great spiritual blessings we have received under Pastor J. Kennedy's ministry. Among the many conversions were seven in one week, and another Sunday, a spiritist medium.

A prominent part of the Pastor's ministry, has been prayer for the sick, and many have been the wonderful answers. One sister who has been attending hospital on and off for the last eighteen years, suffering from tubercular trouble, has been completely healed. A little child who was to have been operated on for mastoids has been healed by the Great Physician. A brother who had phlebitis on the liver has been raised up. Another brother who was at death's door has been brought back, and although aged, is present at all the meetings.

We shall long remember the last address, given in the power of the Holy Ghost, on "How shall we escape, if we neglect so great salvation?" which resulted in two more souls being saved. We do indeed thank God for Pastor Kennedy's faithful ministry, and pray that he

may be used for the extension of Christ's kingdom at Ulster Temple.

Although our Pastor has left us, the Lord is still with us, and as we listened to the unfolding of His precious Word by Pastor T. Thomas, now in charge, we were very conscious of the presence of the Lord, and believe it is only a foretaste of what is in store for us.

To Him be all the praise and glory for what He has done, is doing, and is going to do!

ANNUAL FELLOWSHIP MEETING.

Preston Park (Brighton) (Pastor L. F. Lloyd Smith). A survey of the past year's work calls for praise and thanksgiving from all who worship in this church. God has been very gracious, meeting our needs, answering our prayers, and deepening our spiritual life. After partaking of the excellent tea provided, the goodly number who gathered for the Annual Church Meeting found much blessing and joy through the reading of the reports and fellowship. Progress had been made in every department. (See photo on page 341).

Mention must be made of the way in which God has richly blessed us in this district, for after a very humble beginning in a back room of a house in which a loyal few gathered round God's Word, a large garage was taken and converted into a small hall; but still the accommodation was inadequate, and now, praise be to God, we have a fine new Tabernacle seating about 200 people.

The campaign recently conducted by Pastor Edward Smith has brought great blessing to all and many inspiring and uplifting addresses were given and anointed by the power of the Holy Ghost.

Mirror of World Events

By Pastor P. N. CORRY

Wayside Pulpits.

The platitudes of the "wayside pulpit" are very degenerate successors of the message of men who were persecuted for "turning the world upside down." The non-theological Christianity so popular in our day will have a less exciting history than historic Protestantism, but it will have a shorter one.

See to it that your poster contains a message worth remembering and that will lead some soul to Christ.

The Decline of Theology.

Writing in one of our great monthlies (The Nineteenth Century and After) on the decline of theology, a writer says:

"The old 'local preacher' has given place to slick salesmen of spiritual uplift. 'Be ye reconciled to God' was the message on the chapel we attended as a child. 'Britain must support the League' is the announcement on the chapels we pass to-day. The pastors of our youth aimed at creating conviction of sin. A 'psychological clinic' at one centre of London Non-conformity offers to cure the sense of guilt."

He blames this on two things—the neglect of the English Bible, and the decay of the sense of sin. The one depends on the other, and we should see to it that by preaching the Word everyone of us is doing our part to make those who are in contact with us conscious of their need of Christ.

Falling Away.

All the world shows signs of the decay of religion. I remember seeing the Mosque of Santa Sofia in Stamboul packed—now

it is a museum. I have seen the same happen in the Citadel Mosque in Cairo and the Jamah Musged in Lahore. The latest news of this falling away in the Moslem world is from Persia: "Indications in present-day Iran point to the fact that the Government is going to treat the religious problem as a Gordian knot and cut it. Most probably the solution will be as in Germany and Russia—make the State your religion and its leader your god. Many of the strongholds of Mohammedanism have been weakened, and to-day the long flowing robes and turban that denote the priest are a rare sight—there are said to be only seven in the whole of Isfahan. There are signs that the most powerful invader of Persia, the Koran, is going the way of the other conquerors and may soon be no more."

A godless world is being created. What are you doing about witnessing for Christ?

Voltaire and the Bible.

Voltaire once said: "Twenty volumes in folio never yet made a revolution. It is the portable little shilling books that are to be feared. If the Gospel cost twelve hundred sestertii, the Christian religion would never have been established."

Thanks to the British and Foreign Bible Society, the Bible is still cheap enough to bring about revolution in the individual as well as in the community. How many copies of the New Testament have you given away? How many potential revolutions have you started?

A Chinese Prayer.

"O Lord, convert the world, and begin with me!"



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

The Leaflet Campaign.

We hope Crusader secretaries and Crusaders everywhere have become well acquainted with the present Leaflet Campaign. Here is excellent opportunity for Crusaders to participate in a national service.

The leaflet contains a message that will appeal above all others in these days of unrest. We are desirous of flooding the country with them, and Crusaders can contribute materially in making this possible. No effort must be spared in these days by those with a zeal to serve the Christ; let us bring to those around us, gripped by anxiety and fear of world-wide calamity, a message from the Master—the challenge of the King of Kings.

Throughout the land secular propaganda is flooding every home—appeals for A.R.P., the call for National Service, men needed for the Forces, evacuation plans, and a host of other schemes, all demanding a response from British men and women. Then how much more should we heed the call for labourers and campaigners with a vital message such as is ours. Gifts for the furtherance of this Leaflet Campaign are urgently required.

There are many ways in which Crusaders may help in this effort. You may purchase the leaflets and distribute them as advised under the heading "Suggestions" on page 346. You may also volunteer to distribute from house to house. Gifts from our readers have enabled us to put aside many thousands of copies for free distribution. Will you help us to give these out from house to house? Secretaries and Crusaders willing to co-operate in this nation-wide effort should write to the National Crusader Secretary at once.

A New Feature

Commencing Next Week

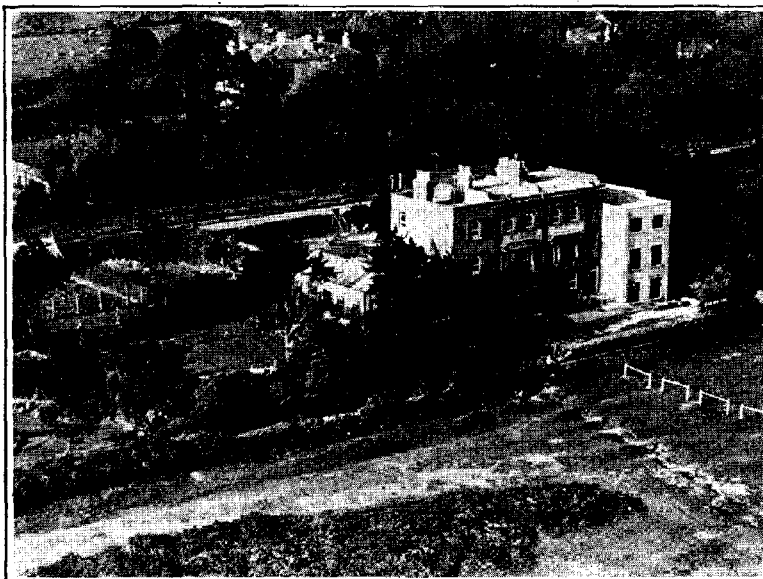
A new weekly feature contributed expressly for Crusaders by Pastor Owen Murphy, entitled "CRUSADER CORNER." Something entirely new, instructive, helpful, and a feature which, we predict, will become popular with Crusaders, and, indeed all *Evangel* readers. Watch weekly for something fresh and pithy.



Hayling Island

This Year's Crusader Holiday Centre

Below is a view (taken from the air) of the well-situated house, on the sea front and sandy shore at Hayling Island. Open to Crusaders only, from August 5th to 19th. Splendid facilities offered. Book without delay! See other details on page ii. of the cover of this *Evangel*.



An Aerial View of the House at Hayling Island for the Crusader Holiday Centre.

An Upper Room Experience

The early Church prayed in the upper room, but the Church of today cooks and plays in the upper room. To-day the supper room has taken the place of the upper room, and feasting the place of fasting.

There are more full stomachs in the Church than bended knees and repentant hearts. The fire is blazing in the kitchen range, and the upkeep of this fire has almost put out the fire in the Church pulpit and greatly chilled the fire of spiritual life.

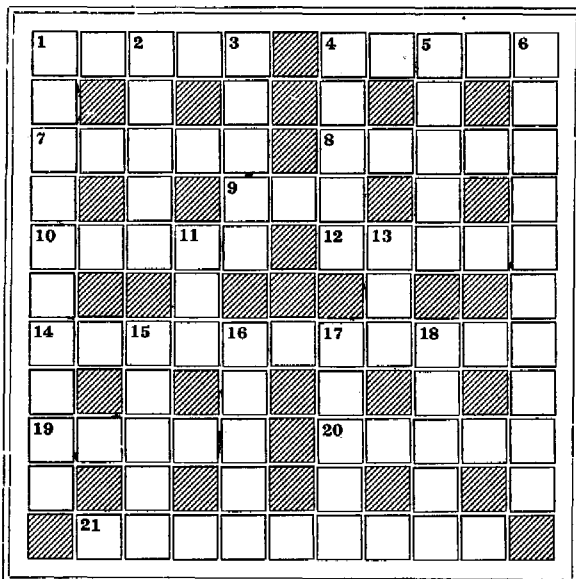
The early Christians were not cooking in the supper room the day the Holy Spirit came, but were praying in the upper room. They were not waiting on tables, but were waiting on God. They were not waiting for fire from the stove, but were waiting for fire from above. They were retained by the command of God, and not entertained by the cunning of man. They were filled with the Holy Spirit, and not stuffed with chicken and ice cream.

Let us put out more of the fires in the supper rooms and build them on the Church altars. More love and more life, and then with our dinners we shall get more sinners.—*The Covenanter*.

OUR SPECIAL "EVANGEL" CROSSWORD

For Increasing Bible Knowledge

No. 30.



The solution will appear next week.

CLUES ACROSS:

- 1. A dark night is this (Prov. 7).
- 4. Jesus came to save this, not to judge it (John 12).
- 7. A certain Pharisee fasted — in a week.
- 8. Devourers of the sower's seed, in the parable (Mark 4).
- 9. Abel's mother.
- 10. The fame of David went into all these.

- 12. Seated upon a horse (Ex. 15).
- 14. Provision of supplies.
- 19. Old Testament book.
- 20. The eighth foundation of the wall (Rev. 21).
- 21. Absorbed.

CLUES DOWN:

- 1. This prevents one falling from a roof (Deut. 22).
- 2. A stranger in a foreign country.

- 3. Elijah put his face between these.
- 4. Part of Moses' wave offering (Lev. 8).
- 5. Propelled by oars.
- 6. "Withdraw yourselves from every brother that walketh —" (11. Thess. 3)
- 11. Daniel was cast into this.
- 13. A valiant man of David's armies (1. Chron. 11: 28).
- 15. A son of Saul (1. Sam. 14)
- 16. God changes these and seasons, said Daniel.
- 17. Abigail's husband (1. Sam. 25).
- 18. Naomi became this (Ruth 4).

SOLUTION TO NO. 29 CROSSWORD

Across: 1. Comfortless (John 14: 18). 7. Night (John 9: 4). 8. Ahiam (2 Sam. 23: 33). 9. Hot (Dan. 3: 22). 10. Pots (Mark 7: 4). 12. Peor (Num. 23: 28). 13. Apple (Prov. 7: 2). 17. Restrainest (Job 15: 4). 20. Out (Psa. 8: 2). 21. Consolation (Acts 4: 36). 22. Asps (Deut. 32: 33). 23. Year (Ex. 12: 2).

Down: 1. Conspiracy (Acts 23: 13). 2. Might (Eph. 1: 21). 3. Oath (Luke 1: 73). 4. That (John 6: 48). 5. Exile (2 Sam. 15: 19). 6. Samaritans (John 4: 9). 11. Sat (Luke 10: 39). 12. Pen 3 John 13). 14. Proofs (Acts 1: 3). 15. Paul. 16. Litany. 18. Songs (Psa. 137: 3). 19. Elika (2 Sam. 23: 25).

The Atonement

By D. L. MOODY

You ask me what my hope is; it is, that Christ died for my sins, in my stead, in my place, and therefore I can enter into life eternal. You ask Paul what his hope was. "Christ died for our sins according to the scriptures." This is the hope in which died all the glorious martyrs of old, in which all who have entered heaven's gate have found their only comfort. Take that doctrine of substitution out of the Bible, and my hope is lost. With the law, without Christ, we are all undone. The law we have broken, and it can only hang over our head the sharp sword of justice. Even if we could keep it from this moment, there remains the unforgiven past. "Without shedding of blood is no remission." He only is safe for eternity who is sheltered behind the finished work of Christ.

Bearing shame and scoffing rude,
In my place condemned He stood;
Sealed my pardon with His blood;
Hallelujah! What a Saviour!

The Way of Salvation.

Are You Born Again?

By EDITH GORHAM CLARKE

WHAT a Gospel of hope is the Gospel of our Lord Jesus Christ! No sinner is too old for the cleansing of the blood of the Son of God to reach him; no sinner is too degraded, or too deeply dyed with sin for the blood of Jesus Christ to be unable to wash away his stain, and make him anew! Hallelujah, what a Saviour, and what a Gospel to preach to unregenerate men and women!

One day an old man of eighty years of age found his way into the office of a man of God. He told how that, although he was the son of a pastor, he had not been inside a place of worship for sixty years, nor opened the Bible. But through a text that he had often heard his father quote, as he had preached with great eloquence, he had at last been awakened to a sense of his sinfulness. The text he referred to was, "It is appointed unto men once to die, but after this the judgment," and, said he:

"I know I must soon die. I am a medical man, and I know I may die at any moment, and this fact of judgment to come after death fills me with terror. Is there any hope for such a sinner as I?"

Thank God, the man to whom he went was not a modernist. Had he been, what would he have said to a man in such a state of mind? But being a man steeped in the Word of God, and believing it from cover to cover to be the Word of God, he had no difficulty in turning to Scriptures that were perfectly suited to a case like his; and that man, eighty years of age, and having lived a godless life since he was twenty, by the time he left that office had been born again through the mighty working of the Spirit of God by means of that Gospel of the grace of God which it is our privilege to preach.

Reader, are you born again?

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.

* **Bangor, Ireland.**—"Armachia" Board-residence, sea front, central, every comfort, home baking a speciality, personal supervision; recommended by pastors. Terms on application to: The Misses Troughton, 32, Seacliff Road. C820

Bognor Regis.—Comfortable board-residence, apartments, or bed and breakfast; good cooking and attendance; stamped envelope for reply. Mrs. L. A. Gooding, "Laburnum," 5, Newtown Avenue, Newtown Estate. C827

Bournemouth.—Superior board-residence, home from home; every comfort and convenience; 1 minute sea, 2 minutes shops, buses; central. Mrs. Stroud, "The Homestead," 14, Southern Road, Fisherman's Walk. Phone, Southbourne 2039. C809

* **Blackpool.**—Superior accommodation; few doors promenade; newly-decorated throughout, "Somnus Vi-Springs" and feather pillows all beds; wash basins in bedrooms; separate tables; 10 minutes' assembly; 4/- per bed, 7/6 full board. Mrs. Haley, 26, Osbourne Road, South Shore. C807

* **Bournemouth.**—Board-residence, bed and breakfast, apartments; central to all parts, near buses and assembly; constant hot water, indoor sanitation, private sitting rooms and every comfort. Mrs. Sims, 86, Avon Rd. C785

* **Brighton 1.**—Bed and breakfast from 25/- per week; very central, sea view, near assembly, select locality, every comfort; recommended by Elim members. Mrs. Robinson, Upper Maisonette, 78a, Dyke Road. C810

Christian Workers' Holiday Home (Devon).—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the 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.—Picturesque, Christian guest house; sheltered, secluded position, own beautiful grounds, 1 1/2 acres; tennis, putting, ten minutes' walk various beaches; comfortable, homely, Christian fellowship; highly recommended by Elim pastors; personal supervision; excellent Cornish cooking, separate tables; electric light; (h. and c.), garage; Foursquare. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. 'Phone Newquay 2526. C786

* **Elim Bible College.**—Visitors welcomed; spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elim Woodlands, 30, Clarence Avenue, Clapham Park, London, S.W.4.

Hove.—Homely board-residence, Christian home, conveniently near to Tabernacle, sea, shops, buses, etc.; good catering. Terms from 32/6 to 42/-. Early bookings advised. Miss Conway, 41, Clarendon Villas. C811

* **Hove.**—Holidays or permanent; comfortable apartments or board-residence; near sea and shops; convenient for buses to all parts; near Elim Tabernacle; moderate terms. Misses Andrews and Mason, 29, Titian Road. C823

* **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. C806

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

Lowestoft.—Clean, comfortable, Christian home, Foursquare; 3 minutes sea and cliffs, 5 minutes buses; lovely surroundings; Christian fellowship. Mrs. Kelley (late of Southport Assembly), Mon Repos, Grand Avenue, Pakefield. C831

Morecambe.—Mountain air and scenery; apartments four doors from the sea; home comforts, separate tables; satisfaction guaranteed; highly recommended by Elim members; private garage. Raw, 3, Ferncliffe Drive, Heysham Road. C797

Old Colwyn, North Wales.—Comfortable Christian guest house in own grounds, overlooking sea; magnificent scenery, delightful walks, bathing; Christian fellowship; terms moderate; recommended. Mrs. Taylor, Bryn Derwen, Abergele Road. C768

Old Colwyn.—Christian Holiday Home amidst charming scenery, 3 minutes from sea, bathing from house, all home comforts, Christian fellowship; recommended. Terms: Apply Mrs. Thomas, Henblas, Sefton Road. C605

* **Paignton, S. Devon.**—View of Tor Bay; holiday apartments, or bed-breakfast; terms moderate. Greenslade, 5, Primley Park East. C812

* **Ryde, I.O.W.**—Board-residence, comfortable, near sea and Tabernacle. Mrs. C. Swift (Elim member). "Pembroke," West Street. C833

* **Scarborough.**—Board-residence, moderate terms, Christian fellowship, next to Elim Tabernacle, central, and only seven minutes from sea. Apply, Pastor and Mrs. A. S. Gaunt, 3, Murray Street. C808

* **Scarborough.**—Apartments, board-residence; hot and cold water all bedrooms; near sea, station, Elim Tabernacle; Christian fellowship; late 41, Grosvenor Rd. Particulars: Mrs. Shaw, "Glen House," 31, Valley Rd. C829

* **Shanklin.**—"Thornbury" Guest House, Alexandra Road; quiet select position, 2 minutes from cliffs; hot and cold in bedrooms; recommended by pastors and Christian workers. Apply: Miss Fyfe, Phone 2301. C813

* **Shanklin, I. O. W.**—Comfortable, homely board-residence, highly recommended; 3 minutes sea, town and station; terms moderate. Mrs. Niblett (Elim member), Willow Dene, St. Paul's Avenue. C824

Southsea.—Board-residence, or bed and breakfast, also permanent; near sea and tabernacle; nice, select, quiet district. Miss L. Bacon, 4, Devonshire Avenue. C796

* **Westliff-on-Sea.**—Homely board-residence, near Elim Hall and Chalkwell Park; terms 32/6 weekly; bed and breakfast 3/-. Mrs. Sparkes, 55, Tintern Avenue. C819

* **Westliff-on-Sea.**—Guest House; highest recommendations; two minutes sea front and park; telephone: Leigh-on-Sea 75143. Mrs. Chandler, 43, Hall Park Avenue. C828

* **Westliff-on-Sea.**—The Anchorage Private Hotel, Trinity Avenue, adjoining Cliff Gardens; two minutes sea; comfortable board-residence, excellent food, separate tables, gas fires in bedrooms; highly recommended; moderate terms.—Mean 'Phone, Southend 384011. C830

Worthing.—Recommended, homely board-residence, minute sea front, bus route; good cooking, separate tables; pier 1d. bus; terms moderate. Mrs. Furze, 63, Ham Road. C814

Worthing.—Homely board-residence, apartments, bed and breakfast; 3 minutes' sea, shops, gardens; near tent; recommended. Mrs. White, 78, Lyndhurst Road. C815

* **Worthing.**—Board-residence; sharing 30/- each, July 35/-, August 37/6; single 42/6 (children according to age); bed-breakfast 17/6; 1d. bus to pier, central, near tent. "Southwood," 41, Broadwater Road. C825

HOUSES, FLATS, ETC.

FOR SALE, TO LET, AND WANTED

Brighton.—Detached double-fronted residence for sale; next to Elim Church, Preston Park; 2 reception rooms, 3 or 4 bedrooms, bathroom, large garden; high elevation, with splendid views. Vacant possession. Apply, Box 511, "Elim Evangel" Office.

London.—Private residence, flats to let, very reasonable; ideal, healthy locality. Would consider letting whole house or selling. No reasonable offer refused; quick sale. Apply 21, Alexandra Drive, Gipsy Hill, S.E.19. C816

FOR SALE

London.—Tent for sale, seating 200; also piano value £65 new. The lot for £25 including 40 chairs free. Also mirror, suitable shop, hall, 7 1/2 x 4 1/2 ft. value £10 new; cash needed £4. Apply, Box 512, "Elim Evangel" Office. C832

MARRIAGES

Chuter; Watts.—On May 4th, at Beulah Elim Church, Pontardulais, by Pastor W. J. Hilliard; Pastor Alfred Jesse Chuter to Margaret Rosina Watts.

Le Tissier; Langlois.—On May 11th, at Eldad Church, Guernsey, by Pastor G. S. Dunk; Leslie Peter Le Tissier to Dora Langlois.

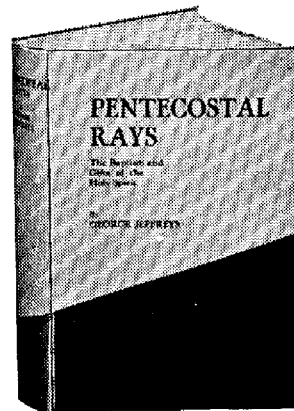
WITH CHRIST

Bainbridge.—On May 6th (suddenly), Francis Mark Bainbridge, of Elim Church, Bradford. Funeral conducted by Pastor H. W. Greenway.

Jacko.—On May 15th, Mr. G. Jacko (coloured brother), member of City Temple, Cardiff. Funeral conducted by Pastor P. S. Brewster.

Rhoades.—Mr. Smith Rhoades, aged 70, of Eastbourne, greatly esteemed member. Funeral conducted by Pastor H. Kitching.

Wicks.—On May 10th, Georgina Wicks, of Elim Church, Bradford. Funeral conducted by Pastor H. W. Greenway.



PENTECOSTAL RAYS

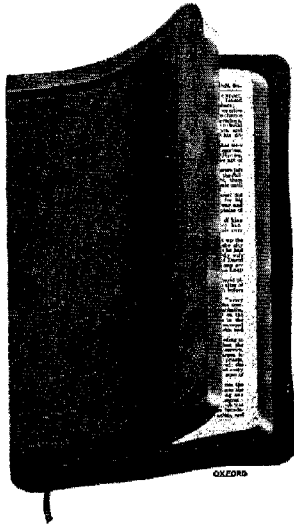
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Principal
George Jeffreys

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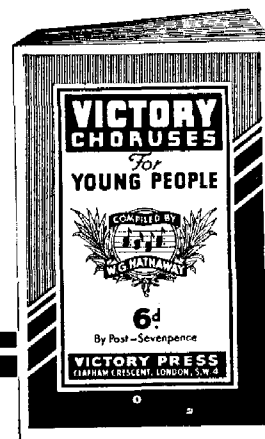
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