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# The Elim Evangel

AND  
FOURSQUARE REVIVALIST

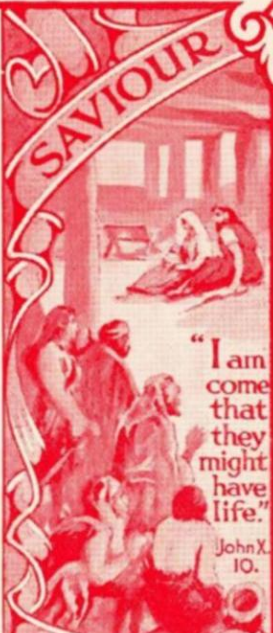
Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

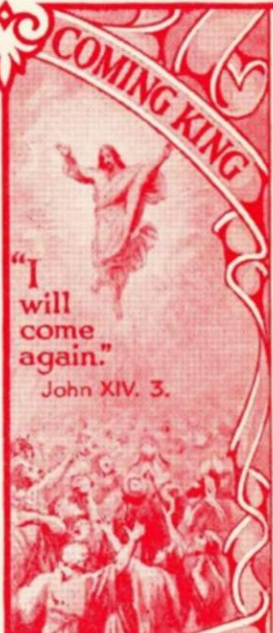
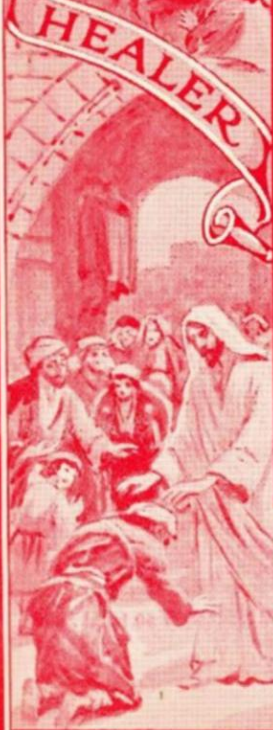
Vol. XIII., No. 30

JULY 22, 1932

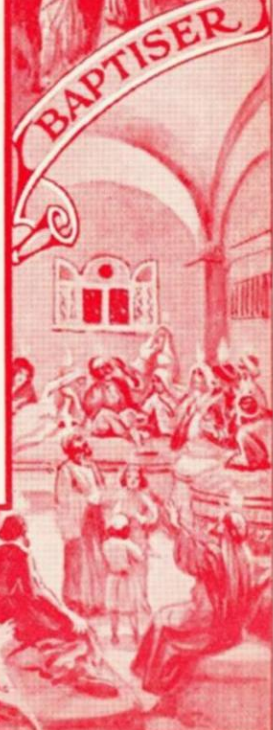
Twopence



"I am  
come  
that  
they  
might  
have  
life."  
John X.  
10.



"I  
will  
come  
again."  
John XIV. 3.



Without Christ ..

no hope

In Christ ...

made nigh.

Eph. ii. 12, 13



"I will;  
be thou  
clean."  
Mark i. 41.



"I will  
send Him  
(the Comforter)  
unto you."  
John XVI. 7.



# The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader, Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4

Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XIII. July 22, 1932 No. 30

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ELIM HOLIDAY HOME IN THE NORTH!

## SOUTHPORT

Opening JULY 29th

Applications to—Miss BAGSHAW, Elim Woodlands,  
Clarence Road, Clapham Park, London, S.W.4

## ELIM WOODLANDS

A SPECIAL GATHERING

on Wednesday, JULY 20,

The meeting will be taken by Pastor P. N. CORRY

Meet your Friends—  
at the great gatherings at the  
**CRYSTAL PALACE**

on JULY 30th

For full particulars, see page 467

# PRINCIPAL GEORGE JEFFREYS and Revival Party's REVIVAL & HEALING CAMPAIGN

NOW PROCEEDING in the

## TOWN HALL, PORTOBELLO

(a Scottish seaside resort 5 miles from Edinburgh)

Sundays, 3 and 6.30. Each week-night (except Saturdays) 7.30.  
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## ELIM SUMMER CONVENTIONS

**LONDON.** July 31 and Aug. 1. Elim Tabernacle, Central Park Road, East Ham. Speakers include Professor John Robertson, D.D., and Pastor P. N. Corry. Sunday, 11, and 6.30. Monday, 11, 3, and 6.30.

**BRIGHTON.** July 31 to Aug. 4. Sunday in Elim Tabernacle and Monday in Dome, Convener: Principal George Jeffreys. Tuesday, Wednesday, and Thursday in Elim Tabernacle, Convener: Pastor W. Barton. Speakers include: Professor John Robertson, D.D., Pastors E. J. Phillips, R. Mercer, W. G. Hathaway and J. McWhirter. Sunday, 11, 3, and 6.30. Monday, 3 and 6.30. Tuesday, Wednesday, and Thursday, 7.30.

**PLYMOUTH.** July 31 to Aug. 4. Elim Tabernacle, Rendle Street. Speakers include Pastors R. J. Jones, J.P., and W. Field and Pastor and Mrs. W. G. Channon. Convener: Pastor J. Lees. Sunday, 11 and 6.30. Monday, 11, 3 and 7. Tuesday and Thursday, 7.30. Wednesday 3 and 7.30.

**HULL.** July 31 to Aug. 7. Elim Hall, Mason Street. Speakers include Pastors E. C. W. Boulton, J. Smith, H. Kitching, and Mrs. Saxon Walshaw. Convener: Pastor F. G. Cloke. Sundays, 11, 3, and 6.30. Monday, 11, 3 and 7. Tuesday to Friday, 7.30.

**GRIMSBY.** July 31 to Aug. 7. Elim Hall, Tunnard Street. Speakers include Pastors E. C. W. Boulton, J. Smith, and Mrs. Saxon Walshaw. Convener: Pastor J. Kelly. Sundays, 10.45, 3 and 6.30. Monday, 11, 3 and 7. Tuesday, Wednesday and Friday, 7.30. Thursday, 3 and 7.30.

**BRADFORD.** July 31 to Aug. 4. Westgate Hall, Westgate. Speakers include Pastors W. L. Kemp, A. S. Thorne and J. C. Kennedy. Convener: Pastor H. W. Fardell. Sunday, 10.45, 3 and 6.30. Monday, 11, 3 and 7. Tuesday, Wednesday and Thursday, 7.30.

**ROMSEY.** Aug. 1 and 2. Speakers include Pastors J. T. Bradley, and G. Hillman. Convener: Pastor F. D. Byatt. Monday, 11, 3 and 6.30. Tuesday, 7.30.

**WESTCLIFF-ON-SEA.** July 31 and Aug. 1. In the Tent, London Road (within 200 yards of Chalkwell Park, and almost opposite Hildaville Drive). Sunday, 6.30. Monday, 3 and 7.

## SUMMER HOLIDAY HOMES

ELIM WOODLANDS, Clarence Road, Clapham Park, London, S.W.4.

ELIM GUEST HOUSE, 45, Sussex Square, Brighton.

BETH-RAPHA, Glossop, Derbyshire.

ELIM CAMP, Waterhall Valley, Patcham, Brighton.

For particulars apply to the Superintendent at the respective addresses

SEABURY, Worthing, from July 28th. Applications to Elim Woodlands.

## SUMMER BIBLE SCHOOLS

Summer Bible Schools will be conducted this summer by Pastor P. N. Corry, at two holiday centres. Bible Lectures every day. Rambles, picnics, visits to places of interest, open-air meetings, etc. For full particulars, write to the Superintendents at the respective addresses:

July 16-29. CLAPHAM PARK. Elim Woodlands (July 30 is C.P. date).

Aug. 13-27. BRIGHTON. 45, Sussex Square



# The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ and notable miracles of healing. The movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim



Publications and Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XIII, No. 30

JULY 22, 1932

Fridays, Twopence

## Pentecost in Chile

By W. C. HOOVER

IN the year 1907 the pastor of the Methodist Episcopal Church in Valparaiso received in the mail a booklet of some eighty pages entitled, *The Baptism of the Holy Ghost and Fire*. A missionary in India, Miss Minnie Abrams, co-labourer with Pandita Ramabai in her great institution for girl waifs and child widows, was the author, and had sent it to the pastor's wife, who had been her schoolmate in the Chicago Training School for Home and Foreign Missions.

From the Introduction we quote

"In January, 1905, Pandita Ramabai spoke to the girls of Mukti concerning the need of a revival, and called for volunteers to meet with her daily to pray for it.

### SEVENTY VOLUNTEERED,

and from time to time others joined, until at the beginning of the revival there were five hundred and fifty meeting twice daily. In June, Pandita Ramabai asked for volunteers from the Bible School to give up their secular studies and go out into the villages about us to preach the Gospel. Thirty young women volunteered, and we were meeting daily to pray for the 'endowment of power' when the revival came.

"On the 29th of June, at 3.30 a.m., the Holy Spirit was poured out upon one of these volunteers. The young woman sleeping next to her awoke when this occurred, and seeing the fire enveloping her, ran across the dormitory, brought a pail of water, and was about to dash it upon her, when she discovered that the girl was not on fire. In less than an hour nearly all of the young women in the compound gathered around, weeping, praying, and confessing their sins to God. The girl newly Spirit-baptized sat in the midst of them, telling what God had done for her, and exhorting them to repentance.

"The next evening, 30th June, while Pandita Ramabai was expounding John VIII, in her usual quiet way, the Holy Spirit descended, and the girls all began to pray aloud so that she had to cease talking. All in the room were weeping and praying, some kneeling, some sitting, some standing, many with hands outstretched to God. Promises and words of

help were of no avail. God was dealing with them and they could listen to no one else."

The continuation of this thrilling story and some short chapters of

### EXPOSITION OF SCRIPTURE

awakened in the heart of the Valparaiso pastor a question that required an answer. Is there then an experience beyond what we have had and have been taught as the ultimate reality of the Christian life—Scriptural holiness? In the earnest seeking for an answer to this question a correspondence was entered into between schoolmates of other years. Theories were not what were wanted, for here were facts. So testimony began to flow in, correspondence was extended and there was a veritable "cloud of witnesses" to the fact that the Holy Spirit was coming upon the Lord's children "as upon us at the beginning," very greatly to our surprise, as it was to Peter's when Cornelius and his company were baptized.

So what was a sincere person to do? If "at the mouth of two or three witnesses shall the matter be established," then surely at the mouth of this very cloud of witnesses *the matter was established*, and the only logical next step for the sincere child of God was to leave theories aside, to follow facts and to "taste and see that the Lord is good," and prove "how much more will your Heavenly Father give the Holy Spirit to them that ask Him."

So we in Valparaiso "set ourselves," like Daniel, to seek the Lord with fasting and prayer. During the year or more that had elapsed since receiving the booklet we had shared with our people the strange, good news. The congregation had been dispersed or distributed among various small meeting-places during the construction of the new church building. Now with

### THIS NEW HUNGER

awakened in us, as we came together in the new church, we purposed with our whole heart to have a revival.

On the very first night of the Evangelical Week of Prayer, on calling to prayer a most astonishing thing occurred—the whole congregation, of perhaps

one hundred and fifty, burst forth as one man in audible prayer!

A week later a poor, simple man came to the pastor telling him that the Lord had wakened him from sleep and directed him to tell the pastor to appoint a daily prayer meeting of a few spiritual members, because He wanted to pour out His Spirit on the church. This was done, and later the meeting was opened to all who desired. It increased in attendance and fervour.

Remarkable manifestations and dreams occurred to one and another, and in July, 1909, some six months after entering the new church, these culminated in experiences with a great number of people that are very adequately described in numerous particulars in Acts 11. Multitudes came to see—lawyers, judges, alcaldes, doctors, secret police, reporters, even a priest, also rogues, thieves, and pickpockets and many others were converted.

Two young men, bent on robbing a tailor's shop nearby one Sunday afternoon, hearing the noise, thought it was an auction and entered in order to pick pockets. On going out one said to the other "No more of this life for me." "Then give me the keys." "No, I am going to throw them away," and he did. Then he went to Santiago and started his wife in the way. Some weeks after he told this to the pastor, and later gave himself up to justice in Santiago, having "jumped bail." He was twenty-nine years old, had been fifteen years a thief, and had spent ten years in prison.

#### THE ATTENDANCE GREW

by leaps and bounds. The average attendance at Sunday school for June was somewhat less than 300 weekly, for July, 363, for August, 425, for September 527, the highest attendance being 582. The Sunday evening attendance exceeded 900.

The papers printed reports according to their several types: serious, satirical, lurid. One presented an accusation that the pastor gave to the people a beverage called "The blood of the Lamb," that caused them to fall into a lethargy, and he was brought before the criminal court. The pastor thus had the privilege of testifying to the faith and power of Jesus Christ before the city physician, the State's attorney, the judge and his secretary. On one occasion the judge asked for the pastor's credentials. Besides showing those of his ordination, the pastor presented the judge with a copy of the New Testament, with the great commission underscored. The secretary followed the pastor from the court-room and asked for a copy for himself. The case was dropped.

The papers made much of it, and the notoriety resulting was displeasing and scandalous in the eyes of colleagues and superiors, so the pastor was criticised, exhorted and remonstrated with, even pastors of other churches and the American Consul (a Methodist) taking part. Meanwhile salvation and contradiction continued until, at the Annual Conference, in spite of the fact that two hundred and twenty new members had been added to the church, and the attendance had been tripled or quadrupled during the year, it was resolved to eliminate the pastor from the work by sending him home.

On learning of this, some eighteen members of the official board, with about four hundred others,

#### RESOLVED TO SEPARATE

from the Methodist Episcopal Church. They announced to the pastor their determination, and he, seeing that he was now a *persona non grata* in the Conference, resolved to separate with them and become their pastor. This is the origin of the *Methodist Pentecostal Church in Chile*.

The separation took place in April, 1910. In September of 1909, owing to the sympathy of the two Methodist churches in Santiago with the church in Valparaiso, and the opposition of their pastors to the manifestations accompanying, there was a divergence in the churches, so that, when the church in Valparaiso separated, these two groups communicated with the pastor and asked him to be their superintendent, which invitation he accepted. So, absolutely without human designing, wholly by stress of unforeseen and unavoidable circumstances overruled by God for good, a new church was formed. It can be seen that there was no planning or expectation of aid from any outside source to finance the movement. It was wholly spontaneous and has been entirely self-supporting. The church which separated in Valparaiso undertook the support of the pastor and has maintained him and his family during more than twenty-one years that have elapsed since then.

The groups in Santiago, being much smaller, and separating from their pastor, rather than with him, carried on the work by designating one of their number to direct, a tradesman like themselves, who earned his living by his own labour. These two churches soon began

#### GROWING SO RAPIDLY

that the brethren chosen to be their pastors were obliged to leave their trade in order to minister to the needs of the congregations. The congregations were not yet able to meet their needs, and so they passed some years in very straitened circumstances. But this was their theological seminary. They learned how to "seek their meat from God," how to lay hold on the "exceeding great and precious promises," and hence how to preach with effect, for the spirit of the great commission is found in Jesus' words accompanying his last promise of the soon coming of the Holy Spirit upon His followers. "Ye shall be witnesses unto Me." One can only be a witness to his own experience—hence the power of these two men—baptized with the Holy Spirit and experienced in trials. These two churches have grown phenomenally, until it is understating the truth to say that there are over four thousand members in Santiago and suburbs, with more than forty meeting places, some of them belonging to the church, the principal among them being the two large temples, one on leased, the other on owned land.

Within a year or so after the separation in Valparaiso, two other congregations separated from the Methodist Church and united with the Pentecostal. Apart from this the church has grown by

#### SIMPLE OBEDIENCE

to the Lord's command to the healed Gadarene: "Go to thy friends and tell them how great things the

Lord hath done for thee." These friends get interested, awakened, and soon want a preacher. Perhaps the first intimation a pastor will have is a request to come and preach, he may find a group of ten to forty people awaiting him, some already or very nearly converted. Thus the Word is carried, like seeds by the wind.

Perhaps the secret of the growth of the church is to be found in its intensive evangelism. It might almost be said that they are "all at it, and always at it." A congregation forms a group of "volunteers" who, under a leader who is one of their number, or perhaps the pastor, undertake to do special work—preaching on the street before the regular services, taking charge of special neighbourhoods, breaking ground, making journeys into outlying villages and districts, and so forming new groups. When new groups are formed, the volunteers keep in touch with them, visiting weekly places twenty, thirty, or forty kilometres distant. These groups, born of such sacrificial work, are made up of keen workers and are volunteers, who, in their turn, carry the message farther on.

Thus the work has grown until at present there are not less than one hundred and twenty-five congregations (counting Santiago as only two) under the charge of some thirty pastors, each having a considerable circuit. These pastors have all been taken from the ranks of workmen, as many as a dozen different trades are represented. The total membership is considerably over ten thousand and is constantly growing. The modest church buildings are erected with a view to enlargement, and the superintendent has, on a single visit, found as many as four churches which have been recently enlarged and others with that operation in contemplation.

There are few months in which there is not notice of some new point opened.

The work is wholly self-sustaining. The different points in a circuit generally have some lay worker in charge, under the direction of, and with visits from, the pastor. The corps of lay workers aiding the pastor by visiting the different points are numerous, varying, of course, with circumstances. The ground for building a church is generally the gift of some brother, and in more than one case the building has been wholly or largely a gift. The paying of tithes is a very general and joyful practice.

While not desiring to decry "preparation" and "modern intellectual equipment" for the ministry, it will be worth while to note that the experience of this church is a strong counter-argument to their necessity. The work has been done by men wholly unpolished by the schools—men in contact with men—men who have been touched, moved, empowered by the Spirit of God. Crude? Perhaps, but unartificialized, unstandardized. The Nazarite locks have not been shorn by any Dehlah arguments of policy, adaptation, prudence, or caution—*By kind permission of the Author and World Dominion Press*

Better quit your work if you cannot do it in accordance with God's standard

When you want to reach the masses with your preaching, don't get up in the church steeple to write your sermons

There was an excellence about all that Jesus did and said which distinguished Him as "the second Man out of heaven"

## Book Saturday, July 30th, for the great Foursquare Rally at the **CRYSTAL PALACE (London)**

convened by

**Principal GEORGE JEFFREYS**

who has pioneered the Pentecostal message in the largest and most historic auditoriums in the British Isles.

**THREE GREAT MEETINGS, 11, 3 and 6.30**

Delightful Fellowship, Praise and Worship. Ministry to the Sick. Great Rally of Elim Sunday School Scholars and Cadets. The Word of God ministered.

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

Every possible accommodation. Refreshments. Car parks. Cloakrooms, etc. Tickets of admission will allow you to spend the whole day in the beautiful grounds.

**ADMISSION.** Special tickets of admission can be obtained at all the Elim Centres at 1/- each, children half price. All tickets should be procured in advance as none can be sold at the gates on July 30th. Those who do not secure their tickets in advance will only be admitted on payment at the gates of the ordinary admission charge made by the Crystal Palace authorities, viz, 1/6 each. Friends unable to secure special tickets at Elim Centres may obtain same from the Accountant, 20, Clarence Road, Clapham Park, London, S W 4. Stamped addressed envelope must be enclosed.

**RESERVED SEATS.** A number of reserved seat tickets are obtainable from the Accountant (address above) at 1/- per seat per meeting. All other seats free.

**CRUSADER CHOIR.** All Elim Crusaders are invited to join the great Elim Choir. Tickets from Crusader Secretaries at 6d each.

**SUNDAY SCHOOL SCHOLARS** will take part in the afternoon service. Tickets from Sunday School Superintendents at 3d each.

**LONDONERS.** Cheap fares by rail and easy access by bus and tram (see back of admission tickets).

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

**OTHER VISITORS.** Those coming from a distance who intend prolonging their stay in London should write for accommodation to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S W 4.

# Gloriously Healed

By W. McDONALD

**T**HE idea prevails, almost universally, that miracles belong exclusively to the apostolic age. But where does God intimate that they are to cease with the establishment of Christianity? "The Christian world," says Dr Bushnell, "has been gravitating visibly more and more towards this vanishing point of faith for whole centuries, and especially since the modern era of science began to shape the thoughts of men by only scientific methods

## RELIGION HAS FALLEN

into the domain of the mere understanding, and so it has become a kind of wisdom not to believe much, therefore to expect little."

It is not always easy to guard against extremes. The fear of extravagance has quite driven us to the abandonment of the real power, as well as privilege of Gospel believers.

As soon as you touch the miraculous in Christianity, professed Christian believers become infidel, and boldly deny the existence of anything which looks like miracle in these times. We do not hesitate to class the following with God-wrought miracles, as much so as many recorded in the New Testament.

In the autobiography of Rev J B Finley, we find an account of a wonderful cure. He says "During my labours on the Dayton district, an incident occurred which I must relate, because it is due to the many to whom I promised an account of it, that it should be published in my biography.

"It was in the summer of 1842, worn down with fatigue, I was completing my last round of quarterly meetings, and winding up the labours of a very toilsome year. I had scarcely finished my work when I was most violently

## ATTACKED WITH A FEVER,

and it was with great difficulty that I reached home. The disease had taken so violent a hold of my system that I sank rapidly under its power. Every thing that kind attention and medical skill could impart, was resorted to, to arrest its ravages, but all was in vain, and my life was despaired of. On the seventh night, in a state of entire insensibility to all around me, when the last ray of hope had departed, and my weeping family and friends were standing around my couch waiting to see me breathe my last, it seemed to me that a heavenly visitant entered my room. It came to my side, and, in the softest and most silvery tones, which fell like rich music on my ear, it said 'I have come to conduct you to another state and place of existence.' In an instant I seemed to rise, and gently borne by my angel guide, I floated out upon the air. Soon earth was lost in the distance, and around us on every side were worlds of light and glory. On, on, away from earth to luminous worlds afar, we sped with the velocity of thought. At length we reached the gates of Paradise, and oh, the transporting scenes that fell upon my vision as the emerald portals, wide and high, rolled back upon their golden hinges! Then,

in its fullest extent, did I realise the vision of the poet;

Burst, ye emerald gates, and bring  
To my enraptured vision  
All the ecstatic joys that spring  
Round the bright Elysian

"Language, however, is inadequate to describe what then with unveiled eyes I saw. The vision is indelibly

## PICTURED ON MY HEART.

Before me, spread out in beauty, was a broad sheet of water, clear as crystal, not a single ripple on its surface, and its purity and clearness indescribable. On each side of this lake or river rose up the most tall and beautiful trees, covered with all manner of fruits and flowers, the brilliant hues of which were reflected in the bosom of the placid river.

"While I stood gazing with joy and rapture at the scene, a convoy of angels was seen floating in the pure ether of that world. They all had long wings, and although they went with the greatest rapidity, yet their wings were folded close by their side. While I gazed I asked my guide who they were and what their mission. To this he responded 'They are angels, dispatched to the world from which you came, on an errand of mercy. I could hear strains of the most entrancing melody all around me, but no one was discoverable but my guide. At length I said, 'Will it be possible for me to have a sight of some of the just made perfect in glory?' Just then there came before me three persons, one had the appearance of a male, the other a female, and the third an infant. The appearance of the first two was somewhat similar to the angels I saw, with the exception that they had

## CROWNS UPON THEIR HEADS

of the finest gold, and harps in their hands. Their robes, which were full and flowing, were of the purest white. Their countenances were lighted up with a heavenly radiance, and they smiled upon me with ineffable sweetness. There was nothing with which the blessed babe or child could be compared. It seemed to be about three feet high. Its wings, which were long and most beautiful, were tinged with all the colours of the rainbow. Its dress seemed to be of the whitest silk, covered with the softest white down. The driven snow could not exceed it for whiteness or purity. Its face was all radiant with glory, its very smile now plays around my heart. I gazed, and gazed with wonder upon this heavenly child. At length I said 'If I have to return to earth from whence I came, I should love to take this child with me, and shew it to the weeping mothers of earth. When they see it, they will surely never shed another tear over their children when they die.' So anxious was I to carry out

## THE DESIRE OF MY HEART,

that I made a grasp at the bright and beautiful one, desiring to lock it in my arms, but it eluded my

grasp and plunged into the river of life. Soon it rose up from the waters, and as the drops fell from its expanding wings, they seemed like diamonds, so brightly did they sparkle. Directing its course to the other shore, it flew up to one of the topmost branches of one of life's fair trees. With a look of most seraphic sweetness it gazed upon me, and then commenced singing in heaven's own strains. 'To Him that hath loved me, and washed me from my sins in His own blood, to Him be glory, both now and for ever, Amen.' At that moment, the power of the eternal God came upon me, and I began to shout, and, clapping my hands, I sprang from my bed, and was healed as instantly as the lame man in the beautiful porch of the temple, who went 'walking and leaping, and praising God.' Overwhelmed with the glory I saw and felt, I could not

cease praising God. The next Sabbath I went to camp meeting, filled with the love and power of God. There I told the listening thousands what I saw and felt, and what God had done for me, and loud were the shouts of glory that reverberated through the forest.

"Though years have rolled away since that bright, happy hour, yet the same holy flame is burning in my heart, and I retain the same glorious victory. 'Hallelujah' for the Lord God Omnipotent reigneth."

Who can doubt but what this healing, to say nothing of the vision, was directly from God? And if it be so, was it not a miracle as truly as many recorded in the Scriptures?

The old warrior has long since put off his armour, and rests from his labours in that world which he saw in vision, with no fear of returning to scenes of earthly sorrow and woe.

## A REMARKABLE INCIDENT

**A**T the close of one of his revival meetings, Charles G. Finney was confronted by a terrible-looking man who called him to one side and said, "Mr. Finney, I want you to come home with me."

Some of the elders warned him not to go home with him, saying, "He is one of the worst outlaws in town. He is a murderer." Mr. Finney thought it over. God had taken all fear out of his heart, and he said, "That man invited me, and I am going. You pray for me."

He started off, leaving his friends very anxious. Mr. Finney followed the man through

### DARK, WINDING ALLEYS.

Finally they came to a door, and the man opened it and said, "Walk in, Mr. Finney." He shut the door after them and locked it. Then he lighted a candle. Mr. Finney looked round the room. There were several guns, and a revolver lying near at hand.

Finally the man began to speak. He said, "Mr. Finney, I have been one of the worst outlaws in the country, but I heard you preach to-night about the blood of Jesus Christ, and I was impressed by your message. Now I want to know your honest opinion." He pulled a revolver out of his pocket and said, "With this I have killed four men. By proxy I have killed several more. Now, do you believe that a red-handed murderer like I am can be saved?"

Mr. Finney looked at him and said, "I have preached that if a man will confess and forsake his sins, God is faithful and just to forgive him, and to cleanse him from all unrighteousness. That is God's promise."

"Yes, but that is not all I have done." He pulled out a pack of cards and threw them down and said, "Mr. Finney, I have a terrible past. This is a gambler's den. The quarrels that have taken place here have been terrible. Some have committed suicide here. I am myself a red-handed murderer, I am a professional gambler. Do you believe God

will forgive me? Is the pardon of God that you preach of possible for one like me?"

Mr. Finney answered, "I want to tell you, my friend, I am compelled by God to preach His Gospel. I do not care what sins you have committed, if you will confess and forsake your sins, the blood of Jesus Christ, God's Son, will cleanse you from all sin."

"But," the man continued, "that is not all. I have sold liquor for years without a license. I have taken the last copper from a poor man when I knew his wife and children were almost starving, and have seen his children go by with their toes out in the snow and with tattered garments. Oh, the broken homes I have been the cause of! Do you think God will forgive me?"

Mr. Finney said, "I have authority from God Almighty to preach this Gospel. If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

"But, Mr. Finney, that is not all. I have as good a wife as there is in this country, but that wife does not know anything but a heavy fist and the toe of my boot. I am a wife-beater. And I have a little girl eleven years old. Mr. Finney, that little girl has never had a kiss from me. That little girl is scared to death of me, and she has every reason in the world to be, as I have kicked her around. I have a beautiful home, but I'm a murderer, a gambler, a wife-beater, a cruel father. Mr. Finney, be honest with me, do you believe God will forgive me?"

### MR. FINNEY

looked at him and said, "My friend, you have swung before me one of the darkest lives I have ever heard of, but I want to tell you that the Scripture says, 'Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool.' If you will confess and forsake your sins, I believe God will have mercy upon you."



He then gave Mr Finney his home address and said: "Please come over and have dinner with us to-morrow" He opened the door, and let Mr Finney walk out into the night

That man started—threw his cards into the fire, rolled the barrels of rum out, and emptied them into the gutter He cleaned out his den and

#### FIGURED UP WHAT HE OWED

He was very wealthy, but he had done so much crooked work that he could pay only about sixteen shillings in the pound by selling everything he had It was a long process, but he confessed his dark sins, and made his wrongs right, so far as he was able He did not sleep a wink that first night He went home about daybreak in the morning, and sat on the edge of his bed About breakfast time his little girl went up to call him to breakfast She talked through the door and said, "Papa, Mamma wants you to come to breakfast"

Kindly he answered "No, darling, tell Mamma Papa does not want any breakfast this morning"

The little girl ran downstairs and cried, "Mamma, Papa called me darling!"

The mother said, "I do not believe it Go back and call him again." She was bolder this time, and got almost inside the door, and said, "Papa, come to breakfast" He called her "darling" again, and she

#### RAN TO TELL HER MOTHER

about it The mother sent her up once more to call him to breakfast and thought she would follow This time the child smiled at her father, and he motioned

to her to come in She went in and sat down on his knee and he put his arms around her and kissed her The child's heart was broken She looked up at her father wondering what had happened The mother looked in through the door and saw the daughter on his knee He motioned for her to come in, and she sat on the other knee He said, "You are not a rich man's wife any more" She said, "I would sooner have your affection than all the wealth of this world" He said, "Forgive me, darling, forgive me" And they had their first prayer meeting together

## The Crystal Palace Orchestra

#### INSTRUMENTALISTS, PLEASE NOTE

Will all instrumentalists who are desirous of playing in the orchestra at the Crystal Palace meetings on July 30th, kindly read the following

All instrumentalists will be required to purchase a CHOIR ticket, price 6d This ticket will admit you into the Crystal Palace, and allow you to occupy the special Orchestra seats Arrangements are also being made for the Crusader Choir and Foursquare Orchestra to have tea together at a stated time in a specially reserved room, price 1/- per ticket Tickets of admission for instrumentalists and Orchestra tea tickets may be obtained from local Crusader Secretaries The music of the special choir pieces may also be obtained from the local Crusader Branch

Instrumentalists who are unable to obtain tickets, etc. from local sources should write direct to The Musical Director, Foursquare Gospel Alliance, 20, Clarence Road, Clapham Park, London, S W 4, enclosing cash and stamped addressed envelope

You are urged to purchase your tickets early

# Concise Comments & Interesting Items

**Mr. Lloyd George** has been giving his view on the Second Coming of Christ Amongst other things he said, "Mr W L Stead wrote a pamphlet on 'If Christ came to Chicago' Well, if He came, He would not live long" Of course Mr Lloyd George was thinking about Christ coming in a human body like unto that in which He was crucified We know that when Christ comes again He will come in a glorified body—one in which death will be impossible

Then Mr Lloyd George went on "If Christ came back now, after nearly 2,000 years, what would He see? He would see a world still bleeding from the wounds of the most terrible war waged in the history of mankind, and almost on the point of starvation as the result of the devastation He would see them—what? Shaking hands in penitence, living along the lines of fraternity? Not at all Engaged with all their might in perfecting weapons more destructive, more terrible, more shattering than any invented or utilized in the Great War He would see the followers of Confucius and Buddha helpless Why? Because they followed the lessons of their teachers, who did not teach war They were at the mercy of the followers of Jesus of Nazareth who went there with 6-inch guns, rifles, and explosives" Again we would comment

that Mr Lloyd George is speaking from the viewpoint of what only professedly Christian people would do We are glad to remember that Bible Christians go to the Confucianist and Buddhist and the whole world not with the material sword, but with the Sword of the Spirit, which is the Word of God

#### Something to ponder:

"Some folk's give their nite,  
Others give with their might  
And some don't give who might"

**The Gideon Association** is engaged in putting the Bible in the loneliest place on earth—the hotel bedroom Here is a striking story Some years ago, a travelling salesman, discouraged, down-hearted, and separated from his family through his evil deeds, a man who was living a licentious life, took a room in the Hotel LaSalle, Chicago, and determined to commit suicide He purchased a vial of poison, placed it on the bureau, closed the windows, drew down the blinds and prepared to drink the poison, but as he picked it up he noticed the words "Holy Bible" on a book cover which he hadn't seen before He stopped, laid the vial down, opened the book promiscuously and read the 121st Psalm "I will lift up mine eyes unto the hills from

whence cometh my help My help cometh from the Lord" He was convicted of sin, confessed his evil deeds, and the Spirit of the Lord spoke to him in a definite way He is to-day united with his family, and is one of our leading ministers of the Gospel, serving a large congregation

In a sermon entitled, "Achans are dangerous," occurs the following

"We never so need the injunction to 'watch and pray' as when our enemies are fleeing from us Remember, if you are inclined to get puffed up, that there may be an explosion There is a difference between talking and praying No man ever prayed through a dirty heart One may talk, but he only prays through a clean heart It is one thing to talk it is quite another thing to pray People pray only out of pure hearts"

In six years thirty biographies of Mussolini have been written The latest, a book by one of his private secretaries, says, "He [Mussolini] talks little, often indicating to his associates what he wants done by a single word, a wave of the hand, or a roll of the eyes More often he uses his eyes And anyone who stands before him must know how to read those eyes"

# FAMILY ALTAR



## The Scripture Union Daily Portions

## Meditations by PERCY G. PARKER.

**Sunday, July 24th.** Nahum 1: 1-5

"He knoweth them that trust in Him" (verse 7)

It is impossible to be a hypocrite before God. A hypocrite is one who appears to be what he is not. He appears to be good when in reality he is bad. But no one can appear to be what he is not to God. The Lord knoweth us through and through. He sees the face that is stamped upon our heart. He knows whether it is the face of Christ or the face of the devil. God's X-ray penetrates our clothes and our body, and looks at the very heart of our spirit. He knows those that trust in Him. He knows the heart that amidst all the storms of life reaches out for His guidance. Happy are we if such is our position. Do we trust God? Yes—then God knows us. No one trusts God in vain. He will see us through. God has a destination for each one of us. There may seem to be many traffic blocks, but these will not make us late in arriving. God allowed for them before sending us forth on our journey. We shall not arrive late.

**Monday, July 25th.** Philemon 1-14

"Which in times past was to thee unprofitable, but now profitable" (verse 11)

Conversion alters the value of a man. Especially is this so toward God. Once we were unprofitable to God, but now we are profitable. Onesimus the thief becomes Onesimus the trusted friend. Levi, the deceitful tax-gatherer becomes Matthew the writer of the first Gospel. Saul the bitter persecutor becomes Paul the matchless preacher. Simon the man of sand becomes Peter the man of rock. Mary the tool of the devil becomes Mary the herald of the resurrection. Luke the physician of bodies becomes Luke the physician of souls. The prodigal son becomes the home builder. John Newton the swearing sailor becomes the pilot to eternity. John Bunyan the blasphemous tinker becomes the helper of every Christian pilgrim. Muller the profligate becomes the father of a multitude of fatherless children. And, through grace, we, too, can say. In times past, unprofitable, now profitable.

**Tuesday, July 26th.** Philemon 15-25

"Receive him as myself" (verse 17)

These words of Paul to Philemon concerning Onesimus are similar to the words of Christ concerning us. Onesimus had been the servant of Philemon, but had robbed him, and fled away to Rome. There he met Paul and was converted. Paul was the trusted friend of Philemon. In sending Onesimus back to Philemon he said, "Receive him as myself." All that I am, count to him. Look upon him as you would look upon me. Each

one of us is as Onesimus. We have robbed our Heavenly Master. Into the far country of self-will we fled. But there we found Christ. He redeemed us. Now He stands on our behalf. To the Father He says on behalf of each of the redeemed, "Receive him as Myself." Now God looks at us in Christ. Christ's righteousnesses are all counted to us. We are welcomed home for Christ's sake. The robe of Christ's righteousness covers us. We are welcome to the Father for His Son's sake. We are received as Christ.

**Wed, July 27th.** Habakkuk 1: 1-14

"O Lord, how long shall I cry, and Thou wilt not hear!" (verse 2)

Habakkuk had a problem that troubles many of us. He was praying for God to revenge Himself on the wicked—and yet God was silent! Why did not God hear and answer? Did He not hate wickedness? Of course He did! Then why the delay? God is swift to bless and slow to wrath. Grace is patient when justice would be immediate. We can praise God that many of our impatient prayers have not been answered. No doubt when Saul was persecuting the Christians some prayed that God would strike him dead. But God had a better purpose. God's delays are not denials. In some way or other delay becomes advance. The door is only kept shut until it can be more profitably opened. "I want this" and "I want that" frequently try to hurry the great I AM. But the great I AM will not be hurried. He who is always present is always perfect.

**Thurs, July 28th.** Habakkuk 1: 1-14

"The just shall live by his faith" (verse 4)

When the vision tarries, when our ambitions are delayed, then faith is the victory. When the things we long for most of all elude us, and the things we desired not come upon us, then faith is the victory. Faith is simply the assurance that God knows best and is doing the best. When our plans are confused then faith believes that the hand of God is forming better plans. Faith can stand at the graveside and smile through its tears. Faith can say, "What we do not understand now we shall understand hereafter. Faith knows that someday we shall read the meaning of our tears as well as of our triumphs. Faith lives above the clouds of "I wonder why." Faith lives in the presence of the sun-light and sings, "My Jesus is doing all things well."

**Friday, July 29th.** Habakkuk 1: 1-14

"O Lord, revive Thy work in the midst of the years" (verse 2).

Revival! Yes, that is what we want. We want a revival of conviction of sin. We want to hear men crying out, "What must we do to be saved?" We want a revival of sanctified living. We want those who name the name of the Lord to depart from evil. We want a revival of signs and wonders so that the world may truly see that God is with us. We want a revival of healing and a revival of Holy Ghost fullness. We want a revival of prayer, and praise, and Bible study. We thank God for what we are seeing. But we want more than local showers, we want a world-wide deluge. We want a revival like they had at Pentecost, and a revival like they had in Samaria, and a revival like they had in Ulster in 1859, and like they had in Wales in 1904. O Lord, revive Thy work in the midst of our years.

**Saturday, July 30th.** Matt 1: 1-12

"The star went before them" (verse 9)

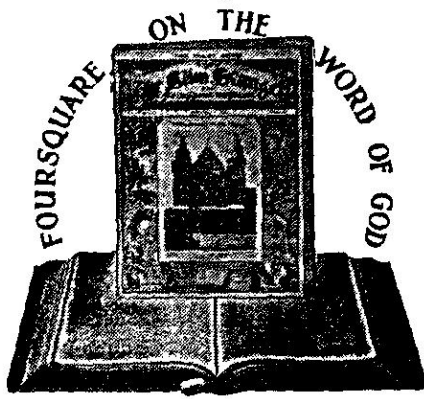
A star led to the Sun of Righteousness. Stars do not lead us. But we may be led just as definitely. Around and within us is a light greater than the light of any star. It is the light of the Holy Spirit. It is the privilege of each one of us to be led by the Holy Spirit as definitely as Israel was led by the Glory Cloud. The wise men were led by the star. The Spirit of God always leads to Christ. But the leading is not to Christ in a manger but to Christ on the throne. Family worship is the hour when afresh we are led to Christ. We bring to Him our gifts of gratitude and worship. We bring our family tithes and lay them at His feet. The praises of mother and father, sisters and brothers mingle with the soft cooings of the gentle babe. The family circle is not complete unless Christ is in the centre.

If you want a spiritual  
reviver, buy the *Elim*  
*Evangel* and read it care-  
fully.

## SIX SURPRISES

Dr W J Dawson tells of six genuine surprises which will come to the man who begins to tithe his income.

- 1 At the amount of money he has for the Lord's work
- 2 At the deepening of his spiritual life in paying the tithe
- 3 At his ease in meeting his own obligations with the nine-tenths
- 4 At the ease in going on from one tenth to larger giving
- 5 Over the preparation this gives to be a faithful, wise steward over the nine-tenths that remain
- 6 At himself in not adopting the plan sooner



## EDITORIAL

### Three Feasts.

THREE great days stand out in the records of the children of Israel, as it is written "Three times thou shalt keep a feast unto Me in the year Thou shalt keep the feast of unleavened bread and the feast of harvest and the feast of ingathering Three times in the year all thy males shall appear before the Lord" (Exod xxiii. 14-17)

Likewise three great days stand out before us days of spiritual feasting, of Christian fellowship with one another, yea days of heaven upon earth There is our great Annual Demonstration at the Royal Albert Hall on Easter Monday, when we meet together to remember the Lord's death, when the sick are prayed for, and those desiring to follow the Lord through the waters of Baptism have the opportunity to obey the command of the Lord It is a time when we know and feel that He is near, yea even in our midst Then there is the Whit-Monday convention also at the Royal Albert Hall What a day that was last Whit-Monday when indeed the experience of the Upper Room was repeated and over two hundred received a like experience The reality of the presence of the Holy Ghost on that day we shall never forget And now on July 30th is the third great feast of the year, the day of our Annual Summer Rally, when under that mighty canopy of glass covering 24 acres we shall, D V, meet together to unite our voices in one

great song of praise unto Him who has loved us and cleansed us from sin What a place that is for a Foursquare Gospel Rally—200 acres of the most charming grounds in the country, rising in beautiful terraces from the Brighton railway to a height of 200 feet, which is covered with such beautiful beds of flowers, playing fountains, and statuary work of the finest in the kingdom, and crowned by the magnificent palace of glass at the top of the slope There the Foursquare Gospel family members between the meetings can wander along and talk together of the great things which God hath done for them Really for an ideal place to meet together and to renew old acquaintances there is no place in the world like the Crystal Palace

But over and above all other things is the great fact that the King of Glory will be there and we are looking forward to a time in His presence

### Pentecost.

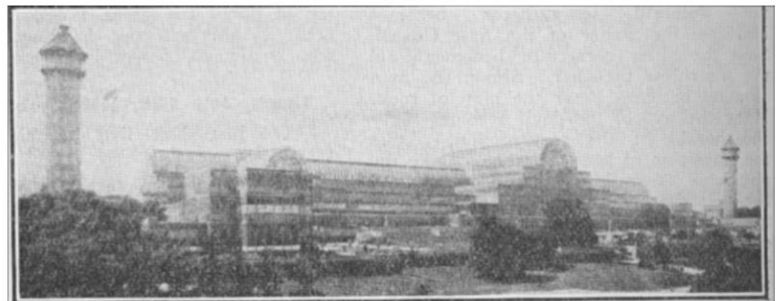
In this issue we publish an interesting and illuminating article on

the outpouring of the Spirit in South America, entitled, "Pentecost in Chile" It is a picture of what has happened or is happening in practically every country throughout the world, for ever since its beginning about twenty-five years ago this wonderful work has encircled the globe and is today one of the most energetic evangelizing agencies in the Christian Church

Dr W. E. Browning, in his recent Survey of the religious life of Chile, says, "This movement is succeeding in changing for the better the lives of many social outcasts" Again he says, "One experienced missionary writes 'The Pentecostal movement earns praise because it is the outcome of courageous thinking and a certain degree of originality in the presentation of the Gospel That accounts, in my judgment, for its contagion and its vitality'"

In this Survey the writer credits the Pentecostal Church with ten thousand out of the twenty thousand evangelical communicants in the country

## Have you your tickets for the Crystal Palace?



The ordinary admission charge made by the Crystal Palace authorities is 1/6d (children 9d), but we have secured the following concessions for those who obtain their tickets **in advance**—

Adults, 1/- Children (under 14), 6d.  
Elim Sunday School children (under 14)  
and Elim Cadets, 3d.  
Elim Crusader Choir and Orchestra, 6d.

### Secure your tickets at once

from any Elim centre, or from—

THE ACCOUNTANT, 20, CLARENCE ROAD, CLAPHAM PARK,  
LONDON, S W, 4

Also a limited number of reserved seat tickets, 1/- each meeting

# Earnestly contend for the Faith

A Sermon by Pastor A. LONGLEY

*Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints —Jude 3.*

**W**HEN eternity unfolds before us, and we have immortalized powers of comprehension, then only shall we understand the greatness of the Christian faith. Endeavour to pack the varied spiritual experiences and revelations of the great men of God of the last century into the limited capacity of one saint, and without a doubt the vessel could not contain them; even as the disciples could not bear the many things that Christ would like to have said to them. In continuing the thought let it be said that there is more

## GLORY FLASHING FROM THIS FAITH,

through the pages of God's Word, than time and a limited receptivity will allow us to appreciate. It must therefore suffice in this introduction to say that 'in the fulness of time, God's time, the Almighty bowed low from His eternal throne, and spoke light across the dark void of humanity's spiritual night,' and that light, God's light, is the Christian faith. Without a doubt the faith "once delivered to the saints" is more than this, but it seems a task beyond human capability to explain fully what it is, and even Jude is not attempting to explain in this text, but to exhort the saints to contend earnestly for it.

If the faith is so great, why contend for it? Because, in Jude's own words, it is "delivered to the saints." It does not need protecting, but it is the privilege and responsibility of all saints to go into all the world with this liberating evangel. If the faith is light, it shines through human lamps, if it is a sword, it must be in the saints' hands for wielding, and if it is a treasure, we have it in earthen vessels. Its might echoes from Paul's words in Rom. x. 13, 14, "For whosoever shall call upon the name of the Lord shall be saved." There is for all a complete salvation from sin, and ultimately, immortality.

But the apostle continues, "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" The problem is worth emphasising, "How?" If

## THE EXHORTATION OF JUDE

awakens no response in heedless saints, how shall they hear? God has entrusted us with a pardon for the world, sealed with the blood of Christ, for God was in Christ reconciling the world unto Himself, but He hath committed unto us the ministry of reconciliation. Out of the ivory palaces, all the way from heaven to the cross, Christ has journeyed along a road hardened by persecution, paved with flint strewn by hatred, a road of blood and pain, sweat and toil, culminating in the shame of His crucifixion, that He might reconcile the world unto God, and the last few inches of that road must be traversed by the saint with the faith delivered to him.

It connotes our loss that Jude's exhortation is needful to-day, as it was in his day, for it means that we are somewhat indifferent to the things that "angels desire to look into," and there is need to rouse us from indolence. The devil goes about as a roaring lion, seeking whom he may devour. He does not wait for opportunities to destroy; he goes and makes them. He thinks a soul worth damning is a soul worth seeking, and we ought to realize that a soul worth saving is worth seeking. The activity of evil is at times intensified by the passivity of the saints, for while the disciples slept, Judas bartered the life of their Lord for thirty pieces of silver, and the principles of this betrayal are still at work to-day, for the forces of evil work overtime to seduce and allure souls from God while many saints lounge, spiritually unemployed.

## A PROPHECY OF THE LAST DAYS

written in Matt. xxiv. 12 says, "Because iniquity shall abound, the love of many shall wax cold." It would have been better to have read of the love of many waxing bold instead of cold, but, alas! the truth is that rampant iniquity too often debilitates the saint, therefore the trumpet blast of Jude is opportune. May it disturb idle sleepers with its call to stand in the gap, and meet the emergency of the closing days of this dispensation. The scribes and pharisees, said Jesus in Matt. xxiii. 15, would compass sea and land to make one proselyte, who became twofold more a child of hell than themselves. Then is it not time for saints to compass sea and land with the faith that can make men children of heaven?

Lest we mistake the command, or misinterpret the message of the Holy Spirit, let us hold a council of war, for, says Jesus in Luke. xiv. 31, "What king going to make war against another king sitteth not down first and consulteth whether he be able?"

Our orders are to contend. The three essentials of this contention are knowledge, courage, and power. Omit one of these, and our contention becomes weakened, like Pharaoh's chariots driving heavily with the wheels off.

In this contention knowledge is what the torches were to Gideon's army, that is, illumination to ourselves and confusion to our enemies. And seeing that our contention is for the faith, our knowledge must be for the faith. In Acts xviii. 28 we read that Apollos mightily convinced the Jews that Jesus was Christ. Such a conquest over Judaist prejudice is quite as wonderful as David slaying Goliath. David took his

## AMMUNITION FROM THE BROOK,

while Apollos took his from the Scriptures, and by his knowledge, coupled with might and fervency, he successfully contended for the faith.

Knowledge alone is like a ponderous battering ram. It needs courage and power to put it into operation. Power without knowledge is dangerous, while courage without power is as futile as Samson's stand against the Philistines when the Lord had departed from him. If we are to contend successfully we must combine these three attributes. This is clearly demonstrated in the feat of Jonathan and his armour-bearer during Saul's campaign against the Philistines. The incident recorded in I Sam. xiv. 1-16 shows us that, firstly, Jonathan's knowledge of the greatness of his God,—“There is no restraint to the Lord to save by many or by few”—coupled with the knowledge of a weak morale in the garrison, prompted him to attack. But see how his courage put into action his knowledge, as he says to his armour bearer, “Come, let us go over unto the garrison of these uncircumcised.” But what would this have availed had he lacked the power to climb that ascent, and wield the conquering sword which completes the victory.

Read the command again. We have to contend, not for our theories, nor for our pet conceptions of one fundamental, but

#### FOR THE FAITH

This standard of liberty, that bears the insignia of God and the blood of His Son, must be carried forward in spite of opposition into all the world. No Babylonish garment or thought of gain must turn us from carrying out the full command, as such did Achan. Let us not even cast our eyes upon a few of the heathen's fat cattle, as did King Saul, but fixing our attention upon the banner of our faith let us carry it, inspired by heavenly patriotism, to conquest in Christ's name.

Before we finally leave the council chamber to carry out the command, let us make sure we have heard aright the word of our Commander. According to the full command our contention must be done “earnestly.” The wisdom of this instruction is soon apparent when we consider how deeply entrenched the enemy is in the territory of men's souls, and with what elaborate and strong fortifications he challenges our liberating and evangelizing intentions, for the whole world lieth in wickedness. If we were but called to chase gaily-coloured butterflies of delight over meadows of pleasure, we should only need the net of carnal desire to subdue these flitting delights to our whims. If we were but called to quench the smoking flax and break the bruised reed, a puff of wind and

#### A SNAP OF THE FINGERS

would be enough. But our task is not so easy. Our adversary like a roaring lion will not cower down at the mere sight of the sword, nor at the first painful thrust, but he will become more infuriated as he repeatedly feels the sharp edge, and realizes that the arm of a persistent and earnest contender is wielding the weapon.

During the wars that were fought for the conquest of Canaan we are told in Judges 1:19, that after going from victory to victory Judah, even though the Lord was with him, “could not drive out the inhabitants of the valley, because they had chariots of iron.” God was certainly not hindered by chariots of iron, but the spirit of contention was not earnest enough in Judah to carry him over this unusually formidable obstacle. As we fight the good fight of faith against the kingdom of self and Satan, we shall find that though some of our foes flee when we have scarcely got into our battle stride, others, better entrenched, will tax our resolution to the limit. But let us remember what Judah forgot, that chariots of iron are not obstacles to God.

To be earnest we must have both zeal and endurance. Zeal is like the flame of the forge, forced by the draught, melting the hardest metals in its intensity. It is not enduring, however, apart from the draught. When God said to Elijah, as he stood by

#### THE CAVE ON HOREB,

“What doest thou here, Elijah?” his reply was, “I have been very jealous [or zealous] for the Lord”, but that zeal had subsided, for he had fled before the enraged enemy. Endurance is like Gibraltar resisting the age-long attacks of the waves. Combine the demonstrative intensity of zeal with the solidity of endurance, and you have the earnestness that Jude calls for in the noble task of contending for the faith. The profit of earnestly contending is illustrated in the experience of the tribe of Dan recorded in Joshua xix. 47. “And the coast of the children of Dan went out too little for them, therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein.” One blessing does not satisfy the earnest contender, who is prepared to say with Paul, “Forgetting the things that are behind, I press . . .”

It may be that the opportunity of increasing your spiritual possessions does not arouse you to a like activity with

#### THE CHILDREN OF DAN

The periodical glimpses you have, from the watch-tower of prayer and meditation, of all those blessings in heavenly places in Christ Jesus, but remind you that they are afar off, and not in your possession. If the gains of earnest contention do not make and keep you earnest, look at the necessity of it so clearly illustrated in the words of Joshua to Israel in Joshua xviii. 3, “How long are ye slack to go to possess the land which the Lord God of your fathers hath given you.” When these words were spoken, Israel had already subdued thirty-one kings. If, then, after so many conquests, they can be charged with slackness, we can only escape the charge by fulfilling the whole of the exhortation to contend earnestly for the faith.



# Revival Showers in Africa

**M**RS JAMES MULLAN sends welcome news of revival in the neighbourhood of Kipushya, where her husband and she are labouring among the tribes of the Belgian Congo. Our sister writes

We are so pleased and happy to report richer blessings in our work. There has been a great outpouring of the Holy Ghost at a large village five days' journey from Kipushya, namely, Kasongwa Mule, and Mr Mullan, when visiting these distant outstations last month, was able to see for himself that

## A REVIVAL

was in progress, believers receiving the Power so much prayed for and needed. Hallelujah! Truly we have a prayer-answering God.

The Johnstones, our fellow-workers, were also away for five weeks during my husband's absence.

Naturally I was overjoyed to fill in for the station work. Miss Gallup and I between us kept meetings going nearly every day in the week. I had a grand time at the Wednesday service we held for little children, and God graciously blessed us all and gave us a happy time. One little fellow led in prayer with a real desire behind the simple words, to "follow Jesus the Good Shepherd closely," and the Amens were as earnest as any in the homeland. After passing on a little word I dismissed them, but they followed all the way to my home singing and marching like a crowd of youngsters out for a treat.

The following day we intended to have an open-air meeting in a heathen village, Epata, nearby, but it began to rain, and so all the women (about thirty) came with me into a big empty room, and we started a service. Glory to God! We did not get very far before the Spirit fell, and we were singing, crying, and praising our risen Redeemer in other tongues, as the Spirit gave us utterance. Never have I had such a strengthening and blessed experience, and many others testified to this, also, as each felt the Power surging through their beings and overflowing! Hallelujah!

Miss Gallup coming to listen, she, too, was

## FILLED AND RUNNING OVER

with joy in the Lord. And so we see that the Lord is answering our cry to "pour water upon him that is thirsty, and floods upon the dry ground."

Yes, dear ones, we need the Spirit to be truly poured out, and we can thank the Father for these showers here, and look with faith for greater things.

The lot of these natives is so hard that we Christians here need to be live testimonies to the power Jesus gives in order to show them how He satisfies, and makes up a hundredfold for those cherished possessions one is called upon to forsake for Him.

A few weeks ago the man whom we had temporarily employed for getting us water and wood was seated outside our house, when I passed by with Sheila Mary

"Ah! Mendemo Kipushya [her native name], I want to greet you 'Little Lady Kipushya'" (They have thus named her, the villages even vying with each other regarding after which village she shall be called.) This man's face was so melted over the sight of the child that I prayed the opportunity was ripe for me to speak to him.

"Tell me—why do you not want to become a Christian? I came out here to tell you of Jesus. Won't you believe? Our Saviour loved you—and still loves you—and He left the glories of His Father's throne to tell you of your need and to shed His blood for you."

He had tears in his eyes, and was greatly moved and troubled as he told me he was sorry for his sins, and his heart longed to believe in Jesus. But unless his wife would believe, too, he could not become a Christian. Pray for this man.

## A CARPENTER,

trained by Mr Johnstone, and who has been his workman for years past, has been fighting against the Gospel all that time, only on account of his wife.

He considered her claim on him a greater one than that of the King of kings. Naturally, as he constantly hardened his heart he sank further into sin, and took another woman besides his wife.

Two weeks ago, however, during a Gospel service I was taking, he walked up to the front in the little mud church, and said he wanted to tell us he was converted. At first many of the Christians mumbled, and looked sceptical, but as he proceeded to tell us of the change, his earnestness and tear-filled eyes were a witness that he had sought and found Christ.

It was whilst he was seated outside his house in the big heathen village of Kipushya that the Spirit pierced his heart in this way. "Muhuyo, why do you sit here day after day, and join in the beer-drinking each night? Is it because you rejoice in this way of living?" He reasoned with the Spirit by saying he had steady money, women, and wine to give him joy. But as the Voice went on he cried out, "Ah! my life is nothing! I am dissatisfied. I need something else. What must I do?" Then words he had heard at the Mission came flooding into his heart, and eventually he just trusted in Jesus. He said a peace and joy flooded his whole being.

Somehow the hearing of this one man's testimony made me love these people even more.

To see a big strong native shaken so, and seeking to witness for Christ so soon after his new birth, was an urge to be even more faithful in prayer and service for His sake.

This man needs remembrance at the Throne, too, because he has to put away the second woman, and in

## THE VILLAGE WHERE HE LIVES

he is being mocked most terribly, and called a mad-man because of the changes necessary in his life now that he wants to follow the Nazarene.

There has been a terrible epidemic of influenza all over the country, and natives dying, as many as six in one day in a village. Only this week has it seemed to stop, and we thank God.

One dear old woman, Kitengye, came to me to be prayed for three weeks ago. Her eyes were half shut with cold, and she had a dreadful cough, with hemorrhage. When we had prayed for and encouraged her, she left. The following day I heard singing—a clear voice reaching top notes!—and of course it was old Kitengye, praising God for completely healing her!

These natives love news from the White Man's Land, and the crowds that gather around here to see pictures in the *Evangel* are all most interested.

"Oh, Mendemo! My daughter wants to see that photo of the lady who was nearly blind, but healed by God," and, "Oh! May we see the big church filled with people all listening to your great teacher?" (Principal Jeffreys)

In less than two weeks' time there is to be no white person on the stations. We are journeying to Mwanza, there to hold a field conference with all the missionaries to decide future plans for the progress of the work.

It entails a trying journey of fourteen days for us, as we are farthest away

As it is not easy to travel with a baby in Africa, we are earnestly looking to God for His care and protection for Sheila. The country is wild and inhabited by heathen. But many a time just a greeting and kindly word when passing through strange country has set the natives off to ask more about the missionaries and their God.

Every day can be lived for God's glory, and the journey may be the means of bringing forth more fruit.

The man who speaks the truth in love will always speak words that weigh something

## He Satisfies Me So!

H D L

HARRY DIXON LOES

1 For what the world may of - fer me, His glo - ry and its show,  
2 His blessings meet my ev - ry need, His grace o'ercomes my foe,  
3 When death shall beck on me to come, I shall not fear to go—  
4 O would that o thers knew the joy His love and grace be - stow,

I would not yield God's bless-ed grace, He sat - is - fies me so!  
Temp - ta - tion's voi - ces I'll not heed, He sat - is - fies me so!  
My Sa - vour leads me safe - ly home, He sat - is - fies me so! ...  
His prais - es, too, then, tongues employ He sat - is - fies me so!

**CHORUS.** *rit*  
He sat - is - fies me so, His con - stant peace I know,  
my long - ings so, with - in I know,

*a tempo* *ad lib*  
My all I give for Him to live, He sat - is - fies me so!

## Bible Study Helps

### THE FACT OF THE RESURRECTION OF CHRIST.

Christianity is not based upon myths, but facts. Resurrection of Christ best established fact of history.

- 1 Foretold Fact—**  
By prophets (Acts ii 24-31)  
By Christ (John ii 21)
- 2 Material Fact—**  
Witnesses saw body of flesh and bones.
- 3 Miraculous Fact** (Acts ii 29-32)
- 4 Justifying Fact** (Rom. iv 25)
- 5 Prophetic Fact** (Acts xiii 32-37).
- 6 Typical Fact** (Col. iii 1, 2).
- 7 Powerful Fact** (Eph. i 19)

### THE FUTURE LIFE.

The life that is to come (I Tim. iv 8). A future life must always be a matter of faith and not of absolute demonstration.

The Scriptures and nature proclaim that there is a life to come.

- 1 Nature illustrates a life to come** in the metamorphosis of the grub to the beautiful dragon fly.
- 2 Prophets proclaimed it**, as Daniel said men should awake to a resurrection (Dan. xii 2).
- 3 The psalmist sang of it**, when he hymned the fact he would not be left in Hades nor see corruption (Psa. xvi 10).
- 4 God evidences it**, for He is not the God of the dead but of the living (Matt. xxii 32).
- 5 Christ stated it**, when He affirmed the fate of the unbeliever and the bliss of the redeemed (John iii 36).
- 6 The Holy Spirit reveals it**: He speaks of "the ages of the ages" (Rev. xxii 5, R V, margin).
- 7 Christ's resurrection proves it**, for being raised from the dead He lives in the power of an indissoluble life (Heb. vii 16, R V, margin) —F E Marsh

# WIDE AND WILLING EFFORT PROSPERED

Earnest Youthful Endeavour—Progress born of Prayer

## GRACIOUS HEALINGS

**Southport** (W J Hilliard) God is graciously bestowing His richest blessing on His children here, saints are being wonderfully helped and strengthened, and signs are following the preaching of the Word. After being prayed for, according to God's Word, two young people were instantaneously healed—a sister suffering from epilepsy, and a brother from consumption. Both are now praising the Lord, and testifying to His wonderful saving and healing power.



Pastor  
W J Hilliard

Recently the saints here were favoured by a visit from Miss D Churg, who spoke mainly of God's wonder-working power in India, where lives and homes are being transformed, bodies are being healed, and saints are baptised in the Holy Ghost.

At the close of a recent Sunday evening service one young woman gave her heart to the Saviour.

## LONDON CRUSADER CHOIR

**East Ham** (Pastor H T D Stoneham) The Elm Foursquare Tabernacle here is traditionally a house of praise. This tradition was re-emphasized when the London Crusader Choir paid a visit there on a recent Sunday. From its very commencement everyone entered heartily into the spirit of the meeting, both congregation and visitors. Pastor W G Hathaway piloted the meeting and the choir, under the able conductorship of Mr Douglas B Gray, rose splendidly to the occasion. The selections were excellently rendered and both full choir and part singing were fully appreciated by the congregation.

A male quartette singing, "Welcome, Wanderer," was a fitting prelude to Pastor Hathaway's address on the text, "It is finished!" in which he clearly expounded that Christ's work was accomplished and perfected on Calvary. The programme was brought to a close by the choir singing a fine composition, "Wonderful Promises." It is worthy of note to add that although circumstances only permit about one practice a month, the choir certainly equip themselves well for their task. The meeting finished with the singing in real Pentecostal fashion of "Till the Day breaks o'er the hill." Thus all went home having enjoyed every moment of a real musical and spiritual feast.—R J F

## TWENTY-FIVE BAPTISMS.

**Birmingham, Sparkbrook** (Pastor A S Thorne) Truly the saints can say with the Psalmist of old, "The Lord of Hosts is with us" and hearts here are just lifted to God in praise and thanksgiving for continued blessings, and for times of refreshing and edification derived through the ministry of the Word.

Many precious souls are being saved, and the blood-stained banner of the Cross upheld.

On a recent Monday evening at Highgate Park Baptist Church, a baptismal service was held, when twenty-five believers, following in the steps of the Master and obeying His command, passed through the waters of baptism, before a congregation of nearly 500 people. An inspiring and instructive address was given by Pastor Gowan Bishop, who spoke not only of the necessity but also of the great privilege of water baptism.

The Lord blessed the preaching of His own precious Word, and four hands were raised to signify their desire to accept Christ as Saviour, this making a total of thirty converts during the first six weeks of Pastor Thorne's ministry. Following the message, the candidates were immersed by Pastor Thorne, and fourteen expressed the wish to be baptized at the next opportunity.

On a recent Sunday at the breaking-of-bread service the saints were privileged by the ministry of Mr Ray from Carlisle whose message was thoroughly enjoyed and appreciated, and brought great blessing to all.

Wonderful times, real pentecostal times, are experienced at the prayer meetings, held in the power and demonstration of the Holy Spirit.

## FRESH MINISTRY.

**Cardiff** (Pastor J Moore) Many saints gathered at the Cory Hall on a recent Thursday evening for the occasion of Pastor Longley's farewell service. Those present heard him preach two sermons, the first being in the form of blessed words of exhortation, and the second a stirring address given only through the power of the Spirit. It is with thanksgiving that the brethren here remember his untiring ministry and bless God for the wonderful way in which He has been pleased to use His servant while at Cardiff.

The following Sunday Pastor Moore was welcomed, and a great day spent in the presence of the Lord. A series of studies was commenced on Thursday last dealing with The Second Coming of the Lord, and the saints are expecting God to shower His blessings upon this part of His vineyard.

## GROWING INTEREST.

**Leigh-on-Sea** (Pastor Harold A Mason) The assembly here is enjoying times of refreshing, and numbers are increasing under the faithful ministry of the Word. A very active open-air campaign is in progress. Three strong services are held weekly on the front, where large numbers of holiday-makers gather, some of whom assist in sowing the seed. On Wednesday afternoons the local assemblies unite for an open-air service, and while the service proceeds thousands of tracts and handbills are distributed. A weekly missionary prayer meeting, commenced a few months ago, is growing in numbers and power, while the increased numbers of young people attending the meetings is greatly encouraging.

## GOOD PROGRESS.

**Huddersfield** (Pastor W L Taylor) Religious fervour is the hall-mark of the meetings in this flourishing centre. Following the recent baptismal service when 50 candidates were immersed, the ploughing and sowing continues. Pastor Taylor and his wife are unstinting in their efforts. With cheerfulness and serenity born of the Spirit of God, these two soldiers of the Cross are never weary in well-doing.



Pastor  
W. L. Taylor.

And their labours are not in vain, for they have the joy of feeding souls, and pointing others to the way of the Cross. On a recent Saturday, being the occasion of the bringing in of the Building Fund boxes, a great fellowship tea was arranged and the evening meeting taken by the young people. Friends sat at the tables as in a happy family gathering. Parcels of food were also subsequently given to the poor.

The meeting commenced, and the little tots sang in lisping voices, "Jesus wants me for a sunbeam."

The Crusaders were there in full force and did justice to the choruses and choir pieces. It was a pleasure to hear one of the Crusaders read and comment upon the 103rd Psalm, and another deliver a message on The Widow's Mites. From beginning to end the religious fervour was apparent. Worldly things were not desired, sentimental songs not thought of, the Divine unction was soul-satisfying. With faces beaming with Divine  
(Continued next page, col 3)

# Studies in The Acts

By P. N. CONROY

## Acts xvii. 1-15.

Thessalonica and Berea—two cities of Greece, both hearing the glad news of salvation, but treating it in two different ways. The one madly rejecting almost without a fair hearing, the other testing the good news by the Word of God. The lewd fellows of the one city show up badly against those who were more noble in the other. In a clear-cut picture they show us the two kinds of hearers that are present in every place and in every congregation of people. The story is told of John Wesley questioning one of his preachers. He asked "Was anybody made glad by your message?" and upon receiving an answer in the negative, said, "Was anybody made mad?" He expected the Thessalonian or the Berean results to follow faithful preaching, and so it will be when the Word goes forth in the power of the Holy Ghost.

## Paul at Thessalonica (Acts xvii 1-9, 1 Thess 1:5-16)

In the history of Paul's preaching at this city do not simply read the passage in Acts but study Paul's letter to the Thessalonians in this connection. To us Paul's visit of three sabbath days' duration would seem small enough, but the wonder of the work that was performed, the church that was founded, and the truth that was taught them, is sufficient to leave us gasping.

How did he preach? Not in word only, but in power, in the Holy Ghost, and in much assurance (1 Thess 1:5). There was no doubt regarding his message, but a ring in the tone of his voice, an assurance in every word, that carried his words home to the hearers. I imagine that such words as "I think," "I suppose," or "This is my hypothesis," would be absent from such speaking, and the ringing tones of "I know" take their place. Such must be our tone in these days. How they received his message, and the way it moved them to turn to God from idols to serve the living and the true God, and to wait for His Son from heaven, and how they in turn sounded out the Word and became followers of the apostle and of Christ, is all told us in the letter of the Thessalonians, will well repay study, and will serve as an example to us. It is so tremendous that we can hardly credit that such a wonderful transformation could be brought about in less than three weeks.

Another subject that will also prove fruitful in Paul's letters to this church is what he taught them in three weeks. Look out the words, "Ye know," and you will see that the assurance of the preacher in his message was passed on to the believers whom he left behind. They knew the Gospel, and that tribulation would follow as a result of receiving it. They knew the commandments given by the Lord Jesus, and the truth regarding

sanctification and Christian love for the brethren. They knew the facts about the times and seasons, and the truth of the coming of the Lord though needing encouragement regarding those who had fallen asleep since they believed, and they also knew the facts regarding the revelation of the man of sin. Their duties as witnesses for Christ in Macedonia and Achaia, and toward brethren who were not walking worthy of the Lord, had already been made clear and were being performed. Three sabbath days' Is that all? Yes, but when Paul left, who had their grasp of the truth, such was their knowledge of the Gospel that he could say, "We need not to speak anything." When the Word, plus power, assurance, and the Holy Ghost is behind the message, then folks will learn much in a little time. It is the same to-day, and will be so more and more as the Word is proclaimed. The effect on the Jews was to rouse their fury, so that Paul found little reception from his own people, and passed on to the next place.

## Paul at Berea (Acts xvii 10-13)

I wish I were wealthy enough to present every boy with a first class microscope, because I know nothing that so magnifies the story of the word of the Creator in every particle that He has made. Man's work will seldom bear its keen eye, the very smoothest blade appears as jagged as a knife that has been used to chop fire wood, yet the smooth edge of a blade of grass will stand its powerful magnification and reveal itself faultless. So with the thread of a spider's web, the tiniest particle of a butterfly's wing, and the grain of sand from the sea shore. Those things that are created will bear magnifying, those things that are made will not. Why, all this? Because the word that says they "searched the Scriptures" (Acts xvii 11) means "they sifted it, beat it small as in a mortar," but the more these noble Bereans tested the message by the Word, the more they found it to ring true to the Scriptures. Some of you who take notice of the advertisements in your papers will have seen how a great firm of chemists pride themselves on the carefulness with which they test their commodities. In the same way these Berean Jews tested the truth. So must we all search the Scriptures, "for they, said Christ, testify of Me" (John v 39), and if this is one method of testing all that we hear, then we shall not go wrong, or be led into any kind of error.

To which class of hearers do you belong, my dear reader? Has truth simply made you angry and to consort with those of the baser sort, or has it led you to the Word to search out the truth as it is in Christ? Has it made you mad or glad? You are of the one sort or the other—moved with envy, or moved by the Word of God. God grant that we all

may be in the number who have received the Word of Life, tested it, and now hold it forth to others, that they also may partake of our joy.

## WHY MR. MOODY WOULD NOT DEBATE

Mr. Moody once outwitted the Freethinkers' Club of New York City. He did it by an appeal to the value of experience. They sent him a challenge to debate. He sent them a courteous and Christian reply in which he maintained two things. First, that this is not the time for discussion but for action, that he was doing his best to lift men out of sin and misery, and they should do the same in their way; second, that Christ is not known by debate, but by personal experience, that he had had an experience of many years with Christ which no argument could rob him of; and that every member of the Free-thinkers' Club who sincerely wished to know the truth of Christianity could have proof positive by applying the same test of experience.

(Continued from previous page)

love, the Foursquare took up the chorus, "Rolled Away," and all burdens were cast off.

A noble band of workers surround the pastor, who diligently seeks the uplifting of the Redeemer, and so the work in the Yorkshire town is on the march. The Word of God is benefiting all who receive it. May God continue to bless abundantly.

## MISSIONARY ENTHUSIASM.

**Lytham** (Evangelist R. Knox) "My Word shall not return unto Me void." Bless the Lord for such a precious promise to lean upon in these days when the spirit of carelessness and indifference is so much abroad.

The saints here have had the great joy of seeing precious souls seek the Saviour recently, and are believing for greater things. They have had many blessed times in the meetings when the Spirit of God has been manifested. Souls have been refreshed and blessed and have been drawn nearer to the Lord, and strengthened to face the foe, and march on to fight the good fight.

All experienced a mighty blessing during the visit of Miss D. Ching, and hearts were truly moved to prayer for the dear ones in other lands who live and labour under such terrible persecution and hardship. During the meeting, the World Crusade boxes were given out for the first time.

The saints at Lytham are still holding the fort in the name of the Master, and by His grace.



# ELIM CRUSADER PAGE



MOTTO: GOD'S BEST FOR US — OUR BEST FOR GOD



**Leeds** Latest news from this branch speaks of lovely times in the meetings. Attendances are excellent. Almost all the meetings are taken by the Crusaders, and much blessing is being experienced. There is a real reaching out after a deeper experience. There is also a marked increase in the enthusiasm of the young people.—O W

**Bermondsey** "Thou, the Rose of Sharon" is the language of the Crusaders of Bermondsey, for in spite of very little being heard of this branch, yet God is still blessing the faithful little band. Just recently we paid another visit to the Bermondsey Christian Mission, and a blessed time was experienced by all.

A ramble was recently arranged to Shepperton, and we had a blessed time of fellowship together. A banner has been given to the Crusaders by an unknown donor, bearing the motto "Fight the good fight of faith," and by God's grace we mean to carry it out until He comes.—C N

On a recent Monday we held our Crusader Anniversary Meeting. We had a fellowship tea, followed by helpful messages from a brother and a sister of the church. The whole evening was thoroughly enjoyed by one and all.

Last week we had the privilege of welcoming Miss Ching, who took our services, giving us a marvellous insight to missionary life in India.

We trust in our Lord and pray that His blessing will fall on all our fellow branches.—F M

great blessing, and will long be remembered by the East Ham folk.

Pastor W G Hathaway, who accompanied the choir, gave a beautiful address on the words spoken by Jesus on the cross, "It is finished." One could not help rejoicing as the speaker dwelt on the finished work of Christ, a theme that is ever precious to His childrer, and although there were no outward results we feel sure that a definite appeal has been made to someone.

**SUMMER HOLIDAY HOME : SOUTHPORT : OPENING JULY 29th**

**Elim Holiday Home in the North**

**Foursquare Fellowship**  
**Charming Surroundings**  
**Elim Foursquare Centre established**

Applications to—  
**MISS BAGSHAW, ELIM WOODLANDS, CLARENCE ROAD, CLAPHAM, LONDON, S W 4**

## London Crusader Choir Visits East Ham

Great blessing attended the Sunday evening service at East Ham on June 26, when the London Crusader Choir paid

The bright singing of the choir and the sight of their happy faces has been a real uplift and also a striking challenge to the enemies of Christianity. We praise God with all sincerity of heart for a blessed time spent in His presence.

W H M

**ELIM GUEST HOUSE : BRIGHTON : OPEN THROUGHOUT SUMMER**

An ideal place to spend your summer holiday.  
The house overlooks both sea and downs.  
Foursquare Fellowship is assured.  
Every home comfort for those seeking restful [relaxation].

Write for particulars to—  
**Miss McWHIRTER, 45, SUSSEX SQUARE, BRIGHTON, SUSSEX**

**Southport.** The Lord is wonderfully blessing at our branch here. We have been enjoying a series of addresses by our Pastor on Roman Catholicism, Russellism, Spiritualism, etc., which has made us realize how much we owe to our Saviour, for leading us from darkness into the wonderful light of the Gospel. At each of these addresses a fresh Crusader took the chair.

another visit to this church. A happy note was struck right at the commencement when the Choir sang their opening piece entitled, "He is mine." One could feel of a truth that congregation and choir were united by that testimony.

The items rendered by individual members of the choir, as well as the united choir efforts, were the means of

**MAKE A POINT**

of being present at the great

**Elim Foursquare Gospel Demonstration**

on

**Saturday, July 30**

Principal **George Jeffreys** will preside.

Thousands of Free Seats  
Special Singing by the Choir  
Hundreds who have been miraculously healed will testify

**SUMMER HOLIDAY HOME : WORTHING : From JULY 28th To SEPT. 7th**

Why not spend your Summer Vacation—  
At a Foursquare Holiday Home  
With Foursquare friends  
In a Foursquare atmosphere?

Special terms for parties of four or more Crusaders.

Write for particulars to—  
**The Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4**



# Children's Bible Educator

**We are giving a prize every month for the best answers**

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on the same side, and address the card to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham Park, S W 4

**WORD SELECTION PUZZLE.** From each of the Scripture references below take the word indicated by the number in brackets after it, as for instance (8), (3), (2), etc., respectively mean that you take the 8th, 3rd, or 2nd word in the Scripture verse which the number follows, and so on

The nine words thus obtained are the principal words of a solemn warning uttered by our Lord, and forming the first clause of a verse in the 16th chapter of Matthew's Gospel. The selected words are given in the order in which they come in the text, which contains 18 words in all. Write out the text, and give the number of the verse in which it occurs

Acts ix 6 (8), Romans vii 24 (3), Galatians i 14 (2), I Corinthians ix 19 (20), I John v 19 (11), James iii 6 (8), John xii 25 (7), Hebrews ix 12 (12), Hebrews x 39 (22)

**Solutions should arrive by first post Monday, July 25th.**

**ANSWER TO SCRIPTURE CROSSWORD, JULY 8th**

**Answer:** Rev xxi 7

**Across:** (2) his, (5) God, (6) be, (8) things, (12) all (13) and, (14) he, (15) be, (16) shall, (18) overcome it

**Down:** (1) my, (3) son, (4) he, (7) will, (8) that, (9) shall, (10) and, (11) inherit

**Correct solutions were received from:** Iris Astill, Joan Bradford, Mary Brunt, Audrey Frith, Joyce Gummer, Reggie Hartley, Dilys Hale, George Heshing, Mary Hurst, Beatrice Paul, Nellie Rabbage, Patty Rogers, Dennis Wilkinson, Alfred Yardley

## How a Costermonger found Salvation

By H F J WILLOUGHBY

**S**CHOLARS who marvel and are perplexed at the conversion of such men as Matthew Levi and Saul of Tarsus, of Cyprian and Augustine, generally speak as though conversion were a thing of the past—something that might have been quite all right long ago before the dawn of Modernism enlightened the world, but—well, something that few sensible people trouble about in these busy days, and, anyway, a thing to be regarded cynically, if not humorously, now that all things are critically subjected to the "light of reason." And as conversion does not appear in this light it is something to be rejected as a myth. Yet it is to prove to the modern world that the arm of God is not shortened that it cannot save, that I am relating actual instances of living men who in their extremity have met with God and been turned from darkness to His most marvellous light!

Conversion may seem "old-fashioned" to the ultra-Modernist, but there are wonderful examples living amongst us to-day whose lives testify to the fact that conversion is the most modern of all things!

Electricity may be able in a flash to transform a living man into a blackened cinder, but it is only the power of God which, through Christ Jesus, can and does convert a red-handed sinner into a white-robed saint! Of one such God-transformed life the following account is an example

### THE OLD DAYS OF SIN

The man, whose initials I will use rather than his name, still lives in a little shop off the Edgware Road, where he sells fruits and vegetables for a living, and we will call him "G G," which is doubly appropriate, as he was before his conversion a notorious backer of horses. His youth and early manhood were spent in the streets and gutters of North London, where he grew up, untaught and caring for nothing save his own low lusts and the easiest means of gratifying them. G G, however, was not what the police would call a criminal, although this was due rather to his skill in evading, than to his regard for, the requirements of the law! He was a costermonger—and a notorious one at that, passing years of his life "hiking" barrows about the streets selling an assortment of things. He was rowdy, blasphemous, drunken, the promoter of "sing-songs" in flesh public-houses, lying and cheating at every opportunity. Thus he passed nearly half his life, racing, gambling, and apparently doing his best to drink himself to death as quickly as possible. G G, estimates

that twenty years Sunday and week-day alike, were spent by him in and out of public-houses

Yet all this time the loving eye of his heavenly Father was watching over him, for G G had several escapes from death, which, since his conversion, he clearly sees to be due to the direct intervention of God. On one occasion, when out with a street organ, half drunk as usual, certain of his "friends" brutally attacked him, yet he escaped with his life—a life that was fast becoming a burden to him. His misery increased until one day he decided to end it all. Yes, he would commit suicide! But it was in this extremity that God mercifully interposed, and shewed G G how great a salvation for souls and how marvellous a remedy for sin He has given for sinners in the shed blood of the Lord Jesus. Entering a mission in Hendon one night, the great and ever modern miracle occurred, and he left that hall a saved man—converted! For as G G knelt there in that crowded gathering the emptiness of his past life rose up as a blank before him, and the dread of the future made him cry out to Him whose ears are ever open to receive the cries of the afflicted, and who to-day has power to save unto the uttermost and who come unto Him by Christ!

### WHEN LIFE WAS TRANSFORMED

The news soon got abroad, but people who knew him would not believe it. "Wait till he gets dry!" some said. "What's he up to now?" others questioned. But G G had never been so "dry" in his life before as he was when he gave himself to God, and from that time all his tricks were over. Henceforth he was a changed man, and, although still a costermonger and a vendor of fruit, his transfigured life is devoted to the Lord who bought him, and to the work of the Gospel.

His eyes are ever turned heavenward, whence he awaits the glorious return of his Redeemer.

G G is a living testimony to the saving power of God, and though his health suffers from the effects of his former life, yet in Christ he is made whole every whit—an undeniable proof that God does answer the prayers of His servants.

For years an old woman who attended the hall where G G was converted had cried to God for his soul, and although it often seemed so useless, still she persevered, and her prayers were answered. So the notorious racing man, through the Blood of Christ, entered into life eternal.—Sel

# Classified Advertisements

REVISED RATES.

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., Park Crescent, Clapham, S.W.4.

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

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

**BANGOR, Ireland.**—Board Residence, or apartments; modern conveniences; comfortable, homely; 3 minutes to assembly, promenade and station; very reasonable terms. Apply Mrs. Gray, Eric House, Grays Hill, Bangor, Co. Down. B1141

**BOURNEMOUTH.**—Comfortable apartments, bed and breakfast 21/-; 7 minutes to assembly, 2 to trams; bath and indoor sanitation. Mrs. Sims, 86, Avon Road. B1125

**BRIGHTON.**—The Elim Guest House gives you a hearty invitation to come and enjoy Christian fellowship and home comforts. House overlooks sea and downs. 2 minutes' walk from Black Rock. Particulars from Miss V. Warner, 45, Sussex Square, Brighton, or 'Phone Brighton 4063.

**BRIGHTON.**—Homely holiday apartments, with Christian family; very central; near Tabernacle, sea and station; 30/- each sharing, with board; bed and breakfast, 20/-. 8, Prestonville Road, Dials. B1123

**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 11th—Sept. 10th. Subject: Israel's High Priest and Ours. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. B1947

**GLOSSOP** Elim Home.—Near Derbyshire hills and Yorkshire moors. Open all the year. Spiritual ministry and happy fellowship. Apply: Superintendent, Beth-Rapla, Glossop, Derbyshire.

**HADLEIGH.**—Bed-breakfast or board-residence; apartments holiday or permanent; buses pass door to sea; lovely country, garage; accommodate party special terms. Christian home; recommended. Snook, Chester House, demileet Road. B1128

**HASTINGS.**—Homely board-residence, or bed and breakfast; moderate terms, close to assembly. Mrs. Johnson, 33, St. Helen's Road. B1129

**HASTINGS.**—Comfortable holiday home, with board, 35/-, bed and breakfast, 21/-. Mrs. Barnes, 10, Quarry Terrace. B1028

**HASTINGS.**—Comfortable bed-sitting room, and bed and breakfast; 5 minutes sea and assembly, near station; terms 21/-; Foursquare; vacancy for August and September. Mrs. Adams, 16, Braybrooke Terrace. B1111

**HERNE BAY.**—Comfortable apartments, clean; cooking and attendance; quietly situated; bed and breakfast £1 per week, or board-residence. Mrs. Turner, 3, Park Road. B971

**HOVE, Brighton.**—Board residence, quiet, comfortable and homely; few minutes sea; 42/- weekly, or 35/- each for two sharing double bed. Mrs. Cooley, "Beulah Cottage," Erroll Road, West Hove, Sussex. B1003

**HOVE.**—Board-residence, long or short; comfortable accommodation, homely select neighbourhood, close to Tabernacle and buses, near sea. Terms moderate. Mrs. Andrews, "Malmains," 37, Marazion Road. B1130

**ISLE OF WIGHT, Shanklin.**—Foursquare Guest House, one minute from famous Cliff Walk; specially recommended by Elim pastors and workers. Apply Mrs. E. Burrows, "Elim," St. Martin's Avenue, Shanklin, I.O.W. B910

**LONDON.**—Superior accommodation, bed and breakfast 4/-; recommended by pastors and the medical profession; two minutes buses and tube. Phone Abercorn 3547. Robinson, 14, Westbourne Square, Hyde Park, W.2. B1090

**LONDON.**—Comfortable apartments, bed and breakfast, full board if required; liberal table; near Crystal Palace and conveyances; Christian fellowship; reasonable terms. Mrs. Howard, 40, Guernsey Grove, Herne Hill, S.E.24. B1113

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**NORTH WALES.**—Lovely scenery, walks, drives, picnics, mountains, valleys; three minutes sea, bathing from house; recommended Elim Pastors; home comforts, terms moderate. Miss Treadwell, "Grange," Wynstay Road, Old Colwyn. B1115

**PLYMOUTH.**—Bed-breakfast 3/6, or furnished apartments; moderate, recommended. Good centre sea and moors; vacant dates for part July, August, September. Barons, 3, South View Terrace, St. Jude's. B1116

**SHANKLIN.**—Board-residence; ideal position, 2 minutes from lift, cliffs, Keats Green, and The Chine; quiet, restful house; highly recommended. Apply Proprietress, "Thornbury," Alexandra Road. Phone 230. B1023

**SOUTHEND-ON-SEA.**—Comfortable, homely apartments; bed and breakfast, or large bed-sitting room. Terms moderate. Mrs. Wilson, 192 South Avenue. B1133

**SOUTHSEA.**—Homely apartments, clean; cooking and attendance, or bed and breakfast; near sea, shops, and trams. Mrs. Goodchild, 21, Tokar Street. B1117

**WESTCLIFF, Southend-on-Sea.**—Apartments, bed and breakfast, £1, two sharing 15/-, full board on Sunday, 2/6. Foursquare. Mrs. Green, 213, North Road. B1134

**WESTCLIFF.**—Homely apartments, or bed and breakfast; other meals by arrangement; near sea and station; select neighbourhood; terms moderate. Mrs. Daniell, "Hazelmere," 33, Cranley Road. B1085

**WORTHING.**—Homely, furnished apartments, or board-residence; 2 minutes sea, garden, and shops, near assembly. Mrs. Slaughter, 183, Lyndhurst Road. B1121

## HOUSES, FLATS, ETC. To Let and Wanted.

**EASTBOURNE.**—To let; large house, 9 bedrooms, large gardens, central; lease, fittings, furniture, goodwill. Selling through ill-health. Well furnished; reception rooms, usual offices; reasonable; central heating. Proprietress, 23, Emy's Road. B1119

**LONDON,** bed-sitting room or bedroom; suit business lady, or girl leaving home; Christian love and care. Also 1 unfurnished room; terms moderate. Brown, 28, Killearn Road, Catford, S.E. B1137

**PENTECOSTAL** lady offers 4-house, 1st floor flat, 4 rooms unfurnished, electric, redecorated, conveniences, 2 or 3 adults; near assembly. "Stella," 13, Dunmont Road, Stoke Newington, N.16. B1139

## SITUATIONS VACANT.

**SALESMAN** wanted to sell gents' shirts on commission. A sure living for you; earn 50/- to 60/- per week. Apply to Le Gard Shirt Company, 30, Stonegate, Spalding, Lincolnshire. B1120

**WANTED,** experienced nannie; saved, willing and loving with children, age 23 to 25. Foursquare family; modern country house, four children; good references essential. Box 231, "Elim Evangel" Office. B1135

## FOR SALE.

**FOR sale,** Triumph Duet Concertina, 48 keys, steel reeds, ebony finish; 16 guinea model nearly new, 10 guineas, or £5 10s. 0d. and 1 guinea monthly. F. Pyne, 4, West View Cottages, Chadwell Heath Lane, Chadwell Heath, Essex. B1140

## ADOPTION.

**GOOD** home wanted for healthy, affectionate boy, age 10 years. Adoption for love alone; no premium. For full particulars write E.S., 39, Wellington Road, Portslade, Nr. Brighton, Sussex. B1136

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## BIRTH.

**GORMAN.**—On July 11th, to Pastor and Mrs. S. Gorman, Eastbourne, a son.

## MARRIAGE.

**HUNT; INGLE.**—On July 2nd, at Elim Tabernacle, (Oldbury Road, West Smethwick, by Pastor W. Hawkins; Mr. W. J. Hunt to Miss M. L. Ingle, both Elim Crusaders.

## WITH CHRIST.

**THOMAS.**—On June 15th, Mrs. Thomas, member of Dowlais Elim Church, age 77. Funeral conducted by Evangelist S. J. Cooper.

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