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April 9th,
1937.

Elim Evangel

Foursquare Revivalist

Jesus Christ
the same
yesterday,
and today,
and forever."

HEBREWS 13-8

SAVIOUR HEALER BAPTIZER COMING KING

Two
New Elim Fields
By Miss A. HENDERSON

Why
I am Not a Christian Scientist
By Dr. E. CLUTTER

F. B. Meyer — Pastor
and Pilgrim
By Pastor G. STORMONT

4

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton)
Official Organ of the Elim Foursquare Gospel Alliance

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,
P. N. Corry, R. E. Darragh, W. G. Hathaway, J. McWhirter,
J. Smith & R. Tweed

General Headquarters:

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

Vol. XVIII. April 9, 1937 No. 15

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Principal and Revival Party's Engagements

HALIFAX. Elim Tabernacle, Bond Street, Hopwood Lane, April 11th to April 18th. Weeknights (except Friday), 7.30; Sundays, 10.30 a.m. and 6.30 p.m.

4 Coming Events 4

ADDISCOMBE. April 11, 12. Adult School, Woodside. Special Anniversary Services. Speaker: Pastor W. G. Hathaway.

BARKING. April 14. New Park Hall, Axe Street. London Crusader Choir, 7.45 p.m.

BRADFORD. April 4—16. Elim Tabernacle (Southend Hall) off Leeds Road. Youth Campaign by Evangelist D. Vanstone.

CROYDON. April 11. Elim Tabernacle, Stanley Road. London Crusader Choir, 6.30 p.m. (Maidstone Prison 2.30 p.m.).

EASTBOURNE. April 25. Elim Tabernacle, Hartfield Road. London Crusader Choir, 6.30 p.m. (Lewes Prison, 2.30 p.m.).

EXETER. April 10—12. Elim Tabernacle, Paris Street. Visit of Pastor P. N. Corry.

HALIFAX. April 19th—May 2nd. Elim Tabernacle, Bond Street, Hopwood Lane. Campaign by Evangelist Tom Thomas. Weeknights (except Friday), 7.30. Sundays, 10.30 a.m. and 6.30 p.m.

PONTARDULAIS. Now proceeding. Beulah Hall, Alltango Fields. Evangelistic campaign by Miss A. Kennedy.

RYDE. April 11, 12. Elim Tabernacle, Warwick Street. Special visit of Pastor E. C. W. Boulton.

SCARBOROUGH. April 18—May 2. Elim Foursquare Gospel Church, Murray Street. Campaign by Evangelist D. Vanstone.

WIMBLEDON. April 8, 15. Elim Hall, Southey Road. Special series of studies on the Holy Spirit by Pastor E. C. W. Boulton.

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WHAT HATH GOD WROUGHT !

(Numbers xxxiii. 23)

by telling out the story of Twenty-one Years of Revival. Elim's Coming of Age Souvenir has been reduced from 1/- to 6d. to allow of wide-spread distribution. It is profusely illustrated and contains articles by the Principal and others, and deals with every department of the Elim work, as well as including a Diary of 21 years. You can help spread the news by handing or posting them to your friends.

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I bequeath to the Elim Foursquare Gospel Alliance, of 20, Clarence Road, Clapham Park, London, S.W.4, the sum of £ free of duty, for the general purposes of their work, and I declare that the receipt of the Secretary-General for the time being shall be a good discharge for the said legacy.

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The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVIII., No. 15

APRIL 9, 1937

Fridays, Twopence

Two New Elim Fields in the Transvaal

A Letter from Miss A. HENDERSON, the Foreign Missionary Secretary

BELOVED FELLOW-HELPERS, God's way of encouraging Ezekiel to bring revival to a backslidden nation was by showing him a valley of dry bones and asking him to preach to them. Ezekiel obeyed God, and as he preached to these life took the place of death and "they stood upon their feet, an exceeding great army." Our Ezekiels overseas—in Transvaal—have seen certain parts of that land as it is in God's sight, a valley of dry bones in very truth; a race of humanity stupefied by beer drinking; the burnt-out remains of crime and lust; the unrestrained besotments of degraded heathendom, but they have seen the possibility of a God-awakened people, coming into their inheritance of radiant, holy, Christian living. Encouraged by this vision, with unflinching faith and unceasing prayer they have steadily advanced into two new needy fields of labour, and in these fields Pastor and Mrs. Francis (and their little son), Pastor and Mrs. Mullan (and their two girlies), directed and assisted by Pastor H. C. Phillips, have opened up for God. The work on both fields demands strength of will, strength of heart and strength of muscle, coupled with the daring force of Calvary passion. Our missionaries, manning the situation, see wider horizons for the kingdom of God in dark Africa than have yet been established there, and to this end they are plying their wholehearted consecrated zeal and energy. Here is how they have expressed their feelings about Africa's bleeding need: "'Fear not, I bring you tidings of great joy.' Could it be true that these words are applicable to Africa's down-trodden sons, despised of all the earth, off-scouring of all

the races of mankind, cursed and afflicted? Those who have been enslaved and held at the whim and caprice of conquering peoples; who have piteously pleaded that God has forgotten them and passed them by? Yes, praise God . . . even the land that is overshadowed by wings, beyond the waters of Ethiopia, can find hope and peace.' Not only have they expressed their faith in God's sovereign love and care for His creation in the dark, degraded parts of Africa by words like these, but by undaunted effort, by prayer and preaching of the Word, through living amongst them, and serving them with unceasing love and firm, kind care for their well-being, our representatives on these two new fields for Elim in Transvaal known as Tzaneen and Pilgrim's Rest, are lifting up courageously and prayerfully, the blood-stained banner of the Cross.

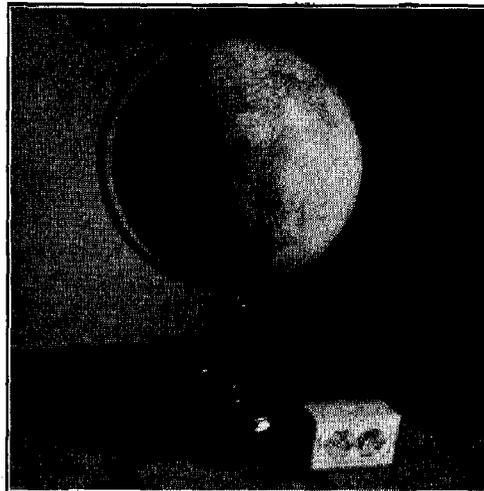


Photo by [P. N. Corry] Have you taken a World Crusade Box to help spread the glorious Foursquare Gospel throughout the World?

We write to ask our readers to focus their prayers in a special way upon these two new and very needy fields of missionary enterprise that have been taken over by Elim in Transvaal. Any gifts sent in to help to open up these vast unevangelised districts, which in a marvellous way have been given to us by God, will be very gratefully received and acknowledged by the Elim Missionary Council.

The restless millions wait
That Light Whose dawning maketh all things new;
Christ also waits, but men are slow and late.
Have we done what we could? Have I? Have you?

With a wealth of grateful thanks for all your past spontaneous and loving help and for your unflinching prayers.

Yours very sincerely in the Lord,
ADELAIDE HENDERSON.

Question Time on "Hallelujah Corner" (No. 11)

By Pastor T. A. CARVER (Swindon)

THE first questioner to-night is one of those who is easily deceived by the outward appearances of charity that Rome adopts to cover her evil ambitions. He asks:

Mr. Speaker: "I have heard you speak about the evils of the Roman Church, but I have never heard you say anything in appreciation of the good side of their work. For example, consider the great deal of good that is done by the Sisters of Mercy."

Speaker: "I do not dispute the fact that much good is done by many of these people in helping the poor, and I also realise that many of these women have given up everything in this world for the sake of their work. But I do not allow this to blind me to the warning of Paul that 'Satan is sometimes transformed into an angel of light.' The works of charity done by these people are all means of securing 'converts' and advancing the claims and power of Rome in this land. We must not forget either that these members of the 'Open' Orders of nuns are often the clever recruiting officers for the 'Closed' Orders, which institutions are a menace to the life of the nation. There is a gentleman in the crowd to-night who has the full facts relating to a cousin of his who was beguiled into a convent by these Sisters of Mercy in London (Shepherd's Bush), and she has never been heard of since, and no one knows where she is, or whether she is yet alive. Such cases could be repeated many times. As for the convent system, it is a

DISGRACE TO THIS COUNTRY,

and it is high time that the inspection of these places by the Government was enforced. There are 930 religious houses for women in this country to-day, and not one of them comes under Government control. The people in these places are dead to the world, and no one knows what is happening to them. Probably many of them, after the first glamour of a religious life has passed away, break their hearts in the misery of their state, and fill an early grave. The ages of those who die, which are sometimes published in Roman Catholic newspapers, bear eloquent testimony to this. A sad warning on this affair was given to us in the horrible ceremony that took place at Nottingham in 1935. In October, Bishop McNulty 'sealed up' fourteen young women of the Order of Poor Clares, and again in November 'six radiant girls clothed in bridal gowns' were 'sealed up' by the Bishop.

What did it mean? This, that those girls, all of a very impressionable age, probably not realising what they were doing, have allowed themselves to be consigned for life to the dreariness of that house. This is the order of the life that they will have to live till their death: They rise at 4.30 a.m.; repetition of prayers unto 7.30 a.m.; Mass at 8 a.m.; prayers again until 9 a.m.; 9 till 11 a.m., work; 11 a.m. prayers; 12 noon, 'dinner,' the first meal of the day after being up for eight hours. 1.30 to 3.30 p.m., work; 3.30 to 6 p.m.,

REPETITION OF PRAYERS

again; 6 p.m. Collation, consisting of a small piece

of black bread and a little beer. After this, up till 8 p.m., more prayers; 8 p.m., retire to bed. These beds are made of boards and are placed at an angle so that proper sleep is impossible. They cannot lie down, but merely recline. Then they are awakened again at 11 p.m. for prayer unto 2 a.m., then 'sleep' till 4.30 a.m. Added to all this, they are clothed in coarse dresses of sackcloth, and always go barefoot. Also there are penances of a most humiliating and grievous kind. Only the strongest constitutions can stand this humiliating and degrading life, and yet this kind of thing is countenanced in a so-called Christian country."

Questioner: "But they go in of their own free will, knowing what they are doing. Also, it is possible for them to leave at any time if they make application."

Speaker: "In regard to their leaving. This can only take place through receiving a special dispensation from the Pope, and we know too well the character of the papacy to think that such a dispensation would be granted very easily. As to the fact that they go in of their own free will, I admit this. But I ask, 'What kind of a system is it that counsels people to this degrading life. Can it be called Christian? I say ten thousand times, No! Would Christ call people to such a life? Most certainly not. And the Roman Church, in propagating such a system, shows itself to be essentially pagan. Further, I state emphatically, that these places should not be outside the pale of

GOVERNMENT INSPECTION,

but the arm of the law should reach to these houses, to rescue those who long to be free, but are unable to escape.'"

Questioner: "You state that the system is un-Christian, and Christ would not call people to that life. But did He not call men and women to give up all for His sake? which is just what these people have done."

Speaker: "Christ certainly calls us to give up all for His sake, but the men to whom He gave that command, did not shut themselves away and devote their lives to the useless practices that I have named. They gave themselves to the preaching of the gospel as outlined in the New Testament. But I also wish to dispel a wrong idea in this connection. Our friend speaks about these people giving up everything. I wonder is this so? At any rate, the Society itself and the Church do not give up much, but become exceedingly rich over the whole affair. We have all been reading of the terrible things that are happening in Spain. Among other things we have read how the workers, rising against the age-long tyranny of the Church, have robbed and spoiled religious houses and churches. What have they found in many cases? This: that these places of so-called poverty have been the hiding-places of immense treasure. Take one case alone. According to the *News Chronicle* special correspondent some time ago, after the overthrow of the Community of St. Vincent de Paul, commonly

known as The Little Sisters of the Poor, in August last, it was discovered that they had to their credit in the Lyonnais Bank, Madrid, a fabulous amount of valuables. These included £33,500 worth of pesetas in bank notes, £1,500,000 in gilt-edged securities, and an enormous amount of bullion, and property titles to ninety-three houses and estates in and around Madrid worth over £2,500,000. There were also gold coins of great antiquity worth a considerable sum.

Now if this is so in one country, it may be just as true in others. The Little Sisters of the Poor abound in this country and who knows what treasure they may have to support the efforts of the Vatican to subdue England? "

Questioner: "Well, in spite of what you say, do you not think that communities where men can retire and devote themselves to prayer are productive of holiness, and therefore beneficial to the whole Church? "

Speaker: "The dream of monasterial holiness has ever animated a certain section of the Church, but, alas! what is the solemn witness of history? It is this. That whatever Order of monastic life has arisen it has generally ended in luxury and evil of the worst type. If we go back to the early centuries of Christianity when monasticism was first introduced, we find that very soon unspeakable corruptions thrived in the system. Benedict arose in the seventh century to reform it. Again came the period of licentious decline, till other reformers arose in the Middle Ages. Then corruption again set in, and appalling were the revelations made at the

SUPPRESSION OF THE MONASTERIES

in Henry VIII.'s time in England. And what do we find to-day? Here and there news comes to light that these places are still the same. Read the stories of those who have escaped from these places, and one is shocked at the state of things. But let us remember what happened in Germany only last year. One of the most horrible things that has ever come before the public notice. As bad as anything in the dark ages. At Coblenz, the mass trial was held of 276 Franciscan monks, belonging to a number of monasteries in West-

phalia and the Rhineland. They were charged with the most revolting offences, chiefly against orphan and mentally-deficient boys who were in their care. These men had been practising the most immoral acts for a long period. One of the heads acknowledged that for fifteen years he had been guilty of sodomy, and another was stated to be guilty of over 100 cases. The most scathing denunciations were passed by the judge. Finally, the evidence was of such a revolting nature that the judge had to clear the court and hold the proceedings *in camera*. Heavy sentences were passed upon the offenders. Women were also included in the evil. One series of trials ended with a particularly painful case before the Great Criminal Court at Darmstadt. According to the official records, a nun of the Carmelite Order, known as Sister Wendelina, twenty-six years old, and attached to a house for orphans in the city of Offenbach, had entered into illicit relations with a boy inmate in her care. The boy had not completed his fourteenth year, but was described as being

"PREMATURELY DEVELOPED."

As a result of this intimacy a child was born. The discovery led to Sister Wendelina leaving the Order and facing charges of 'continued immorality committed with a minor.' She was sentenced to the penitentiary for a period of one year and three months, the judges granting her the benefit of extenuating circumstances in view of 'her state of desolation and her complete confession.'

Thus in these things we see the awfulness of those false and antichristian institutions of Rome. Our Lord never intended men or women to shut themselves away unnaturally as Rome advocates. If men desire holiness, the Christian life offers the secret and the power for it. It is not in loneliness and separation from the world around us. Stone walls are no barrier to the Devil. The strength for holiness must lie, not in something outside us, but is something that occupies the citadel of our being, viz., the heart. And so here is the great secret, given by one who had proved it, and testified to by millions of others: 'Thy Word have I hid in mine heart, that I might not sin against Thee' (Psalm cxix. 11).

Strikes in a Monastery and the Reason Why

One has generally associated monastic life with discipline, but here is news of a different sort.

For weeks the monks in the Coptic monastery of Deir-el-Moharrak in the Egyptian desert have been having a stay-in-strike. The monastery building is like a fortress, surrounded by a 15-foot wall, and is well stocked with food, and has a well in the courtyard, so the monks are in a good position to withstand a siege.

The cause of the strike is as follows: The monks get about 30/- per month as pocket money for cigarettes, etc., and have been making visits to the neighbouring villages which belong to Bedouins who are Moslems. The inhabitants have complained of these visits and notified the Abbot that any monk found near these villages would be shot at sight. The monks were forbidden to go to the villages, and as a result have gone on strike against their Abbot, so that on the 4th March the Egyptian Government ordered the Governor of Assiut to go to

the monastery with a body of police, and to force his way in at all costs. If the monks attack, the police will retaliate.

So the peace of the monastic life is likely to be broken very soon, but we would like to know the real reason for the hatred displayed by the local Bedouin? Perhaps a book by Mr. Geoffrey Baskerville recently published on "Henry VIII. and the Monks" will throw some light on the question. It is based on documents that are to be found in the Public Record Office in London. The book, therefore, is an authoritative account of the monasteries, and shows them, just before their dissolution, to be corrupt, immoral and useless, and, says a reviewer in the "Daily Telegraph," no sympathy need be wasted on them, for the monks after their dispossession were a good deal better off than before."

This is rather different reading to what one generally hears from Roman Catholic speakers.—P. N. C.

Bible Study Helps

CHRIST THE SHEPHERD (Psalm xxiii.)

The Christian's hope in this Psalm:

1. Personal possession (v. 1).
2. Peaceful position (v. 2).
3. Precious promise (v. 3).
4. Pilgrim's progress (v. 4).
5. Proven provision (v. 5).
6. Priceless prospect (v. 6).

THE PATH OF A SERVANT AS SEEN IN EZEKIEL

1. **Vision**—The glory of God (i. 25-28).
2. **Communion**—"I will speak with thee" (ii. 1).
3. **Commission**—"I send thee" (ii. 3).
4. **Service**—"The Spirit took me up" (iii. 12).

SPECIFIC CHRISTIAN DUTIES (Ephesians. vi. 1-9)

1. The believers' duties as **children** (vv. 1-3).
2. The believers' duties as **parents** (v. 4).
3. The believers' duties as **servants** (vv. 5-8).
4. The believers' duties as **masters** (v. 9).

THE BIBLE AS A MIRROR

(Offered as a Talk to Young People)

Introduction: A mirror reflects the true character of things. So the Bible is a mirror of both man and God, sin and holiness, earth and heaven.

I. The Bible Reflects the True Character of Man:

1. His heart (Jer. xvii. 9; Matt. xv. 19).
2. His mind (Rom. viii. 7).
3. His life (Eph. ii. 1-3).
4. His hope (Eph. ii. 12).

II. The Bible Reflects the Great Love of God:

1. His general love (John iii. 16).
2. His special love (Eph. v. 25).
3. His personal love (Gal. ii. 20).
4. His undying love (Jer. xxxi. 3).

III. The Bible Reflects the Grace and Glory of Christ:

1. His spotless character (I. Pet. i. 19).
2. His perfect work (Heb. x. 12-14).
3. His personal glory (John xvii. 5).
4. His saving power (Heb. vii. 25).

He will Never let you Down

T. IDRIS JONES.

GREER TYNTE.

1. There's a Friend that sticketh closer than all other friends on earth, Who is
2. When dark clouds are hov'ring o'er you, clouds of sor-row and of woe, Then our
3. When temptations strong assail you, and your heart completely fails, Je-sus
4. 'In the val-ley of the sha-dow' He will light the sombre way, An! will

in you, who is by you, from the mo-moment of your birth; In our
Sa-viour Friend is near you, where-so-e-ver you may go; Then O
e-ver comes to res-cue you from Sa-tan's e-vil trails; Seek the
turn this dark-est hour.. in-to glo-rious sun-lit day; He will

glad-ness, in our sor-row, now to-day, yes, and to-mor-row, He's a
tell Him all your trou-bles, He will bear them ev-ry one, .. He's a
Friend who e-ver saves you from the temp-ter who en-slaves you, He's a
lead your soul to glo-ry; yes, 'tis true, the old old sto-ry, He's a

REFRAIN.

Friend who will ne-ver let you down. He will ne-ver, ne-ver
(let you down)

ne-ver let you down, He will ne-ver, ne-ver, ne-ver let you
(let you down,)

A GREAT CONTRAST

There is all the difference in the world between what God says and what man says. If you take the finest thing man has made, say, for instance, the finest work in steel, which has been most highly finished off and burnished, and put it under a microscope, what a rough, wretched, scratched concern it is. There is no smoothness in it at all. Now, I put the wing of a butterfly under the glass, and the more you magnify

it the more beautiful it becomes. That is the difference between what man makes and what God makes—what man writes and what God writes. Do not allow into your head any of the current, flimsy, and, withal, infidel ideas as to there being errors in Scripture. The error lies in the vision of the man who is reading it. He has got a spiritual cataract. Blind men do not see.

—Dr. W. T. P. Wolston.

He will Never let you Down (continued)

Copyright.

Bible Study Helps (cont.)

SEVEN STEPS IN SALVATION
(Acts ii. 37, 38 and xvi. 31-33).

1. **Conviction:** "They were pricked in their heart."
2. **Repentance:** "Peter said unto them, Repent."
3. **Pardon:** "For the remission of sins."
4. **Faith:** "Believe on the Lord Jesus Christ, and thou shalt be saved."
5. **Regeneration:** "And ye shall receive the gift of the Holy Ghost."
6. **Baptism:** "And be baptised every one of you in the name of Jesus."
7. **Fruitbearing:** "And he took them the same hour of the night, and washed their stripes."

JACOB AT BETHEL
(Gen. xxviii. 1-20)

1. Jacob's Vagrancy or Valediction (v. 10).
2. Jacob's Vision (v. 12).
3. Jacob's Veneration (v. 18).
4. Jacob's Vow (v. 20).



THE SEVENTH DAY?

DEAR MR. EDITOR,
The 20th chapter of Exodus, verses 8-11 reads thus: "Remember the Sabbath day to keep it holy, six days shalt thou labour, . . . but the seventh day is the Sabbath of the Lord thy God . . . Wherefore, the Lord blessed the Sabbath day, and hallowed it." How is it then, that we who stand for the Bible from cover to cover, are keeping the first day of the week for our Sabbath, instead of the seventh? Genesis ii. 2, 3 says, "And on the seventh day God ended His work which He had made . . . And God blessed the seventh day and sanctified it." Several scriptures tell us that the Lord commands His people to keep His Sabbath. Do we realise that we are breaking one of the commandments of God? Are we to follow laws or customs, or the Word of God?
Southampton. "SEEKER OF THE TRUTH."
[What have our readers to say in response to this challenging question?—Edit.]

GIFTS OF THE HOLY GHOST

DEAR SIR,
Will you kindly take up the following in your column "What Our Readers Say"? Is it possible that a child of God, filled with the Holy Spirit, and gifted to edify the Church, live in continuous sin? In other words, How is it that the Spirit of Christ and the evil spirit dwell in the same vessel?
From one who is puzzled.
South Africa. (Mrs.) L. MEYER.

ARE ALL EVENTUALLY SAVED?

DEAR EDITOR,
The doctrine that all will eventually be saved is of man and not of God.
To say that John xii. 32 proves their theory is absurd. In the very next verse the inspired evangelist adds: "This He said signifying what death He should die."
Man says that all men will ultimately be saved, yet Jesus states (Mark xiv. 21) it would have been better if Judas had not been born. Rather a remarkable statement to make if all men are to be saved, for Judas' birth should have brought a blessing, not a curse.
Again, in Heb. iii. 7-19, the passage refers to those who

God (in verse 18) swears will not enter into His rest, because of their unbelief.
"Let God be true and every man a liar."
Yours sincerely in Christ,
Thornton Heath. R. FORD.

SHOULD A CHRISTIAN SAVE?

DEAR MR. EDITOR,
In reply to the enquiry of "I. V. SGNARION" in reference to the question "Should a Christian Save?" I would like to submit the following:
I sincerely believe that it is not necessary for a Christian to save, and the following scriptures supports this statement: (1) Psalm xxxvii. 23, 24, 25: "The steps of a good man are ordered by the Lord; and He delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with His hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Then, again, in reference to the disposal of the money which the Lord has graciously sent, I believe that it should be used for the Lord's work, as I gather from that letter that the writer does not need it for his present personal needs. Again I quote Psalm xxxvii. 3: "Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed." Then if this brother decides to do this, surely the promise of Ecclesiastes xi. 1 will be his portion, "Cast thy bread upon the waters; for thou shalt find it after many days."
Then, in conclusion, I would exhort this brother to seek God's guidance in this matter, for however much good readers' help and enlightenment may prove to do, I believe that God's will should be obeyed and His voice listened to.
Yours sincerely,
In the Lord Jesus Christ,
Beaufort. ROBERT T. GOULDING.

Next week :
Special Demonstration
Number

The Gift of "Helps"

IN what way is the gift of Helps manifested? I was asked. To me it simply means being for God what a "tweeny" girl is in a household with a large staff of servants. A "tweeny" girl is not a cook, or a housemaid, or a parlourmaid, or anything in particular, but everything in general. She mops up other people's slops, and does the things neglected by the other maids, or what they do not want to do; everybody is at liberty to order her and few ever say "Thank you."

Elim has a magnificent background of such wonderful women Helps—hundreds of them, thousands of them, young, old, poor, better off (none wealthy, or at least we do not know any). Elim would not be long in existence without her royal, loyal, godly "Helps" who think, and pray, and work almost night and day all the year round for the blessing and comfort of the hundreds of visitors who flock to her doors.

Who is it that scours the country and writes hundreds of letters in search of suitable places for holiday homes, for the weary and sad and the glad and merry, for the young and the old, for men and women? God's gift of Helps.

Who are they who keep up a loving correspondence with scores of souls saved in the campaigns and churches to help them on in their new life? God's gift of Helps.

Who largely compose the great congregations? God's gift of Helps.

Who are mainly the aggressive workers on behalf

of the awful needs in the foreign field? God's gift of Helps.

Who are the majority in the prayer meetings? God's gift of Helps.

What about the Crusaders, Sunday school teachers, prison visitors? Are they not seventy-five per cent God's gift of Helps?

Whatever would happen if God's "tweenies" fainted and failed Him? But we never will! He is our love, our light, our life, and our great salvation. Soon He will come again and then not one of the broken alabaster boxes will be forgotten.—L.W.

THE TRUE BELIEVER

A true believer in Christ is neither an optimist nor a pessimist, according to the way in which these terms are used amongst men. He takes neither a hopeful nor a despondent view of the state of this world through which he has to journey to the glory of God. He is not occupied with either the bright or the dark side of things down here. He is not elated by the world's apparent prosperity, nor does its wars and wickedness cause him to imagine that it is coming to its end—this he knows will not take place while the Church of God is upon earth. His judgment of it does not arise from what he sees it to be, or from any report he has of it from its own account of itself.—J. Boyd.

The Latest News from the Mediterranean

IT has long been the boast of the Italian Dictator that he intends to make the Mediterranean into an Italian lake, just as it was a Roman one in the early years of the Christian era. Recently he has declared the Italian island of Pantellaria and its territorial waters a fortified zone and forbidden aircraft to fly over it. This island lies almost midway between



the African coast and Sicily, it is 44 miles from Africa and 60 miles from Sicily, and all shipping bound to the East or West must either pass through the Straits of Messina or through the defile now guarded by this fortified island. The island has an area of 45

square miles and its highest point is the peak of Montagia Grande, which rises 2,730 feet. The coastline is rugged with steep cliffs and can easily be made a strong natural fortress, whilst anchorages at the south and east side of the island would be fully protected by batteries on the island. As a naval base the island not only offers many advantages but it constitutes a strategic position lying almost across the trans-Mediterranean shipping lines, because it is only 100 miles east of the great French naval base at Bizerta in Tunis and 120 miles west of Malta. It effectively cuts off the western half of the Mediterranean from the East and involves a large measure of control in the highway from West to East. Italy has undoubtedly made a great step forward in her strategic policy of governing the Mediterranean. The importance of Pantellaria as a fortified zone can hardly be exaggerated.

To those who are students of prophecy, either of the Historical or the Futurist school, this news is of most intense interest. The stage is being set for the great crash which is bound to come, therefore we must hold the more firmly "hold fast the confession of our hope without wavering, . . . exhorting one another, and so much the more, as ye see the day approaching" (Heb. x. 23-25).—P.N.C.

Why I am Not a Christian Scientist

By Dr. EDWARD CLUTTER

JESUS warned His disciples against false teachers who would come in His name, saying, "I am the Christ." He said that many would be led astray. Matthew records Him as saying, "If any man shall say unto you, Lo, here is the Christ, or there, believe it not. For there shall arise false christs, and false prophets, and shall shew great signs and wonders, so as to lead astray, if possible, even the elect." If this were the only prophecy concerning the perilous "latter days," it should be enough to convince every thinking, spiritually-minded person that we are in that time, as we consider the multitude of false prophets who are leading astray many whom it seemed were of God's elect.

Of these false prophets who by signs and wonders have seemed to bask in the smile of God, Mrs. Mary Baker Glover Patterson Eddy ranks high. Coming in the guise of a teacher of true Christianity she has so warped and twisted the Bible that the meaning has been changed and falsehood has been substituted for the truth.

There are many reasons why I could not be a Christian Scientist, but in the brief space available I shall give but two arguments, namely that Christian Science is

NEITHER CHRISTIAN NOR SCIENTIFIC,

and I shall prove by quotations from its Bible, *Science and Health*, and by that Bible which is the Word of God.

It is not Christian. Christianity is founded upon the truth of the Book which we call the Bible, which has been proved to be the Word of God given to man by supernatural revelation. The teaching of this Book from Genesis to Revelation centres in the Deity of Christ. The Old Testament reveals the New Testament. It points forward to the coming of One who should redeem man from sin, and restore him to his primeval state of purity and obedience, making him a fit subject for companionship with God, as was intended in his creation. This One was revealed in the New Testament as Jesus of Nazareth, the crucified and sinless Son of God, who arose from the dead, and ascended into heaven, where He is to remain until the time comes for Him to return to this earth to set up His kingdom. For the government of this kingdom the Holy Spirit is now in the world preparing through the gospel men and women who shall be rulers together with Christ. Through the Old Testament we are led to expect a Saviour who should redeem man by becoming sin for him, and suffering the punishment in his stead. See the fifty-third chapter of Isaiah for a pre-view of

THE VICARIOUS ATONEMENT.

But Christian Science seeks to do away with the blood sacrifice of Christ in the statement, "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed on 'the accursed tree,' than when it was flowing in His veins."

To Mrs. Eddy, Jesus was but an "Idea of God conceived by the virgin mother, to which she gave the name 'Jesus.' He was the offspring of Mary's self-conscious communion with God," while the Bible teaches that He was actually a living Person born of the Holy Spirit and the virgin, literally the "Seed of the woman" of Genesis iii. 15 who was to crush the head of the serpent and bring about redemption through His blood.

She also teaches that "man is incapable of sin," and "evil has no reality. It is neither a person, place, or thing, but is simply a belief, an illusion of material sense." My Bible says that "All have sinned, and come short of the glory of God" (Rom. iii. 23); and "If we say that we have not sinned we make Him a liar, and His Word is not in us" (I. John i. 10).

Christian Science would have us believe that God is not a Person, but simply "mind"; that Jesus is but an "idea of the Eternal Mind"; and that the Holy Spirit is "Christian Science." Thus it divests God of His personality, Jesus of His Deity and nullifies

THE DOCTRINE OF THE TRINITY.

But the Bible says that He is the Lord Jesus Christ, (which means "The King, Saviour, and Anointed One") who is "the image of the invisible God" (Col. i. 15). God therefore must be a Person, or Jesus could not have been His image.

The Holy Spirit is recognised in the Bible as a Person whose business in the Church is to glorify the Christ, and not to demonstrate a principle. You can have fellowship with a Person; but how could you hope to commune with an impersonal principle? If any spirit works in the so-called Church of Christian Science, it is the "spirit of error" which has influenced the multitudes who have accepted it to give up their faith in the Eternal Son of God. Contrary to this teaching Jesus is not "a" son of God; He is "the" Son of God! I have serious doubts whether any professing Christian who has accepted Christian Science was ever anything more than an unregenerate, nominal church member; never born again by the Holy Spirit and certainly not rooted and grounded in the Faith.

We are bidden to keep His commandments until "His appearing, who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in light unapproachable; to whom be honour and power eternal" (I. Tim. vi. 14-16). Christian Science says we

ARE ALL IMMORTAL,

but the Bible says that Jesus only hath immortality, and He gives it to those who become His through belief in Him as the divine Son of God, and through obedience to His commands (Rom. vi. 23; Mark xvi. 16; Acts ii. 38; Rom. x. 9, 10). Among His commands are His two ordinances, Baptism and the Lord's Supper, both of which pertain to His death and resurrection, and because Christian Science does not believe in either it ignores both ordinances. And as to

the scriptural teaching of a personal return of our Lord to set up His kingdom on earth, Mrs. Eddy says, "The second appearance of Jesus is unquestionably the spiritual advent of the advancing idea of God in Christian Science," while the Bible expressly says, "Behold He cometh on the clouds, and every eye shall see Him."

In the face of these discrepancies I ask you how in the name of common sense could a person who is capable of an iota of reasoning power be led away into acceptance of a doctrine so palpably a "working of error"? The only answer is that the spirit of Anti-christ now functioning in the world, "whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth that

THEY MIGHT BE SAVED."

(II. Thess. ii. 9, 10). They have been caused to believe a lie. Paul pictures their condition in II. Timothy iii. 1-8).

It is not scientific. Webster defines science as "truth ascertained, knowledge systematised." In studying any branch of learning one must make use of the science and art of reasoning correctly, and to employ the necessary laws of thought. When Mrs. Eddy states that there is no such thing as matter, that it is "an illusion; sensation in the sensationless; that which mortal mind (which is nothing claiming to be something) sees, feels, hears, tastes, and smells only in belief," she is breaking every law of logic, for if mortal mind is nothing it could neither claim to be something, nor experience any of the manifestations of the five senses in belief. Neither could there be sensation in that which is without sensation. Such statements are contrary to logic and reason.

Christian Science teaches that there is no such thing as pain. This statement is made, "Christian Science sustains with immortal proof, the impossibility of any material sense, and defines these so-called senses as mortal beliefs, whose testimony can neither be true of man nor his Maker. Nerves have no more sensation apart from what belief bestows upon them than the fibres of a plant." Hence pain does not exist except as an illusion of the mortal mind, that which is "nothing,

CLAIMING TO BE SOMETHING."

Can you make sense of this? Is this knowledge systematised or truth ascertained? Or are you like the old backwoodsman who consulted the "practitioner" for his rheumatiz, and after listening to an argument like the one above said:

Perhaps you call this science, but I don't jest the same—
My back is just as cricky, my legs is jest as lame.
Your lingo may be science, it kinder sounds that way,
But where the Christian part is, I swar, it's hard to say.
You say that good ain't evil, well, I don't say it is,
And I don't say the Almighty has got my rheumatiz.
It is in my old body, and gives me many a jar,
And tain't no make-believe, nuther, for when it's thar, it's thar!

The founder of the cult. As a stream cannot rise higher than its source, Christian Science cannot attain

a higher level than the personality of the one who founded it. Mrs. Eddy got her inspiration from a mesmeriser by the name of Phineas Parkhurst Quimby. She did the subtle thing of clothing Quimby's psychological teaching with Christian terminology. The cult has in it certain psychological principles which might be commendable were it not for its deception. To practise all that is worth while in this metaphysical system it is not necessary to believe in or live by a single one of the supernatural fundamentals of the Christian faith. This proves it to be a system of psychology, false in

MANY OF ITS ASSUMPTIONS,

but in no sense Christian. From earliest childhood the founder was a case of abnormal psychology.

One writer has this to say: "Mary's childhood must not be passed over lightly. Her father was a man of childish temper and perverse mind, and all of his children were headstrong and high-tempered. Early in life Mary was released from the ordinary discipline of the home because of the nervous fits to which she was given with increasing violence and frequency. It became the chief concern of the household to avoid these storms of hysteria. In form they resembled convulsions. Mary would fall headlong to the floor, 'writhing and screaming in apparent agony.' Again she would drop as if lifeless and would lie limp and motionless until restored. At other times she would become rigid and cataleptic and was for a time in a state of suspended animation."

Her mental abnormality persisted up to the time she met Phineas Quimby. It is a matter of record that when she called at his place in Portland, Maine, out of health and victim of mental hallucinations, that he hypnotised her. A visible demonstration of the power of the mind over the body was claimed and out of Quimby's teaching she edited her first writings.

A great deal more might be said along this line if space permitted, but this will be sufficient to show that the cult had by no means a Christian or Biblical origin. To be a follower of this false teaching one sacrifices, perhaps unwittingly, belief in and practise of every fundamental doctrine of the Christian religion.

VICTORY

If you desire a life of victory you must learn that victory for you centres wholly in the Lord Jesus Christ Himself. You may dwell too much on your weakness, and too much on the strength of your foe. You may think too much about Satan; you may over-estimate his power, as others under-estimate it. You will never know the life of continual victory so long as you are obsessed with and about Satan's power. You must look away from him. You must be absolutely taken up with the Lord Jesus, with His keeping power, with His conquering power, with the certainty of His victory, and of your share in it.—*Charles Inwood.*



The Elim Foursquare Gospel Alliance does not necessarily endorse every view expressed by contributors. The articles in this magazine represent our teaching on fundamental matters, but on minor matters we allow liberty.

An Important Question.

RECENTLY we came across this very practical question, "Why am I in the world?" As Christian believers we should be in a position to furnish a very definite answer to such an enquiry. That we are in the world for some express purpose is certain. God has placed us here for some wise and beneficent end. What is that end, and are we realising it? Undoubtedly our relationship to the world is that of witnesses; God has entrusted us with this commission. In a realm of darkness the child of God is called as a light to shine, showing forth the glory of fellowship with Jesus Christ. Then, moreover, the believer is to exercise a preserving influence upon the world in which he lives. "Ye are the salt of the earth" said Christ to His disciples; a living force that counteracts moral and spiritual corruption. If the Church of God was living up to its exalted privileges then the world would feel the impact of practical godliness to such an extent that it would have no alternative but to face the issue of decision for Christ.

Our Refuge and Strength.

Psalm xlvi.

"God is our refuge and strength." And in the varied conflicts and perils of life we need both these resources. We need the "refuge." There are times when our mightiest warfare is to lie passive, to shelter quietly in the strong defences of our God. Our finest strategy is sometimes to "rest in the Lord and wait." We can slay some of our enemies by leaving them alone. We can "starve them out." They can be weakened and beaten by sheer neglect. We feed their strength, and give them favoured chances, if we go out and face them actively "marching as to war." The best way is to hide, and keep quiet; and "God is our refuge."

But we also need the "strength." This is positive equipment for active service. The defensive is changed to the offensive, and in the "strength" of the Lord we advance against the foe. We "ride abroad redressing human wrongs." We "tread upon the lion and adder, the young lion and the dragon," we "trample under foot." We meet our enemy on the open field, and we slay him in his pride!

And so our God is our resource in the double warfare of active and passive crusade. In Him we can take refuge, and the enemy withers. In Him we can find fighting strength and the enemy is overthrown.

Who? and What?

THE SAMARITANS (cont.)

By Pastor J. SMITH

In the strictest sense a Samaritan would be an inhabitant of the city of Samaria, the capital of the kingdom of Israel. It is seldom, however, used in this circumscribed sense, but is generally used to designate either the whole of the kingdom of the ten tribes after the division, or the narrower territory occupied by those whom the king of Assyria brought to settle in the country from whence he had carried captive the ten tribes (II. Kings xvii. 23-41). Thus we see that the Samaritans were not Jews, although in later years through intermarriage there came to be a mixture of Jewish blood among them. Josephus says concerning them: "The Cuthæans had formerly belonged to the inner parts of Persia and Media, but were then called 'Samaritans,' taking the name of the country to which they were removed." Our Lord referred to one of them as, "this stranger."

After the Jews returned from their captivity and began to rebuild their temple and city, the Samaritans desired to have a hand in the work, to this the Jews strongly objected. The result was a rift, which had always existed, made deeper and broader than ever between the two parties. The Samaritans openly opposed the work which the Jews had set themselves to do, and tried to hinder it (see Ezra iv.). The feud grew year by year, until about the year 409 B.C. when it reached a climax. A certain Levite of priestly descent, named Manasseh, who had been expelled by Nehemiah from Jerusalem for an unlawful marriage, obtained permission from the king of Persia to build a temple on Mount Gerizim. This was all that was required to make the animosity between the two parties complete. The Samaritans, having now obtained a rallying point for their schismatical worship, became more bitter than ever against the Jews. They refused hospitality to pilgrims on their road to Jerusalem, as in the case of our Lord (Luke ix. 52, 53). They were also accused by the Jews of secretly entering into the Temple at Jerusalem and defiling it by scattering dead men's bones on the sacred pavement. They considered their temple on Gerizim to be much superior to that at Jerusalem. They deeply cherished the five books of Moses, and considered them superior to those possessed by the Jews, but rejected all the other books in the Jewish canon. They also observed the passover.

On the other hand the Jews continued to hate the Samaritans and to treat them with utter abhorrence. They were ever reminding them that they were mere strangers from Syria. They accused them of worshipping the idols buried long ago under the oak at Shechem (Gen. xxxv. 4). They would have no dealings with them which they could possibly avoid. "Thou art a Samaritan and hast a devil," was typical of how they regarded them. The Samaritan was publicly cursed in the Jewish synagogues. They would not even admit them as proselytes, nor call them as witnesses in their courts. Even that which a Samaritan touched was as something unclean to them. The disciples of our Lord no doubt must have imbibed some of the same spirit, seeming to think that it was quite in order to call down fire from heaven and consume them for refusing hospitality to our Lord (Luke ix. 54).

Can we therefore wonder at our Lord's attitude in endeavouring to break down this dreadful barrier and unchristlike attitude by treating the Samaritans as part of the great multitude for whom He came to suffer and die, and also by speaking kindly of them in His parables and doctrine?

(Next week: "What became of the Samaritans?")

NEXT WEEK :

SPECIAL
EASTER DEMONSTRATION
NUMBER

ORDER YOUR EXTRA COPIES WITHOUT DELAY

Christian Biographical Series.**F. B. MEYER****II. Pastor and Pilgrim.**

IN 1869 Meyer graduated B.A., and completed his college course. The same year he was appointed assistant to the Rev. C. M. Birrell, of Pembroke Baptist Chapel, Liverpool. Birrell, a man of outstanding culture and saintliness, and of strong personality, exerted an influence that was in many ways beneficial, and in some ways harmful. "It was, perhaps, a good thing for me," said Meyer, "that I removed to York after two-and-a-half years at Pembroke Chapel."

Although his ministry in York was not graced by any special success, one thing happened that made a vast difference, not only to Meyer, but to the whole of England. At York Meyer met Moody. That meeting opened the door for Moody's great campaigns in England. For Meyer it opened the door to a ministry of evangelism.

After spending two years in York, Meyer, in 1874, accepted the pastorate of Victoria Road Baptist Church, Leicester. His ministry here was cut short by the opposition of some of the so-called respectable members and deacons. They objected to their minister's evangelical ardour, and one Sunday evening when he was holding an after-meeting a well-to-do deacon burst in with the protest: "We cannot have this sort of thing here. This is not a Gospel Shop."

This interference led to Meyer's resignation. Had it not been for the persuasion of friends he would have left Leicester altogether; as it was he stayed, and built up a great work. Supported by

A FEW ARDENT SOULS

he commenced services in the Museum Buildings, he held open air meetings three times a week, and took over Paradise Mission. From that mission developed the splendid assembly that afterwards met in Melbourne Hall, a building planned and built under Meyer's direction. Of his ministry in this hall much could be said, but let Dr. Fullerton's words suffice: "Melbourne Hall is Dr. F. B. Meyer's abiding monument. Like himself, it is original and real, and, set on a hill, it cannot be hid."

Melbourne Hall could not be hid, neither could its minister. His fame spread abroad, and as a result he was much sought after as a convention speaker. An invitation to Keswick Convention brought him into personal touch with the Keswick message, and what was more important, into a new fellowship with God. He made a deep and abiding consecration that brought him a richer consciousness of Christ's presence, and a fuller power through Christ's indwelling.

The year 1888 brought another change. A call had come from Regent's Park Church, London, which, after long and prayerful consideration, Meyer accepted. Continued success attended his ministry in this fashionable church, yet after four years the beckoning hand of God led him to resign his office and to accept the charge of Christ Church, Westminster. Christ Church gave him the opportunity of realising two desires. First, he felt that he could best serve his generation from an undenominational standpoint:

Christ Church was undenominational. Second, he longed to devote himself more largely to the services of the masses: Christ Church was surrounded by the type of folk he wished to reach. For ten years he laboured

WITH CONSPICUOUS SUCCESS,

and raised the Church to a very high spiritual and evangelical level.

The constant strain of such a pastorate was relieved by the appointment of Dr. A. T. Pierson to the pulpit duties. Meyer retained the nominal pastorate for five years during which he was elected first to the Presidency of the National Free Church Council in 1904, and second, to the Presidency of the Baptist Union in 1906. In each case tireless activity marked his year of office. He travelled the country preaching, teaching, organising and encouraging; and everywhere his efforts were graciously owned by God.

Resigning from Christ Church he spent two years on a world tour, ministering in all places he visited. He returned in 1909 as pastor of his former Church, Regent's Park, and continued there until 1914. In 1915 Meyer went for the second time to Christ Church, and was connected with it as acting pastor until 1921, and as minister-emeritus until the end of his life.

An earlier reference has been made to the effect of the meeting and friendship of Meyer and Moody. As a further result of this acquaintanceship, Meyer was invited by Moody to address the famous conference at Northfield, U.S.A., in 1901. This was the first of many visits. In all he made twelve journeys to America, the last being in 1927 when he was eighty. From first to last Meyer was an acceptable speaker. He was sufficiently human to be attractive, and sufficiently doctrinal to be sound.

In all the work he undertook he seemed naturally to occupy the position of leader. He headed protests against

POLITICAL AND SOCIAL WRONGS.

He was first National President of the Brotherhood Movement, and was known affectionately by the men as "Skipper." Twice he occupied the President's chair of the Christian Endeavour Union. He was honoured as spiritual leader by the delegates to the World's Sunday School Convention held in Zurich in 1912. He was the moving force behind the Advent Testimony Movement for twelve years. Many other leaderships were his; in them all he sought to "live pure, speak true, right wrong, follow the King."

A. Chester Mann writes of him: "He still lives . . . in the hosts of men and women who were won for God by his pleadings . . . ; and in the manifold ministries of help and healing he set in motion. . . . He has bequeathed to the world, not a machine but a spirit; not a programme but a life; and as the days go by he will be remembered as one of the great religious figures of his time."

Next week: F. B. Meyer—Steward of the Mysteries.

The Way of Salvation

The Royal Proclamation

HO! COME! HEARKEN! COME!

By WILLIAM WILEMAN

“HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness” (Isaiah lv. 1, 2).

This wonderful chapter with a remarkable word—“Ho!” as if God wished to arrest the ready attention of thirsty sinners. In days of old Proclamations were delivered to heralds, who travelled from place to place, called the people together, and made their message known. And the word “preacher” is exactly this word “herald.”

Deep down in every human heart is some consuming thirst, some longing for the peace that cannot be found in anything that earth can offer. Some persons thirst for fame, as if that could satisfy them: some to get rich, as if wealth could make them happy: most persons thirst for happiness in some form of pleasure. But God here invites sinners to a source of happiness that can never fail, never fade, never deceive.

Listen then to the threefold “come” in the first verse: and to the extended invitation in the second. Here the words “hearken diligently” are literally “hearken hearkening,” as though God were so in earnest in what He is saying as that sinners should give Him their most earnest attention. And so He is! Listen! “Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Harken diligently unto Me!” Here you may see how willing God is for sinners to come to Him for what He promises to give them.

It may be that the reader feels himself unable to obey this free invitation. This is really no hindrance, because all the power is in the hand of God who invites. The Lord Jesus when on earth commanded a man to stretch forth his hand: and although he could not do so, he did so, because the Lord gave him power.

It may be that you feel unworthy to come: this again is no hindrance. All the worthiness is in the heart of Jesus.

It may be that you are afraid of being rejected. This comes from your own unbelief. If this is your fear, listen to God’s answer to it: “Seek ye the Lord while He may be found, call ye upon Him while He is near.”

Or you may think that you are too great a sinner to be received, and welcomed, and for-

given. If so, listen once more: “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.” You cannot be too great a sinner to be saved by so great a Saviour. Even if your sins were as great as mountains, and as many as the sand by the seashore, God has pledged His Word to pardon them.

You may even say that you have committed sins for which there is no pardon. Very well: then let me ask you to read three portions of Scripture: (1) Manasseh was guilty of sins that God said He would not pardon: but on his repentance they were pardoned (II. Kings xxi.). (2) There is a very black catalogue in I. Corinthians vi.: but these also were forgiven. (3) Then Saul of Tarsus had been a persecutor and a blasphemer; but he obtained mercy. He himself tells us (I. Timothy i. 15) that he had been the chief of sinners: and perhaps you are another. The Lord Jesus commands us to forgive “seventy-times-seven,” that is 490 times; and you may be sure that He will not do less.

Look again to what is commonly called the parable of the “prodigal son” in Luke xv. The plain meaning of that parable is the willingness of God to welcome every returning sinner. You may have been among the harlots and the swine: the father welcomed his son with a kiss and a song. You may, like him, have spent all your money: the Royal Proclamation states that salvation is “without money and without price.”

We read also of a woman who was a sinner, whose name is not recorded, who sought for mercy and pardon and obtained them. Read the beautiful account of this in the 7th chapter of the Gospel by Luke: and see how the Lord said to her, “Thy faith hath saved thee; go in peace.”

How full, how free, how precious, how kind, is the pardoning mercy of Jesus. When guilt has long lain upon the conscience, and pressed the heart into the dust, He gently raises the fainting soul, and speaks pardon and life.

How full of mercy also was His prayer for those who nailed Him to the tree, as if He would delight to show how freely He would save the greatest sinners. “And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do.” And then, to prove the depth of His love to sinners, He saved the poor thief who cried for mercy, instantly and freely.

TESTIMONY

By HENRY PROCTOR, F.R.S.L.

THERE is no duty for the Christian more imperative than that of confessing Christ.

Indeed it is sometimes placed in the forefront, as being of equal, if not of greater importance than faith itself. "For if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. x. 9).

Christ Himself is said to have witnessed or testified the good confession before Pontius Pilate (I. Tim. vi. 13). Every day was with Him a day of witness-bearing. For it was the will of His Father that He should bear witness concerning Himself. This He did in the face of the continual contradiction of sinners, knowing every day that His life was endangered because of His testimony, that He was the Son of God.

We are to set our feet in His footprints, by witnessing the same confession. Very many have done this and have like Him resisted unto blood, antagonising sin (Heb. xii. 4, 5).

How important this matter of confession is, He showed continually, both by word and deed.

It would seem that to be a secret disciple is a position of great danger, if not an actual impossibility. For "every one who shall confess Me before men, him shall the Son of man confess before the angels of God; but he that denieth Me in the presence of men shall be denied in the presence of the angels of God" (Luke xii. 8, 9, R.V.).

Moreover it is one of the chief weapons in our armoury against Satan, for: "They overcame him by the blood of the Lamb, and by the word of their testimony" (Rev. xii. 11).

Many have become backsliders through being ashamed of Jesus, for He declares emphatically, that "He that is ashamed of Me and of My words, of him will the Son of Man be ashamed when He cometh in His own glory, and the glory of His Father and the holy angels" (Luke ix. 26).

Now divine healing and the redemption of our bodies is an integral part of our salvation and is bestowed therefore on the same condition of confessing it before men. When ten lepers were healed, only one returned to give thanks. And so it is to-day, many lose their healing, because of the sin of silence concerning it. We are healed and kept in perfect soundness, for the glory of God, and not for our own selfish convenience.

To give testimony to it as far as possible, is therefore absolutely essential to its continuance. Otherwise a worse thing may come upon us, because of our shameful ingratitude to God.

It is clear that the great purpose of God underlying the miracles of to-day is the extension of the kingdom of God on earth. But how is this to be accomplished unless they are made known? And who should be His witnesses, but those who are healed? It is by the miracles of healing that God Himself testifies or bears witness to the truth of the gospel, and how [therefore] shall we escape the penalty for neglecting a salvation which was originally proclaimed by the Lord Himself and guaranteed to us by those who heard Him, while God corroborated their testimony with signs and wonders and a variety of miraculous powers? And we do neglect it if we fail to confess before men, what God has done for us in spirit, soul and body.

Fear Hath Torment

Paderewski, the Master pianist, in his life story says:

For many years in my career I had terrible pain before playing—anguish which is not to be described. It took not only all my courage but all my strength. It was agonising, frightful. My theory was that that terrible inside nervousness, fear of everything—of the public, of the piano, of the conditions and of the memory, too—it was *nothing else but a bad conscience*. For years and years I had it. I was analysing myself, and it took me a very long time before I discovered that it was, I repeat, a bad conscience, which meant that there was something in my programme which I had not yet completely mastered—a difficulty which was above me. There was still some weak point in my programme. And this is always the case. Fright is only the sense of insecurity, and it may be insecurity of only one passage or phrase. In the music you may play ten pieces on a programme perfectly, without a blunder—they are absolutely under your control—but if the eleventh is not in perfect condition, let us say, and even one phrase or a few bars of a great composition remain unconquered and elude the fingers, it is quite enough to upset your whole inner being. *That one passage can torture you as long as it remains unconquered.*

This is not only the case in the world of harmony, but in religion and in life generally. Thank God, the blood of Christ purges the conscience from dead works so that the servant of God may serve Him without nervousness and without fear. Is your conscience clean?—P. N. C.

FAITH IS A ROCK—

is certitude, is supremely the sure thing in life. Faith is law, not mist, not mere talk, not dream. It is the only sure thing in the world. This is God's guarantee, as it were, why the Bristol Orphan Homes continue. This, too, is the reason why all who truly tread the path of faith are sure of unerring supply. God is under law to support them, and the watchwords of such a law are "shall" and "must." The only link that binds us to the eternity of God and His steadfast throne is this law of faith. Every "shall" and "must" in the treasure house of God is the portion of faith. There is nothing uncertain in the law of faith. The future is merely uncertain in our ignorance of it. With our God the future is, and thus faith is under glorious law and can never "draw a blank."

—Dan Crawford.

RADIANT REVIVAL REPORTS

Abounding and Abiding Blessing—God's Hand upon His Saints

FRUITFUL CONVENTION

Uplifting Gatherings

Rye Park. The saints at Rye Park experienced much blessing recently in the special Saturday evening convention which had been arranged by Mr. C. Coe of Canning Town. Pastor D. J. Rudkin and Evangelists D. Leadbeater and F. H. Coleman were the speakers, assisted by a party of Crusaders from Canning Town, the convener being Mr. A. Rayner.

Before the convention, open air meetings were held, telling out the glorious news of full salvation.

Throughout the convention God's servants gave of their best, and their ministry was greatly appreciated.

After the gospel service four young people were anxious to know more of the way of salvation, and it is believed that this was a definite turning point in their lives. To Him be all the glory!

YOUNG PEOPLE'S CAMPAIGN

Many Decisions for Christ

Aberdare (Pastor S. J. Cooper). A short while ago the church here had the great pleasure of a visit from the young people's evangelist, Mr. D. A. Vanstone, in connection with the ten days' "Youth Campaign." The boys and girls came in crowds night after night to listen to the object lessons and action stories given by Mr. Vanstone. Jolly choruses were also taught the boys and girls, and they sang them with all their hearts. Many decisions for the Lord were made by the young people, and the prayers of God's people are that more fruit for the Master's glory will be seen. The Cadet meetings have now commenced, and the boys and girls look forward to their weekly service. Mr.



Pastor
S. J. Cooper

seen. The Cadet meetings have now commenced, and the boys and girls look forward to their weekly service. Mr.

Vanstone also spoke at the adult services and much blessing was experienced. May God continue to pour His blessing upon His servant to the extension of His Kingdom.

ANOTHER FOURSQUARE GOSPEL CHURCH

Methodist Church Taken Over

Bishop Auckland. The whole of Christendom to-day is praying and seeking revival. Many bodies of Christians, in view of the Primate's appeal are endeavouring to restore religious enthusiasm among the peoples of this nation.

The saints in Bishop Auckland have been praying for a real spiritual awakening in the town, and their prayers have been answered.

Much interest was aroused by the announcement that Pastor P. S. Brewster and his party were to conduct a Revival and Healing campaign in the town.

As one who has attended the meetings I am extremely impressed by the enthusiasm and zeal of the people seeking the truth of God's Word. In less than four weeks over eighty souls have been saved. Praise the Lord!

Pastor Brewster has a very pleasing personality, and holds his congregation spell-bound by his expositions of the Scripture. The singing is a real inspiration led by Evangelist C. A. C. Hadler.

The people are also greatly blessed by the singing and playing of Evangelist Cole, who has won the hearts of the young people. Much difficulty is experienced at the close of the meetings in getting the hall cleared, as the congregation is eager to remain longer singing the hymns and choruses.

The Lord's people are happy to know that a large building has been obtained for permanent meetings. The late Methodist Church, North Bondgate, has been secured for this purpose. Although

the building was covered with thick dust, it was not long before the pastors had their coats off and commenced the re-decoration of the premises.

The Lord's miraculous power has been present to heal. One woman who could only get about on crutches, came to the service, and was prayed for. She has since discarded her crutches and comes to every meeting.

I believe the Lord is going to richly bless the work here to the salvation of many more souls.—R. CRESSWELL.

PROVING GOD IN CHURCH LIFE

Outpoured Blessings

Leyton (Pastor C. E. Palmer). At the Annual Church Fellowship Gathering there was much rejoicing as it was revealed how wonderfully God had touched the hearts of His people to meet the various needs both in this and other lands. That God is no man's debtor is revealed in the material as well as spiritual blessings outpoured from His most gracious and wonder-working hand. The promise connected with "Bring ye . . . prove Me" (Mal. iii. 10) is still unalterably true. Glory to His name!

The work in the Sunday school was reported to be progressing very well, the fluctuation in numbers being caused by removal of families from the district. In spite of this the church membership had not fallen. There was a deep note of thanksgiving as the Church Secretary reminded God's people of the Lord's blessing in connection with the various activities of the church throughout the past year, and that fourteen believers had been baptised in the Holy Ghost.

During the winter months numbers have been somewhat depleted owing to sickness, but prayer has been made, and the sick have been anointed, and the promise of the Lord has often been graciously proved in immediate deliverance.

John Bunyan on Mutual Helpfulness

The doctrine of the gospel is like the dew and the small rain that distilleth upon the tender grass wherewith it doth flourish and is kept green (Deut. xxxii. 2). Christians are like the several flowers in a garden, that have upon each of them the dew of heaven, which being shaken with the wind they let fall their dew at each other's roots, whereby they are jointly nourished, and become nourishers of one another. For Christians to commune savourily of God's

matters one with another, it is as if they opened to each other's nostrils boxes of perfume. Saith Paul to the Church at Rome, "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me" (Rom. i. 11, 12). Christians should be often affirming the doctrine of grace, and justification by it one to another.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Notes and News

A recent Crusader communion service at Clapham proved a season of heaven upon earth. Miss Adelaide Henderson's (Crusader Commissioner) gripping message provided food for deep and earnest

REMEMBER!

HOLIDAYS AHEAD

Crusader Centres at
JOHNSHAVEN, Sootland
GLOSSOP, Derbyshire
SOUTH DOWNS, Brighton

meditation. It was a pleasant surprise to see our beloved Principal and other Elim ministers slip quietly into this service and join in a season of worshipping God.

Portsmouth Crusaders maintain good progress, and are putting the best into their service for God.

Stockport branch reports advances, and increase in membership. Open air work is going well week by week.

A new "Elim Songster" (No. 14) is now in preparation. Choir leaders will welcome this news. It promises to be another excellent edition, containing some good arrangements and compositions from prominent Elim composers.

We are still anxious to increase the unattached Crusader "Link" chain. All interested young people should write us on this matter for full particulars. Join our Fellowship Link to-day.

Eastbourne Crusader Choir continues to render in a soulful and efficient manner, gospel song ministry. Pastor J. R. Moore, has maintained gratifying and effective results in this way.

**ANNUAL
NATIONAL CRUSADER TOUR**
May 19th to 30th
conducted by
Pastor DOUGLAS B. GRAY
and
Evangelist David Vanstone
Watch for Itinerary

Fellowship Links

The following letter I received on the 17th March, and no doubt it will be of interest to many of the members of our Fellowship and others:

DEAR LINK-MAKER,

Greetings in the Name of our Lord and Saviour Jesus Christ.

I am an Unattached Crusader at present serving in Malta (or Melita). Here Rome rules supreme. The priests rule, not by love, but by fear. The poor fear the priests and out of their pence give most to the church, living on next to nothing, buying waste food from the ships, and living on that so that they can give to the church. Certain days are set apart for festal days and on these days images are carried round the streets, and at each resting place fireworks are let off to keep away evil spirits, and in this way hundreds of pounds are wasted which might have been of real service in the Lord's work. The people are also told they *must* sin during the week so



Miss Eva M. Tefchner of Crusader Headquarters' Staff and "Link-maker," well-known to unattached Crusaders

that they can confess on Sunday. The priests always carry an umbrella, and this they leave outside the house where they visit, and I have heard of cases where Maltese working in the dockyard here have gone home to dinner and seen the umbrella outside the door, and rather than go in they have gone without their meal and gone back to work. All round

Malta are shrines, built in the wall with a glass front. Inside is an image of the Virgin Mary and the Christ Child, and underneath is a box for collecting; a small oil lamp burns inside night and day.

There are many things in Malta to remind one of the Word of God. The bay in which St. Paul was shipwrecked still bears the name St. Paul's Bay. There is a street called Strada Stretta (strait street); this is a very narrow

(Continued on next page)

Preliminary Announcement
GREAT ANNUAL MISSIONARY RALLY
May 1st, at 7 p.m.
in the
CAMBERWELL CHURCH
Watch for further particulars

A1 or C3?

By Dr. N. Beattie, M.D., F.R.C.S.

We want an A1, not a C3 nation. There is too much illness and incapacity, causing grave loss to the nation and to industry, as well as individual suffering. Prevention is better than cure. What can be done to lessen and prevent so much waste? We have recognised the importance of shorter hours of work, the need of rest and holidays, proper diet, fresh air and sunshine, in increasing resistance to disease and promoting good health. Parliament has just decided that the people shall have facilities for physical exercises, like athletes, so that the most sober and sedate amongst us may soon look funny performing our daily jerks, skipping, leap-frog, deep breathing, etc., to broadcast music! By all means let us have an A1 nation as far as physical fitness is concerned.

Further, a first class nation must be first class intellectually. The mind must be A1 as well as the body. This has been recognised for a long time and is shown by the development of a good free education for the children, the establishment of Colleges and Universities and the provision of free Libraries by great philanthropists like Andrew Carnegie, the Daily Press, facilities for travel, etc., thus bringing the world's learning within the reach of all. Brain is needed even more than brawn. When backward nations become educated, progress for them is assured; otherwise they will still remain C3.

However, there is something more to follow. There is no such thing as an A1 standard for any nation or individual unless God and His claims are brought into the national and individual life: without the recognised Presence of God, life may be useful and good to a degree but can never reach the highest level.

Some nations to-day are actually seeking to banish God from their national life. Like the great ancient Roman Empire, their decline and fall are assured. "Righteousness exalteth a nation, but sin is a reproach to any people." In other words, right is might—not *vice versa*. As for the individual, the sad thing is that to-day multitudes are apparently leaving God entirely out of their lives. No physical jerks, no amount of fresh air and sunshine, no intellectual development can remedy this grave omission and bring A1 fitness, happiness and prosperity where there is a C3 spiritual life.

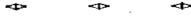
An A1 spiritual life is of the first importance. Jesus has taught us that if we put God first all the rest of the good things of life will follow. His words are convincing and conclusive. We must listen to Him for He was A1 Himself and so He can tell C3 people like you and me how to become A1. He was A1 in body—this can easily be proved. He was A1 intellectually—His astonish-

(Continued on next page)

FELLOWSHIP LINKS (cont.)

street, and though I have not counted, I can quite believe the report that there are over 200 public houses in it, though it is not particularly long. Malta, above all places, is the seat of the Devil himself. I am more than glad to testify that He is able, even in this stronghold of Satan, to keep. Praise His Name.

May I ask you to specially remember in prayer all Christians who serve in the Forces, for often they have to stand alone, and it is nothing in a ship carrying 1,200 to count the Christians on one hand. Still, He who is with us is more than all who are against us, praise the Lord."

**A1 or C3? (continued)**

ing teaching far surpasses anything before or since. He was A1 spiritually—His life was lived in the closest fellowship and communion with God His Father, and He pleased Him in every-

thing that He did.

The great thing to remember about the Lord Jesus, however, is that He alone was free from the otherwise universal plague of the soul—sin. For it is sin in all its degrees and varieties which makes us C3. Sin withers our spiritual energies by its blighting influence. Sin infects the mind and sinks deeply into the deepest thoughts in the recesses of the heart, thus polluting the very springs of life. Indeed, even the body quite often suffers from devastating disease and rotteness because of sin. In this way multitudes become totally C3! Can we allow this desperate incapacity and consequent waste of valuable life to continue?

Let us hear the voice of a Friend. The Saviour, the Lover of our souls, comes to the rescue. Little wonder that the supreme sacrifice of the Son of God was necessary to put away our sin as the first step to an A1 life. This He did when He died on the Cross for you and me. This is why the STORY OF

THE CROSS is central in God's scheme of renewal and regeneration.

FAITH in Christ is the first Exercise we must learn if the great transformation is to take place from C3 to A1 (without FAITH it is impossible to please God). The thrill of a new life is felt at once and develops as this great exercise of FAITH is continued. Other helpful developing exercises that follow are PRAYER, BIBLE STUDY, SUFFERING, WITNESSING to others and trying to teach them the exercises we have learnt.

It is astonishing what a transformation takes place in spiritually impoverished sinners, utterly C3, under the power and tuition of Him who desires that none should perish, but that all may have life and have it abundantly. This is life indeed, full and eternal!

What is it to be for you—A1 or C3? [Written specially for the recent united church service at Ilford Hippodrome, at which the London Crusader Choir provided the music.]

What God Hath Wrought in a Yorkshire Village

HUGH REDWOOD, writing of the Elim Foursquare Churches, described the Movement as an "eye opener." Some of us have stood aside and with growing amazement watched the progress and development of the local church in the village of Wrenthorpe.

This Movement has left its impress on some of the largest towns and cities of our land, but more than one has expressed surprise at finding a Foursquare Church leading the spiritual life of a village.

About ten years ago a special mission was held in the village, and the result was the formation of an assembly.

It would take a book—and a very interesting book it would be—to describe the experiences grave and gay that have formed the lot of those responsible for the building up of this church.

Beginnings were of a very humble nature. An old mill, up a flight of very rickety steps, that were a sore trial to the elderly members of the flock.

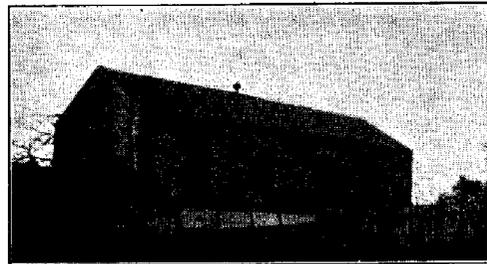
Planks wrapped in brown paper stretched across boxes had to serve for seats. Candles were the means of illumination, and on windy nights these were extinguished by the breezes through the walls, for the place was naturally well ventilated.

Eventually the place was renovated by our own folks, who have always done everything with a real good will, no half-measures were ever allowed. A rostrum was made from boxes;

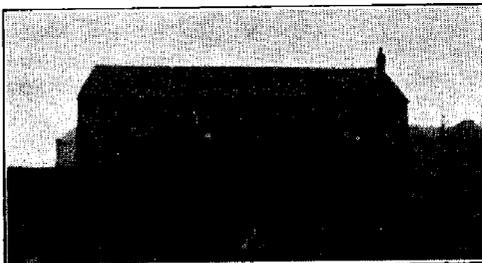
when lo, marvel of marvels! the Church school came on the market; the very thing. It was suggested that we buy it. But it was a large sum, and although we had always managed to pay our way, we had no surplus for purchasing buildings.

The bolder souls said "go ahead, the money will come in somehow," but the more timid among us simply dare not take the risk. We saw nothing but giants.

The bolder souls had their way—the risk was taken, the building was bought and reconstructed, and on the fifth anni-



The present Foursquare Gospel Church, Wrenthorpe



The Old Hall, Wrenthorpe

gas was introduced, a few old forms were bought, the wheeziest of musical instruments—I dare not call it a piano—led the praise, then, wonder of wonders, we plunged for tip-up seats and a grand piano. Really it seemed as though the millennium had come, and real glorious times were experienced in the building called the "old mill."

But we were too straitened, we were outgrowing ourselves, the place was inconvenient and far too small. What should we do? There was no other building in the village,

when lo, marvel of marvels! the Church school came on the market; the very thing. It was suggested that we buy it. But it was a large sum, and although we had always managed to pay our way, we had no surplus for purchasing buildings.

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versary of the formation of the church, the new building was opened and dedicated to the work of God on the 14th of October, 1933, by Pastor T. H. Jewitt of Leeds, assisted by his colleagues, Pastors G. Miles and A. W. Maccullagh.

The generosity of the saints who began to worship in the old mill, and there maintain a witness for about five years, and then for a further three years in their own church, has been wonderful. The Lord has wonderfully blessed them.

What God has done for Wrenthorpe, He can do for any village.

The villages of our land have a great need. They are sadly neglected. There are churches of some denomination or other in most of them, but many of them are of the kind that "have a name to live and are dead" (Rev. iii. 1). Few know anything of the true gospel. What a glorious chance there is for daring souls to launch out as Wrenthorpe did.

The Thanksgiving Services are now past. They have been a great blessing. The ministry of Pastors Boulton and Woodhead was very profitable, they brought just the right word. On the Saturday, 300 happy people enjoyed a splendid tea provided by the Wrenthorpe friends. The Leeds and Bradford friends helped wonderfully. The Bradford Crusaders must have sung themselves hoarse.

CLASSIFIED ADVERTISEMENTS

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

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

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

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

Bognor.—Arrange a holiday together from your meeting this year! Parties of half-dozen received at specially reduced terms. For many of God's people with slender incomes, small amounts received and booked to your holiday expense; fullest particulars (stamp); right on the sea front. Canonbury House. Mr. and Mrs. Hollyman; 'Phone 1029. C256

* **Brighton.**—Board-residence from 30/-, bed and breakfast from 21/- weekly; 1d. bus to sea. Mrs. Robinson, 13, Stafford Road. C359

Bournemouth.—Superior board-residence, home from home; every comfort and convenience; 1 minute sea, 2 minutes shops, buses; central. Mrs. Stroud, "The Homestead," 14, Southern Road, Fisherman's Walk. C263

Cornwall, Newquay.—Picturesque, Christian guest house, sheltered, secluded position, own beautiful grounds, 1 1/2 acres; tennis, putting; ten minutes' walk various beaches; comfortable, homely, Christian fellowship; highly recommended by Elim pastors; personal supervision; excellent Cornish cooking, separate tables, electric light; (h. & c.), garage; Four-square. Terms £2 weekly. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. 'Phone, Newquay 526. C241

* **Cornwall, Penzance.**—Accommodation, full board or bed and breakfast; every convenience; terms moderate; recommended by Elim Pastors; near Elim Tabernacle, sea and country. Mrs. Walsh, "Beth-Shan," 24, Penare Road. C275

Christian Workers' Holiday Home (Devon).—Principal Parker's seaside home for Bible study and rest. Open June 1st—September 18th. Illustrated Bible studies. Full particulars from Mrs. Parker, "The Rookery," Lynton, Devon. C244

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

* **Elim Rest House.**—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4. Tel.: Tulse Hill 3804

* **Glossop.**—Elim Home for spiritual and physical refreshment; comfortable house, moderate terms. Apply: Pastor and Mrs. A. S. Gaunt, Beth Rapha, Glossop, Derbyshire.

London.—Superior accommodation, bed and breakfast 4/-; select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park W.2. 'Phone Abercorn 3547 C228

* **London.**—Christian greetings. Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision, at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. 'Phone Mountview 7069. C235

London.—Central London Christian Guest House, 25-26, Cartwright Gdns. W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. 'Phone Euston 1183. C391

London.—Christian home, quiet select neighbourhood; full board 25/-, bed and breakfast, or would let furnished large room, suit friends, single beds; one minute station. Friends note changed address: Madgwick, 29, Quernmore Road, Stroud Green, N.4. C267

Morecambe.—Sea and mountain air; within easy reach lake district; board-residence, bed-breakfast; private garage, garden; healthiest part of Morecambe; moderate terms; highly recommended. Mrs. Raw, 55, Brentlea Crescent. C268

Old Colwyn.—Sunny North Wales calling! Mountain air, sea breezes, magnificent scenery, near sea, bathing from house, home comforts, Christian fellowship; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergelge Road. C252

Old Colwyn.—Holiday and rest home; 2 minutes from sea; bathing from house; Christian fellowship; magnificent scenery, all home comforts; terms moderate. Apply, Mrs Thomas, Henblas, Sefton Road. C269

SITUATION VACANT

Good plain cook, also pantry man, required immediately, good class private hotel. Apply Mrs. Brading, Dinbola Hotel, Freshwater Bay, Isle of Wight. C274

SITUATION WANTED

Experienced chauffeur-handyman, requires a post. Apply Box 456, "Elim Evangel" Office. C277

PROFESSIONAL

Piano Correspondence Lessons.—Anyone can play hymn tunes without drudgery in ten graded lessons. Special course for beginners; highly recommended by "Musical Opinion." Numerous successes. £2 2s. (all books and postages included). Miss Janet E. Fuller, c/o Box 436, "Elim Evangel" Office. C164

MISCELLANEOUS

Sunday School Outings! Mr. and Mrs. Hollyman have acquired premises right on the Bognor front for provision of teas; seating 500; lowest terms. "Canonbury," Esplanade. Book your party now. 'Phone 1029. C240

BIRTH

Knox.—On March 13th, to Mr. and Mrs. Edward Knox (née Kerslake), of Plymouth, the gift of a son, David Edward.

GOLDEN WEDDING

Seabert.—Mr. and Mrs. Seabert wish to thank God for their Golden Wedding, April 10th—1887 to 1937, 50 years' married life. Members of Elim Tabernacle, Springbourn, Bournemouth. C278

WITH CHRIST

Whittington.—On March 10th, Mr. Whittington, member of Elim church, Brighton. Funeral conducted by Pastor L. H. Newsham.

When God Makes a Missionary

Here is a record of naked fact. A life-story that starts in the reckless transport-riding days of Johannesburg's wild gold-rush. There are a sweet romance, an adventurous journey into African wilds, hair-breadth escapes and gospel triumphs. We follow the life of Edgar Mahon as his vision enlarges. He is transformed from a useless physical wreck into a giant of activity. His testimony wins its way among wild Zulu and Basuto tribes. We climb among the vast Drakensberg mountains in blinding blizzards. We hear the thunder of the guns at the siege of Ladysmith, and face enraged blacks armed with shields and assagais. We are transported by the inspiring singing of native choirs as we gather for huge camp meetings. Criminals are turned to saints, enemies to friends, a great missionary work is built up and eventually, as the grand old father takes his last gospel service, and goes home to God, we lay down the book with profound gratitude that such heroes of the Cross still live and fight and triumph.

Price only 2/- (by post 2/4)

ELIM PUBLISHING CO., LTD., PARK CRESCENT, CLAPHAM PARK, S.W.4

Announcing

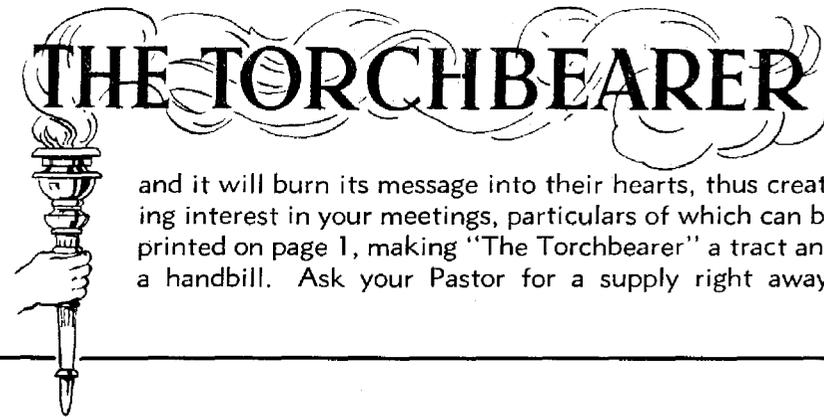
the publication of a new monthly—"The Torchbearer." A four-page gospel messenger which is the very thing for that person who spends hours alone in that sick-room; the indifferent who will not listen to your message in the open air; the people in your street who are in darkness concerning the gospel, and that dissatisfied neighbour who is always seeking pleasure—hand one and all a copy of

★
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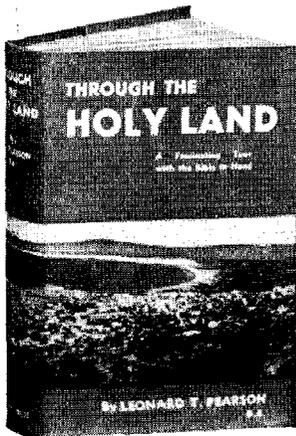
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