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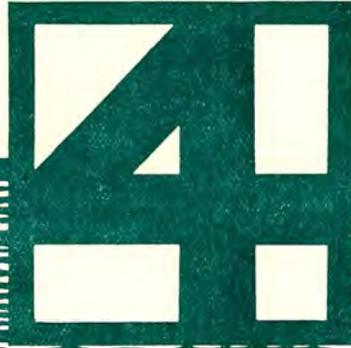
Home Evangelist

Foursquare Revivalist

February 4th, 1938.

THE
CALL TO THE CROSS
(see page 72)

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



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,
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R. Mercer, and J. Smith.

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Vol. XIX. February 4th, 1938 No. 5.

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4 Coming Events 4

EALING. February 5. Elim Tabernacle, Northfield Avenue. West London Crusader Rally conducted by Pastors D. B. Gray and D. A. Vanstone and Unattached Crusaders, 7 p.m.

ELIM WOODLANDS. Open on Saturday, February 5th from 3.30—9 p.m. Missionary Work, Life and Custom in Japan. Illustrated by Japanese dress and various interesting exhibits. Singing and talk by Miss Violet Hoskins from Japan. Tickets 1/- including tea.

ENGLEFIELD GREEN. Regular services are now held in the Village Hall: Sunday, 11 a.m., 3 p.m. (Sunday School), 6.30 p.m. Gospel Service. Green Line Coaches Nos. 417 and 458.

GLASGOW. February 5. South Scottish Rally, City Temple, corner of Bath Street and Elmbank Street. Speakers: Pastors L. H. Newsham and A. J. K. Magee. Convener: Pastor F. Farlow.

GREENOCK. March 9—14. Spring Convention, Elim Tabernacle, Belleville Street. Speakers include: Pastors W. G. Hawkins and L. Newsham. Convener: Pastor A. J. K. Magee.

GUILDFORD. February 27th. Ward Street Hall, Ward Street. Visit of Pastor E. C. W. Boulton.

HAYES. Regular Foursquare Gospel Services are now held in the Albert Hall, Albert Road: Sundays, 6.30 p.m. Will interested friends in the district communicate with Mr. A. Benton, "Elim," Church Road, Hayes?

KENSINGTON. February 6. Kensington Temple, Kensington Park Road, Nottling Hill Gate. Visit of London Crusader Choir, 6.30 p.m. (Choir at Wormwood Scrubs Prison 1.30, and Holloway Prison 3 p.m.).

LEEDS. Now in progress; Foursquare Gospel Church, Bridge Road, off Lady Lane. Revival and Healing Campaign by Pastor W. E. Smith.

OXFORD. February 27. London Crusader Choir will visit H.M. Prison at 3 p.m. and conduct service at St. Matthew's Church, 6.30 p.m.

SWANSEA. February 6—17. Elim Tabernacle, Alexandra Road. Campaign by Pastor D. A. Vanstone.

THORNTON HEATH. Saturday, January 29th. South London District Convention, in the Elim Tabernacle, Moffat Road at 7.30 p.m. Speakers: Pastors H. A. Court and D. J. Rudkin. Convener: Pastor G. H. Thomas.

WINTON. January 30. Y.M.C.A. Hall, Jameson Road. Special After-Church Service. 8.15 p.m. Speaker: Pastor R. D. Bradley. Special singing by the Winton Choir.

WOOD GREEN. February 1, 8, 15, and 22. Brook Hall, Brook Road, Mayes Road. Series of special addresses on The Work of the Holy Ghost, by Pastor E. C. W. Boulton.

WOOLWICH. February 13. Elim Hall, Crescent Road, corner of Burrage Road. London Crusader Choir. 6.30 p.m. (Maidstone Prison, 2.30 p.m.).

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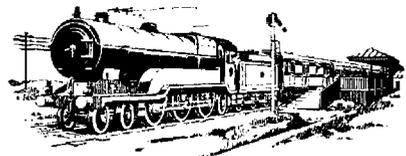
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ELIM BIBLE COLLEGE EXTENSION LECTURES AT CLAPHAM, LONDON

These lectures are now being held, and will continue throughout the months of February and March on Friday evenings. Those anxious to avail themselves of this means of adding to their equipment for Christian service should apply without delay to the Dean, Elim Bible College, London, S.W.4. It is not too late to enrol for the remainder of the course of lectures!

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIX., No. 5

FEBRUARY 4, 1938

Fridays, Twopence

A Watchnight Message

By Pastor P. J. Le TISSIER

BUNYAN'S immortal allegory is forged in the fires of a strong imagination. What infinite loss the world would have suffered if it had been deprived of the Bedford tinker's wonderful gallery of word pictures, for such we characterise his remarkable writings. He employs no less than seven portraits of the Christian minister: Evangelist, Interpreter, Greatheart, and the Four Shepherds, Knowledge, Experience, Watchful and Sincere.

In one telling and trenchant passage he says—

“Christian saw the picture of a very grave man hang up against the wall, and this was the fashion of it. It had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back. It stood as if it pleaded with men and a crown of gold did hang over his head.”

With this very grave man in pleasant fellowship, I have been living for the past day or two, and I have been led to see with an amazing clearness that he is to exercise a beneficent, unconscious ministry on this last night of the year.

And so without taking any text, but casting my eyes over the legendary figures that move across the page of Bunyan's allegory, there rises before me this character with whom I have enjoyed such happy intercourse.

You will observe that with characteristic Christian humility, his eyes were

LIFTED UP TO HEAVEN.

The new year is about to break in upon us, and a kindly and reverent providence has veiled its burning mystery from our mortal gaze.

We do not tremble on the brink of 1938 if our eyes are lifted up to heaven; on the contrary, for the Christian consciousness there is no other such intense reality as God. There are depths in the infinite that overwhelm us it is true, but that God is knowable is the instinct and affirmation of the soul. The soul of man in its eagle-soaring will rest with nothing short of the Rock of Ages. Lift up your eyes to heaven and life will take on a new meaning.

Prayer and expectancy from God must be our first attitude. Spurgeon used to say to his students—

“Develop your preaching legs.” By that he meant, do not neglect the habit and the practice of prayer. The way to develop your preaching legs is to use your praying knees. We plead for specific, dynamic, passionate prayer. If you read the biographies of the most eminent “workmen of God,” to borrow Oswald Chambers' phrase, you will find the secret of their power did not lie so much in what they did in the presence of men as what they did in the presence of God. They tarried until they received the endowment of power from on high, and having looked into

THE FACE OF GOD

went forth to do His work. Shall we resolve to begin each day with prayer?

Some day our praying here shall cease,
Then comes the age of endless praise;
He's coming soon—may come to-day!
But until then, let's watch and pray.

The best book in his hand.

The Psalmist says: “O how I love Thy law, it is my meditation all the day.”

Sir Philip Gibbs suggests that the day of reading the Bible is drawing to a close, that with the advent of radio, television, cinema, reading may become only the hobby of old-fashioned folk and great students.

The greatest need of Great Britain is a return to the Book. The Bible is the sheet anchor of liberty. The revival of the sixteenth century came by the reading of the Word.

Beloved, you and I are stewards of the Word of God. Hold the best Book in your hand. Do not compare it with other books; they are of earth, this is from heaven. It is the Word of God, inspired, authoritative, inerrant.

Erasmus said that if a good book came to hand, he would rather pawn his coat than not obtain it, especially if it be religious, such as

A PSALTER OR A GOSPEL.

Coleridge advised young men and women to sell their beds and buy books. Surely we ought to advise them, says another, to sell their beds and blankets to buy Bibles, and books that expound the Bible.

We live in perilous times indeed. Most are lovers of pleasure rather than lovers of God. Preachers bemoan the fact that the Bible is less read in this land than at any time for many generations.

My friends, hold the best Book in your hand. Adopt the daily plan during 1938. By this we mean, do not neglect the daily meditation. It is a profitable habit to memorise a section of Scripture weekly—two verses on Sundays and one verse on each subsequent day, learning the verse in the morning, meditating upon it during the day, and writing it out in the evening in a book kept for the purpose. Most of us need a system to keep us systematic. Hold the best Book in your hand, store your mind with its riches, hide its treasures in your heart, and the law of truth will be written upon your lips. "Thy Word have I hid in my heart that I might not sin against Thee." We shall continue singing our Bible study circle preparatory chorus during 1938—

Make the Book live to me, O Lord,
Show me Thyself within Thy Word;
Show me myself and show me my Saviour,
And make the Book live to me.

Let us refer to

BUNYAN'S CHARACTER

once more. The world behind his back he stood and pleaded with men. God has a work for us to do. Muller said, "I must wait for four things—

- "1. To know whether a work is God's work.
- "2. To know whether it is my work.
- "3. To know whether it is God's time.
- "4. To know whether it is God's way."

There need be no doubt in our minds about the great work of soul saving. That is the one crucial thing if we have a gospel to offer to the world. One eminent

divine preached a sermon on the difficulty of realising sacred privileges? If we have eyes to see, hearts that feel, and hands ready to perform, we shall realise what an unspeakable privilege is ours as stewards of God's mysteries to bear witness to the power of a living Christ which has touched and transformed our lives.

Sadhu Sundar Singh, in reply to a question as to what he had found in Christianity that he had not found in the other religions of India, replied, "I have found Jesus Christ. The Christian witness points to Jesus, to His Cross, to a green hill without a city wall, and something that happened in a garden near by."

And finally, there is the crown. If this world were

OUR ABIDING PLACE

we might complain that it makes our bed so hard, but it is only our night quarters on a journey. How can we expect home comforts away from home? Heaven is our home. "Here have we no continuing city, but we seek one to come" whose builder and architect is God. One may have a rough passage through life, but we are assured of a safe landing. Keep unbelief below, faith on deck, Christ at the helm and there is nothing to fear. At Romans viii, 18 the apostle seems to stand with a pair of balances in his hands and casts in our present inconveniences and future recompenses and announces the results. "The sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us."

The seraphic Rutherford exclaims: "What a day that will be when He will fold the heavens together like an old cloak and shovel time and days out of the way and make ready in haste for His own. 'Even so, come, Lord Jesus.'"

I wonder is there anybody here on this last night of the year who is not ready to meet the Lord. Receive Him now.

Was Ever a Promise so Glorious?

By Mrs. C. NUZUM

ROMANS viii, 17 tells us that we can be heirs of God and joint heirs with God's Son, our Lord Jesus Christ. Did you ever hear of anything so wonderful that we, who are just worms of the dust, can be equal heirs with God's beloved Son? A joint-heir gets everything the heir gets, and just as much of it. God loved us so very much that He wanted us to have it, and Christ loved us so much that He bought it all for us at the cost of shame and suffering, and the Bible tells us all about it. There is nothing we can think of that God does not own, and Christ is the heir of "all things," and offers to make us equal heirs with Himself. Think of heaven, the city of gold, with streets of gold and walls of costly precious stones and gates of pearl. Think of being an heir of that city. God owns this world and all that is in it, and all the wealth, and offers to make us share equally with His Son in owning it all, not for years but for ever. How long and hard we work to get just a little of the things of this world, but to think that God offers us all these wonderful riches.

Then we are to share with Christ in His power, which is almighty, and He said all power in heaven and earth had been given unto Him, and that there is nothing

too hard for Him. Then think of the glory of God and the honour He receives, and that we are to be heirs of that also. Can we imagine what it would be like? Then we are to be heirs of His holiness; have we not longed to be holy, and have not our hearts been sad over lack of holiness? How blessed to at last be able to obey Christ's command—"Be ye holy, for I am holy." We are to be heirs of God's righteousness. To be righteous is to be perfectly right in spirit, soul, and body, and God speaks of His righteousness covering us as a robe until we are hid and only Christ's righteousness can be seen in us. How glorious to look and be as righteous as God Himself.

Heirs of the beauty of the One that the Bible says is altogether lovely—not the least thing in us that is not perfectly lovely. Do we not long for it? Heirs of His goodness. No tongue can express how good God is. The greatest words of praise that can be given to God are given in the Bible where it says—"Praise God, for He is good." How gentle Christ was; so gentle that He is called "the Lamb of God." The lamb is the most gentle animal known. The Word says, "Thy gentleness hath made me great," and we are to inherit His own beautiful gentleness. We are

also heirs of His meekness. Think of how He let them tell lies about Him. He let them spit in His face and never said a word, nor did He do so when they nailed Him to the Cross. How glorious to be heirs of His meekness, and God says the meek shall have God's blessings, they shall ride prosperously, and shall inherit the earth.

Heirs of His patience, and He is the God of patience, and tells us that in our patience we possess our souls. How lovely to never again get the least bit impatient. God says when our patience is perfect we shall be perfect and entire and not lack one thing even in God's pure eyes. We shall inherit God's love. Oh, to love as God loves; He loved the wicked, disobedient world so very much that He let His holy Son be made to bear their awful sins and be punished in their place; He even forsook His blessed Son so that He would not have to punish and forsake a perishing world. Just think of being filled with such a love as that. Then we are to be joint heirs with Christ in authority and dominion. There is nothing that Christ has not authority, power and dominion over. How wonderful it will be to be able to control and rule over all things all the time. God is King of kings and Lord of lords, and with the Lord Jesus we shall share in this also. We are to be joint heirs with Him in life eternal. There will be no more death, curse, sickness, weakness, pain, sorrow, sadness, care or fear, but

fulness of joy for the millions of ages of that never-ending eternity. God offers all this as a free gift because Christ has bought it all for us, but He never offers us one thing that He does not name some conditions that we must meet if we are to get His glorious presents and gifts, and in Romans viii. 17 He tells us the condition of being joint heirs with Christ, and that is if we are His children.

We are all God's creatures, but not one person is God's child until he is born again, gets the new birth. This is the first step towards being joint-heirs with Christ, but it is not the only step because Romans viii. 14 tells us that it is only those that are led by the Spirit of God that are the Sons of God. Christ tells us in John xvi. 13 that the Holy Spirit will guide us into all truth. The Word of God is the truth, and the Holy Spirit is not to guide us into some of the truth, but into all of the truth. He did not say He would guide us to the truth, but into the truth. To guide us to the truth would be to make us see the truth, but guide us into the truth would be to cause us to do what the Bible says.

Look at the glorious things offered to us as joint heirs with Christ. They are so great, so wonderful that we could not believe we would be allowed to have them if they were not promised in the Bible. But we know that God will do all that He promises to do in His Word if we will meet His conditions.

THEY'VE STARTED A SUNDAY SCHOOL

THE other evening I read in *The Star* the story of the beginnings of a Children's Sunday School run by children in Middlesex. It is one of the new estates of Greater London (the coming slums of London if we are not careful, says the writer) and on Sunday afternoons, swarms of little and older kiddies were shouting and singing songs that were not very choice. They used the gates as swings and many were broken down, and it looked like the London slums all over again. A gentleman and his wife came on the scene and talked to a neighbour who owns some property.

"They agreed that there was urgent need for improvement for the sake of the kiddies and their mothers. The neighbour offered to set aside, free of rent, a small house where the children could have a Sunday school and a little entertainment in the winter. Two other neighbours undertook to do the organising.

"On the following Sunday they started with twenty children. There were no furnishings, and no fires. So the children went back home and brought their own chairs, some without backs, others just frames, with the cane seats gone. Others took boxes. Then they gathered some wood, and neighbours gave them some coal, and they started a fire.

"They had no organ or piano, but Stanley Finney, aged 13, came in with his mouth organ. He wasn't used to the hymns, but he said he'd soon learn, and now he leads the whole Sunday school. Irene Spencer (a girl guide, aged 13) started to read to the other children, and now she gives them talks and lessons in first-aid. Very good at it she is, too.

"The class has grown to seventy children. They meet at the house three evenings a week. On Sundays the Sunday school begins at 3 o'clock and it is a

hard job to drag them away at 8.30 in the evening. They are children from 6 to 13 years old.

"More children want to join, but the house is too small. We should like to build a hall for them. The kiddies have started a fund with their pennies, and the parents are doing what they can. People say the children here are hooligans, but I don't think they would say that if they knew what the kiddies have done themselves. They could do more if they were given a chance."

I came home full of the thought of the self-satisfied, selfish Christians who bemoan the signs of the times and yet fail to catch the vision of the vast number of children who need Christ, and found a letter on the board. It asked me for information about the beasts of the Revelation—the first one and the second. Also is Mussolini the first beast? "We know," says the writer, "that '*Viva Il Duce*' by Roman numerals is 666. Is this anything? What purity is needed for those to be translated? Is it necessary to speak in a new tongue to be translated? Please may I have the answers to reach me by Friday morning?"

Do you wonder I went to bed feeling sick? Shall we play with words and selfishly seek for translation while children perish? Are we not in danger of straining at gnats and swallowing camels, making much of the tiny things and forgetting the weightier matters of law, judgment, mercy and faith? Can we face Christ knowing everything, solving difficult problems of Scripture and yet forgetful of His *command* to preach Christ and to make disciples? Shall we play at daisy chains with Scripture while souls of children perish? Has Pentecost lost its vision and got tangled up in problems instead of proclaiming Christ?—P. N. Corry.

The Way of Salvation

Take - Testify - Trust

By WILLIAM R. NEWELL

1. *Take Christ.* That is the first thing the sinner can do. "The gift of God is eternal life through Jesus Christ our Lord." "Whosoever will, let him take the water of life freely." "Believe on the Lord Jesus Christ and thou shalt be saved." When the Jews asked Jesus, "What shall we do that we may work the works of God?" (that is, do what God wants us to do), Jesus replied, "This is the work of God that you believe on Him whom He sent,"—that is, on Jesus as their Messiah.

So sinners are directed now: "Believe on the Lord Jesus Christ and thou shalt be saved." You have a right as a sinner to take the sinner's Saviour. Nay, it is your duty. You must appropriate Christ who on the Cross bore your sin and was raised from the dead, and is now at God's right hand in heaven. You must take Him as your very own. "He that hath the Son hath life and he that hath not the Son, hath not life," God has said. And the way to have the Son of God, is to believe God's record concerning Him. "And this is the record, that God hath given unto us eternal life, and life is in His Son." Everyone who has ever been saved, had to believe and take Christ while he was yet a sinner and ungodly and lost!

So take Christ now if you have never before. It is your sinnership and not your religion or reformation that gives you that wonderful right. Take Christ!

2. *Testify for Christ.* If you have taken Christ, if you have believed on Him that He bore your sin on the Cross and is now your risen Saviour, your duty is to confess Christ. You remember Joseph and Nicodemus were both secret disciples for "fear of the Jews," yet these two men came boldly out for Christ after He had been crucified, took down His body, and preparing it tenderly for burial, laid it in Joseph's new tomb.

There are many "secret disciples" in the world to-day. That is, they have heard the good news that Christ, the Son of God, bore their sin and its penalty of death under a curse at the Cross. They have believed that God raised Him from the dead a human body and that He is in heaven and is their own Saviour. Now they need to confess Him before men. "Ye shall be My wit-

nesses," Christ said to His disciples. Some think it is enough that they publicly "join the Church," having their name read out by the preacher; but God says, "If thou shalt confess with thy mouth Jesus as Lord and believe in thy heart that God raised Him from the dead thou shalt be saved." No wonder many do not have much assurance of faith. They "hope" they are saved but they are not sure of it. Every believer should be an open confessor—at home, at business, at Church and gospel meetings. "Whosoever shall confess Me before men, him will I also confess before My Father who is in heaven." What a promise! But remember it is your own mouth that is to confess your Lord's name, not someone else—as a parent, preacher, or Sunday school teacher: "If thou shalt confess with thy mouth the Lord Jesus."

3. *Trust Christ.* This refers to your life day by day. Hear Paul: "The life that I now live in the flesh I live by faith in the Son of God who loved me and gave Himself up for me." Again, "For me to live is Christ"; and "we walk by faith, not by sight." Paul was a simple Christian. Not only had he taken Christ and confessed Christ before everybody; but he was living by constant faith in Christ. He trusted Christ moment by moment. He knew that in him, that is, in his flesh, dwelt no good thing, but he also knew that Christ was his life, his head, his keeper, defender, his all. He had no righteousness, no wisdom, no strength of his own. Christ supplied it day by day, hour by hour and moment by moment. That was the great secret of his life after he was saved.

Friends, have you taken Christ—rested on God's Word, that He put away your sin for ever on the Cross; that you have eternal life by God's free gift in Christ, and if so, have you confessed Christ with your lips and are you doing so? And, finally, have you learned that the "Christian life" is a life of

Simply trusting every day,

and that you are connected with the risen Christ, a member of His Body, and that you are to draw on Him by constant trusting until He shall come again or until you go to be with Him?

Take—Testify—Trust.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."—Matt. xi. 28.

*Gleanings from the Garden of Communion. No. 14.***NEAR UNTO HIM**

By Pastor E. C. W. BOULTON

"God . . . hath separated you . . . to bring you near to Himself."—Numbers xvi. 9.

Unto Himself! O blessed life
Of separation sweet;
I come, dear Lord, Thy love doth now
My heart's deep hunger meet.

SEPARATION seems essential to the purpose of God in the lives of His people. The life of close co-operation and communion with God is governed by this principle of separation. The soul cannot go very far along this path before it realises that even "lawful" things must needs be surrendered to the demands of Divine Love. The joy of *possession* is only possible in its fulness to those who completely and constantly separate themselves unto God.

In many lives there are things that definitely stand as barriers 'twixt the soul and God. Things that seek the monopoly of the mind and the affections. Friendships that are detrimental to spiritual growth; ambitions that prevent the soul committing itself irrevocably to the divine will; pursuits that hold back the Spirit's fulness. It is from these that God would fain separate, that we might be brought near unto Him.

And yet the flesh shrinks from the life of separation. It fears to let itself go to God. The attitude of some would almost suggest that God seeks to enrich Himself at their expense. As though God delights in applying the principle of deprivation to His people. Yet those who have trod the path of deep union with God have learned that each seeming frustration of cherished human hopes is the prelude to spiritual development. God only allows the removal of the superfluous. We may trust Him not to make a mistake in His handling of our interests. He only prunes the branch that it may bring forth more plentifully, cutting away the unnecessary growth.

This separation is effected in various ways, but chiefly and most effectually by the *creation of new aspirations* which make demands that the old friendships and relationships cannot satisfy. We either grow together or apart according to the character and strength of those spiritual constraints that govern life in God. The law of attraction and repulsion operates to achieve the divine purpose, and it is in yielding to these holy impulses that we find ourselves severed from all that would retard our progress in God.

Near unto Thee! 'Tis all I ask
To make my joy complete;
Thy voice to hear—Thy touch 'to feel,
A place at Thy dear feet.

"Near unto Himself!" To reach this goal there must needs be the removal of all that would

be offensive to Him. The purification of the thought life must take place; the cleansing of the imagination; the consecration of the emotions. This is all vital to a life of close fellowship with Christ who is Eternal Light and Truth. And all this the Holy Spirit Himself will undertake as the soul joyfully surrenders to each new indication of the divine will. Down before the incoming tide of love and grace will go those things that have hitherto withstood the One who seeks the soul's enlargement. One by one the defences of the self-life will be swept away as the soul apprehends the true glory of life that is lost in God. It will be willing to relinquish its human "rights" and find its safety in the covert of Almighty Love. Life's burdens will be borne and life's battles will be fought under the inspiration which this consciousness of union with the Unseen supplies.

Be still, my soul, whilst the Great Husbandman removes the shoots of selfishness and spiritual pride. Shrink not though the knife be sharp and cuts deep into the life of the flesh. Remember the hand that holds the knife is skilful and will perfect that which concerneth thee. Let Him strip thee of that wherein thou hast made thy boast.

How I bless Thee that Thou hast called me into this intimate union and intercourse with Thyself; to be always and only for Thee—Thy peculiar treasure. That out of this life may flow the fragrant spices of tenderest communion. All that would separate from Thee has gone to the Cross, and from the place of crucifixion issues a life of adoration and worship. Thou hast removed the marks of the old bondage and given to Thy servant the new garments of resurrection.

Teach me all that the life of separation means, blessed Master. Make me equal to all its demands. Let me not be satisfied with merely a legal and outward separation. Show me that it is far more than this that Thy heart requires. It must be the gravitation of my whole being from all besides towards Thee. Like a river flows to the ocean, so must my heart continually move towards Thee in joyous attraction. Blessed captivity, I would give myself up to all that Love commands, glorying in the bonds that make and keep me Thine.

"Separated"—how hard this path to tread
For those who to earth's pleasures cling.
"Separated"—what bliss this life to live
For those who know and love their King.

The Triune God

E. C. W. BOULTON.

AUDREY WITTS

1. O come, ye ransomed sons of men, And now your love to
 2. O mag-ni-fy the tri-une God, Who-e glo - ry crowns ere -
 3. O sing of that redemptive B.ood Which leads us to the
 4. Those shining orbs that hang in space Like jew - els on the
 5. From north to south, from east to west Let all mankind keep
 6. Let heav'n and earth their tribute bring To God's in - car - nate

(b) And now your love to

God, con - fess, With heart and voice in chorus join, To
 a - tion's head, Ex - tol the One who dwells in light, Whose
 heart of God; That fount so full, so deep, so wide, That
 breast of night, Pro - claim the won - der of God's love, Re -
 ju - bi - lee, For He has come to end earth's strife, And
 Son of love; All na - ture join the an - them sweet Of

To wor - - ship

wor - ship Him who reigns to bless, . . . To worship Him,
 boun - ty gives us dai - ly bread, . . . Whose bounty gives,
 crim - son path the Master trod, . . . That crimson path,
 veal the mar - vel of His might, . . . Reveal the marvel,
 set a world of captives free, . . . And set a world,
 those who reign with Him a - bove, . . . Of those who reign,

Him,

to worship Him, To wor - ship Him who reigns to bless.
 whose bounty gives, Who-e bounty gives us dai - ly bread.
 that crimson path, That crim - son path the Mas - ter trod.
 reveal the marvel, Re - veal the mar - vel of His might.
 and set a world, And set a world of cap - tives free.
 of those who reign, Of those who reign with Him a - bove.

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Bible Study Helps

CONDEMNATION V. JUSTIFICATION (Romans v. 12-21).

I. The Universal Results of Sin (v. 12).

1. The origin of sin—"by one man."
2. The extent of sin—"to all men."
3. The penalty of sin—"death upon all men."

II. The Relation of Law to Sin (vv. 13, 14, 20).

1. Sin existed before the law.
2. Death reigned before the law.
3. Law condemns all men (Rom. iii. 19).

III. The Contrast between Adam and Christ (vv. 15-17).

1. **Similarities.**
 - (a) Federal heads.
 - (b) Both prototypes.
 - (c) Each imparts personal character to his seed.
2. **Dissimilarities.**
 - (a) By one, "the offence"; by the other, "the free gift."
 - (b) By one, "death"; by the other, "life."
 - (c) By one, "condemnation"; by the other, "justification."

IV. The Righteousness of God Revealed (vv. 18-21).

1. By one offence, all condemned; by one act of righteousness many justified.
2. By disobedience of Adam, all made sinners; by obedience of Christ, many made righteous.
3. Under law, sin abounded; under grace, righteousness reigns.

THE CHRISTIAN'S WALK

Introduction: The walk of the Christian is not easy; it is fraught with difficulties, but there is One who said: "I will never leave thee, nor forsake thee"; "I am with you alway." We should walk worthily of our high calling (Eph. iv. 1-3).

1. A walk with God (Gen. v. 22).
2. A walk of faith (II. Cor. v. 7).
3. A walk in the Spirit (Gal. v. 16, 25).
4. A walk of humility (Mic. vi. 8).
5. A walk in the light (I. John i. 7).
6. A walk in the truth (III. John 4).
7. A walk in good works (Eph. ii. 10).

THE A-B-C OF SALVATION

1. Accept (Rev. xxii. 17).
2. Believe (Acts xvi. 31).
3. Confess (Rom. x. 9).

ANONYMOUS GIFTS

We say "Thank you" in His name to those who have given anonymously as follows:

Foreign Missionary Fund: South brother, designated, £1; Birmingham, A.B.S., 3/-; Clapham Crusader, per Miss Henderson, 10/-; Dundee sister, £2.

Elim Debt Fund: Erdington, two sisters, 10/-; London W.C. (sister), £1; South brother, £1; Clapham Crusader, 10/-;

Rawmarsh sister, £1; Sheffield church, per Pastor Hilliard, £33 11s. 7d.

Work in General: Dartford, Kent (M.H.), £1; Leeds, 12/-; Portsmouth, for Local Work: £5.

Free Distribution Fund: Warwick & Leamington Spa, 5/-.

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

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor V. S. PRITCHARD

Sunday, February 6th. II. Sam. xxiv. 1-14.

"For His mercies are great" (v. 14).

God had been very merciful to David in allowing him a choice of chastisement. God's all-seeing eye saw the rise of pride in David's heart, which was the cause of his numbering the people. A pride which asserted itself above the good advice given. A pride which utilized his royal position to enforce his will. Some sad and bitter lessons are learned by experience. Indeed, fools learn by experience, wise men by observation and reflection. A merciful God quickened David's conscience and sent His prophet to instruct him back to the ways of obedience. In his choice of God's correction David availed himself of the great mercy of God. Experience, too, had taught him he could trust God. He launched out on the boundless ocean on which every sinner and every backslider must embark. He knew that God would temper the wind and see him safely through.

PRAYER TOPIC:

For a great day of spiritual triumph in all our Elim churches.

Monday, February 7th. II. Sam. xxiv. 15-25.

"Neither will I offer that which cost me nothing" (verse 24).

David knew that the essence of real offering was personal self-sacrifice. For God's great mercies he would render a sacrifice of praise. This must be of practical form and expression. Mere words will not suffice, neither that for which the hands of another has laboured. The sacrifice must be made at the place where God met him in mercy. So there on the spot, he offered that for which he paid the cost. David made and God accepted the threshing floor as holy ground. How we praise God for the place where we were brought into the fulness of blessing, the spot where the plague of sin, disease and barrenness was arrested by the hand of God. It is good for us to be practical in our gratitude and so show it in real fashion. A thank-offering every anniversary of our conversion and healing and empowering would bring glory to God and help to His house.

PRAYER TOPIC:

God's keeping power to be manifest in the lives of those who decided for Christ recently.

Tuesday, February 8th. Habakkuk i. 1-14.

"We shall not die" (verse 12).

The Prophet's confidence is in the eternal goodness of his God. He did well to lay claim to the Holy One. He put himself in the hand of the Eternal

and reverently reminded Him of His responsibility. Having done this he could exclaim: "We shall not die." The Chaldean may come, his horses may be swifter than leopards, keener than eagles, yet God's own were wrapped up in Him, bound in the bundle of life with the Lord their God. The rise of the enemy of our souls need not fill us with dismay, but rather be a grand and glorious opportunity of reckoning upon our God. The time of greater persecution can be a time of deeper trust. We do not disregard the power of the enemy, but know that though he is mighty, the almighty is ours and we are His. Hallelujah! Faith is a mere theory until it has passed through the stress and strain of battle. Real faith is the life of the soul. It can never die.

PRAYER TOPIC:

That the anointing of the Holy Spirit may rest upon Miss M. Paint in her work for the Lord in India.

Wednesday, February 9th. Habakkuk ii. 1-14.

"Wait" (verse 3).

Oh what blessings we have missed, what sorrows we have suffered through impatience. We always want to be doing something to help God to bring about what His eye has seen, His heart planned. It is so hard to come to an end of our own business. Yet He says "there is hope in thine end." In love He lets us run to the end of our resources, then when unable to help ourselves, we just lean on the Everlasting Arms and confess the folly of our impatience. Oh, the beauty of an absolute trust, which takes Him at His word. Though clouds darken and the sun seems to die, yet He has promised and He will not lie. The vision He has for His own will come to pass. Tarrying will but make it the sweeter in its realisation. Dear God of all patience, breathe into my soul Thy own patience, that calm and serene in spite of seeming delay, Thy peace may be portrayed in the life of Thy child.

PRAYER TOPIC:

For special blessing to be enjoyed in our work in Belgium where Mr. and Mrs. A. Scott are labouring.

Thursday, February 10th. Habakkuk iii. 1-19.

"Yet I will rejoice in the Lord" (verse 18).

Hallelujah! God, by His gift of faith, raises me triumphantly above the national and the temporal. The national emblem may be sterile, the stall empty, all around may betoken barrenness, yet praise the Lord, though all faileth, He

remaineth faithful. I have God, what want I more? My joy consisteth not in pride of nation, evidence of prosperity, or the sight of the eyes. These are but poor springs of joy, liable to fail and flee. All are of the earth earthy, and must be left behind on the territory to which they belong. But my God comes down to me from His heaven in the person of His Son, and He has promised, "I will never leave thee nor forsake thee." My God is my glory and my joy. Yea, my exceeding joy. "My heart is at the secret source of every precious thing." Faith reckons not by sight or sense, but by His word. Sweetly He whispers in my soul, "I Am!"

PRAYER TOPIC:

Thanksgiving for answered prayer as a result of these Prayer Topics week by week.

Friday, February 11th. Matt. ii. 1-12.

"Jesus was born" (verse 1).

God the Father had decreed that he should be and He was. He was found in fashion as a man. Adam fell as a man and the Redeemer was to be a man. The plan of salvation is profoundly deep. The Trinity planned to save the tripartite man. He personified Himself in Jesus the Man. He took not on Him the nature of angels, but of man. He was born of a woman. As man He started at the manger cradle, and thus from cradle to cross identified Himself with every experience that man can know. He covered the ground of the journey of life. There is no path my feet may tread but what He knows. No burden my heart may feel but what He has carried it. No emotion of this mortality, but what has moved Him. To the Man Christ Jesus I can with confidence pour out my heart. He is touched with the feeling of our infirmities.

PRAYER TOPIC:

That the Divine touch may be upon the Elim College Extension Lectures each Friday evening.

Saturday, February 12th. Matt. ii. 13-23.

"Herod will seek the young child to destroy Him" (verse 13).

The enemy fears for his kingdom and does not easily receive the news of One Who may dethrone him. When Christ is born into the heart, the devil gets very busy. He leaves no stone unturned to effect his purpose of exterminating the new King. He may as yet be only as a young child, but the devil does not underrate the power of growth. The newly-saved person is a target for the devil. He will do his best to kill the Christ Child. But praise God the new saint is not defenceless. His God is his defence and victory is assured by obedience. Joseph did as he was told and so the plan of God was carried out and the devil defeated. We must give all the help we can to the newly-saved, for they have many difficulties, but praise the Lord they have a great God, the God who hath and doth and will yet deliver. Hallelujah!

PRAYER TOPIC:

That God's preserving power may keep His servants who are witnessing for the gospel in China at this time.

THE call to the Cross from the lips of Him who endured the Cross, still comes to each of His redeemed, and foreshadows the only possible path in the present world for every follower of the Lamb.

Five times in the Gospels is the Lord's call to the Cross recorded, and each time is shown a different aspect of the Cross in the believer's life, when the call is truly obeyed.

Let us note first from the Master's words that—

The path of the Cross is inevitable.

“Whosoever doth not bear his own cross, and come after Me, cannot be My disciple” (Luke xiv. 27). The path of the Cross was inevitable for Christ. To Nicodemus He said that “as Moses lifted up the serpent . . . even so must the Son of man be lifted up,” and to the disciples, that He must go to Jerusalem, and suffer and be killed. The “must” was imperative. “Thus it must be,” He said at another time. He must lay down His life for the sheep, and must bring them back to His Father.

But the path is the same for the Lamb and His followers. Until the time when the Lord Jesus began to show unto His disciples the path that lay before Him, they did not know what following Him would involve. They had heard His first call, and had

LEFT ALL TO FOLLOW HIM,

believing that He was the Christ—as Peter had said one day—for they knew in their hearts that He spoke the words of eternal life, and they had seen His mighty works and marvelled at His grace. But a Cross! Suffering and death? No such thought had come to them, although “while all were marvelling at the things which He did, He said unto His disciples, “Let these words sink into your ears, for the Son of man shall be delivered into the hands of men. But they understood not” (Luke ix. 44, 45).

It is thus with many children of God to-day, but with the difference that they know that Christ has borne the Cross, and they have life through His death, but that He bore a Cross which must be their Cross also, has not been thought of by them. They have not realised that the crucified Lord must have crucified followers, and a true following of the Lamb can only be through death, for the Lamb can only go one way on earth—the way of being led to the slaughter. It is only in heaven that a throne is given to a slain Lamb.

The meaning of the Cross.

“If any man would come after Me, let him deny himself, and take up his cross and follow Me” (Matt. xvi. 24). Let him deny himself! Not deny pleasant things to himself; nor even deny the sins of himself, but deny himself, and all that is bound up in himself. Himself as the central source, or cause of action; himself as the central object of all things which come to him from without!

Himself! Any other word would have narrowed the Lord's meaning of the Cross, for it covers the whole of the deliverance of Calvary, as afterwards revealed by the risen Lord to the Apostle Paul. The crucial message of Calvary to man is salvation for “himself!” If he will take for himself the Cross, and, accepting the spirit of the Cross as manifested in

The Call to

“He that doth not take his cross, and follow Me, cannot be My disciple”

—Matthew

Christ who died for him, and deny—or renounce—himself as crucified on the Cross with his Lord, he will in so doing be delivered from the bondage of his sins, the terror of the law, and the spirit of the world, as well as the power of the Devil.

Oh, blessed gospel of Calvary! How simple, how deep, how effective, how wise, for “himself” is the centre and core of all the trouble, rebellion, selfishness, pride and sin! Let a man look at himself as nailed to the Cross; day by day deny—or refuse to know—himself, and calmly, quietly, take the path of the Cross, and he will follow the Lamb not only to Calvary, but right to the centre of heaven, and share His throne.

The depth of the Cross.

“Deny himself, and take up his cross. . . . For whosoever would save his life [soul] shall lose it” (Matt. xvi. 24, 25). Three times the Lord follows His call to the Cross with mysterious words, unintelligible to the natural man, and to the believer who walks “according to men.” “Whosoever would save his life shall lose it; but whosoever shall lose his life . . . shall save it” (Luke ix. 24). Again when speaking—not of the Cross, but of

THE GRAIN OF WHEAT

falling into the ground to die—the Lord uses almost the same mysterious words, this time saying “He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal” (John xii. 25).

We have been content with renouncing our sins, and keeping ourselves! We have failed to see that “himself” in a man may stand as completely in the way of the Holy Spirit as his sins, and still more we have failed to see that the life which flows in us from the source of the first Adam may hinder the manifestation of the life of Jesus in our mortal flesh.

But what is this life which a man may seek to save, and in so doing lose; what life is this which we are disposed to love instead of hate, and suffer eternal loss?

The margin of the Revised Version gives

o the Cross

nd follow after Me, is not worthy of Me."

Matthew v. 38.

the word "soul" for life, in every passage referred to, and Paul in his letter to the Corinthians throws light upon this, when he writes, "The first man Adam became a living soul. The last Adam became a life-giving Spirit." "The first man is of the earth, earthy. The second Man is the Lord from heaven" (I. Cor. xv. 45, 47).

The life we are called to renounce, or hate, is that life which we receive from the first Adam. We may call it the soulish life, to distinguish it from the heavenly life, which is given to us in union with

THE LORD FROM HEAVEN.

In another place the Lord describes it as a man's "own life," therefore he loves it, for it is part of himself. We also love the soulish life because it works in the realm of the senses, or consciousness, and has more affinity with the things of earth. The emotional sensuous life is largely mingled with the true life from God in the early days of the child of God, hence the changing moods and "up and down" experiences of many, even when not convicted of definite disobedience, or of yielding to any known sin; but to live in the Spirit, walk in the Spirit, and depend alone upon Him who is a life-giving Spirit, brings us into a realm of changeless peace, infinitely beyond the pleasant emotions of the senses, and the changing joys of earth.

It is the work of the Holy Ghost to wield the sword of the Spirit, the Word of God, and divide within us all that is soulish (Heb. iv. 12), from all that is true spirit. As the Word dwells in us richly, and the dividing takes place, it is for us to

HATE THE SOUL-LIFE

revealed and "lose" it, by yielding it to the Cross.

If we would follow the Lamb, and have His life manifested through us, so that we truly walk in His steps in the midst of men, we must know the depth of His Cross, and if we would enter into all the benefits of His death, we must on our part deny, or renounce, or hate, all our "own" to take of His.

How far and how deep the renouncing goes, determines how far and deep we know the power of His resurrection. We renounce our sins that we may die with Christ to those sins: we renounce the world, and die with Christ to the world; we renounce "I myself" and thereby give way to Christ Himself to reign within, and in like manner we renounce the soulish life, whence springs all the activities of the life on earth, and "always bearing about in the body the dying of Jesus," learn to draw upon the life of Jesus, that it may be manifested in our mortal flesh, and through us quicken souls around.

The Cross and ties of earth.

"He that loveth father or mother . . . son or daughter, more than Me is not worthy of Me. And he that doth not take his cross and follow after Me, is not worthy of Me. He that findeth his life shall lose it" (Matt. x. 37, 38, 39). Here we have a glimpse into one of the many aspects of what taking the Cross involves, and what renouncing the soul-life means.

The soulish life may be bound up in strong earth ties. Lawful ties, yet held so tenaciously that they need the death of the Cross, and the deep working of the Holy Ghost, to bring them to their right place "in the Lord." The keenest sword-work God has to do is the separating of soul and spirit in the relationships of earth, for the path of following the Lamb is scarcely possible without a point, some time or other, where

THE CLAIMS OF THE CRUCIFIED ONE

clash with ties of love. Then it is that "a man's foes" are "they of his own household," and loved hands are the ones that nail us to the Cross. Then it is that the Master whispers, "He that loveth" loved ones "more than Me, is not worthy of Me," and the obedient heart with many tears, consents to follow the Lord, laying at His feet that wherein its life was bound; and losing all for His dear sake, finds all given back transfigured by the joy of heaven.

(continued on page 78).

Golgotha

O sacred Cross that crowns Golgotha's height,
That marks the place where earth with heav'n did meet—
Thou, Cross, Thy benefits we now entreat
In these last hours of Satan's sin-cursed night;
Fore'er hast Thou removed transgression's blight,
And in its stead hath placed a mercy-seat
Where sinners come and find a refuge sweet
And gather strength to live from God's own might.

The powers of sin assail that holy place—
The strongest winds around Thee fiercely blow,
The rankest weeds up o'er Thy timbers grow;
Still in those arms of God's outstretched embrace
I find forgiving, cleansing, healing grace,
I find the satisfaction I would know.

—Lee Ellenwood.



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.

Speed and Brakes.

SPEED is only safe when brakes are good. Speed without brakes is dangerous. The better the brakes the safer the speed. Good brakes are essential for speed with safety.

That which is true in the world of cycles and motors is also true in the Christian Church. Many a revival has crashed because the brakes were not good. Extravagance in the use of the gifts of the Spirit is the outcome of speeding along without brakes. Read I. Corinthians xii and you will read about the "gifts." Read I. Corinthians xiv. and you will read about the "brakes."

The safe driver is the one who understands and uses all his brakes. The safe pastor is the one who understands and uses all his brakes. The Church which finally prospers most is the Church which uses all the brakes. Aim at speed—but look well to your brakes.

The Virgin Birth.

IN next week's issue of the *Elim Evangel* we are publishing a most timely article on the Virgin Birth written specially by Principal P. G. Parker. Such a contribution comes at a moment when this important Christian doctrine is being widely discussed in the churches as a result of the recent Report of the Commissioners on Christian Doctrine in the Church of England. We trust that the faith of many will be strengthened by a prayerful perusal of this sound and scriptural article.

Prayer Changes Things

Philippians iv. 6

Prayer is requested for :

A father who is ruining his home with drink.—O.D.C.

A mother who is ill in hospital, that the Lord may reveal His power in her body.—M.N.

An old lady, that she may receive the assurance of sins forgiven.

A sister recovering from an illness, that the Lord will graciously restore her to complete health for His glory.—H.J.

A parent who is very ill—the doctor declares that an operation is necessary.—E.C.

A soul in a terrible condition of heart and mind, that the Lord will deliver.

Critical Comments on Current Concerns

By "PURITAN"

He missed His Calling. The Vicar of Holy Trinity Church, Keighley, Yorks, has at last discovered his "talent"—he has turned dance-promoter. The "Daily Herald," Jan. 17th, reports that after the service last Sunday, girls threw off their coats, revealing sparkling dance frocks. Young men put on their dancing shoes. The vicar's good wife, partner in the new business, stood at the door, and handed tickets to the members of the congregation, who then proceeded to the Sunday school, and were soon fox-trotting. The vicar stood by, beaming, pleased with his new experiment. He declared that dancing was the oldest form of religious expression, and "here it can be carried on under ideal conditions."

Of course, in case my readers should mistake me, I had better mention that the vicar still takes his salary for preaching "the unsearchable riches of Christ." How would you describe this? I have one word for it. I leave you to guess it. But I remember Spurgeon's words, "There are many men who have missed their way in life and bumped into a pulpit."

Where the Collections are Going? "Father" Campling, speaking at the Papist Church, New Southgate, N., a few weeks ago, complained about the "largely diminished" collections. As reported in the "Daily Express," he blamed his "good Catholics" for spending too much money on football pools. He said he did not want parishioners to give up pools entirely, but thought they should send in fewer entries.

We have no doubt, that if the Pope had power, he would tax pool-promoters, in the interests of "Holy Church." At any rate, we can remember an appeal in the R. C. paper, "The Universe," about two years ago, when the readers were told that they should give part of their sweepstake winnings to "Holy Church," as God had helped them to win. Pools and fools go well together.

Rome Stops at Nothing to Get Money. After the above, I am reminded of a notable victory gained by that excellent organisation, The Lord's Day Observance Society. The events leading to the Society's action took place on Sunday, August 22nd, 1937. In order to benefit their funds, St. Malachy's R. C. Church, Manchester, arranged an "attraction" after the Sunday evening service. It consisted of a programme of All-In Wrestling, one of the most degrading and beast-like "sports." The wrestlers included "Tiger" Daula, Jack Pye the Doncaster Panther, Jan Gotch, etc. Then followed a most ferocious and beast-like exhibition, as reported in the daily papers. This is from the "Daily Mail," August 23rd, 1937: "Those present saw a very long programme. They saw women of all ages standing up in their seats, and screaming, 'Tear his hair out,' 'Have his eyes out,' or 'Kick him, can't you?' to one or another of the ten giants who for nearly four hours writhed and kicked . . . under the glare of the arc lamps. The most common sight they saw was one of the men hurtling through the ropes to lie writhing on the floor, while women fled from their ring-side seats."

"One wrestler became infuriated, and threatened to hit the referee with a bucket. Some women screamed at him and he then threatened to jump the ropes and attack them."

If Rome will venture this kind of thing in this country, what must she do in those lands where she has (or used to have) all power? Now the Lord's Day Observance Society has obtained the assurance from the promoters that they will not attempt any similar venture on a Sunday.

The Truth. This apt comment by the Bishop of Chelmsford, as reported in the "News Chronicle," January 21st, 1938, deserves quotation: "Popular services, bright little chats from the pulpit and Pleasant Sunday After- (Continued on page 76)"

Christian Biographical Series.

George Muller of Bristol (No. 1)

By Principal P. G. PARKER

WE call him George Muller of Bristol. But should we?

He was George Muller of Germany!

He was George Muller of the world!

The world (not simply Bristol) has been blessed by this young German who left his native land in 1829 and set out for England.

Why did he come to England? He came in order to be trained to work amongst the Jews. A German helping the Jews! It sounds strange in our ears to-day. Yet, it should not be strange, for even to-day a Christian German still loves the Jew. He knows his Saviour was a Jew. Not all Germans have come under the bitter Jewish hatred shown by Hitler.

We are safe in saying that if George Muller were living to-day he would still love the Jew. The frowns of a Bible-hating Germany would not have daunted this dauntless apostle of faith.

Yes, we can safely call him an apostle of faith. He came to England practically penniless. Yet before he died *he had spent in England in connection with the Lord's work a sum of about one and a half million pounds*—and it all came to him through faith in God.

Go to-day to Bristol. Take a twopenny bus from the centre of the city. Speed out to Ashley Down, and there you will find five spacious stone buildings—plain but solid. Pass by them, as the present writer often does, and you will hear the shouts of happy children coming from the surrounding playgrounds. Those huge homes are *Orphan Homes*. They are large enough to house 2,000 children. In years gone by 2,000 children have been there—but now the number is not so great, only between seven and eight hundred.

But we need not weep over that. It is only a proof that with the pensions and allowances made to-day by a humane Government, there is not such a tremendous need as there used to be for homes for destitute orphan children.

It was a strange revolution that made Muller into a Jewish missionary. In his early years he was far from being one. *He was a spoiled child of rich parents*. He became a liar—a thief—a drunkard. He was only fourteen when his mother died. But that very night he was reeling through the streets—drunk.

See that drunken lad! Could he ever become a saint of God? Yes, *through the grace of God*.

Thoughtless Muller was made to think. A praying

youth did it. Young Muller saw a young prospective African missionary on his knees—praying. Then he heard a sermon read—only read! But that night the profligate youth's heart began to turn to God. A little later the Holy Spirit completed the work through John iii. 16. And, lo, George Muller, the despair of his earthly father, suddenly became the joy of his heavenly Father. George realised that he was included in the "whosoever" of John iii. 16. The great transaction was done. The German youth had become a Christian. Not very long afterwards he came to England to work among the Jews. Actually he was training to work amongst Polish Jews but he started amongst English Jews while undergoing his time of training.

But something happened. George was not satisfied. He rebelled at the thought of being governed by a society which so rigidly controlled him that there was little room for the exercise of faith. So he resigned from this London Jewish Society. He wished to live a life of absolute faith.

At length God guided him to a pastorate in Teignmouth. He was there a few years, during which period he was married and baptised by immersion. But in the year 1832 God's pathway for Mr. Muller led to Bristol, and at Bristol he remained for sixty-six years — sixty-six marvellous years!

He came to Bristol to share a pastorate with Mr. Henry Craik. Gideon Chapel was the name of the Church building. A little later Bethesda Chapel was added

to the joint pastorate. Much blessing followed. It seemed, however, that Mr. Craik's ministry was more blessed. Some did not like Muller's German accent. But this did not trouble him. He had been trained in the school of Christian discipline at Teignmouth. The summary of the position at Teignmouth shows why he could calmly meet the situation at Bristol.

Of him, A. T. Pierson says: "Some believed the things which were spoken, and some believed not. Some left the chapel, while others stayed; and some were led and fed, while others maintained a cold indifference, if they did not manifest an open hostility. But the Lord stood by him and strengthened him, setting His seal upon his testimony." Mr. Muller knew that a German accent would not hinder his real usefulness for God. Lack of faith would. Dependence upon the applause of man would. Self-confidence would. But not his hesitating speech. It was not the



GEORGE MULLER

German-accented words that God had promised to confirm with signs following. It was His own Word. And Muller learned to preach the Bible. He believed it was the Word of God. He preached it as the Word of God. And the Spirit who inspired the Word increasingly confirmed the ministry of the Word. Ultimately Gideon and Bethesda were filled with eager listeners and happy converts.

Muller had come to Bristol. He did not know that in the years to come one of Bristol's

finest roads would be called "Muller Road" in honour of him. He did not know that in the Bristol Art Gallery his picture would be included as one of those who had helped to make Bristol great. All that he knew was that God requireth from a steward that he shall be found faithful. So he was faithful—he left the rest to God.

(Next week (D.V.): George Muller—His Peculiarities.)

A Veteran Warrior Called Home

DINSDALE YOUNG is dead. The news was not altogether unexpected for he had been sick for some time, yet when it came it struck one with a great sense of shock.

The Church of Christ has lost a warrior, the cause of old-time religion its foremost fundamentalist. He was a lover of the Word of God with a heart of intense sympathy for all the truths in it, and a voice of gold with which to proclaim it. One has a mental picture of him bending over his pulpit Bible and then raising himself to his full height to say something which would have the word "profound" or "sublime" in it. He was an old stalwart and loved to say, "They call me an old fogey," yet even if he was "old-fashioned" for almost twenty-five years he filled the pulpit of the Central Hall and packed it every Sunday evening with a congregation as loyal to the Bible as he was himself. The Gospel of Grace was his constant joy, the Word of Truth his flashing sword, and the latest remarks of the Modernists his favourite whipping block.

Dinsdale Young could say ordinary things, yet that voice of his made them extraordinary, he could utter a statement of Truth and breathe into it a finality that was profoundly impressive. One never forgot some of the things he said. A friend of mine, for instance, will never forget him praying one very dirty November morning, "We thank Thee, Lord, so many of Thy dear children have come out on this *murky morning* to worship Thee."

The extent of his influence over the length and breadth of the land as well as his messages every week in the heart of London cannot be measured, and in these days when men like him are so much needed we mourn his loss while we envy him his reward. Our prayers and yours, we are sure, will be extended to his relatives and friends as well as to those who have the difficult task of choosing a man to take his place at the Westminster Central Hall. May the mantle of Elijah find a worthy Elisha on whom to fall.

Critical Comments on Current Concerns

(Continued from page 74)

noons have degraded worship to a third-rate entertainment. Well done, Bishop! Let's have some more and stronger doses of this medicine.

Scattering "Blessings." The popish paper "The Universe," for January 14th, had an amusing picture. It was taken in the elephant stables at the Bingley Hall Circus, Birmingham, and depicted "Father" O'Reilly "blessing" the elephants. In his address (to the people, not the elephants) the priest said, "Since the livelihood of the artistes depended on the fitness of the animals, it was only fitting that he should give them the liturgical blessing." I once had a very disobedient dog, so I sprinkled a few drops of "Father's" "holy water" on his head. But believe me, he was worse afterwards than before. What a degradation of Gospel teaching.

A Mistake Somewhere. Last week, sixty bishops and 2,000 priests from Italy visited Rome. They were addressed by Mussolini, who exhorted them to help in the great campaign for making Italy a "nation of conquerors" by "helping to raise the numerical strength of the population." Now papa Benito should have remembered that they were all celibate priests.

"**There be Gods Many**" said the Apostle Paul (I. Cor. viii. 5). He would have emphasised it had he been at Rome during the above meeting. Archbishop Nogara presented the Pope with twenty sacks of flour from his people, destined for making wafer-gods for the Mass. The Pope is the master-magician.

I have heard of second-raters bringing the famous rabbit out of the hat, but this performer will bring thousands of "gods" out of one sack of flour.

Bravo, Colonel! Stick to Your Guns. At least one of our M.P.s can see the Jesuitry at work in the British Diplomatic Service. The Rt. Hon. Colonel Josiah Wedgwood, Member for Newcastle-under-Lyme, recently asked the Foreign Secretary, (Mr. Anthony Eden) whether he would give the names of those European countries where H.M. Government was represented by Roman Catholics in the posts of Ambassador, Minister, First Secretary, or Councillor.

Mr. Eden: No, sir. Members of the Diplomatic Service are not required at any time to state the Church to which they belong. Any such inquiry would, in my view, imply a reversion to the standpoint of religious discrimination, happily abandoned in this country over 100 years ago.

Col. Wedgwood: May I ask whether, in view of the pro-Franco propaganda of the Roman Church, and the anti-British propaganda of the Roman State, it is desirable to have divided allegiance in so many European capitals?

Mr. Eden: I really do take exception to that supplementary question, or any implication of the service of members of the Diplomatic Service.

Was this fear on Mr. Eden's part? There are many who are disturbed over the prominence given to Romanists in the Foreign Office, and also the suspiciously Romanist tendencies of Mr. Eden. We also remember that when Mr. Eden visited Rome on February 26th, 1934, quite contrary to diplomatic practice, he called on the Pope before Signor Mussolini, the real ruler of Italy. Oh for another touch of Cromwell.



NEWS FROM THE CHURCHES

Crowds at Campaigns and Conventions—Souls Surrendering to the Saviour

EDINBURGH CONVENTION BLESSINGS

Edinburgh (Pastor F. A. Farlow). Christmas brought many blessings as the saints assembled around the Lord's table. The message given on this occasion gave a new sense of peace to each heart as all bowed in adoration before "God's Incarnate Son."



Pastor F. A. Farlow

The closing moments of 1937 were spent in the House of God, and Pastor W. M. Barton, of Dundee, gave the message. A New Year Convention convened by the Pastor proved a season of much spiritual blessing. Mr. Burke, of Grangemouth, spoke on the important subject of "Worship." Pastor Barton gave a very helpful word, emphasising the need of implicit obedience to God. Throughout the Convention a number of inspiring and illuminating messages were given from the Word of God, the presence of the Lord being manifest. Later, the Sunday School and Cadets' annual party was held, and greatly appreciated.

MANCHESTER CONVENTION

Speakers: Pastors J. McAvoy and L. C. Quest and Evangelists J. Shaw and R. McClean.

Convener: Evangelist W. Douglas.

Real blessing was enjoyed at the Four-square Gospel Convention at Manchester. The bright ministry of Evangelist R. McClean and a helpful message from Evangelist J. Shaw was much appreciated by all. Pastor and Mrs. Quest of Huddersfield came and ministered in word and song. The Lord's presence was most real during the Watch Night service, and after Pastor McAvoy had given the message, God's children gathered around His table to break bread. Pastor McAvoy remained for some days after the Convention and his visit will long be remembered by the Manchester saints.

CONVENTION

AT THORNTON HEATH

Speakers: Pastors H. Kitching and F. Byatt and Evangelist C. W. Bonifazi and Mr. E. S. Thomas.

Convener: Pastor G. W. Thomas.

The bountiful hand of the Lord was outstretched in blessing as the saints at

Thornton Heath listened to the ministry of the Word during the Convention. Throughout the Saturday, Sunday and Monday gatherings the congregations sat with rapt attention drinking in the truth from the Word of God.

On New Year's Eve a Watch Night Service was held and a large number of believers assembled. Wondrously had the Lord dealt with His people throughout 1937, and praises and thanksgiving ascended to Him who is "the same yesterday, to-day and for ever." An all-night prayer meeting followed for any who desired to wait upon God, and those who tarried received bountifully from the hand of the Father. The following day the saints met with much joy, and God was in the midst to manifest Himself to His people. The church at Thornton Heath joined in the Inter-denominational Week of Prayer and received much blessing as a result.

DEEP CONVICTION AMONG PEOPLE Seasons of Spiritual Refreshing

Penzance (Pastor T. H. Stevenson). The Church at Penzance is enjoying real times of blessing through the ministry of its pastor who took charge some eight months ago. Christ has been uplifted amongst His people, and the spiritual life of the Church has been deepened. As the saints gather around the Lord's table on Sunday mornings "heaven comes down" the souls of God's children "to greet."

There has been an increase in the attendances, particularly at the Tuesday Nights' Bible Study and at the gospel services on Fridays and Sundays. The Bible studies have proved times of rich feasting—the Book has taken on a new beauty. At the gospel services the unconverted have come under deep conviction of the Holy Spirit. The Church is looking for the harvest time when the seed sown shall yield its results. One brother recently yielded to Christ. Together with five others this new convert was received into fellowship a short time ago.

SPECIAL WEEK OF PRAYER

Meetings Charged with Divine Power

Hove (Pastor C. W. Slemming). During the Christmastide the Lord's people received much blessing from some special addresses delivered by the Pastor on several subjects which included "Following a Star"; "Why a Virgin Birth?" and "No Room!" A time of prayer and praise was spent by the Church as the old year passed away and the new year entered. The following week was devoted entirely to prayer, and what a week it proved—the meetings were charged with the power of God,

and the saints realised the truth of those lines:

"They that wait upon the Lord
Shall renew their strength."

JOYOUS GATHERINGS Hundreds Turned Away

Swansea (Pastor T. E. Francis). From this church comes a most encouraging report of good work being carried on. The Crusader week proved a real success, the Crusaders doing themselves real credit during the special services which were held.

Following the Crusader week a mission was conducted by Mrs. Peggy Ames. Large numbers attended these gatherings, hundreds having to be turned away on more than one occasion. So great were the crowds that people had to sit on the window ledges and two deep in the aisles. On two occasions the largest church in the town—St. Andrew's Presbyterian Church—was taken, and this was filled to capacity.

The Saturday evening convention services have commanded splendid congregations, and real times of blessing have been experienced. The weekly Bible studies are yielding spiritual refreshment to God's children. Messages in tongues and interpretation and in prophecy have proved a blessing to all.

The Christmas Convention brought real soul uplift to many. Pastors Dyke and G. I. Francis ministered together with Mrs. Protheroe, an old Swansea friend.

REJOICING SAINTS Signs of Spiritual Prosperity

Middlesbrough (Pastor E. H. Lucas).

We are glad to learn of God's blessing resting upon the work in this northern centre. The Church is rejoicing in times of refreshing from the presence of the Lord. Workers are encouraged by increasing numbers attending the meetings, and sign of spiritual prosperity. Several have recently found Christ as their Saviour, and it is wonderful the way some of these are regularly attending and showing signs of real growth in grace. A recent visit from Evangelist C. Hadler was much appreciated, and God set His seal to His servant's ministry with two more souls. Mr. S. Vasey also gave an inspiring word which was much enjoyed. Every department of the work is flourishing, and the Church desires to give God all the glory.

BIRMINGHAM CONVENTION

Speaker: Pastor R. N. Corry.

Convener: Pastor S. Gorman.

On Christmas morning the Convention speaker gave an inspiring word on the

Birth of Christ. In the evening the subject was continued when the preacher gave seven reasons why Christ came. The following Sunday's services were full of rich blessing as the Word was ably expounded by God's servant. The remaining messages were most heart-searching, and full of earnest exhortation to keep the pentecostal flame burning brightly. The hearts of all were gripped by these powerful addresses.

The Watch Night Service saw two souls deciding for Christ. The first Sunday in the new year brought a visit from Pastor E. C. W. Boulton, whose ministry gave comfort and encouragement to the Lord's people. Following the stirring message in the evening service seven souls decided for Christ.

CROWDED REVIVAL SERVICES Souls Yielding to Christ

Merthyr (Pastor J. Dyke). A very profitable evangelistic campaign has recently been held in this church. Mrs. Peggy Ames was the campaigner who preached the old gospel message with power and simplicity. Night after night the crowds gathered to the revival services, and it was a joy to see precious souls yielding to the claims of Christ. Numbers of Christians also gathered for these special meetings. Merthyr has been hard hit by the trade depression, but in spite of this, and the strong grip Spirit-

ism has upon the town, a steady witness for Christ is being maintained by the Foursquare Gospel believers. The prayer meetings are exceptionally well attended, and the gracious presence and power of God is manifested. Only recently a number of young people received the Holy Spirit and spoke with new tongues as on the day of Pentecost.

TWO HUNDRED NEW SCHOLARS Watch Night Gathering

Becontree (Pastor H. Jeffery). Reports from this Church reveal that God's blessing is resting upon the work. On New Year's Eve a meeting was held when reports of the Church work were given, followed by a supper and watch night gathering. The reports showed general improvement in the Church. Splendid progress has been made in the Sunday school section. Over 200 new scholars have been enrolled during the year. The Watch Night service proved a memorable meeting. From the first chorus to the close the presence of the Master was realised.

Recently the Annual Convention was held, representatives from various Essex churches being present. In the afternoon Pastors H. Mason and Francis gave the addresses. The evening meeting was well attended and Pastor Francis again gave the word. Pastor G. Kingston (Superintendent of the East Essex churches)

also spoke. The saints were richly blessed.

CAMPAIGN BLESSINGS Increasing Numbers

Wimborne (Evangelist L. W. Green). Reviewing the past twelve months' work in this church shows that God has saved souls, healed diseases, baptised believers in the Holy Ghost. Much blessing has been received through the ministry of the pastor. Steady progress has been made, and a consistent and determined Pentecostal witness has and is being maintained. Visits from pastors and Crusaders of neighbouring Elim churches have been much enjoyed.

A campaign conducted by Pastor and Mrs. Shadlock and Dowlais brought spiritual refreshment and encouragement to the Church. That God's blessing is resting upon the Crusader work in this church is evident. Numbers in the Sunday school are increasing, and God is owning the labours of the teachers. Pastor and Church face the future with every confidence in the One who never fails, knowing that "He who hath led will lead."



Evangelist
L. W. Green

The Call to the Cross

(continued from page 73)

Was it no suffering to the Lord Himself, when His kinsmen said He was beside Himself, and when they did not understand the necessity laid upon Him to fulfil His heavenly Father's will? He could do nought but obey the heavenly vision, although it meant a path contrary to the hopes of His friends.

Thus, oh thus, must it be with every follower of the Lamb. But also with every step—if assuredly and only, in obedience to God—will it be as with the Pattern; for the day did come when His brethren believed on Him, and His Word was fulfilled in His own case, "He that loseth . . . findeth."

The Cross and confession of Christ.

"Take up his cross . . . whosoever shall lose his life [soul] for My sake, and the gospel's, shall save it" (Mark viii. 34, 35). The context of these words indicates that the soul-life may be strongly centred in a love of popularity, and fear of men, which would make the believer ashamed of Christ and of His words, in a time when the sinful generation around oppose Him, and the truth He spake from the Father.

"Whosoever shall be ashamed of Me, and of My words . . . the Son of Man also shall be ashamed of him, when He cometh in the glory of His Father," (Mark viii. 38), said the Lord in connection with His call to the Cross as recorded by Mark, when He spoke of losing the life for His sake and the gospel; and nought but taking the Cross of Christ, renouncing "I myself," and the soulish life of earth, can so sever

us from the world, that we are not ashamed to be outside the camp, bearing His reproach.

The Lord knew beforehand the "offence of the Cross," and the offence of the message of the Cross, for the gospel as revealed to Paul is the "Word of the Cross." To preach the Christ as a pattern Man is no cross, for His Sermon on the Mount is admitted by the natural man to be unsurpassed by the words of any teacher ever known on earth. The arch-deceiver of men will even encourage men to copy the life described by the Sermon on the Mount, if they will but leave out the Cross, and the Christ, as the enabling power; yea, even more, the Devil can give the power to outwardly, and seemingly, obey the laws of the kingdom, if thereby he can delude the soul into accepting a gospel that omits the atoning Cross of Jesus Christ.

To preach a gospel of the Christ and His Cross, with peace alone through the blood of the Cross, and a Cross that speaks of separation from the world, and claims an absolute entire surrender to the Man of Calvary, will mean in truth a losing, or renouncing, of the soul-life, for in preaching such a gospel as this, the soulish life with its love of the glory of men, is lost for the sake of the Christ and His gospel.

It takes some people a long time to find out that it never pays to worry.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

London Crusader Choir's Ninth Anniversary

A Day of Precious Memories
(Saturday Rally)

By Mrs. E. J. THOMPSON

Exchange of greetings: Renewal of fellowship: spiritual blessing, marked the ninth birthday celebrations of the London Crusader Choir. Christian fellowship is indeed a precious thing to the child of God, and a renewal of such fellowship, as was our portion on Saturday afternoon, filled our hearts with joy. To those one-time members who were not privileged to join us we now send our greetings, realising

There is a scene where spirits blend,
And friend holds fellowship with friend;
Tho' sundered far, by faith we meet,
Around one common Mercy-seat.

After a happy time together, hearing and telling how God was blessing and leading us on, we made our way down into the dining room where we enjoyed the splendid tea which had been so kindly prepared for us. But already we were thinking of that "greater feast" which we were soon to enjoy. We had partaken of material things to supply our temporal needs, but soon we were to feast upon heaven's rich dainties. We certainly have a spiritual appetite and God says: "they which hunger and thirst after righteousness, they shall be filled." And so we began to make our way to the Tabernacle. Our expectations were running high, and were we to be disappointed? No, the table was well-spread with all good things. We listened appreciatively to the Brighton and Kensington Crusader Choirs as they sang lustily the glorious songs of Zion. We cannot help but experience an exhilarating thrill when we see young people entering into the singing of God's praises with real Holy Ghost enthusiasm.

When we first entered the Tabernacle already a goodly number of friends had gathered to join us in our birthday celebration.
(Continued on next page)

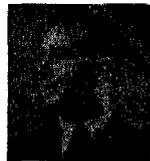
Our Commissioners' Corner—No. 5.

COMRADES IN ARMS

By Pastor DAVID A. VANSTONE

For the Christian these are difficult days. Although many folk evince an interest in religious topics—sort of wistful "wish it were true" idea—the churches seem to be suffering a boycott. One feels that generally speaking preaching is temporarily in the shadows; and it is very evident that for winning souls in these days we must increasingly employ "personal" methods.

Tragically enough, few are willing and ready to pull their weight in this direction. The curse of modern Christianity appears to be a smug selfishness which of course results in sterile living. We are not forgetful of those gallant souls who are maintaining consistent and active witness, but it is well for all of us to take stock. Just count up how many souls you have led to the Lord during the past six months. Admittedly times are hard, yet I know laymen who rejoice over conquests almost every week. So it can be done! Yet fear and laziness often cripple us; we become flabby, stagnant, powerless; and the world dies at our side.



Pastor
D. A. Vanstone

"What shall I answer God . . . if I have eaten my morsel alone?" Great privileges? Then gigantic responsibilities! Directly responsible to God for our own circle of acquaintances. We are our brothers' keepers indeed. As Christ's ambassadors, what if we fail to declare the ultimatum to His rebel subjects? God deliver us from becoming silent watchmen guilty of our brothers' blood!

Remember, then, the three-point plan.

1. We must pray more.

(Continued on next page)

Sunday Evening's Service

By Mrs. E. J. PHILLIPS

Bright singing and joyful messages characterised the Sunday evening programme rendered by the London Crusader Choir, and a packed audience filled the Tabernacle at Clapham for the occasion. Pastor E. C. W. Boulton took the chair. He is a valued champion and friend to the Choir, and referred to the early beginnings of their work, and the opposition encountered; but criticisms were rarer now, in view of the wonderful results God was graciously giving to the song ministry everywhere, and the knowledge of definite conversions through the clear and gifted rendering of the gospel music. A crowd of happy young people attracts anywhere, but particularly when fired with Christian enthusiasm to tell the love of Christ to needy humanity.

Mrs. Beattie, whose hospitable interest in the Choir was plainly shown, suggested humorously that on its 9th anniversary well-wishers should mark the day by a birthday gift towards the prison work! She was the first speaker of the evening, and her clear-cut message brought a challenging word to saved and unsaved. After her address the Choir rendered a stirring piece, "Hark! 'tis the Master's call," very effectively.

One item of the evening's programme was a testimony by a sister who declared the Lord had healed her of an internal growth, and that so wonderfully that subsequently a doctor queried if there ever had been trouble there—no trace remained. This was just a year ago, at the service where the Choir were celebrating their 8th birthday—hence this sister desired to testify to the Great Physician's touch.

The second speaker of the evening was Doctor N. Beattie, F.R.C.S., whose breezy Irish humour and vigorous delivery of the gospel message gripped us all. He declared plainly the way of salvation, and emphasised the need of youth in Christ's cause. At the close of his talk an appeal was made for decisions, and three souls took their stand for the Cross. We praise God for such results.

Doubtless the most unusual feature of the evening was the detailed account by an ex-prisoner of his conversion—partly through the ministry of the Choir in his prison, and later through the loving interest of a Choir member's father. God used these two channels to change the life of a man who had sunk deeply in guilt and shame: it was thrilling to see before us a real, live, flesh-and-blood example of Christ's delivering power towards one surrounded with criminal influences. This brother was glowing with gratitude to God for His gracious intervention, and mentioned also another prisoner who had yielded to the Saviour and was now serving Him in gaol.

Such marvellous results are due to the Holy Spirit's dealings alone, and the Choir and all present gave Him the glory; but a testimony like that is a strong impetus to continue prison ministry, that the gospel may so penetrate lives spent in monotony and despair that they may be lifted by Christ's redeeming power.

(Continued foot of next page)

WEST LONDON RALLY

Elim Tabernacle, Northfield Ave.
(1 minute from Northfields Station)

EALING

Saturday, February 5th, at 7 p.m.

conducted by Pastors

DOUGLAS B. GRAY

and

DAVID A. VANSTONE

also

Unattached Crusaders and members
of the Fellowship Links

Items by Clapham Singing Band

EVERYONE WELCOME!

COMRADES IN ARMS

(Continued from previous page, column 1)

Not the usual, "Lord, save souls." That's no good! Rather, "Lord, save my friend Bill Tompkins and my workmate Freda Jackson." Old school friends, workmates, neighbours, relatives—these are the ones for whom we must give account. Pray for them by name. Make a list of names with two columns alongside, one for the dates of beginning to pray; the other for dates of conversions. Intercede for them. Surround them, penetrate them, break down their defences with prayer. Believe that the Holy Spirit is convicting them and rather concentrate on three than on three hundred.

2. *We must work more.*

To accomplish the conversion of souls we must be willing for expense. Time, interest, money, energy invested in this way yield enormous dividends if we are in earnest. This isn't a hobby! We must put as much enthusiasm, determination and commonsense into winning one soul as a general devotes to gaining a military triumph.

As ground work it will be recognised that consistent living is essential. Let the Christian outlive, outlove, and outlaugh the worldling. Keeness and efficiency in work and games are often more telling than much talk.

Having marked down a man,

study him and his interests. You've no right to waste your employer's time talking "religion"; so after hours, walk, swim, talk with your "hope." Get to know him. Have him to tea. Show that you are interested in him all the time, waiting, poised and alert, watching for God's time to speak. It will come! When it does, lose no time but wade right in.

Such systematic work will often entail inconvenience for us. It may cost us much, but it's worth any sacrifice! Witness the Rugby international who, at the peak of his form, deliberately gave up the game, that he might play "Soccer" with boys he longed to, and did, win for Christ.

You dislike the company of outsiders? That's to be expected! But if you *love* them you will do all you can to win them. Remember the King who stooped to the corrupt tax-collector, the courtesan, the stupid disciple—and to us.

3. *We must expect more.*

Why the surprise if your friend displays an uncanny readiness to listen to your message? Didn't you expect God to answer your prayers? Is the Holy Spirit impotent when you are absent? Thank God for the response, but don't stop halfway. *Land* your fish. Many a slip 'twixt conviction and conversion.

Don't be content with inviting him to Church to hear the pastor. He may waver and find a usable excuse by Sunday tea-time. Yours is the privilege of carrying the battle to the gate; aye, and to the citadel.

Here your pocket Testament will be useful. Bring your friend to the Word. Simplicity here! Work out your own scheme beforehand. You might find John v. 24 or Revelation iii. 20 useful, especially in conjunction with I. John i. 9. Get him to claim these promises and don't forget to urge him to confess Christ, preferably to an unbeliever (Rom. x. 9).

So much for capturing one man for Christ. Now go ahead and win the next! However, without being "fussy," continue your prayerful and practical interest in the new recruit until he has become adjusted and can stand on his own feet.

Once taste the joys of soul-winning and there will be no holding you! So

You bring the one next to you,
And I'll bring the one next to me . . .
We'll win them, win them, one by one.

Your fellow Crusader,
DAVID A. VANSTONE.

P.S. I say, do something about this, won't you? Don't let the side down, or the Captain. And good success be yours!

London Crusader Choir's Ninth Anniversary

(Continued from previous page, column 2)

brations, but now, as it is time for the service to commence, we see the old Tabernacle packed with men and women, and Pastor Boulton, the chairman, calls upon the congregation to rise and sing

Who is on the Lord's side?
Who will serve the King?

and how gladly we lift up our voices and from the depth of our hearts sing

We are on the Lord's side,
Saviour, we are Thine.

Who, present in that meeting, could doubt the Divine Presence? God was, of a truth, in our midst, and as we are led to the Throne of Grace we are brought into vital contact with Him whom our souls love. And now on our ears comes stealing the beautiful tones of "The Lord's Prayer."

The introductory remarks by the Chairman were much appreciated. Yes, God had signally blessed the step that was taken nine years ago when the London Crusader Choir was inaugurated.

And now an old favourite, "The Old Wells," sung by the united choirs, and

what a blessing this proved. Again we were deeply moved as that large company of young people sang out in all sincerity:

Get right back to the dear old wells,
Leave them no more.

We listen carefully to a few words from the London Crusader Choir's much-loved leader, Douglas B. Gray. Surely on such an occasion as this all the slogging, and hard graft of practices, etc., behind the scenes is undoubtedly worth while, but readers, let us not forget our brother in our prayers, that he may be continually guided by the Holy Spirit and endued with all grace, power and strength for which his task calls.

Again we listen to the Brighton and Kensington Choirs and now eagerly await the next item. We certainly are privileged on this occasion for the Rev. M. Davies, B.Sc., F.G.S., Chaplain of H.M. Prison, Maidstone, is in our midst and "is to address us." We listen most attentively as he brings our minds to meditate upon the Lord Jesus Christ.

What a feast of good things! This is

only the beginning of a week-end's special services, and what a high note already has been touched. We cannot help but wonder just where it will end, for how often is "the best wine kept until last."

Unfortunately the writer was unable to remain and enjoy more, but went away with a full measure of blessing.

Let one and all continue to follow the activities of these young people with much prayer, for can we not visualise to some extent, what can be accomplished, by God, through such a band of young people if one and all are wholly consecrated to our God?

Sunday Evening's Service

(Continued from previous page, column 3)

Pastor Boulton made concluding remarks, and wished the Choir God's richest blessing in 1938. Everyone left feeling joyful in spirit, after a precious time in God's presence, and determined to pray hard for every effort put forth in Christ's glad service.

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 4d. per insertion extra.

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

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

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

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London.—Westview Christian Fellowship, 19, Beulah Hill, Upper Norwood, S.E.19. Guests received; terms 22 2s. per week, single rooms, or 35/- per week, sharing; quiet, restful, spiritual home. C494

Morecambe.—Will old and new visitors please note that Mrs. Raw has removed to more centrally-situated premises, 1 minute sands and promenade, garage. Please book early to avoid disappointment. New address: 3, Ferncliffe Drive, Cross Cop. C499

MARRIAGE

Penney : Sessions.—On January 22nd, at Upper Holloway Baptist Church, by Rev. A. J. Klaiber; Pastor Samuel Penney to Blanche Sessions.

WITH CHRIST

Atkins.—On January 10th, Alfred Henry Atkins, aged 66, of Hornsey, passed peacefully away after much suffering. Funeral conducted by Pastor F. C. Packer.

Denton.—On January 16th, Mrs. Denton, of Bradford, aged 60. Funeral conducted by Pastor J. Woodhead.

Roberts.—On January 18th, Mrs. L. A. Roberts, of Bradford, aged 75. Funeral conducted by Pastor J. Woodhead.

Wilson.—On January 17th, Mr. C. B. Wilson, of Bradford, aged 90. Funeral conducted by Pastor J. Woodhead.

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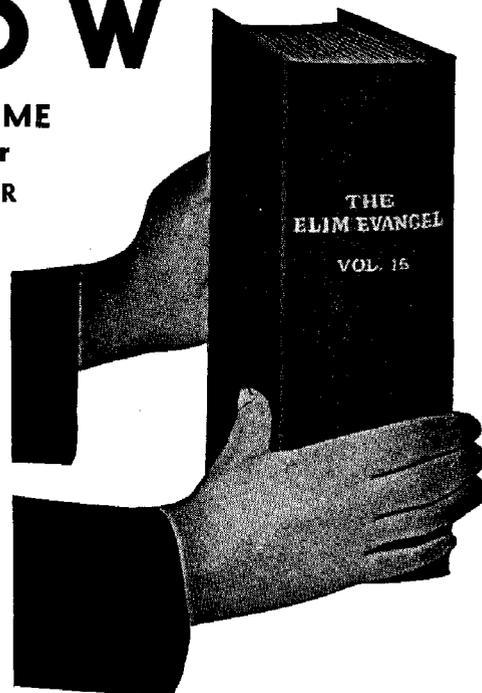
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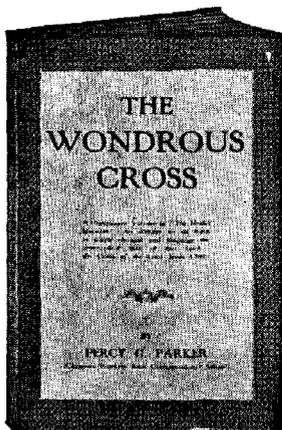
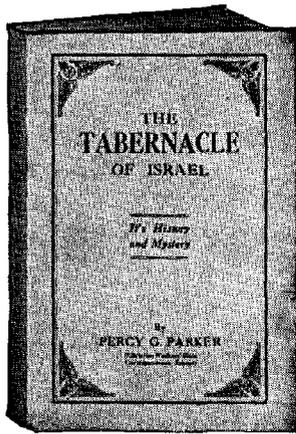
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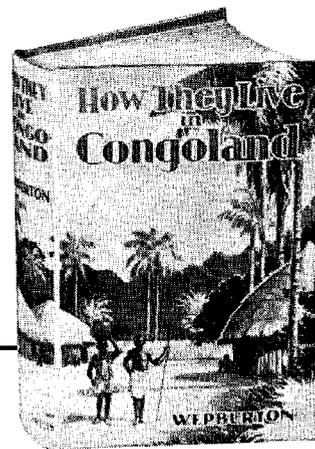
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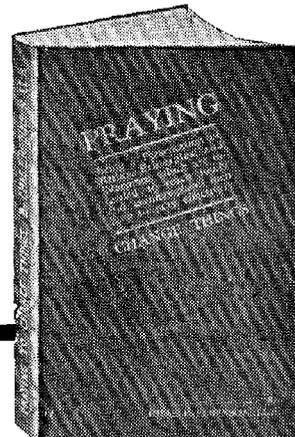
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