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Elim Evangel

Foursquare Revivalist

February 26th, 1937

VOL. XVIII.

No. 9.

2d.

By subscription, anywhere
6 months, 5/-; 1 year 10/-.



Saintship

By Pastor T. BURTON CLARKE

Principal and Party in Bradford

By Pastor J. WOODHEAD

Where are the Marks of the Cross?

By Dr. WILL H. HOUGHTON

The Moody Centenary

By Pastor P. N. CORRY

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

EXECUTIVE COUNCIL:
Principal George Jeffreys (President)
Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,
P. N. Corry, R. E. Darragh, W. G. Hathaway, J. McWhirter,
J. Smith & R. Tweed

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

Vol. XVIII. February 26, 1937 No. 9

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EASTER MONDAY

March 29th, 1937

TWELFTH ANNUAL FOURSQUARE GOSPEL

Demonstration

in the

ROYAL ALBERT HALL (London)

when

Principal **GEORGE JEFFREYS**

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7 p.m. Communion Service

RESERVED SEATS. Tickets for seats in the Boxes and Stalls are obtainable at the following prices: Morning, 1/-; Afternoon, 2/-; Evening, 2/- . Those who purchase these tickets ensure a good seat, and at the same time help to reduce the rent we pay for the hall. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, London, S.W.7. Enclose stamped-addressed envelope.

COME, join the Testimony and share in the Festival!

FIFTEENTH ANNUAL

London Easter Convention

GOOD FRIDAY, March 26th to Friday, April 2nd

Convention services will be held simultaneously at Kensington, Clapham, East Ham, Croydon and Islington.

Speakers include:

Pastors R. Mercer, J. R. Moore, A. Longley, P. S. Brewster, J. Kelly, A. C. Coffin, T. Tetchner, A. Macculagh, Mr. J. F. Welsh and Mrs. C. Price.

Accommodation: Those requiring accommodation at Elim Bible College should write not earlier than 1st March to Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

4 Coming Events 4

ABERDARE. February 14—25. Elim Foursquare Gospel Church, Canon Street. Youth campaign by Evangelist D. Vanstone.

ASHBOURNE. March 7—21. Elim Hall, South Street. Campaign by Evangelist J. H. MacInnes.

BARKING. February 14—28. Elim Hall, Ripple Road. Campaign by Miss A. Kennedy.

BARNSBURY. London N. Campaign conducted by Pastor W. E. Smith still continuing in The Public Library Hall, Thornhill Square, off Caledonian Road. (No meeting on Thursday afternoons).

BEGONTREE. March 7. Christian Temple, Green Lane. Special visit of the Gospel Melody Singers.

BOURNEMOUTH. Springbourne. February 21—28. Elim Tabernacle, Victoria Road. Special services conducted by Pastor H. W. Fielding.

BRADFORD. February 27, 28. Elim Tabernacle (Southend Hall) off Leeds Road. Visit of Pastor W. G. Hathaway.

BRISTOL. March 7—18. Elim Evangelical Christian Church, Terrell Street (nr. Bristol Infirmary). Special visit of Pastor H. Kitching.

CAMBERWELL. Regular services are now being conducted by Pastor A. Longley in the late Presbyterian Church, Brunswick Square (off Church Street). Sundays, 11 a.m. and 6.30 p.m. Tuesdays and Thursdays, 7.30 p.m.

CARLISLE. March 13—15. Elim Tabernacle, West Walls. Special visit of Pastor and Mrs. G. H. Thomas (missionaries to Spain).

CROYDON. March 7—19. Elim Tabernacle, Stanley Road. Bible Lectures by Principal P. G. Parker.

ELIM WOODLANDS. February 27. Open to visitors, 3.30 to 9 o'clock. Happy fellowship. Students of Elim Bible College taking meeting. Entrance (including tea) 1/-.

HOVE. February 21—28. Elim Tabernacle, Portland Road. Special services conducted by Pastor W. L. Kemp.

ILFORD. February 28. The Savoy Theatre, 7.45 p.m. London Crusader Choir.

LISBURN. Commencing Sunday, February 14. Elim Hall, Wallace Avenue. Campaign conducted by Pastor D. Hood.

LIVERPOOL. March 7—21. Elim Tabernacle, Windsor Street. Campaign by Evangelist R. J. Cook.

NEWTOWNARDS. Commencing Sunday, February 21. Elim Hall, Court Street. Campaign conducted by Pastor N. Coughley.

SOUTHAMPTON. February 28—March 11. Elim Tabernacle, Park Road, Freemantle, Southampton. Youth campaign conducted by Evangelist D. Vanstone.

THORNTON HEATH. March 7. Elim Tabernacle, Moffatt Road, London Crusader Choir, 6.30 p.m. (Brixton Prison 2.45 p.m.).

WALLINGTON. February 24. Sterndale Hall, Manor Road. Special visit of Pastor H. Kitching.

WIMBLEDON. March 4, 11, 18 and 25. Elim Hall, Southey Road. Special series of Bible studies on the Holy Spirit by Pastor E. C. W. Boulton.

WOOLWICH. February 27—March 1. Elim Hall, Crescent Road. Special visit of Mr. John Leech, K.C.

Easter Conventions in the Provinces

ABERDARE. March 26—30. Foursquare Gospel Church, Canon Street. Friday, 11 a.m. and 7.30 p.m.; Saturday, 7.30 p.m.; Sunday, 11 a.m., 3 and 6.30 p.m.; Monday, 11 a.m., 3 and 6.30 p.m.; Tuesday, 3 and 6.30 p.m.

BELFAST. Ulster Temple, Ravenhill Road.

BIRMINGHAM. March 26—30. Elim Tabernacle, Graham Street. Friday, 11 a.m. and 7.30 p.m.; Saturday, 7.30 p.m.; Sunday, 11 a.m. and 6.30 p.m.; Monday, 11 a.m., 3 and 6.30 p.m.; Tuesday, 7.30 p.m.

BOURNEMOUTH. Elim Tabernacle, Victoria Road, Springbourne and Elim Church, Hawthorn Road, Winton.

CARDIFF. March 25—April 1. City Temple, Cowbridge Road. Thursday, 7.30 p.m.; Friday, 11 a.m., 3 and 6.30 p.m.; Saturday, 7.30 p.m.; Sunday 11 a.m. and 6.30 p.m.; Monday, 3.30 and 7 p.m.; Tuesday, Wednesday and Thursday, 7.30 p.m.

CARLISLE. Elim Tabernacle, West Walls.

GLOSSOP. March 26—30. Elim Tabernacle, Ellison Place. Friday, 11 a.m.; Saturday, 7.30 p.m.; Sunday, 11 a.m. and 6.30 p.m.; Monday and Tuesday, 7.30 p.m.

GUERNSEY. Particulars later.

SALISBURY. Elim Tabernacle, Scotts Lane.

SOUTHPORT. March 27—29. Temperance Institute, London Street. Saturday, 7.30 p.m.; Sunday, 3 and 6.30 p.m.; Monday, 3 and 7.30 p.m. Speakers include Pastor J. Woodhead. Convener: Pastor F. G. Cloke.

PRINCIPAL & REVIVAL PARTY'S ENGAGEMENTS

LONDON. Kensington Temple, Kensington Park Road, Notting Hill Gate, W.11. World Revival Crusade healing meeting, conducted by Pastor R. E. Darragh, every morning 11 to 12 noon. On Sundays the morning service is conducted by the Principal.

MARGATE. The Theatre Royal, Addington Street. Tues., Wed., Thurs., March 16th, 17th, and 18th. 3 and 7.30 p.m. each day.

BRISTOL. The Pembroke Hall, Terrell Street, Good Friday, March 26th, 11 a.m., 3 and 6.30 p.m.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVIII., No. 9

FEBRUARY 26, 1937

Fridays, Twopence

Saintship

The Saint and His Service in the World

By Pastor T. BURTON CLARKE

THE same loving Saviour who says, "Come unto Me . . . I will give you rest," also issues a command, "Go ye into all the world and preach the gospel." With regard to the first disciples of Jesus we are impressed by His manner of sending them forth (read Mark iii. 13, 14). Appointments are made in heaven's clearer light. When the world was wrapt in solemn stillness Jesus had climbed a mountain to pray, after which He called unto Him those whom He had chosen to be with Him and to carry the gospel message far and near. John Wesley said the world was his parish, and the great missionary Carey, long before he commenced his serious life's work, had the map of the world hung in his humble cottage. It is said that although hanging there, it already hung in his heart. The world too is our workshop. We have a variety of tools we may use in Christian service. One day we may spend with the hammer, another with the plane, another day perhaps making windows through which people may have a vision of the better life. Dr. Jowett once visited a cobbler's tiny room, and questioned him if he was not oppressed by dwelling in such cramped conditions. His reply was, "If tempted, I just open the door, and get

A GLORIOUS VIEW OF THE SEA.

The little room was glorified in its vast relationship. Said Dr. Jowett, "We too are to open the door, and let in the inspiration of the infinite."

Let us first define the world, our workshop. S. D. Gordon depicts the old world as a great prodigal, and the part we play as partners with God in winning it back to Him. When we think of the world we mean the world of human beings.

"The whole world lieth in the evil one" (I. John v. 19, marg.) Satan is the god and prince of this world, we are told. The general meaning of the word world in the Scriptures is *cosmos*—arrangement. So we see

God identified with the world in its creation; Satan identified with the world in its corruption; God identified with the world in its re-creation. We are concerned now with its people, as Satan is now the god of this world, assuming that position through sin, so our service is seen in seeking to save men from sin. Now we are able to understand the apostle Paul when he speaks of us as "ambassadors." We are already citizens of another country whose builder and maker is God, and represent the King of kings in a world that is opposed to grace and goodness. Only as ambassadors can we understand John xvii. In that chapter the world is spoken of eighteen times. Jesus did not pray for the disciples'

REMOVAL FROM THE WORLD

but for their victory in it, yet He speaks of them as out of the world in verse 6. In verse 11 He speaks of them as being in the world. In verses 14 and 16 He says they are not of the world, and in verse 18, "I have sent them into the world." In the world for truth's sake that the world may know the love of the Father to His children. Our duties are towards our neighbour, so the suitable question may well be "What is the extent of our responsibility?" Who is my neighbour? (Luke x. 19; Lev. xix. 18). The answer of Jesus in the parable is plain. Anyone whom it is in my power to help. My near neighbour and my far neighbour. See the missionary aspect of the parable, the Samaritan helping the Jew. All men are included in my prayer, and active service. Spurgeon once said to his son Charles, "My son, if God called you to be a missionary, your father would be grieved to see you shrivel down into a king."

Let us now discuss the work as saints we are called to do in the world. According to Matthew xiii. we are the seed to be sown in the world. We have been born first of all of the incorruptible seed, the

Word of God. In the wheat and tares parable the explanation is given in verse 38, "The good seed are

THE CHILDREN OF THE KINGDOM."

His seed; He sees His seed in us; the chosen seed. We notice too in the parable, good before evil came. There is the *afterwards* of evil. It is ever so. When we are sown in His field we soon discover the tares or they soon discover us. Our presence will show up the tares. This will engender hatred and strike. We are not only His seed, but we take the seed-basket, His own Word, and sow. The world is the field where the seed of the gospel is to be sown. What adventures this will lead to as we set out to work for Christ. The seed we know is perfect, potent and productive, but unless received it fails to fructify. The soil may be stony, thorny or shallow, but thank God for the good ground waiting to receive the Word. What about the seasons for sowing? and what is good ground? Is it not Spirit-prepared ground? There is one good thought here for those who labour among the young. Spring-time is essentially the time of sowing. The adolescent period suggests a season of great possibility because the warm human life is embarking upon an adventure that may produce untold blessing, or if the enemy has his way, a sowing that will produce a harvest of scepticism and indifference. As Christian workers we are called upon to sow early, to sow late, and beside all waters, and even in weakness. Water the seed with your tears. Remember the words of the Psalmist, "They that sow in tears

SHALL REAP IN JOY.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm cxxvi. 5, 6). More mistakes are made by failing to sow, than mistaking the time. "Proclaim the message, be ready in season and out of season" (II. Tim. iv. 2, Moffatt). Dr. Chalmers, staying in a nobleman's house, had addressed the circle of friends on the subject of pauperism and its cure. When the company retired, an unusual noise was heard, then a groan, and in a few moments, the aged nobleman had expired. Dr. Chalmers stood in silence, a picture of distress. He was the first to break the silence. "Never in my life did I see—or did I feel before this moment, the meaning of that text, 'Preach the Word: be instant in season, out of season.' *Had I known* my friend was so near eternity, the evening's subject would not have been on pauperism. I would have preached unto him Christ Jesus and Him crucified. I would have urged him and you, with all the earnestness befitting the subject—to prepare for eternity. You would have thought it—you would have pronounced it out of season. But it would have been in season—both as it respected him, and as it respects you."

Discouragement in our world-work.

How often this word is upon our lips. No wonder it is considered our enemy's chief implement

TO HINDER THE WORK.

The prefix *dis-* denotes separation, a break. We are cut off from that experience of holy boldness and fear-

lessness. When in Palestine, often in the night we were called out to repair broken telephone wires. "The lines dis" would be the comment, and sometimes miles would be traversed under an eastern sky for the break. After finding and repairing it, communication crisp and clear was restored. What were the causes of these breaks? Very often the clumsy feet of a camel, even the jackals were sometimes responsible. Little as well as big things may discourage us in our world-service. Here are three sources of discouragement—

Non-success (Luke v. 5). We have toiled all night and taken nothing. There must be success as we let down our nets at His bidding and time. God has a sure measurement for our successes. Fear not, faithful soul, obediently follow the leading of Thy Lord and thy labour shall not be in vain.

Persecution (John xv. 19, 20). Who shall separate us from the love of Christ? Shall persecution? Not what, but who. Our opposition comes from a person or persons. Paul tells us we wrestle not with flesh and blood. I think he means to tell us that behind these human representations there are forces of satanic power, terrible in their onslaught, their foul purpose being against the Son of God. This evil is manifest in

THE WORLD'S HATRED.

Said Jesus, "If the world hate you, ye know that it hated Me before it hated you." As we follow the steps of Jesus it is easy to see how the enemy will dog our steps, but His source of strength for our tasks in world service is at our disposal.

Discouragement by our brethren (Deut. i. 28). Whither shall we go up? Our brethren have discouraged our heart. Let us take care we do not do the Devil's work, and discourage each other in our holy tasks. Christian people have much to answer for on this wise. "He shall not fail nor be discouraged" (Isaiah xlii. 4). Hallelujah! Did you see that? Here is our stronghold and our stranglehold for Satan. Christ's victory is ours as by faith we stand in Him.

A Recent Publication

"NEW DISCOVERIES IN BABYLONIA ABOUT GENESIS"

By Wing Commander P. J. Wiseman, R.A.F.

(MARSHALL, MORGAN & SCOTT, LTD.)

Price 3/6

This is an astounding book. It does more to confound the critics of Genesis than any book yet published. Everyone who is contending for the truth of the Old Testament, and who has to meet unbelief founded upon doubt of the early origins of Genesis must get a copy and study the Book afresh in the light of this new literary evidence. It is the first book to use the evidence found in Babylonia as a basis to understand the structure of Genesis and as such should be studied and used extensively to confound the school of Biblical criticism. It undoubtedly should mark a new era in the study of the Old Testament, and gives fresh confidence in the narratives and genealogies of the first book in Scripture.—P. N. C.



What our Readers Say

A BROADER OUTLOOK

DEAR MR. EDITOR,

May I take up a little of your space in reply to the letter of A. A. Tester and the "broader outlook"?

Firstly, I think it is essential that one should be absolutely certain in these matters that the "constraint" is of God, and not the subtlety of "another," who tries by all sorts of ingenious methods to get a foothold among God's people.

Secondly, do we not have an exhibition of that "sociable spirit" in the glorious fellowship that is manifested at every meeting of the Foursquare Gospellers? Is it not one of the first things that strikes a stranger who attends one of our meetings? Do they not say, "Well, you are a happy crowd. You seem to have got something that others do not possess?"

If by "social side" our brother means the modern diversions to be found in so many churches to-day, then I would like him to be more explicit and follow the method adopted by most Elimites, of giving chapter and verse to back up his arguments.

Four years ago Southend Hall, Bradford, was a derelict church, fully complete with cinema, billiard tables, gymnasiums, etc., but no worshippers. To-day it is a Holy Ghost church, where God is continually manifesting His power, and His people are filled with the joy of the Lord; but all those other so-called social amenities are scrapped. Our Crusaders have no time for them.

Isaiah xxx. 1. "Woe to the rebellious children, saith the Lord, that take counsel, but not of Me." Isaiah xxx. 21. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." Yours in fellowship,
Shipley.

H. RIDDIOUGH.

DEAR MR. EDITOR,

In reply to the Brighton Crusader who asks for a social side to be established in our churches, may I submit the following testimony?

I have been saved for 11 years. For 9 years I was actively engaged in social work, especially amongst young people. My activities extended to eight or nine organisations, and included various social circles of church life.

Four years ago I realised an urgent need of reconsecration. Then I was led to Elim. I can now say "Old things have passed away." Social activities kept me very busy, but now my one activity is serving Christ. Then, I lived for "social circles" (church circles included), now I have no time for such. I find that the church meetings, the Sunday school and the Crusaders more than fill my time. I am far, far happier now than ever I have been in my life.

No more "social circles" for me, only a joyful service to my King. I find I have not time enough to do for Him all I would like to do. Yours in His glorious service,
Plymouth.

R. A. E. H.

DEAR SIR,

It is a pleasure to me to read the "Elim Evangel" each week. Also to send it to friends, workers in the Church of England, who look eagerly for it and very much appreciate its spiritual help. We should be very sorry to see a change, except that which brings our Lord Jesus Christ greater glory and honour. Yours in Him,
Bristol.

E. I.

RIGHTLY DIVIDING THE WORD

DEAR MR. EDITOR,

In the letters which appeared in the "Evangel" of the 5th February, on the subject of the "Witch of Endor," Mr. Ball says, "Saul actually did converse with Samuel," and that the witch was not the agent. On the other hand Mr. Goulding says, in effect, that only the woman saw an evil spirit impersonating Samuel.

Here we have two expositors completely at variance, and the question they sought to answer left unsettled. But what is more serious, enquirers like "Perplexed" are left unhelped, and, it seems to me, the confidence of many in the Scriptures must be weakened. Surely this is a result which must give satisfaction to the arch enemy of souls!

To keep the issue clear I will refrain from entering into an examination of the actual incident under discussion, but I would earnestly point the moral, from the evidence of your own pages, of the need for taking care not to "read into" Scripture that which is not there.

In II. Timothy ii. 15 the Revised Version gives the idea of presenting unto God our workmanship in handling aright the Word of Truth. If we could only get this conception of Bible study it would transform exposition, not into mere stocking of the mind, but into an act of worship, and one feels, protect us from reading our own ideas into Scripture.

Yours sincerely in Christ,

Clapham.

REG. J. NILES.

JOEL'S PROPHECY

DEAR SIR,

I praise God for the "Elim Evangel"; it has proved of great blessing for both soul and body. I am a sincere believer in the full gospel, but am a little perplexed as to the exact time or period in the history of the Church when we can expect the fulfilment of Joel's prophecy which states that "in the last days" God will pour out His Spirit on all flesh. Are we now living in the last days of this present Christian dispensation prior to our Lord's coming for His people? Or does this prophecy relate to a future period? Does it refer to the time when the Lord will return with His saints to judge the living nations? If the latter is true then the Great Tribulation would be in progress, and this seems to render such an outpouring unlikely.

Furthermore, how are we to reconcile the expectation of a great outpouring upon all flesh at this time when the Word of God declares things will become worse and worse, and the great apostasy from the faith will take place towards the end? Perhaps some of our readers could throw light upon this matter?

A REGULAR READER.

[Would our correspondents please endeavour to be as concise as possible so that valuable space will not be needlessly used? We shall welcome letters on any matters of vital interest and importance to our readers. Let it be borne in mind that these columns are specially set apart for the mutual edification of our readers. All letters should be addressed to "The Elim Evangel," 20, Clarence Road, Clapham, London, S.W.4, marked "Correspondence Columns," and should have the name and address of the writer as a guarantee of good faith.]

Rev. Lionel Fletcher

Rev. Lionel Fletcher met the Executive of the National Free Church Council last week and reported progress on missions held since the end of September.

Facts and figures attest the reality of the present revival movement. In Rushden, Northamptonshire, for example, where Mr. Fletcher has just completed a week's campaign, 400 conversions were registered.

HALLS PREFERRED

The statement adds that 90 per cent of the decision cards which are used in the various campaigns were signed by persons under the age of thirty, and the great majority of these by persons between the ages of fifteen and twenty.

It has been conclusively shown that meetings held in public halls or cinemas attract far larger crowds than those held in churches.

Question Time on "Hallelujah Corner" (No. 5)

By Pastor T. A. CARVER (Swindon)

THE first questioner to-night is one who has attended several of the meetings, and whilst agreeing with our condemnation of Rome, has manifested his disapproval of our teaching on other things. He now speaks.

"I have heard you declare that Millennial Dawnism is a false system. Do you incorporate in this the International Bible Students' Association or Jehovah's Witnesses? If so, will you kindly tell me in which way we are false to the doctrine of Christ?"

Speaker: "The errors of this sect are manifold, being the propagation of Pastor Russell's teaching which does away with every fundamental doctrine of Scripture. Why is the work called 'The I.B.S.A.'? Dr. Dixon, the famous minister at the Metropolitan Tabernacle, came from America and was well acquainted with Russell's work and what he calls his '*ruses de guerre*.' The name was given to confound the English people into thinking it was the I.B.R.A. Another of his tricks was that, in America he opened a hall in Brooklyn, and when he came to England had himself announced as the Pastor of Brooklyn Tabernacle. People thought he was the successor of the famous Dr. Talmage of the real Brooklyn Tabernacle. Then in London he took a place and called it the London Tabernacle, with the result that in America it got about that he was the successor of C. H. Spurgeon. Enough for

THE MAN AND HIS METHODS.

Now as to the doctrines of these people who call themselves Jehovah's Witnesses. I will cite just one of their blasphemies, viz., regarding the resurrection of the Lord Jesus Christ. This system teaches that before Bethlehem He was a created being, like an angel. On Calvary He gave the human nature which he had taken, as a ransom for sin, and there it was for ever destroyed. His body was never raised from the dead, but was stolen away or dissolved into gases. Christ is now merely the spirit He was before Bethlehem. This is sheer blasphemy, and has not a single passage of Scripture to support it."

Questioner: "What about where Paul says, 'He was put to death in the flesh and quickened in the spirit'?"

Speaker: "Here is a Bible: Show me that in the writings of Paul and I will give you £5."

After a prolonged search the disciple of Russell fails and so the speaker continues:

"The text you are trying to get at is not in the writings of Paul, but in the First Epistle of Peter. In chapter iii., verse 18, we read that Christ was 'put to death in the flesh, but quickened by the Spirit.' You will notice that our friend did with that scripture what all Russellites do—he changed the *by* to *in*—a big difference. The plain meaning of the text is that

CHRIST WAS RAISED,

as man, by the Holy Spirit."

Questioner: "Well, there is another text which tells us that 'Now we know not Christ after the flesh.' This proves that He is no longer man."

Speaker: "Can our friend tell me where that scripture is to be found, and the context of it?"

Questioner: "No!"

Speaker: "I thought so. You take a few words right out of their setting and build error upon it. As George Muller used to say, 'A text without the context is a pretext.' Now this scripture is found in II. Corinthians v., where Paul describes the conversion of a man in those matchless words, 'If any man be in Christ he is a new creature. Old things have passed away, and behold, all things are become new.' This change has been brought about by the death and resurrection of Christ, and because of these, the believer no longer knows Christ according to the flesh (i.e., his old carnal ideas), but with a spiritual mind that has been raised with Christ. Before his conversion Paul knew the Lord as the despised Nazarene, but after Damascus he saw Him as the Lord of glory. But

LET US FACE THIS MATTER

squarely. Was the body of Christ raised from the dead? I reply emphatically, Yes! Let me give two passages to prove it:

1. John xx. 24-29. Here Christ dispels the doubts of Thomas by showing him the very body, now glorified, that had received the wounds of Calvary. As if anticipating the I.B.S.A. heresy, he said, 'Handle Me and see; for a spirit hath not flesh and bones as ye see Me have.'

2. John ii. 18-22. When Christ is asked for a sign from the Jews of His divine authority, He answered in these remarkable words, 'Destroy this temple, and in three days I will raise it up,' and the inspired historian adds, 'But He spake of the temple of His body.'

Accept the I.B.S.A. doctrine, and Jesus Christ was a false prophet, unable to do what He declared He would do. Blasphemy of this kind is the essence of their teaching. But, with joy we turn to the Scriptures, and read how Jewish hate, Roman seal and fast-bound rock could not keep that sacred body in the tomb when the divine life returned to it on that first Lord's Day morn. In I. Corinthians xv. Paul is dealing entirely with the resurrection of the *body*, and he declares, 'If Christ (i.e., His body) be not raised your faith is vain, and ye are yet in your sins.' This is a true description of the I.B.S.A."

Thus discomfited,

THE MODERN DISCIPLE

of Russell retires, and his place is taken by one who very quickly betrays a strong odour of Christadelphianism.

"Excuse me, Mr. Speaker, but you state that you base all your teaching upon the Bible. If so, where do you get the doctrine of the Trinity from, seeing it is not in the Bible?"

Speaker: "I beg your pardon, but the doctrine of the Trinity is found all through the Scriptures. I need go no further than the scripture from John ii., that I quoted to the previous questioner to prove it. Take

the great fact of the Resurrection. Who accomplished it? The scripture attributes that work to the Father, the Son and the Holy Ghost. Note the following verses: Acts xiii. 30, 'God raised Him from the dead'—that is the Father. I. Peter iii. 18, 'Quickened by the Spirit'—that is the Holy Ghost. And in John, Christ said He would do it Himself. So here we have the great mystery of the Triune Godhead revealed in the execution of the work of the resurrection.

The same is true of the inspiration of the Scripture. II. Timothy iii. 16 ascribes the work to the Father. I. Peter i. 11 ascribes it to Christ, whilst in II. Peter i. 21 it is attributed to the Holy Spirit. Taking this point still further, we can remind ourselves of

DAVID'S WORDS

in II. Samuel xxiii. 2, 3. 'The Spirit of the Lord spake by Me' (the Holy Ghost). 'The God of Israel said' (the Father). 'The Rock of Israel spake to Me' (Christ, for Paul says in I. Cor. x. 'That Rock was Christ').

There are many other references to the Trinity, but the above will suffice."

Questioner: "But, Mr. Speaker, your statements involve the thought that Jesus Christ was equal with God, whereas He Himself said, 'My Father is greater than I.'"

Speaker: "I agree that He made that statement, but can you tell me where it is to be found?"

Questioner: "I believe it is somewhere in John's Gospel."

Speaker: "If you understood the context you would not mistake the plain meaning of the text. In this passage (John xiv. 27, 28), Christ is speaking to His disciples of His coming departure. Naturally, they are heartbroken, so He comforts them with a number of assurances as related in the 14th of John. Last, but not least, of these consolations is the one referred to in the 28th verse where the Master says, 'If ye loved

Me ye would rejoice, because I go to My Father. For My Father is greater than I.' What did He mean? Simply this. To accomplish

THE WORK OF REDEMPTION,

He had become man, and in so doing emptied Himself of the outward glory of His eternal majesty. He 'made Himself a servant,' under the command of His Father. During this period of voluntary submission, the disciples had witnessed His power, and rejoiced in His presence. But it was only a shadow of the real glory that was His, and so He utters this word of strong consolation, that His 'going away' would not mean the end of His presence and power, but rather a return to that place with the Father which was far greater than the earthly position He had held. His words really mean, 'You have rejoiced in Me in the days when I have made Myself a servant to My Father, and could only do the things He commanded Me, how much more ought ye to rejoice now that I am returning to Him and My place of equality with Him?'

But to press the matter further. Tell me, friend, is Jesus Christ worthy of the same honour as God?

Questioner: "No. He is worthy of great honour, but not equal with God."

Speaker: "Well, why is it that in John v. 23 we read, 'That all men should honour the Son, even as they honour the Father?' Further: If it is true that Jesus Christ is not God, He could never receive and acknowledge the appellation of 'God.' Yet when Thomas exclaimed, in the

MOMENT OF DIVINE REVELATION

'My Lord and my God,' Christ pronounced upon Him His divine blessing. Such a declaration of Thomas's, is, of course, foreign to Christadelphianism, and so is the blessing that followed it. The two are inseparably joined together. May God help all to receive the truth that 'Great is the mystery of godliness: God was manifest in the flesh' (I. Tim. iii. 16)."

THE MOODY CENTENARY CROWDED MEETING AT THE ROYAL ALBERT HALL

By Pastor P. N. CORRY

THERE was one intense moment in this meeting that I would not have missed for anything.

Dear old Prebendary Carlile (he was ninety years old about a month ago), who had just come from a meeting on the south coast, tottered to the microphone, but as soon as he began to speak age seemed to drop from him, his voice rang out and he told us the story of Moody's passion, not only for souls, but for a single soul. Then suddenly, the zeal of the Lord gripped that aged warrior and, forgetting Moody and the special subject of the meeting, he pleaded for our personal consecration to the Lord. In a voice pregnant with tears he took us to the lakeside at Galilee, told us to remember the Peter in each of us and bade us tell the Lord we loved Him as Peter did when he said, "Lord, Thou knowest that I love Thee." The meeting (I did not see any remain sitting) rose to its feet and with broken, tear-choking fervour, as one man said, "Lord, Thou knowest that I love Thee." Then the aged servant of Christ shouted above the

noise of applause, "Moody's gone,—fill the gap." It was a moment never to be forgotten.

There were other speakers from Scotland, America, as well as from England: each added their message to the sum of the glorious whole. From Sir Thomas Inskip's ringing confession of conversion, Commander R. T. Studd's youthful testimony of the value of Moody's work in the history of his own family, and through them to the world, to the final word of our beloved brother, the Rev. Dinsdale T. Young, who told us the story of his autograph book. He brought it to Moody who wrote in it, "D. L. Moody. Preach the Word," and, said this famous preacher, "I've been doing it ever since."

So ended (no, its effect will never end) the Moody Centenary with the personal call to all Christians to be up and doing in the Master's service and to each one to become individual soul-winners for the Lord Jesus Christ.

This Month's New Books

"Missionary Romance in Morocco," by James Haldane. 2/6 net (by post 2/11).

"The Passion and Resurrection of Our Lord. 2/-, 3/6, 5/- net (by post 2/3, 3/9, 5/3).

"Frances Ridley Havergal," by Esther E. Enock. 1/- net (by post 1/3).

"Little Snowdrop's Bible Picture Book," by J. Dew. 6d. net (by post 8d.).

"The Mission of Christ and the Delusion of Papal Rome," by "Truthseeker." 1/6 (by post 1/8).

"The Song of the Well," by Mrs. Ghosn-el-Howie. 1d. (by post 1½d.).

"Moody—Winner of Souls," by A. Chester Mann. 1/- net (by post 1/3).

"Can Christians be Pacifists?" by W. M. Watt. 2/- net (by post 2/3).

O Love Divine, how sweet Thou art!

C. WESLEY.

PRAISE

A. RADIGER.

1. O Love di-vine, how sweet Thou art! When shall I find my will-ing
 2. Stronger His love than dea'h or hell; Its riches are un-search-a-
 3. God on-ly knows the love of God; O that it now were shed a-
 4. O that I could for e-ver sit Like Ma-ry at the Mas-ter's

heart All ta-ken up by Thee? I thirst, I faint, I
 ble; The first-born sons of light De-sire in vain its
 broad In this poor sto-n-y heart! For love I sigh, for
 feet! Be this my hap-py choice: My on-ly care, de-

die to prove The greatness of re-deeming love, The love of Christ to
 depths to see, They cannot reach the my-ste-ry, The length, and breadth, and
 love I pine: This on-ly por-tion, Lord, be mine, Be mine this bet-ter
 light, and bliss, My joy, my heav'n on earth, be this,—To hear the Bridegroom's

me, The love of Christ to me. I thirst, I faint, I die to prove
 height. The length and breadth and height. De-sire in vain its depths to see,
 part! Be mine this bet-ter part! For love I sigh, for love I pine:
 voice! To hear the Bridegroom's voice! My on-ly care, de-light, and bliss,

The greatness of re-deeming love, The love of Christ to me.
 They can-not reach the my-ste-ry, The length, and breadth, and height.
 This on-ly por-tion, Lord, be mine, Be mine this bet-ter part!
 My joy, my heav'n on earth be this,—To hear the bridegroom's voice!

Bible Study Helps

FOR REVIVAL
 (11. Chron. vii. 14)

God's people to—

- Humble themselves.
- Pray to Him.
- Seek His face.
- Turn from their wicked ways.

Then God will—

- Hear.
- Forgive.
- Heal.

—E. M. F.

PSALM CVII.

- The Wanderers—Satisfied (vv. 1-9).
- The Afflicted—Delivered (vv. 10-16).
- The Foolish—Healed (vv. 17-22).
- The Terrified—Calmed (vv. 23-32).
- The Righteous eventually blessed (vv. 33-42).

The summing up: "Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord" (v. 43).—E. M. F.

CHRIST AND ANTICHRIST

Christ.

- The Seed of the woman.
- The Lamb.
- The Son of God.
- The Righteous One.
- The Truth.
- The Way.
- Exalts God.
- Humbles Himself.
- All who receive Him eternally saved.
- The Deliverer.
- From heaven.
- He saves His bride and loves her.

Antichrist.

- The seed of the Serpent.
- The Beast.
- The Son of Perdition.
- The Lawless One.
- The Lie.
- The Deceiver.
- Blasphemes God.
- Exalts himself.
- All who receive him, eternally lost
- The Oppressor.
- From hell.
- He hates his and destroys her.

—F. M. Grinham.



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

Sunday, February 28th. Mark vi. 45-56.
"The wind ceased" (verse 51).

What a night it had been. The wild waves had lashed the boat as though it had been a cork. The affrighted fishermen had become the sport of the merciless elements. The wind, like some hideous demon screamed and howled at them as they toiled to escape its fury. And then into their experience came One who changed all. The mighty blasts became silent, and the last mighty howl of the wind was stifled as though in its throat. A beautiful, matchless calm replaced the horrors of the night. He was there. Fellow-believer, that Christ is the same now as He was then. And He can silence your storm. Bring Him into your trouble and see how quickly He can banish it. See how soon His lovely peace can take possession of your restless soul. Let Him use His authority to disperse your despair.

PRAYER TOPIC:

That this day may witness gracious outpourings of divine power in our churches.

Monday, March 1st. Mark vii. 1-16.

"This people honoureth Me with their lips, but their heart is far from Me" (verse 6).

Religion, if it means a deep-seated knowledge of the living God, can be mankind's greatest boon. If it is only on the surface it is stark tragedy. There is no greater curse than that religion that touches any part but the heart. What are ceremonials? Every idolater in every dominion can find a place for them. The heathen worshippers all have their rites. But these things skim the surface of man's nature. They leave the heart hungry. Even God-ordained observances can become "vain oblations." The outward expression of our devotion becomes null and void if the heart does not beat in accord. Christ saw the religiosity of the professors of His day, but looked in vain for the practical side. Real religion must be interpreted into practised principles. Where these are missing religion is but a hollow shell.

PRAYER TOPIC:

For special blessing upon the Elim work in Wales.

Tuesday, March 2nd. Mark vii. 24-37.

"He hath done all things well" (v. 37).

So is summed up the astonishment of the observers. With their own eyes they beheld the miracle, and with their own lips gave they testimony. It is not hard to visualise these same people telling their acquaintances their experience. With rush of fervour their words pour out the

facts—indisputable facts. No argument, however cleverly contrived, could remove the impression they would carry to their graves. The testimony of the modern enthusiasts is no less real. What matters it that sour and embittered opponents of the essence of Christianity expound the death-dealing letter. These present-day recipients of God's grace have caught the spirit of the thing, and the Spirit giveth life. They have seen their devil-torn lives touched into newness and holiness. And in grateful response they too cry "He hath done all things well."

PRAYER TOPIC:

That God may open up the way for Four-square Gospel work in the Irish Free State.

Wednesday, March 3rd. Mark viii. 1-13.

"He sighed deeply in His spirit" (verse 12).

It is here that the Lord of creation differs from the lords of creation. The latter have not the heart to sigh. Human—they lack the human. But He, the divine originator of our race, became intensely human. He took on our flesh, our frame. But more—He borrowed a human heart, and felt when it registered pain. He entered into the depths of our experience. He plumbed human woe until He knew its innermost sorrow. When you think of demons departing at His Word; when you consider death's own domain invaded that a widow might rejoice over a restored son; when you meditate on One whose authority over every evil force became a byword amongst His listeners; when you think of these things, pause in the midst of your musings, and you will be blessed indeed if you remember that He also knew how to sigh.

PRAYER TOPIC:

Blessing upon those who by circumstances are cut off from fellowship with the Lord's people.

Thursday, March 4th. Mark viii. 14-26.

"I see men as trees, walking" (v. 24).

I suppose most of us will remember the first indistinct vision of our first experiences in Christ. Blind, and groping in darkness, we sought His touch. It came. We saw. But there was yet a mist before our eyes. We heard others talk of what spiritual sight meant to them. Their clarity of vision made us hesitate. Were we really saved? If so why were things so out of focus? Why was not sharpness of outline for us? Christians of longer faith spoke freely of the doctrines of Christ. In the long and wide range of their vision all Bible truth dovetailed. We sought again, and there was another touch. Who will say what

that touch was? Was it the Baptism in the Spirit, or whole-hearted surrender, or sincere consecration? One thing is certain. When we become wholly God's the blurs were removed and we saw clearly.

PRAYER TOPIC:

That the Lord will touch the hearts of His stewards to give liberally for the extension of His work in this and other lands.

Friday, March 5th. Mark viii. 27-38.

"Let him deny himself" (verse 34).

Despite the wail of the critics, Christianity stands out supreme as the only medium wherein is expressed true manhood and true womanhood. Bible teaching gives no thought of the Christian being a namby-pamby. When Christ uttered these words concerning discipleship He reduced the number of His followers. It was the making into law that which was tested under Gideon. Then, you will remember, the faint-hearted remained at home. In telling men the meaning of discipleship Jesus was sifting out the real from the unreal. You must be real to deny your self. It is self in us that is constantly clamouring for our attention. To silence this insistent voice of self, to refuse to minister to it, is not easy. It is the way that the world does not tread. One body only moves along that road with unvarying step. It is Christian discipleship.

PRAYER TOPIC:

For continued anointing on the ministry of the London Crusader Choir.

Saturday, March 6th. Mark ix. 1-13.

"Hear Him" (verse 7).

How many of us make Peter's mistake. With what was probably a natural curiosity Peter made up his mind to converse with the men from the past. It was the moment of a lifetime and not to be missed. It seems to me that although Peter spoke of three tabernacles he had two in mind. For the moment he had forgotten the Lord. And this was his great mistake. The two visitors were present to give Jesus prominence. They were the gilt frame to set off the Picture. Alas! Peter admired the frame and forgot the Picture. His words were the signal for their dismissal, and two words sounded and resounded in Peter's ears: "Hear Him." Are we not too often taken up with the blessings that surround the Christ that we forget to listen to Him? Is it any wonder then that He who is all wisdom occasionally withdraws the blessing that Christ may have a pre-eminent place in our lives?

PRAYER TOPIC:

Special remembrance of the work of Pastor and Mrs. H. Phillips in Africa.

OUR COVER

This week's picture was taken by Pastor L. H. Newsham. It reminds us to look always in front. The future is full of possibilities for the Christian who presses forward.

I WOULD not have you think for a minute that I am commending Thomas in this question of his concerning the person of the Lord Jesus. I should like to suggest to you, however, that this question Thomas raised concerning the Lord Jesus is the question raised by every doubting Thomas concerning the followers of the Lord. Just as Thomas was saying concerning Christ, "I will not be convinced He is the Christ, until I see the marks of the Cross, until I see the print of the nails," the unbelieving Thomases to-day are saying to every disciple, "Are you a follower of the Lord Jesus, a follower of the Man who went to the Cross? Where are the marks of the Cross? Except I shall see the print of the nails, I will not believe."

Thomas is asking for the wound-prints of the Lord Jesus. There is something distinctive about the Son of God. Here is a Man who has been to the Cross and who bears in His body the marks of the Cross. And here the followers of Christ are saying: "We have seen the Lord." But Thomas replies, in effect, "How do you know you have seen the Lord? Did He have on Him the marks of the Cross? Except I shall see those distinguishing marks, the print of the nails, I will not believe."

Searching questions. There is a great deal of Christianity in the day in which we live. There are churches with Christian companies scattered all over this world of ours. Yet there is a great deal of confusion

ACCOMPANYING CHRISTIANITY,

questions as to what it is, where it came from, what it is supposed to do, what is its particular mission. I suppose every one of us believes that it is the mission of Christians to present Jesus Christ to the world to-day—and to present Him as Saviour. And if that is the mission of Christianity, I wonder whether those outside are not expressing, perhaps inaudibly, very much the same doubt that troubled Thomas, "Except I shall see the print of the nails, the marks of a crucified Christ, I will not believe."

As we think of the declaration of Thomas, we think of that verse from the pen of the Apostle Paul (Gal. ii. 20): "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

Is it true, "I am crucified with Christ"? I have been crucified with Christ. That is true. That is a judicial fact; that is true in the reckoning of God. I died with Christ on the Cross. It is not for one Christian to exhort another Christian to be crucified with Christ. I have been—every Christian can say it. The weakest and frailest believer can say: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

Where are the Marks

By Dr. WILLIAM

"The other disciples therefore said unto him [unto them, Except I shall see in His hands the print of the nails, and thrust my hand into His wounds]

This latter statement is the place of exhortation. Is it true that this life I now live in the flesh is lived "by the faith of the Son of God"?

TRAGEDIES IN FUNDAMENTALISM.

We consider ourselves orthodox. I am talking to those who say they believe the Bible, all the Bible, who say they believe in a crucified Saviour. One who was rejected and scorned and put to death and who rose again and is coming again. We believe we hold the best things, and we *do* hold the best things. But believing the best things should produce the best results in character. We should be the best people on the face of the earth. We should be fundamentalists in our personal lives. Are there fundamentalists who lie, who are dishonest, and others who are unkind and critical and cruel and crooked in their judgments and in their dealings with others? Such a situation is a tragedy. When in a certain house there lives a fundamental believer, a man outstanding so far as faith is concerned, someone who believes all the Bible and knows a great deal about the Bible, it is a tragedy if next door is the follower of some false cult—Eddyism or Unity or something else—an individual who nevertheless manifests in character a poise and power and seemingly a peace that this orthodox believer does not possess. I say it is a tragedy. It is a tragedy when our orthodox groups are divided and separated and quarrelling and split over non-essentials and unimportant things.

Are we not taught to believe in contending for the faith? Oh, yes. But there are some Christian workers who do not know the difference between

CONTENDING FOR THE FAITH

and contending with the faithful, and who think that "contend" is the place of emphasis! Some followers of isms have one verse of Scripture, "God is love." And there are some fundamentalists who have one verse of Scripture, "Contend"; and their whole life is built on contention. There is a place to contend, no doubt, but we have divided churches and ruined testimonies because we have made contention an end rather than a means to an end.

The world around us, the world outside, is saying, "Except I shall see the print of the nails, except I shall see the marks of a crucified Christ, I will not believe."

arks of the Cross?

I. HOUGHTON

[Thomas], We have seen the Lord. But he said
Print of the nails, and put my finger into the print
side, I will not believe."—John xx. 25.

What the world really needs. What is your ambition for the future, young Christian worker? Do you want to be a great preacher? Do you want to be a great missionary? Do you long to be a successful servant of the Lord? If that is your ambition, please give up that desire at once. It is much better to be a great Christian than to be a great preacher. I do not think the world needs great preachers. I think the world needs some great Christians who really know the Lord Jesus, a living Lord, Christians who will recognise that they have been crucified with Him and who will identify themselves with Him day by day. The world needs

SOME GREAT CHRISTIAN LIVING.

I remember the story a friend told me of a little five-year-old girl who one day came into the house hugging to her breast a kitten she had picked up out in the street. No one owned it, and she had just gathered up the kitten and brought it home. And how that little girl loved that kitten! And the little kitten seemed to respond. For two weeks they were great chums, and then the kitten disappeared and was gone for a week, then two weeks, and the little girl grieved. One day the grandmother said, "I can't stand this any longer—that child's grief over that little kitten." The grandmother went down town to a shop where pets are sold, and bought a beautiful Persian kitten—one of those beautiful, silky, yet proud, disdainful creatures that look with condescension on the whole human race—and brought the kitten home and gave it to the little girl. The little girl spent a week or two with the new kitten. But the grandmother said to the little girl, "My dear, you are not acting right about this. You had that common kitten off the street, and then it disappeared. And you grieved over it, and I bought you this beautiful Persian kitten, and you still seem to be grieving. You are not happy over this new kitten."

And the little girl swallowed a lump in her throat and said, "But, grandma, you don't seem to understand. It is the inside of a kitten that counts."

And it is

THE INSIDE OF A PREACHER

that counts. It is the inside of a Christian worker that counts. It is not what you say, or how marvellously you say it; it is not what the members of the congregation think of you as you stand before them to speak or testify. It is what you are.

Unconventional, yet successful. I learned that truth several years ago as a young Christian worker when I helped in some meetings with another servant of God. I was young in Christian work then. He asked me to help him. We took turns speaking for ten days or two weeks in his church. Other churches in that district had closed down, but his church had gone on growing during the years. I sat there in amazement as I heard him preach. (He was probably just as amazed as he heard me.) I never met a man who knew as little about preaching as that man did, and yet received a salary for preaching. He broke every law of homiletics every time he opened his mouth. He cared nothing about his appearance. I saw him preach one night when his collar came off on one side and stuck up at a sharp angle. But he did not pay any attention. I do not think he had a suit pressed from the time he got it until he discarded it. I wondered how that man had gone on all these years—how he had a growing Church in that section of the city.

One night after he had preached and I had sat there wondering at it all—I knew he was

A MAN OF GOD,

and I knew God was using him even as he stumbled on, trying to preach—a man came up to me and said, "Mr. Houghton, I know you are wondering about our pastor. I can tell you something that will give you a little information about him and perhaps the secret of it all. My wife was a member of this church, but I wasn't a Christian. I attended for several years occasionally, but I wasn't a saved man. One day I had occasion to go to the pastor's house to ask him about something. I was told he would be down in a few minutes. As I sat there, I thought: When the pastor comes downstairs, the first thing he is going to say to me is, 'Brother, are you saved this morning?' That was his greeting to everybody, the groceryman, the iceman, the butcher, the baker, the candlestick maker—he greeted them all in that fashion. And a voice inside said, 'What will you say?' I thought, I will have to say, 'No, I am not saved.'" That voice said, 'You can be saved.' And the first thing I knew, I was down on my knees beside a chair and crying to God, for the sake of Jesus Christ to save me. The pastor came downstairs. I got up from my knees. The pastor came in and said, 'Good morning, brother, are you saved?' I answered, 'Yes,' and the pastor was surprised and said, 'How long have you been saved?' And I replied, 'Oh, just about a minute.'"

CHRIST REPRODUCED.

It was what that pastor *was* that counted. He loved the Lord Jesus, and he loved the souls of men. If you love the Lord Jesus Christ, you love the souls of men. The two go together. Christian work is not a matter of exhibition or performance. I should like to give it to you as my solemn conclusion, that a greater enemy than modernism is at work in the Church of Jesus Christ. And that enemy is professionalism—a

(continued on page 141).



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.

Yet Another New Feature.

THE attention of our readers is called to a new series of short articles from the pen of Pastor P. N. Corry which we hope to commence in next week's issue. The title of this series—"Stones that Speak"—suggests a most interesting and edifying treat in store for *Evangel* readers. We shall be provided with some thought-provoking articles, for Mr. Corry with his racy, breezy style, always captures the attention and interest of his readers.

Lax of Poplar Gone Home.

WE regret to report the death of the Rev. W. H. Lax—"Lax of Poplar"—who died at his home in Blackheath on Saturday, February 6th.

Few men understood the people of the East End as did our brother who, for thirty-four years, laboured for Christ as Superintendent of the Wesleyan Mission at Poplar.

He was a Lancashire man, born in Manchester, served his apprenticeship as a printer, and in 1895 became minister of the Wesleyan Church and came to the East End in 1902. He might well be called "the King of the East End," for his keen sense of humour and ability to understand and sympathise with human nature as seen in the East End gave him the confidence and love of a very large community.

Yet another worker has gone Home and yet another gap remains to be filled. Who will volunteer to serve Christ as wholeheartedly as he did?

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:—

A Christian woman now in hospital suffering with pneumonia.

A brother who suffers with a dangerous form of dyspepsia, that God may heal. Also for one who has lost the sight of one eye and the other eye gets weaker every day.—*V.R.*

One who is the victim of an evil habit, that God may deliver and restore the joy of salvation.—*T.B.*

A gospel preacher in Africa who for some years has suffered with eye trouble, and now is apparently blind, that God may speedily restore his eyesight. Also for one who has been sick for over a year. And for another believer who for some time has experienced severe attacks from the enemy. That God may touch these oppressed ones for His glory.

"Watchman
What of the Night?"

Conducted by Pastor C. J. E. KINGSTON

Says the "Morning Post" (Jan. 13th), quoting a broadcast talk given by Mr. Geoffrey Lloyd, Parliamentary Under-Secretary for Home Affairs, who is specially responsible for air-raid precautions:

Gas masks for the civilian population are now being manufactured in enormous numbers, and very soon the output of the factories will be at the rate of 2,000,000 a month.

Within a few days the first London depot will be receiving supplies. Other storage places are being prepared, and by Easter London will have a substantial proportion of its necessary stock of gas masks.

Depots throughout the country will also be filling up shortly.

London will be the first capital city in the world to have gas masks for every inhabitant.

The Nazi group, calling themselves "German Christians," have now re-written the gospel of John. The new version is full of anti-Jewish bias, and is freely mistranslated in order to support anti-Jewish religious prejudice. One example, quoted by "The Daily Telegraph," January 14th, will illustrate this:

In Chapter vi., verses 31 and 32 have been altered to read as follows:

"The Bible also reports that bread fell from heaven for our ancestors in the desert.

"Jesus replied 'Verily I say unto you, these old stories to which you continually refer, do not help you. But My faith alone giveth you the true bread from heaven.'"

This curious attempt to make the doctrines of Christ palatable by fostering anti-Jewish sentiments at the expense of honest translation is seen in several places. For example, in chapter ii. verse 20, the introductory words, "Then said the Jews," are rendered, "The Jews jeered and said."

This already is seen working the evil spirit which should go forth to gather men to the battle of that great day of God Almighty (Rev. xvi. 13, 14).

God said of Israel, "Thou shalt become a byword among all nations whither the Lord shall lead thee" (Deut. xxviii. 37). How strikingly this has been fulfilled history tells us. The German organ of racial Fascism "The Fascist" recently said "The Jews are not wanted *anywhere* on earth," but since unfortunately they are on the earth, the "only alternatives are (1) to kill them; (2) to sterilize them; or (3) to segregate them." Whatever is done, declares this paper, should be at their own expense!

Meanwhile many Jews are awaking to the fact that Jesus is the Christ. Sometime ago (says "Prophecy," Sept., 1936) representatives of American rabbis petitioned the churches of America not to send missionaries to the Jews as so many were becoming Christians. Quoting from a booklet of the Home Mission Board of the Southern Baptist Church this magazine says:

"A most careful calculation has been made by Prof. De la Roi in his book 'Judentaufen in 19 Jahrhundert' (Jewish converts in the 19th century), which shows there has been one convert to every 156 of the Jewish people, while from all other non-Christian religions there has been one convert to every 525. At least 204,500 Jews were converted during the past century."

According to Rabinowitz (quoted by "Prophecy," October, 1936) Zechariah xii. 10, "They shall look upon Me whom (eth)

(Continued on page 144)

PRINCIPAL AND PARTY IN BRADFORD

Great Crusader Rally—Pastor Douglas B. Gray conducts Massed Choirs

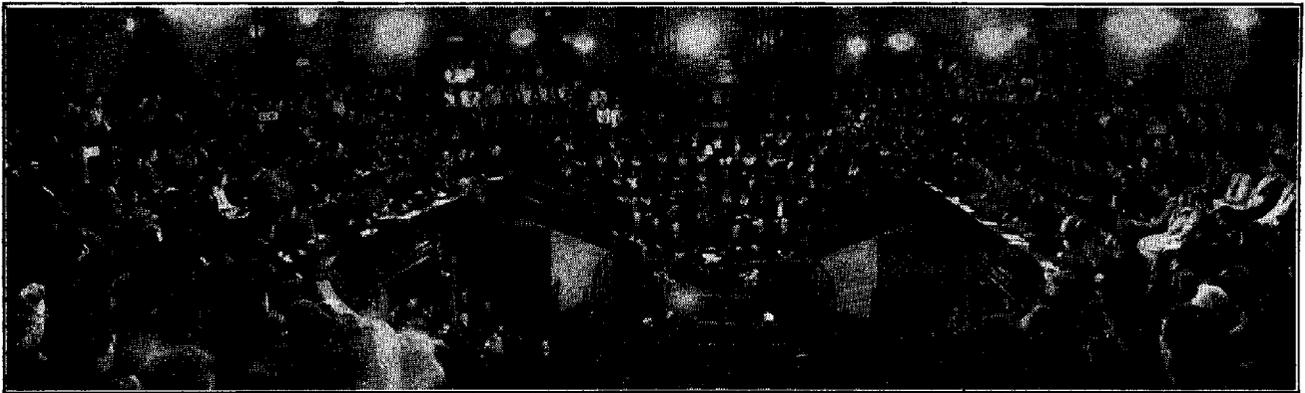
By Pastor J. WOODHEAD

EXTRME winter conditions prevailed on the day selected for the Bradford Crusader Rally. Bitter cold winds, thickly falling snow, but inside the Southend Hall there was a warm fellowship of youth gathered from many parts of this large district.

The revival fires burning in Bradford caused us all to forget the cold outside and become concerned only with the Person who was to be the theme of every song and message of this long-looked-for day. The Crusaders have taken their seats in the sections re-

from Pastor E. C. W. Boulton's compositions truly fitted in with the spirit of the meeting and the message so powerfully delivered.

The busy tea interval over, saw the Southend Hall packed to overflowing again. The place was so crowded that some had even climbed on the top of the roof of the gallery steps! The massed choirs of warm-hearted youth ring out again and again in songs of praise. The Holy Spirit descended like dew upon the souls of the people, and then in that heavenly atmo-



MASSED CHOIRS AT BRADFORD CRUSADER RALLY

In spite of snow, ice and cold, a great Crusader Rally was held on Saturday, January 30th, at the Southend Hall, Bradford. The large building was packed to capacity with joyous crowds. The Principal and Revival Party conducted the services, while the massed choirs, composed only of Elim Crusaders (seen in the above photograph), rendered glorious song unto the Lord, under the baton of our esteemed Crusader Chief Secretary, Pastor D. B. Gray.

served for them in the front and sides of the gallery, and the remaining part of the large church is crowded with non-Crusaders, all awaiting the coming of the Principal and Revival Party. On their arrival, Pastors Darragh and Edsor take charge of the singing, and soon the building resounds with the praises of the great crowd assembled.

The Principal comes to the platform looking well and happy, and we could see he was delighted to be amongst his beloved Crusaders once again. What a crowd of eager, joyous, and consecrated youth!

The singing of the massed choirs, four hundred strong, ably conducted by Pastor D. B. Gray, who had also travelled specially from London to take an active part in the Rally, was glorious. It was soul-stirring to see and hear this splendid choir of young people who had left the world and its fleeting pleasures, and who had come on a cold, wintry Saturday to sing forth the praises of

THEIR BELOVED LORD.

The Principal ministered the Word in power, for the Sword of the Spirit was unsheathed and wielded in no uncertain way. After decisions for Christ had been made, Pastor Gray again led the choirs in songs of praise and consecration, the worshipful hymns chosen

sphere, the Bradford Crusader Choir rendered a choir piece by themselves. As we listened to the singing of these ninety voices, wonderfully blended and consecrated, a real mellowing took place in the hearts of all.

We shall not forget the Principal's powerful address given at this evening service. He stood as the anointed of God before the people, declaring the truth with remarkable power. Attention was riveted upon him, hearts were stirred and the "Amen's" and "Hallelujahs" burst forth from overflowing vessels. We felt we were upon holy ground, and were loth to leave at the close of the service. But all too soon the time comes for us to go.

THE GREAT CROWDS

rise, song after song sounds forth, and then they begin to wend their way through the snow to their homes. There go the friends from York, after them Barnsley, then Sheffield, Hull, Huddersfield, Halifax, Leeds, Wrenthorpe, Keighley, Glossop and Manchester. Snow, ice and cold—but what a day it has been! Some turn to me and ask, "Do you think you will be able to get the church filled to-morrow night seeing such arctic conditions prevail?" "Come and see," was my reply. (continued on page 144).

Christian Biographical Series.

Spurgeon—the Unique (No. 5)

By Principal P. G. PARKER

CROWDS!

Crowds of people!
Metropolitan Tabernacle thronged!

Wherever Spurgeon preached—crowds. Wonderful crowds!

Yes, but there were other crowds.

Crowds of difficulties. Crowds of cruel persecutors. Crowds of sorrows. Death would have been an easy way out for the tired warrior. Sometimes he desired it. But usually his heart was brave and his outlook was one of radiant hope. Spurgeon wept and sang with David. Let us weep and sing with Spurgeon.

First, *let us weep*. It was the consequence of a terrifying experience at the Surrey Music Hall when, as a result of a wilfully stirred up panic, death and calamity came to many. Seven people lost their lives and about thirty were seriously hurt.

"I was led down faint from the pulpit. I know no more, for I lost almost all consciousness. I was taken away to the house of a friend, early the following morning, and as I was assisted out of the carriage at Croydon a working-man caught sight of me, and, in a frightened fashion, stammered out, 'Why, sir!—it's Mr. Spurgeon, isn't it?' I answered, 'Yes.' 'Then,' he rejoined, 'it must be his ghost; for, last night, I saw him carried out dead from the Surrey Gardens Music Hall!' I was not dead, thank God; but the bystanders might well have imagined that the terrible shock had killed me."

Now *let us sing with Spurgeon*. In 1861 Mr. Spurgeon commenced the Pastors' College—a training centre for young men. Said he, "It seems to me that many of our churches need a class of ministers who will not aim at lofty scholarship, but *at the winning of souls*;—men of the people, feeling, sympathising, fraternising with the masses of working men;—men who can speak the common language, the plain, blunt Saxon of the crowd;—men ready to visit the sick and the poor, and able to make them understand the reality of the comforts of religion. Whether the student be rich or poor, the object is the same,—not scholarship, but preaching the gospel,—not the production of fine gentlemen, but of hard-working men." Such were the men produced by the Holy Spirit through the agency of Pastors' College.

The College was one of the greatest delights of the great preacher's life. Consider the following description:

"Friday afternoon came at last. The old, familiar clock pointed to three; the door opened on the stroke of the hour, the beloved President appeared, and walked up to the desk, while hands clapped, feet stamped, and voices cheered, till he had to

HOLD UP HIS HAND,

and say, 'Now, gentlemen, do you not think that is enough? The floor is weak, the ceiling is not very high and, I am sure, you need all the strength you have for your labours.'"

In those days the President was in his prime. His step was firm, his eyes bright, his hair dark and abun-

dant, his voice full of sweetest music and sacred merriment. Before him were gathered a hundred men from all parts of the United Kingdom, and not a few from beyond the seas. They were brought together by the magic of his name, and the attraction of his personal influence. His fame had gone out into all lands. His sermons were published in almost all languages. Many sitting before him were his own sons in the faith. Among his students he was at his ease, as a father in the midst of his own family. The brethren loved him, and he loved them."

Let us sing again.—This time over the establishment of Stockwell Orphanage. Those to-day who stay at the Elim Bible College in Clarence Road, Clapham, London, can look out over the playing fields of the Stockwell Orphanage children. Glad children make grateful hearts. Watch the happy boys and girls and one is compelled to thank God for Spurgeon's love for the fatherless. He did not seek such an institution, it was pressed upon him through a gift of £20,000 from a clergyman's widow.

Did Mr. Spurgeon find pleasure in that Orphanage? Just read the following:

"Sitting down upon one of the seats in

THE ORPHANAGE GROUNDS,

we were talking with one of our brother-Trustees, when a little fellow, we should think about eight years of age, left the other boys who were playing around us, and came deliberately up to us. He opened fire upon us thus, 'Please, Mister Spurgeon, I want to come and sit down on that seat between you two gentlemen.' 'Come along, Bob, and tell us what you want!' 'Please, Mister Spurgeon, suppose there was a little boy who had no father, who lived in a Orphanage with a lot of other little boys who had no fathers; and suppose those little boys had mothers and aunts who comed once a month, and brought them apples and oranges, and gave them pennies; and suppose this little boy had no mother, and no aunt, and so nobody never came to bring him nice things, don't you think somebody ought to give him a penny? 'Cause, Mister Spurgeon, that's me.'" Bob went off with sixpence!

Still another song to close this chapter—the *unity of the Church* at Stockwell. Would that every Church had the same God-given unity as had the Metropolitan Tabernacle. Spurgeon himself described that unity: "I thank God that we have a great many very warm-hearted, earnest Christians in connection with this Church,—I will make bold to say, such true and lovely saints as I never expected to live to see. I have beheld in this Church apostolical piety revived; I will say it, to the glory of God, that I have seen as earnest and as true piety as Paul or Peter ever witnessed. I have marked, in some here present,

SUCH GODLY ZEAL,

such holiness, such devotion to the Master's business, as Christ Himself must look upon with joy and satis-

faction. God has been pleased to favour us with profound peace in the Church. We have been disturbed by no word of false doctrine, by no uprising of heretics in our midst, or any separations or divisions. This is a blessed thing. Though we are not free from ten thousand faults, yet I have often admired the goodness of God which has enabled us, with a hearty grip, to hold each other by the hand, and say, 'We love each other for Christ's sake, and for the truth's sake, and we hope to live in each other's love till we die, wishing, if it were possible, to be buried side by side.'"

(To be concluded).

ANONYMOUS GIFTS

The following anonymous gifts have been received during the past week:

Work in General: Birmingham, Graham St. sister, £2; South brother, 10/-; H.M.S. H.O. 5, Lord's portion, 10/-.

Foreign Missionary Fund: East Ham Crusader, per Miss Henderson, 10/-; Levenshulme, Manchester, 5/-; Grimsby brother, per Pastor Pritchard, 15/-.

Jubilee Appeal Fund: Grimsby brother, per Pastor Pritchard, 5/-.

A GOLDEN OPPORTUNITY
seldom knocks at the same door twice

Where are the Marks of the Cross?

(continued from page 137)

professional minister, a professional Christian service—men and women who have found employment in religion and who are busy in perfunctory fashion, passing around doctrinal statements that are perfectly sound. But they are doing it of themselves and not of the power of the Holy Spirit. They do not know the life that is Christ. They are not making Christ central in their lives, and the world is still saying in consequence, "Except I shall see the print of the nails, I will not believe."

The world has its own idea of what the Lord Jesus Christ would do and would be if He were here today. And the world has its own idea about what we who are followers of Jesus Christ, we who are representatives of Jesus Christ, should be and do.

I remember my good friend, Dr. W. H. Griffith Thomas, said this: "The Christian life can be gathered up in three terse words, 'Christ received, Christ realised, and Christ reproduced.'" "As many as received Him, to them gave He power" is the beginning of it, but it continues in

"CHRIST REALISED."

There are many people of God who do not realise the Lord Jesus Christ. They are orthodox in doctrine. They are fundamental, but they do not realise Him—they do not know Him as He is, a living Christ day by day. And there are some who are not reproducing Christ. "The life which I now live in the flesh I live by the faith of the Son of God." By grace I am in some measure a reproduction of the Son of God, and the world is expecting that. The world is saying, "Except I shall see the print of the nails, I will not believe."

The gentleness of Christ. If you were preaching a sermon on this text, you would mention some of the marks of the Cross—gentleness, for instance. Let me just say that gentleness is one mark of the Christ I think we overlook. I know He was firm at times. But there was the proper blending of both qualities.

Jesus said to His disciples one day: "Whom do men say that I the Son of Man am?" They said: "Some say . . . Elijah; and others, Jeremiah." They were referring to two entirely different types of men. The meaning of their statement was: "Some say You are

the stern prophet returned, and some say You are the weeping prophet returned." They found the two sides in His character. He could take the scourge of small cords and drive men out of the Temple, but He could also weep over the city of Jerusalem and yearn over the multitude. Are we

NEVER TO CONTEND?

Oh, yes, but with a spirit of love, loving men, loving individuals, recognising their frailty, their ignorance, dealing with them in gentleness, for gentleness is a mark of the Lord Jesus.

I can understand the prayer of the little girl who said, "Dear Lord, make all the bad people good and make the good people nice." There are some religious people, some orthodox folks, some fundamentalists, that I should not want to live with. I should not want to live in the same house with some fundamentalists. But I should love to live in the same house with the Lord Jesus, wouldn't you? I should have loved to have been His neighbour in the days of His earthly pilgrimage, and I should have loved to walk and talk with Him. And the world is saying of fundamentalists, "Except I shall see the print of the nails, that which shows the death of the Lord Jesus, your identification with Him in His death and His life—except I shall see the print of the nails, I will not believe."

Salvation unto Christlike character. We do not believe in salvation by character. But let us not ignore the fact that Christ went about doing good. Let us not ignore the fact that He is living in us to produce character. We are not saved by character, but we are saved to character by the transforming power of the Holy Spirit. We are saved to be something first of all, before we ever do something. It is what you are as a Christian, as a representative, as a reproduction of Jesus Christ, that really matters. It is what you are that will count. I am certain of that.

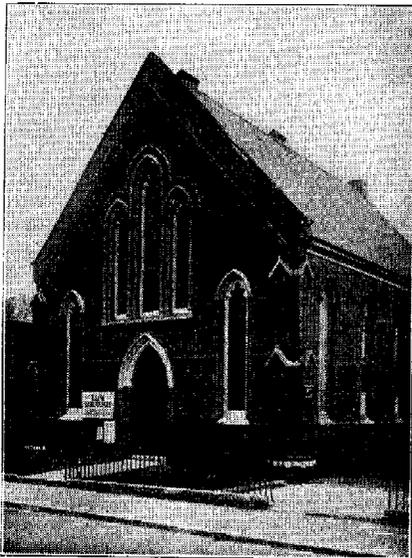
Too often we have in Christian service the ideas of success that belong to the world—that the successful man or woman is one who climbs over others in order to get to the top—and we are encouraging ambition in Christian service. But the world is saying, "Except I shall see the print of the nails, I will not believe." What is the world to see?

PRAISE THE LORD!

God's Faithfulness Revealed in Christian Experience—Believers Baptised

STIRRING MESSAGES Moving Ministry

Southampton (Pastor L. Morris). Much real blessing has been enjoyed in this church during the past months. The ministry of the pastor has led to the spiritual enrichment of his people, bringing them nearer to the Lord. Miss



Elim Tabernacle, Southampton

Henderson's visit and her sweet persuasive message will live long in the hearts of the saints. Pastor P. N. Corry also visited the church, bringing a real word of encouragement and enlightenment. Mr. and Mrs. Ll. Bell of South Wales gave some heart-stirring messages during their recent visit to Southampton.

Another baptismal service has been held when twenty-four obeyed their Master's command. There is an increasing membership in the church, many

having taken a definite stand for the Foursquare Gospel.

REMARKABLE HEALING in Answer to Prayer

Belfast (Saunders Street) (Pastor C. Johnson). The figures given at the Annual Fellowship Meeting by no means sums up the blessings which God has bestowed upon His people during the past months. After a happy time of fellowship, it was the pastor's privilege to join with his people in giving thanks to the Lord for all His benefits. Ten believers claimed that they had recently found Christ as Saviour, sixteen as their Healer, and five as their Baptiser in the Holy Ghost. The pastor then gave the right hand of fellowship to new church members, making a total of 34 within three months. One sister witnessed to her miraculous deliverance from a tumour in answer to prayer. She testified as follows:

"I had a lump on my breast, was prayed for in the service. Afterwards I was examined at the hospital by two physicians who sent me home saying that nothing was wrong with my breast. I knew the Lord would heal. Glory to His Name! He is just the same Jesus!"

INSPIRING BIBLE STUDIES Re-Consecration of Believers

Tamworth (Pastor G. Dunk). Deep interest was aroused amongst the people of God during the recent Fellowship Meeting. From every section of the work came encouraging reports, revealing the progress that had been made. A helpful address from the pastor was heartily responded to by those assembled. Much blessing has attended the special studies given by the pastor on the Second Advent and the Baptism in The Holy Ghost, also on Paul's Life and Mission.

As a result of a recent Sunday evening's meeting the church re-consecrated themselves to the service of the Lord. This gathering proved an inspiration to all.

ENCOURAGING SIGNS

of the Divine Power and Blessing

Exeter (Pastor A. Jackson). Pressed down and running over has been the measure of divine blessing of late in this church. The New Year opened with a deepened consciousness of God's reality



Pastor
A. Jackson

in the realm of Christian experience. Four souls recently gave their hearts to Christ—a most encouraging evidence of God's presence in the midst. During January the church received a visit from Evangelist J. E. Shaw which proved most profitable to all. That week's special services left the saints much stronger in

the Lord.

The Annual Fellowship gathering proved an inspiration and witnessed the reception of several new members into fellowship in the church. These are droppings which may indicate the coming showers.

SEVERAL SICK ONES HEALED Spiritual Quickening

Ingatstone (Mr. F. Lloyd). This little church has recently experienced quite a spiritual quickening. The visit of Miss F. Munday was attended with manifestations of God's power and blessing. During her brief visit three souls professed salvation, and several sick bodies were touched by the Great Physician. At every meeting there was a vital sense of the presence of the Lord, and work of lasting import was, we are confident, accomplished.

Much interest is being aroused in this small township of late. The young people are anticipating the renewal of the Elim Crusader cause in their midst, and this is being taken up with no little enthusiasm.

GOD'S CHANGELESS LOVE

Let us adore Him for His love, that love which has a height, and depth, and length, and breadth, beyond the grasp of our poor conceptions, a love that moved Him to empty Himself, to take on Him the form of a servant, and to be obedient unto death, even the death of the Cross; a love that pities us in our lost estate, that found us when we sought Him

not, that spoke peace to our souls in the day of our distress; a love that bears with all our present weakness, mistakes, backslidings, and shortcomings; a love that is always watchful, always ready to guide, to comfort and to heal, a love that will not be wearied, cannot be conquered, and is incapable of changes.—
—Rev. John Newton.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Bradford Crusader Rally

January 30th, 1937

(Conducted by Principal Jeffreys & Revival Party)
IMPRESSIONS

We are Not Pentecostal!

Such is a statement oft hurled against the Elim Movement by those in other styled Pentecostal bodies. Thank God for every evidence of Pentecost we have and of which we experience throughout our branches, in so far as the experiences and workings or supernatural manifestations are in accordance with God's Word and will. We are truly Pentecostal in belief and practice. Recently a well-known body of Elim Crusaders met for prayer, quiet adoration and praise. Ere long the power of Pentecost fell and truly an upper room experience was witnessed, for we magnified the name of the Lord in other languages as the Spirit gave utterance with interpretations. Nothing emotional or so-called worked-up, but a waiting upon God in quiet and prayerful reverence, but the power fell in truly Pentecostal fashion. Such is being experienced by many of our Crusaders in various parts. Yes, we are Pentecostal, and we yearn that nothing short of Pentecost in its fulness will be the hunger and realisation of every Crusader or young person coming into our glorious youth fellowship.

"Have ye received the Holy Ghost since ye believed?"

"Unto Him shall the gathering of the people be." This Old Testament prophecy concerning Christ had a fresh fulfilment during the recent Crusader Rally at Bradford. Christ was the centre of attraction, the object of worship and the source of joy and blessing.

The writer's impressions of the service can be described as threefold. Firstly, a glorious atmosphere. All heartily endorsed the preface to Pastor Brewster's prayer: "We thank Thee, Lord, for this glorious atmosphere." Secondly, a grand sight—hundreds of young men and women, captivated by Christ, consecrated to the service of Christ, and concerned about His cause. Thirdly, a great day. It was a day of great preaching. In the afternoon the Principal spoke on the subject of Sanctification, clearly, comprehensively, and convincingly. In the evening the message was on the Baptism in the Holy Ghost, and in his own unique way, the Principal showed from the Scriptures that this blessing is subsequent to salvation, and the birth-right of believers.—W. B. KELLY.

I was thrilled to hear Pastor Darragh say on Saturday, the 30th January, at the crowded Crusader Rally at Bradford, referring to a large company of young people who preferred to come to God's House on that Saturday afternoon, rather than to chase the fleeting pleasures of the world: "We are going to have a jolly good time." No one present would deny the fact that those meetings were JOLLY. As one looked upon the sea of radiantly happy faces and listened to the many hearty ejaculations of praise and enjoyed the loving fellowship between the services one had to come to that conclusion. But it was a GOOD time, too, because we felt

(Continued in next column)

NOTES AND NEWS

Middlesbrough Crusaders are maintaining good progress and pressing onward for the Lord. It is hoped to form a choir in the near future.

Forest Hill Crusaders report good news. Ten Crusaders are now serving as Sunday school teachers, making the Sunday school a greater success.

Bristol Crusaders have experienced much help and spiritual education resulting from the recent Palestine Exhibition and campaign conducted by Rev. L. T. Pearson, B.A.

Members of Headquarters Staff (Crusaders), conducted a service recently at Forest Hill. A varied and pleasing programme was given in word, testimony and song.

Winton Crusader Choir (Leader: D. Stuart House) are kept busy, with engagements at the local Salvation Army, Methodist and Free Churches.

Pastor D. B. Gray and Evangelist D. A. Vanstone, following the Chelmsford Rally, visited the Ipswich church. During this service the local Crusaders took part between the messages.

The London Crusader Choir's visit to Letchworth was unique. During the service nearly fifty young men from the Ascot Government Training centre were present. Stirring testimonies and messages were given to the reality of Christ in the lives of young people.

At Ilford the London Crusader Choir, following the service in the Elim Church, provided special music and song at the united church service in the large Super Cinema. A wonderful service was witnessed by a large congregation. Dr. N. Beattie, M.D., spoke in warm terms of the Choir's work. Dr. Cochrane of Mildmay was chairman and Rev. J. R. Walkey, Chaplain-in-Chief, R.A.F. was the speaker. Several ministers of various denominations supported, including three Foursquare gospel ministers. There were several decisions for Christ.

Bradford Crusader Choir (leader: Jack Ward) is making splendid progress. Their singing at the recent rally was inspiring, and we wish them increasing success and blessing in their gospel song ministry. Mr. Reg. Ward is an able assistant on the grand organ.

(Continued from previous column)

and knew the presence of the Lord; the singing of the Crusader Choir (so ably conducted by Pastor Gray) was good. The stirring addresses so faithfully delivered by Principal Jeffreys were good. Sinners were saved—that was good. The arrangements for accommodation were good. Then the word TIME reminded one that all good things end. Crusaders from Hull, York, Manchester, Barnsley, Halifax, Glossop, Wrenthorpe, Leeds happily departed by train and coach, but Mr. Darragh was right after all, we all enjoyed a JOLLY GOOD TIME. Praise the Lord!—G. MILES.

**BRIGHTON
CRUSADERS
with Pastor
and Mrs. Smith
and
Mr. Stanley
Mather,
Secretary
and
Choir Leader.**



"WATCHMAN, WHAT OF THE NIGHT?"

(Continued from page 138)

they have pierced" has caused much questioning and controversy among the Jews. They will not admit that it is Jehovah they have pierced—hence the dispute about the *whom*. But this word is composed simply of the first and last letters of the Hebrew alphabet—Aleph, Tav.

Is it not remarkable that in Rev. i. 7, 8, Jesus says "I am Alpha and Omega, the beginning and the ending." So that He *whom* they pierced is none other than the Aleph and Tav, the Alpha and Omega, Jehovah, the Almighty."

"One outstanding result of atheism in Russia is the increase of taking God's name in vain," comments "Pentecostal Evangel." The "Gospel in Russia" reports that people there are living under a great nervous strain, and both men and women show forth the consequent irritability in much profanity. Blasphemy will be an outstanding sin of the last days according to Rev. xvi. 9.

PRINCIPAL AND PARTY IN BRADFORD

(Continued from page 139)

Never shall we forget the hallowed time around the Lord's Table on Sunday morning. The Word was

searching, five souls saved, many felt the healing rays of the risen Christ while the Principal anoints the sick, and quite a number testify to healing.

Sunday night arrives, the question finds its answer. The visitors are not with us to-day, but the Southend Hall is crowded even more than ever! The only question we had to face was, where can we put the people? Everyone must have believed that the best wine is still kept until the last, and had come for it. The Spirit of the Lord rested upon the singing of the Bradford Crusader Choir, Mrs. Woodhead's solo, and the Principal as he ministered under a special anointing. It seemed we had never heard him preach with such power. Sinners found themselves guilty before God, the rags of self-righteousness were torn from the professor, and thirty-eight more precious souls surrendered to the claims of Christ. It was a wonderful week-end, one never to be forgotten. We had snow, ice and cold, but we received spiritual warmth through the fire of the Holy Ghost.

FALSE HOPES

By L. L. WIGHTMAN

SOME hopes are like the house built on rock; others are built on sand. When the day of judgment comes, those depending on false hopes for security will realise the worthlessness of the foundation on which they rested. Let us consider a few false hopes.

1. That conduct is equal to character. Those depending on this hope are concerned with keeping laws. Certain standards of ethics are in vogue, so they conform to standards. This man is a good citizen, a law-abiding citizen, a moral man in his community. He measures his conduct by the yardstick of laws and standards, and concludes that he is as good as his neighbour. Ask this man if he is a Christian. He believes he is, basing his hope on his conduct.

We will not question this man's conduct. It may be beyond reproach. Yet, no matter how good his conduct, he lacks one thing which would make him a Christian. He lacks spiritual life. Conduct does not give him spiritual life. Jesus said, "I am the . . . Life." If he lacks Christ in his life, he has no life. He is not a Christian. He can keep all the laws of the land, observe all commendable standards of right living, and be as moral as the best, yet he is dead spiritually.

That man has built his hopes on sand, for the basis of being a Christian is not on what you do but what you are. Not conduct but character. Not outward action but inward being.

2. That Jesus Christ as teacher and example is equal to Jesus as Saviour and Lord. This is an effort to live a Christian life without a life to live.

To show the fallacy of this hope, one needs only to put it in practice. How can one live a Christian life without Christ in him to live it for him? Try loving your enemies without the Divine love of forgiveness in your heart.

Nicodemus came to Jesus, saying, "Rabbi, we know that Thou art a teacher come from God," and he met the response from Jesus, "Ye must be born again." He could not follow the teachings of Jesus except by the way of the new birth. Without it he could neither see nor enter the Kingdom of God. He must be born again.

Jesus is all right as teacher and example after the new birth, but first you must know Him as Saviour and Lord.

3. That deeds equal relation.

What do we read concerning those who are condemned? Were they condemned because of their deeds, or was it on account of their relation to Jesus Christ? John iii. 18. "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God." It is the relation to Jesus Christ that counts.

Sometime ago an electrician installed extra lights in our home. He tapped the box on a certain circuit, ran his cable to make proper connection for floor lights, installed the switch box, and such other work as was necessary. Finally his work was completed. But there were no lights. One thing alone was necessary—connection with the source of light and power.

"Throw the switch and see if everything is all right." His order was obeyed. Instantly those wires became alive with electricity, and light came by way of the bulbs.

All your deeds are useless unless you have the proper relation with Jesus Christ. Your good deeds apart from Him are used to glorify self instead of Christ.

4. That your righteousness is equal to Christ's righteousness for your salvation. If such were true, then Paul had much over which to rejoice. His legal righteousness and self-righteousness was of the highest order. "If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the Church; touching the righteousness which is in the Law, blameless."

At one time he rested his hope in these things. Later he changed his mind concerning them. "But what things were gain to me, those I counted loss for Christ." Why? That he might be found in Christ, "not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Your righteousness is worthless, a false hope. If you are trusting in that hope, then you need to repent of the sin of righteousness, a self-righteousness which rejects the righteousness of Christ.

If perchance you are resting your eternal future on any of these false hopes, may the Holy Spirit open your eyes to the truth and help you to turn aside from them.

CLASSIFIED ADVERTISEMENTS

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

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

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

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

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

Bognor.—Let this be your happiest Easter! Spend it with Mr. and Mrs. Hollyman, Canonbury, The Esplanade. Right on the sea front. "Hollydays are Jollidays" all the year round with them! Telephone 1029. C229

Bournemouth.—Superior board-residence, home from home; every comfort and convenience; 1 minute sea, 2 minutes shops, buses; central. Mrs. Stroud, "The Homestead," 14, Southern Road, Fisherman's Walk. C216

Bournemouth, Boscombe.—Bright, homely, Christian guest house; home comforts; central, near sea, gardens, etc. Highly recommended; separate tables; gas fires in bedrooms. Miss Cavill, "Salaam," 14, Campbell Rd. C232

Cornwall, Newquay.—Picturesque, Christian guest house, sheltered, secluded position, own beautiful grounds, 1½ acres; tennis, putting; ten minutes' walk various beaches; comfortable, homely, Christian fellowship; highly recommended by Elim pastors; personal supervision; excellent Cornish cooking, separate tables, electric light; (h. & c.), garage; Foursquare. Book for Easter, terms £2 weekly. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. Phone, Newquay 526. C241

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

* **Elim Rest House.**—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4. Tel.: Tulse Hill 3604

* **Glossop.**—Elim Home for spiritual and physical refreshment; comfortable house, moderate terms. Apply: Pastor and Mrs. A. S. Gaunt, Beth Rapha, Glossop, Derbyshire. C235

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

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London.—Central London Christian Guest House, 25-26, Cartwright Gdns. W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. Phone Euston 1193. C231

Morecambe.—Beautiful Morecambe, sea and mountain scenery; comfortable, homely board-residence, bed-breakfast; nice locality, nice garden; highly recommended (Foursquare). Mrs. Raw, 55, Brenlea Crescent, Heysham Road. Vacancies from now onward. C233

Weston-Super-Mare.—Christian home for spiritual and physical refreshment; close to sea and shops. Special terms to Crusaders. Apply, Mrs. Grundy, 31, Langport Road. C242

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Wanted, married couple for country house; husband as chauffeur-gardener, and wife as cook-general. Apply, Box 448, "Elim Evangel" Office. C237

Wanted, companion-help, age 25-30. Required at once. Miss A. M. Oliver, "Lakeside," 7, Valentines Road, Ilford, Essex. C239

MISCELLANEOUS

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

WITH CHRIST

Allies.—On February 2nd, Francis Allies, aged 14, of Birmingham, died as a result of burns. Funeral conducted by Pastor S. Gorman.

Barker.—On January 23rd, James Barker, passed peacefully to his Lord. Funeral conducted by Pastor D. J. Rudkin.

Blanks.—On January 30th, Mrs. Blanks, of Poplar. Funeral conducted by Evangelist D. Leadbeater.

Edwards.—On February 1st, Mrs. Edwards, of East Ham (mother of Mrs. Gorton). Funeral conducted by Pastor A. V. Gorton of Bath.

Evans.—On February 2nd, Abraham Evans, of Dowlais. Funeral conducted by Pastor F. Shadlock.

Field.—On January 31st, Mrs. F. Field, passed triumphantly into the presence of the King. Beloved member of Elim Church, Rayleigh. Funeral conducted by Pastor Hockley and Bishop Thorn (of the Peculiar People).

Jenkins.—On February 9th, Mrs. E. Jenkins, beloved member of Elim Church, Dowlais. Funeral conducted by Revs. J. Lewis and D. Owen Jones.

Jones.—On January 28th, beloved husband of Mrs. C. Jones, of Dowlais. Funeral conducted by Pastor F. Shadlock.

Neale.—On January 26th, Miss Neale, faithful and beloved member of Elim Church, St. Leonards. Funeral conducted by Pastor J. C. Cariss.

Scott.—On February 9th, Mr. Scott, member of Elim Church, Brighton. Funeral conducted by Pastor J. Robinson.

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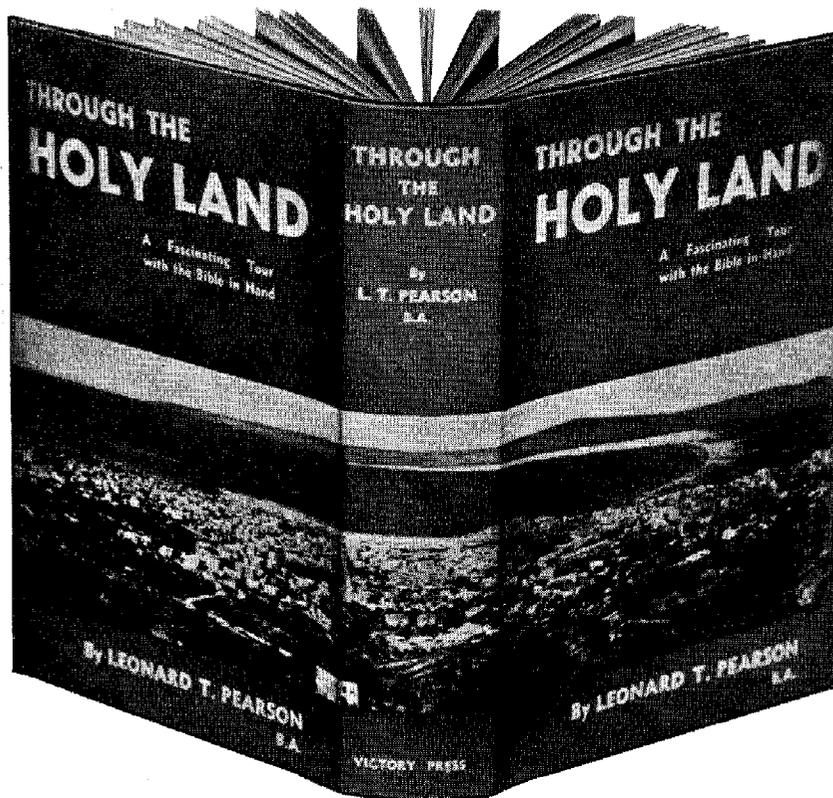
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