

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

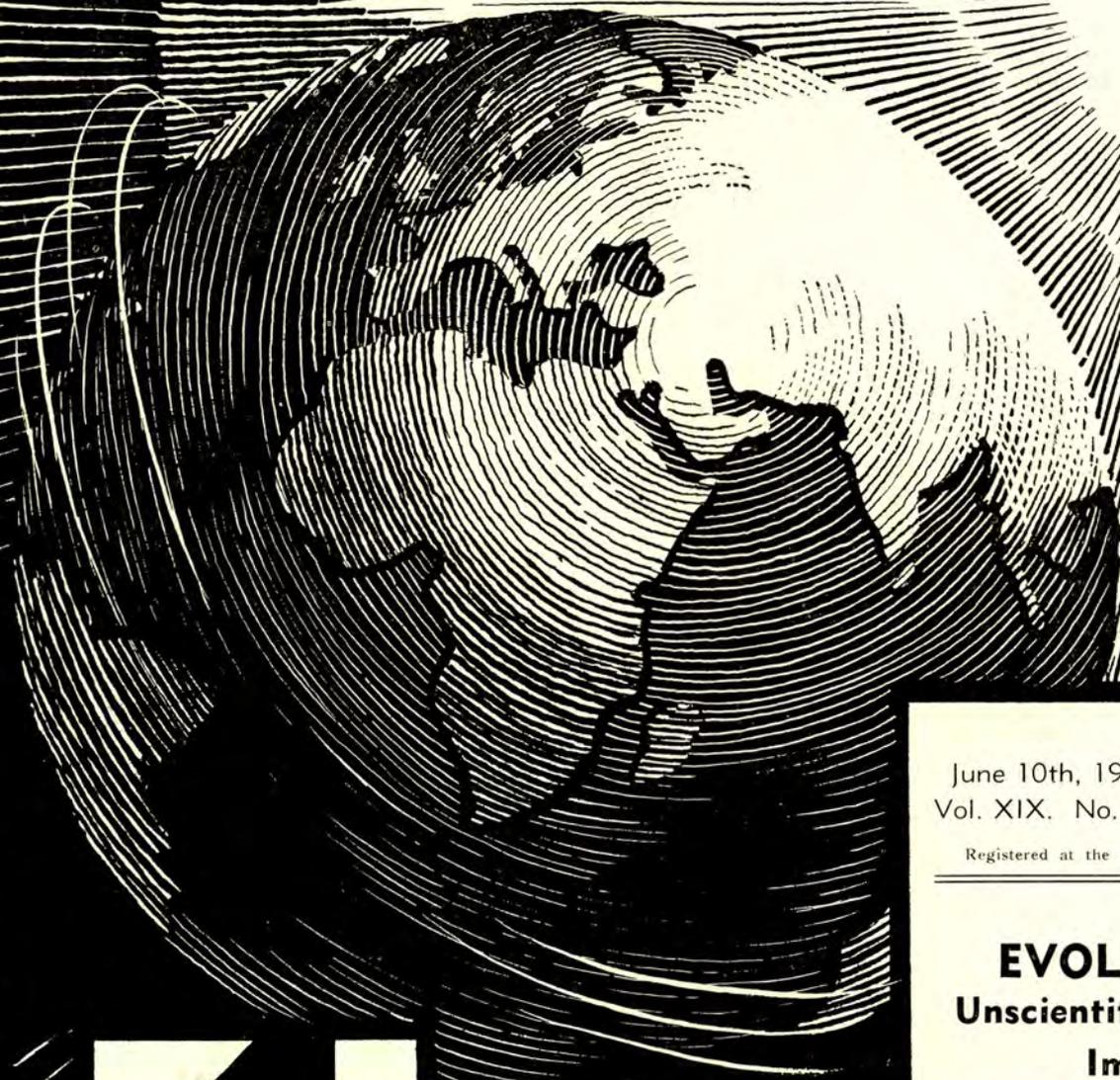
<https://paypal.me/robbradshaw>

A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

Plain Evangel

Foursquare Revivalist



June 10th, 1938.
Vol. XIX. No. 23.

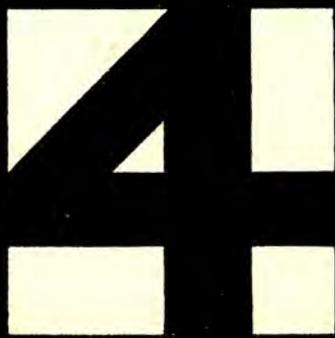
2d.

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

EVOLUTION :
Unscientific, Atheistic,
Immoral

By *GERALD B. WINROD*

(See page 353)



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, S. Gorman, W. G. Hathaway, C. J. E. Kingston, R. Mercer, and J. Smith.

General Headquarters:

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

Vol. XIX. June 10th, 1938 No. 23

CONTENTS

Evolution	353
Giving is Living	356
Voluntary Labour Building a Temple in Swindon	357
Family Altar	359
Conitration—Is it the Key to Revival?	360
Living Water	361
Editorial	362
Secretarial Notes	362
The Ministry of Remembrance	363
Music: Cast Your Burden upon the Lord	364
Bible Study Helps	364
Junior Jottings	365
The Quiver	365
Contending for the Faith	366
Elim Crusader Page	367
Critical Comments on Current Concerns	368

Terms.—10/- for one year or 5/- for 6 months, post free to any address.

Printed and Published every Friday by the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

Quantities.—10 copies 1/6, 20 3/-, 30 4/6 and so on, post free, monthly payments. Odd copies charged full price.

Remittances should be addressed to the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

Manuscripts.—Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Road, Clapham Park, London, S.W.4.

Telephone Nos.—Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Tulse Hill 2227. Elim Woodlands: Tulse Hill 3860.

Telegrams.—Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Foursquare, Clapcom-London."

WHITSUNTIDE

CONVENTIONS IN THE PROVINCES

BATH. June 5-7. Old Post Office, 2, York Buildings. Speakers: Pastor R. D. Bradley and Evangelist J. J. Way. Convener: Pastor F. J. Slemming. Sunday, 11 a.m., 3 and 6.30 p.m. Monday, 11.15 a.m. and 6.45 p.m. Tuesday, 7.30 p.m.

LETCHEWORTH. June 4-9. Elim Tabernacle, Norton Way North. Saturday, 8 p.m. Sunday, 11 a.m., 3 and 6.30 p.m. Monday, 11 a.m., 3 and 6.30 p.m. Tuesday, 7.30 p.m. Wednesday, 3 and 7.30 p.m. (Crusader Rally), Thursday, 7.30 p.m. Speakers: Pastors E. C. W. Boulton and J. T. Bradley. Convener: Pastor H. Burton Haynes.

PLYMOUTH. June 4-9. Elim Tabernacle, Rendle Street. Speakers: Pastors J. Kelly, J. McAvoy and F. Smith. Convener: Pastor A. V. Gorton.

SIRHOWY. June 4-7. Sirhowy Council School. Speakers: Pastors W. Hill and L. W. Green.

REDHILL. June 6, 7. Elim Foursquare Gospel Church, Earlswood Road. Whit-Monday, 3 and 6.30 p.m. Tuesday, 7.30 p.m. Speakers: Pastors A. E. Thorne, I. Wright, and Evangelist K. Mahood. Convener: Pastor F. H. Coleman.

WORTHING. June 4-9. Elim Tabernacle, Grosvenor Road. Saturday, 7.30 p.m. Sunday, 11 a.m., 3 and 6.30 p.m. Monday, 3 and 7.30 p.m. Tuesday, 7.30 p.m. Wednesday, 3 and 7.30 p.m. Thursday, 7.30 p.m. Speakers: Pastors G. I. Francis, J. Robinson, and Mr. J. F. Welch, R.N. Convener: Pastor E. O. Steward.

London Whitsuntide Convention

Whit-Sunday, June 5th to Thursday, June 9th

Speakers: Pastors T. B. Clarke, H. W. Fardell, T. E. Francois, W. J. Hilliard, W. W. Kelly, G. Kingston, L. C. Quest, and Mrs. G. Kingston.

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

CROYDON. Elim Tabernacle, Stanley Road. Sunday, 11 a.m. and 6.30 p.m. Monday, 11 a.m. and 7 p.m. Tuesday, Wednesday, and Thursday, 7.30 p.m. Convener: Pastor H. Kitching.

EAST HAM. Elim Tabernacle, Central Park Road. Saturday, 7.30 p.m. Sunday, 11 a.m. and 6.30 p.m. Tuesday, Wednesday, and Thursday, 7.30 p.m. Convener: Pastor A. Longley.

PRINCIPAL

& Revival Party's Summer Engagements

COLWYN BAY. In the TENT, pitched on ground in Eirias Park, Abergele Road. Now in progress and continuing throughout June, July and August. Sundays, 3 and 7.45 p.m. Week-nights, 7.30. Wednesdays, 3 p.m. Note: Pastor and Mrs. Joseph Smith will take charge of the meetings during August while the Principal and Party are at Portsmouth.

Note: Copies of the official Guide Book to Colwyn Bay may be obtained by forwarding 2d. for postage to the Guide Secretary, Town Hall, Colwyn Bay.

PORTSMOUTH. In the BIG TENT, pitched on the Old Fair Ground, Commercial Road. Commencing Sunday, July 31st and continuing throughout August.

Come spend your holidays in these two delightful holiday centres (Colwyn Bay and Southsea) and participate in the happy Foursquare Gospel Revival meetings!

For particulars of Colwyn Bay Holiday Home see page 357.

4 Coming Events 4

CANNING TOWN. June 11 at 3 and 7 p.m. Elim Hall, Bethell Avenue. Musical Party conducted by Pastor D. B. Gray. Speaker: Pastor J. Dyke.

CANNING TOWN. June 12. Elim Hall, Bethell Avenue, 7 p.m. Visit of London Crusader Choir. Choir at Maidstone Prison in afternoon.

CROYDON. June 11. Elim Tabernacle, Stanley Road, 7 p.m. Children's Rally conducted by Pastor H. Kitching. Speaker: Mr. Douglas Craig. June 12, Sunday School Anniversary Service at 6.30 p.m.

EALING. June 9, 16, 23, and 30. Elim Tabernacle, Northfield Avenue. Series of addresses on the Work of the Holy Spirit by Pastor E. C. W. Boulton.

ELIM WOODLANDS will be open to visitors every Saturday throughout the summer from 5.30 to 9 p.m. Tea in the beautiful garden (weather permitting). Special speakers; musical items. Admission 1/-.

GLASGOW. June 18-20. Special "Back-to-the-Bible" meetings in the City Temple (Corner Bath Street and Elmbank Street). Saturday, 7.45 p.m. Sunday, 11 a.m., 3 and 6.30 p.m. Monday, 7.45 p.m. Speakers: Pastor W. G. Hathaway and Mr. J. Leech, K.C. Convener: Pastor Leslie H. Newsham.

INGATESTONE. June 19. Elim Tabernacle, London Road. Visit of London Crusader Choir. 3 and 6.30 p.m.

STOCKPORT. June 11-15. Convention. Great Portwood Methodist Church and Elim Tabernacle. Speakers: Pastor H. Entwistle, T. Tetchner, and Evangelist W. Douglas. Convener: Pastor T. Burton Clarke.

SOUTHEND. June 7-11. Elim Tabernacle, Seaview Road. Crusader Bible School and Conference conducted by Pastor D. Vanstone. Subject: "Personal Evangelism." Each evening at 7.30 (except Friday). Pastor Vanstone will speak at the Young Life Evangelistic Meeting on Sunday, June 12 at 6.30 p.m.

SOUTHPORT. June 25-27. Temperance Institute, London Street. Special "Back-to-the-Bible" meetings. Speakers include Pastor W. G. Hathaway.

TOTTEN. Now proceeding in the Ebenezer Temple, Hammonds Green, Totton. Evangelistic campaign conducted by Pastor W. E. Smith.

WHITBY. June 4-6. Elim Hall, Cliff Street; special Whitsuntide services conducted by a band of Leeds Crusaders.

WOOLWICH. June 12. Elim Hall, Crescent Road, corner of Burrage Road. Visit of Pastor E. C. W. Boulton.

AUGUST BANK HOLIDAY CONVENTION

at the

JUBILEE TEMPLE

Waterloo Road, Blackpool

Sunday, July 31st to Sunday, August 7th

Convener: Pastor R. G. Tweed

Speakers will be announced later

All requiring accommodation write to Mrs. Tweed, 3, Hall Avenue, Waterloo Road, Blackpool, enclosing stamped addressed envelope for reply.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIX., No. 23

JUNE 10th, 1938

Fridays, Twopence

EVOLUTION :

Unscientific, Atheistic, Immoral (Continued)

By GERALD B. WINROD

REFERRING once more to this textbook, which is used to teach Evolution to boys and girls, we find the following statement of origins, in its early pages. The writer tells the children that first there was :

- The Beginning of the Earth.
- Rain-storms.
- Plants.
- Mites.
- Insects.
- Fish.
- Frogs.
- Snakes.
- Birds.
- Animals.
- Monkeys.
- People.

In the beginning of the book our children are told to try to imagine *nothing*. The author requires them to visualise empty space, with their little minds.

Then he says, out of *nothing* there came *something*. This is the starting point; he begins with nothing. And, for that matter, he ends where he begins—with nothing.

Into this empty space a fire-mist suddenly appears. And out of the fire-mist there comes a sun.

The sun in its original state, millions of years ago, was not a white, solidified

MASS OF ENERGY,

as we see it in the heavens to-day. But according to this textbook, it was in a soft, plastic formative condition and went whirling through space, like a sea of fire. For millenniums, it swept through space like an ocean of flames.

While it was thus whirling, the author says it threw off great sparks. These sparks cooled off and became condensed into great quantities of rock; these rocks in turn became the planets of our solar system; one such spark cooled off, and became our earth.

Then the author asks the children to imagine that they are shooting fireworks. In the same manner that sparks go flying out of the mouth of a roman candle,

he says, the planets came flying off the sun; they went whirling and sputtering through space. One of these sparks, having become a great ball of rock, is now our earth on which we live, move and have our being.

Next the author evolves steam around the spark. He does not say where the steam comes from. He simply evolves it out of his over-heated brain. If you can imagine a spark with steam wrapped around it, you can think of something that I find difficult to visualise; but it must be true, because the book says so! This steam,

AROUND THE SPARK,

brought on a rain storm. It rained, and rained and rained for millions of years.

During the rain storm, great furrows were ploughed on the side of the rock, which filled with water and became rivers. Cups were eaten away on the side of the rock, which filled with water and became lakes. Saucers were carved out of the rock and when they filled with water, they became oceans.

The dry places, the bare rock, became the continents, as we know them to-day.

So, you see, the theory of Evolution begins with a guess. It is like a dog chasing his tail. The tail makes the dog go round, and the dog makes the tail go round. The guess makes Evolution go round, and Evolution makes the guess go round.

Then says the author, there came into the water some "wee mites" like "drops of jelly." He does not say where the wee mites came from. He just evolves them in the water! Then, these wee mites evolved into bigger wee mites, and the bigger wee mites evolved into bigger wee mites, until to-day you are the biggest wee mite of all.

Our babies are told that these wee mites

GREW INTO FISH,

then frogs, then snakes, then lizards,—some became birds, others foxes, still others became elephants and cows. Then, he says, "after this came monkeys, then last of all came people."

But where did the life come from that evolved in the

water? Several theories have been introduced in an attempt to answer this question. We shall consider only two of them.

One school of scientists says that life came to earth on a meteor, journeying through space, from some other planet of the solar system.

Others declare that the first germ of life resulted from spontaneous generation. The theory of spontaneous generation, briefly stated, is that millions of years ago certain material substances came together under the right temperature of heat and climatic conditions, so that life was produced spontaneously.

It was not so many years ago that men of science were assuring us that before a great while they would be manufacturing life in laboratories all over the country. They said it would be just a matter of time until they would be able to associate certain chemical compounds under a right temperature of heat, so as to produce life by

SPONTANEOUS GENERATION.

Good people held their breaths! They wondered what kind of a monstrosity a scientist might manufacture some day, in his laboratory. The "intellectuals" had the theory reduced almost to perfection. There was only one thing wrong with it, and that was—it would not work.

And, once more, another perfectly good scientific theory was exploded.

Men of science know only two things about life. They know we have it. And they know we lose it. There is no dependable explanation for the origin of life, except the plain statement that it was created in the beginning by an Omnipotent Creator.

No man of science would care to risk his reputation to-day by saying that he believes it is possible to produce life by spontaneous generation. With all of our modern knowledge of chemistry and biological science, if we are unable to produce life to-day from dead matter by natural processes, it is because life never was produced on this planet by any other method than direct creation from the hand of God.

Life is, therefore, a creation; it is not an evolution.

The confession, made long ago, by Charles Darwin, still holds good to-day. Darwin once said: "Science has yet

THROWN NO LIGHT ON THE PROBLEM

of the essence and origin of life."

Next we will consider the theory of the transmutation of species.

Evolution rests upon the further assumption that lower types of life have evolved into higher types of life up through the animal kingdoms, for millions of years. I pause to remark that there is not known to science a single instance of one species having ever evolved into another. But on the contrary, each type of life reproduces from generation to generation each "after his kind."

Professor Bateson once said that all efforts to trace one species into another had failed. Bateson professed faith in the theory of Evolution as a whole, but expressed doubt concerning the origin of species and the idea of a transmutation of species.

The theory of Evolution breaks down completely when it faces the great scientific fact, the changeless

biological fact, that each form of life always reproduces "after his kind."

Everyone knows there is a graduated scale of life, there are lower planes of life and there are higher planes of life. There are simple forms of life and there are complex forms of life. But on each plane, every form of life reproduces

ACCORDING TO KIND.

The amoeba always brings forth an amoeba, the snail always brings forth a snail; the oyster always brings forth an oyster; the monkey always brings forth a monkey; and so on up the scale.

And the human always brings forth a human.

Were it not for this law of "each after his kind" all manner of hideous monstrosities would be produced. But the laws of nature demand that each species can breed, can reproduce, only within the charmed circle of the species. There are changes within the charmed circle, but no animal can cross the boundary line into another species.

Luther Burbank changed various original species. He made a spineless cactus. He made a seedless orange. He produced a white blackberry. And, I always hoped he would make a "squirtleless grapefruit."

The evolutionists seized upon these new varieties and said that Burbank had made a new species. He did not make a new species; he only changed an old species and produced a new variety.

Every time a mule lifts his melodious voice, he is giving

AN UNANSWERABLE ARGUMENT

against Evolution. A mare can be crossed with a donkey, and a mule is the result. But no mule can reproduce himself, because the mule gets outside of the charmed circle of the species. If species could break over the circle, the world would be full of monstrosities.

I submit to you that in the last analysis the theory of Evolution rests upon circumstantial evidence. It rests upon the idea of physiological resemblance.

Granted that there are certain internal and external resemblances between man and beast, this does not prove generic relation. Likeness of physical structure proves only similarity of design by an Intelligent Designer.

Because of the orderly arrangement of the planet necessitating every species to live in the same kind of a world, governed by the same natural laws, appropriating very much the same kind of food, breathing the same air, propagating in the same way, it is natural to suppose that an Intelligent Creator would provide bodies that would be somewhat similar.

Evolutionists point to such marks as hair on the forearm which slants from the elbow to the wrist, the long hairs in the eyebrow, and the hair on top of the head, and compare it with the hair of animals. They declare that because animals have hair on their bodies, and because humans have hair on their bodies, that this is

EVIDENCE OF BLOOD RELATIONSHIP.

We are also informed that man got his legs from a tiny water animal which crawled out on dry land millions of years ago and developed warts on the sides

of his stomach to aid him in locomotion. The thoughtful little animal is supposed to have developed and transmitted to posterity the habit of using these beneficial warts until they lengthened, became strengthened by exercise and finally evolved into bones, muscles, nerves and joints, such as we now possess.

Allow me to repeat that circumstantial evidence only proves circumstantial evidence.

Physiological resemblance proves only physiological resemblance. It does not prove blood relationship.

The fact that human beings possess certain physical resemblances to animals does not prove that the animals descended from the man, or that the man descended from the animal. It simply proves that the same Architect who created one, created the other.

The theory of Evolution is not only false to known, scientifically demonstrated facts. It is also

ATHEISTIC IN TENDENCY.

For this reason every atheist is an evolutionist. Every evolutionist is not an atheist. But every evolutionist will be an atheist if he carries his theory to its logical conclusion.

And I wish to emphasise the further fact that Evolution is not only unscientific, it is not only atheistic in tendency, but it is destructive of all standards of morality.

Teach a man that he is an animal, and he will no longer feel a moral responsibility to God for his conduct.

Teach the human race that we are simply millions of evolving animals, and you will transform this world into a jungle of savage beasts.

I have before me a textbook on psychology, which is widely used to teach Evolution to high school boys and girls. It tells them that they not only have bodies of the beast but that they also have the minds of the beast. They are given to understand from this book that in every cell of their bodies, in every principle of their minds, they are stamped with the mark of the beast.

I am going to take the liberty of reading a quotation from page 102 of this demoralising volume, under the heading, "Sexual Selection." We read as follows: "Among animals of the same species will be found

REMARKABLE VARIATIONS

in colour, in sweetness and power of song, in the power and manifestations of instincts, in organs of defence, etc. In nearly all the animal world the males struggle, often unto death, for the possession of the female. Thus the strongest, shrewdest, and best equipped propagate their kind. The female is also active in selecting her mate. Colour and song are the courting equipment of the animal world. In some mysterious way form, colour, song, and movement stimulate the sex instinct and thus furnish a basis of selection. Darwin called this sexual selection. Increased biological knowledge gives more and more importance to sexual selection as a factor of evolution."

In my judgment nothing more subtle, nothing more diabolical, nothing more destructive of moral standards could be taught to the rising generation of young

people in our schools than this kind of stuff, which teaches them to identify sex, and sex impulses, with the lower animal kingdoms.

With this kind of an interpretation being placed upon the laws of reproduction; with this kind of an interpretation being placed upon marriage and morals, is it any wonder that the world is on the verge of

MORAL COLLAPSE?

We are now faced with a stern, stubborn fact that a generation of boys and girls have been taught the animalistic theory of Evolution. They are now growing to manhood, and in my judgment this accounts, in a great measure, for the present moral breakdown.

My friend, think with me soberly concerning this matter. Do your utmost, right there in your local community, to help correct this evil. See to it that good, clean school teachers are selected, who will not betray your sons and your daughters. Parents, I urge you to take the time and trouble to examine the textbooks which your boys and girls are studying, take time to inform yourself concerning what is being taught to your children. Examine their textbooks. Question them with reference to their subject of Evolution.

And, if you find that they are being betrayed by false science, if you find that their faith, and their morals are being jeopardised, do your utmost to correct these wrongs by cultivating righteous home influences, to save them, to guard them, to protect them from these subtle and destructive influences.

Men Ought Always to Pray

*The hour is growing very late,
The need is overwhelming, great,—
What can we do—but pray!
God's gracious ear is open still,
We can touch heaven if we will,
O brethren, let us pray.*

*A closer union would we know,
A fuller glory daily show;
To realise this—we pray.
To us the sanctuary lies
As open as the vaulted skies.
How enter in?—just pray.*

*The holy seed defiled we see,
God's children lose their liberty;
To help them—we must pray.
Upon our knees the fight is won,
Alone with God the work is done;—
God moves men as we pray.*

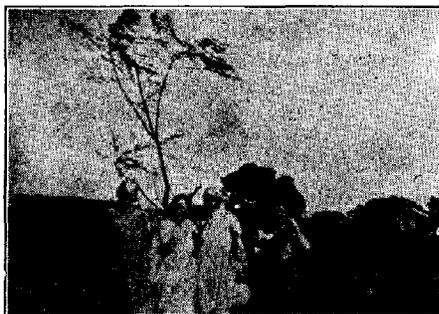
*For dying souls who hesitate
To enter God's still-open Gate
The Spirit's urge is—Pray;
Unchanged His wondrous saving pow'r
E'en though it be the midnight hour,
Awake, O Church, to pray.*

—Alice Reynolds Flower.

Giving is Living

A Missionary Report by Miss A. Henderson (Continued)

MISS EWENS and Miss Paint are both happy in their work in the schools and villages of India. Miss Ewens will be coming home towards the end of the year on furlough. Both she and Miss Paint have had much to encourage them, for God has been truly confirming His Word proclaimed by them with signs following. Miss Paint writes of trying to reach the pilgrims visiting Nepal at their special festival there, as follows: "Most of the pilgrims were on foot, the more privileged ones were in ox carts and a few on elephants. In a few days we sold 710 Gospels. One day we sold 532! It was a great privilege to dive into these living streams of people with the Word of Life. When we returned everyone said that I looked as if I had returned from a seaside holiday. Last night after school hours we got at the job again in a Gurkha bazaar, about two miles from here. In just over an hour we sold 97 Gospels, chiefly Nepali. Many of these Nepalis will be returning to Nepal itself. Feb-



Misses Ewens, Paint, and Ching with a missionary friend in India.

ruary is the great month for catching them. It amused me very much to be addressed as "The Government"; I have been called "Member of Parliament" many times (Miss Paint's initials are M.P.)—but never "The Government"!

Miss Ching, our World Crusade Secretary, from busy, happy days in her beloved India, where she laboured for over twenty years in the past, writes: "It is nice to think I have two weather-proof rooms in Giridih to go to for July and August while Mr. Parrish is at the hills. The Lord gave me: 'Who knoweth whether thou art come . . . for such a time as this?' and He gave me the joy of putting 128 rupees into the Giridih work at its financially difficult time of transference. Then after four days' journey here He sent me money from a friend in the north of India to meet expenses, etc. Isn't it lovely to see His hand working for us all the time?"

Away in Northern Transvaal Mrs. Mullan writes: "We have received from a friend a copy of the *Four-square Gospel Mirror* and rejoice to see the evidence of God's hand on Elim in past years. Oh, it is wonderful to see the photographs of the thousands in every corner of the British Isles won for Jesus. We must pray much for that spirit of revival to reach out even to Africa. We are very happy here in His service.

There are many keen hearts in the outstations visited each week by my husband, and to-morrow he is baptising new converts (D.V.) which will include two



Pastor and Mrs. H. C. Phillips of Nelspruit, Transvaal

young men saved in the services here on Sundays."

Prayer is requested for Pastor and Mrs. Francis and their little son who are finding it very difficult to get berths on the home-coming steamers. They have been delayed for weeks from getting home on furlough because of there being no available room to book on Union Castle liners bound for England from South Africa.

Pastor and Mrs. H. Phillips write of definite strides ahead in the Emmanuel Mission: "Much blessing has also been experienced amongst the grown-ups through the ministry of an evangelist, a native who has come to join us from Natal. He has given up a good post under the Government to come. Souls have sought forgiveness at the foot of the Cross, and many have re-dedicated their lives to the Lord, and are seeking to be filled with the Spirit. Pray for this man, Nicholas Bhengu, that he may be kept humble and usable in the Lord's hands. Building seems to be inseparably connected with missionary life. Mr. Francis is giving the finishing touches to his home started last November . . . just as time allows amid more important duties. Mr. Blythen is busy with a brick church at Witbank. Mr. Mullan, after the loss of much perspiration, had the joy of opening his church in January. I have not finished the programme yet, but I will not weary you further."

True religion is like smallpox. If you get it, you give it to others, and it spreads.

Voluntary Labour Building a Temple in Swindon

Domestic Servant Gives £60 in "Answer" to Prayer

ELIM FOURSQUARE GOSPEL

The following is reprinted from the "Evening Advertiser," Swindon, by courtesy of the Swindon Press, Ltd.

THOSE who imagine that "there be not impossibilities enough in religion for an active faith," would do well to visit a building site in Swindon where, on the very foundation of faith, a "Coronation Temple" capable of seating nearly 1,000 people, is being constructed by voluntary labour.

The venturers started without a farthing in hand and they hope to complete their "Temple of Faith" by the end of this year without being a farthing in debt!

The temple is that of the Elim Foursquare Gospel Movement, and its foundations, on an old builder's yard in Osborne Street, Swindon, are now nearing completion. The work is being voluntarily done by the men of the local church, most of them G. W. R. workers, who report on the site each evening, and also devote the whole of their Saturdays to the moulding of the temple.

"WILL WIN THROUGH."

"They realise they are attempting the seemingly impossible," Pastor T. A. Carver told an "Evening Advertiser" reporter. "Inspiration is to be found in such faith, and they all know that they will win through," he added.

Pastor Carver, like the rest of the faith builders, was dressed for the job—dungarees and heavy boots—and enthusiastically wielded his heavy pick.

The rest of the company, from eleven-year-old Johnny Lye and the brothers, Dennis and Donald Westall, aged ten and eight respectively, who were almost lost in their overalls, to the "chief" himself, were working with a will.

Prayer meetings were held before the job was embarked upon, and will be repeated periodically as the work proceeds. One Sunday Pastor Carver announced at the service that £120 would be required during the course of the next week. Day-by-day offerings came in but on Saturday night the builders still needed £70.

An all-night prayer meeting was called, and this was held in the house of one of the Church members.

"Again our prayer was answered" said Pastor Carver. "A young lady working in Swindon—in domestic service, I believe—

gave £60; probably it meant the giving up of years of saving. The rest and more came in next day, two offerings of £5 each, and one of £20."

HOLIDAYS SACRIFICED

The Elim Foursquare Gospel people despise whist-drives, bazaars and the like, as ways of raising money for Christian work, and rely solely upon the offerings of their own members, and the power of God to answer prayer. The local church has a membership of about 115, all working-class people. It will be realised, therefore, how tremendous is the task they have undertaken. All holidays are being sacrificed this year for the sake of the work.

Up to the present the land has been purchased and, during Easter week, the foundations for the steel stanchions were completed. All the stone and rubble for the concrete has been recovered from the ground, and in addition, about 400 tons of stone have been hauled from Stratton. Last week another good step forward was marked by the purchase of £200 worth of steel-work.

The builders pay for their material as it is required, and the money is always forthcoming.

The architect is Mr. Kenneth W. Morrell, L.F.A.S., of Beckhampton Street, who, besides designing the building, is also supervising its erection.

ONE LARGE HALL

The Temple will be of rock-faced concrete blocks and designed on modern lines. It will consist of one large hall divided by a holding partition, and with a number of smaller rooms at the rear. The meeting halls will seat approximately 300 and 650 people each, so that when the partition is drawn back there will be one large hall capable of holding close upon 1,000 people.

The ceremony of laying the foundation stone will be conducted by Principal George Jeffreys, the founder and leader of the Elim Foursquare Gospel Alliance.

It is estimated that approximately £2,000 will be saved through the medium of free labour.



Colwyn Bay Holiday Home

=====

ELIM SUMMER SCHOOLS & HOLIDAY HOMES

COLWYN BAY, NORTH WALES. Noted for splendid scenery. June, July, August. House in best locality near sea, and within easy reach of Revival Campaign. Bathing from house. Apply Miss M. F. Barbour, Morannedd, Marine Road.

EASTBOURNE. July 29th to August 30th. Miss Barbour and Miss Henderson. Beautiful houses in own grounds in commanding positions near sea. Bible Readings and other meetings. Games, picnics, outings organised by Mr. W. Snowden. Apply Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

FELIXSTOWE. July 23rd to September 3rd. Mrs. Saxon Walshaw. Tennis, boating, picnics, etc. Special meetings and speakers. Apply: Bell Grove, Rothwell Road, Halifax, Yorks.

GLOSSOP. "Beth Rapha," near hills and moors, bracing air. Rambles and outings arranged. Spiritual fellowship. Moderate terms. Crusader Camp—July 30th to August 13th. Apply Pastor T. Tetchner.

ELIM WOODLANDS with its beautiful grounds, is an ideal spot to stay in, also a good centre for visiting places of interest in and around London. Spiritual fellowship in the home and the London assemblies. Apply: Miss Barbour, 30, Clarence Road, Clapham Park, London, S.W.4.

=====

The Last Half-Hour

By W. C. MOORE

IT is said that at one time, when Constantinople had been besieged and bombarded for many days, the besieging forces decided that it was of no use to try further, so at 9.30 one morning they withdrew. Later on it was found that the Turks had also come to the decision that it was of no use to hold on any longer and they were planning to hoist the white flag of surrender at 10 a.m., but then the enemy had withdrawn.

Many Christians over the world to-day are crying out to God for a revival. Their hearts are burdened and broken by conditions in the Church and in the world. The answer is delayed—but oh, brothers and sisters in the Lord, let us hold on for this last testing half-hour. Let us, by His grace endure to the end and always pray and not faint—that He may be glorified.

As we continue to ask for a revival, our faith should go right along with our asking—fully believing that God is working while we are praying.

Some time ago God showed me that the deep heart-cries of His children are being heard and are being stored up—to be answered in great effectiveness in a mighty outpouring of the Holy Spirit. As God is for a time withholding the answer, the “prayer pressure” is increasing more and more, and so the outpouring of the Spirit and the reviving of His work will be all the more marvellous because of the accumulated force of unanswered prayers. “And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily” (Luke xviii. 7, 8).

James, in writing of the coming of the Lord, urges us to “be patient.” See James v. 7, 8. To be patient means not only to endure, to hold on, but God has in mind for us to joyfully endure. Our confidence in God, who loves us, should be such that we will be assured that since He is constantly stirring us to pray for a Holy Ghost revival, at the same time in His great love and faithfulness He is moved to mightily answer our prayers in a measure exceeding abundantly above all we ask or think.

We read in Romans viii. 26, 27, “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.” Quoting these two verses, Charles G. Finney says, “Here, then, if you find yourself strongly drawn to desire a blessing, you are to understand it as an intimation that God is willing to bestow that particular blessing, and so you are bound to believe it. God does not trifle with His children. He does not go and excite in them a desire for one blessing, to turn them off with something else.”

Our heart-cry is for a Holy Ghost revival. Oh, let us hold on in definite, desperate faith until God answers.

“Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field” Zech. x. 1).

Who and What?

By Pastor JOSEPH SMITH

BELIEVE. What does it mean to believe in Christ? I know this is a very simple word and quoted by millions of Christians all the world over; yet I am firmly convinced that if many of those who use it were asked to explain what it means they would be at a loss. I well remember the night I knelt at a penitent form seeking salvation, and a dear Christian worker whispered in my ear: “All you have to do is to believe, and you are saved.” I calmly replied: “I have always believed, but I was not always saved.” And do you believe it, this Christian worker turned away unable to find an answer to help a soul seeking for light. I was not trying to be “smart,” I was most sincere, and continued in earnest prayer to God at that penitent form for about an hour.

As a matter of fact I had only believed **about** Jesus Christ, I had believed that He was the Son of God, and could save sinners; but I had never actually put my confidence in Him to save **me** from my sins, and although believing that He **could** do it, I had stopped short of putting Him to the test to **do** it for me.

I believe that part of the difficulty has arisen owing to the fact that our English word “believe” is a poor translation of the Greek word “pisteuo,” which occurs 233 times in the New Testament. The meaning of this word is “to adhere to, to trust in, to rely on.” You can see at a glance that it is a much stronger word than our English word “believe,” and

that it is much more committal. It really means to accept of Jesus Christ as He is offered to us in the Gospels. To accept of Him as the One who suffered and died for our sins, and who by His suffering and death fully atoned for our sins, and satisfied a just and a holy God; and secondly to accept of Him as a living Saviour who is able to keep us from falling (Jude 24). As a living Saviour and friend I can trust in Him daily to keep me from the evil that is in the world, I can expect help from Him, and also forgiveness from Him if at any time I fail to do His will. (I. John i. 9).

You will also notice that the original Greek word is much more personal than our English word “believe.” This word is so often understood as merely giving assent to a fact, that it is entirely insufficient to seal an eternal covenant between an immortal soul and the living God. I know that God uses the word “believe,” but you will find that in doing so He illuminates the mind by the Holy Spirit to a fuller meaning of the word than is usually applied to it. Think of the various shades of meaning in this lovely Greek word “pisteuo”: (1) “To adhere to.” My dictionary gives the meaning of adhere thus: “To remain fixed or attached.” Becoming one with Christ, flinging your arms around Him, and saying “He is mine for ever.” (2) “To trust in.” The dictionary gives the meaning of trust thus: “A resting on the integrity, friendship, etc., of another.” Now apply this to a soul trusting in Christ—resting on His integrity, and friendship. (3) “To rely on.” The meaning of this word is given in the dictionary as: “To rest, or repose, to have full confidence in.” Here the person is asked to rest, to repose, to have full confidence in the Lord Jesus Christ: in His faithfulness, in His all-sufficiency, in His sure word of promise. How this guarantees to the soul a full and free salvation, a calm and a confident faith, a peace and a rest which is the true inheritance of all the children of God.

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor H. A. COURT

Sunday, June 12th. I. Cor. x. 1-15.

"With the temptation . . . a way to escape" (verse 13).

Here is encouragement for the people of God. It shows that life is worked by a divine plan. We are not left to our own feeble resources. When there is pressure put upon us by temptation we are not hemmed in. We are not in a place where we must give in. Thank God there is one way out every time. There is no exception whatever to this rule. The way out is the upward way. The way to God is the way out of every emergency. Schools have fire drill. The idea is to get the children accustomed to the way out, so that when fire occurs the way out is one with which they are familiar. The best way to use the path to God in an emergency is to use it always. If the life is daily and hourly open to God there should be no difficulty in escaping temptation. You will make your exodus along an accustomed track.

PRAYER TOPIC:

For spiritual outpouring on the Principal's Campaign at Colwyn Bay.

Monday, June 13th. I. Cor. x. 16-33.

"Whatever ye do, do all to the glory of God" (verse 31).

We are not left in the dark as to our conduct as believers. Here we have a guiding principle. Is there before us some doubtful course? Do we hesitate as to our movements along that way? Are we pausing, fearing lest the first step will lead us into some forbidden by-path? Ask another question, and so answer the others. Will it glorify God? Much that has the self motive would be eliminated from our lives if the above text were adopted as a life principle. We would no longer try working on very narrow margins near the outside border of God's will. Instead we would give ourselves up to a wholehearted endeavour to bring God a maximum amount of glory. This principle would become a passion with us, and we would soon be enslaved by its lovely bondage. Let us give ourselves up to this positive principle.

PRAYER TOPIC:

God's living touch to rest upon all those, seeking new life in their bodies.

Tuesday, June 14th. I. Cor. xi. 17-34.

"Let a man examine himself" (v. 28).

We are given authority to be judges, but not on one another. In these few words we are told to sit in judgment upon ourselves. It is so easy to sit in judgment on others. How readily we condemn that which we see in some other life. But here we are called to a halt. Some of us seem to have a super talent for judging. Well let us give rein to our talent now, and turn the searchlight in-

ward. It will do us good to see inside our own lives. Too often we are deceived as to our own nature, and if we are not careful to give periodic intro-examination some weakness may develop that will weaken the whole structure of our spiritual being. It is easy to check that weakness in its adolescent stage; hard to deal with when it approaches maturity. Let us be wise, then, and often sit in judgment—on ourselves.

PRAYER TOPIC:

Blessing upon these daily meditations, that they may bring spiritual refreshment to God's people.

Wednesday, June 15th. I. Cor. xii. 1-11.

"Diversities of gifts" (verse 4).

In His far-seeing wisdom God has given a variety of spiritual operations to the Church. These gifts of His are to be cherished. Many acknowledge their blindness in relation to these things by saying "I cannot see the use of them." But to some of us these gifts in our ministry are things precious. Through them God has wrought much in our lives. Gifts! He is uncouth who casts back gifts. And he is worse who casts them back when the Donor is God. Again, think of the folly of leaving the gift unused when it is given with a purpose. Or the wrong of misusing such blessed things. There are gifts for our benefit, for our uplift, for our improvement. They are all operated by the Spirit of God. Let us appreciate them by giving them the place prepared for them by God Himself.

PRAYER TOPIC:

For God's overshadowing presence upon Miss M. Paint in her work in India.

Thursday, June 16th. I. Cor. xii. 12-31.

"Those members of the body, which seem to be more feeble, are necessary." (verse 22).

How lovely are these words. They are like some soothing salve. They bring sweetness. They are refreshing and reviving. For how many of God's dear saints there are who feel that they have no special place in the plan of God. I hope some such are reading these lines. I want you to rise to the realisation that you have an appointed place. You have surveyed your life, and have shaken your head disappointedly. "There is nothing for me," you have said. Paul, in these few words brings to our notice the unnoticed parts of the body. The eye, the ear, the hand, the foot—these are all only too apparent. But says Paul, there are other important parts that are not noticed. Will you note the word "necessary." You cannot preach, maybe, but you are "necessary." You are never in the limelight, but you are "necessary." Oh, take heart, dear one, to-day.

God, through Paul, says you are "necessary."

PRAYER TOPIC:

That the light of the Word of God may spread in all priest-ridden countries.

Friday, June 17th. I. Cor. xiii. 1-13.

"Charity."

My word does not come from any special verse in our reading, but from the whole chapter. It is the chapter title. It is its theme, its keynote, its absolute objective. The word charity is, as you know, an old-time word for love. Love is the thought there. The highest things are worthless we are told if love is absent. For love is the essence of God. The God-life in us is love. It is potent, begetting, creative. It has no boundary line, and can never be kept within limits. Love flows over, and is anxious to give itself away. It does not linger on the tongue, but leaps into action. It is forceful, yet gentle. Here is a candidate for the throne of your heart. Without it you cannot proceed spiritually. Make sure you have it. For there are some very nasty imitations of love in these days. They are very earth-tainted. Love is of God.

PRAYER TOPIC:

For blessing and guidance in the work of the Headquarters' Staff.

Saturday, June 18th. I. Cor. xv. 1-11.

"According to the Scriptures" (v. 3).

The blessed Lord Jesus Christ, so despised by the world, has a wonderful place in the hearts of His people. They see in their Saviour the One who fits perfectly the pre-declarations concerning Him. Divine announcements told of His coming. His biography, unlike those of other men, was written before He came. We measure footprints to find who has been. The prophets measured His footprints before He came, and He put His feet into them. He was in all that happened "according to the Scriptures." Though all appeared to be against Him, the very hardest things turned out to be "according to the Scriptures." The path previously planned led among thorns. The divine map showed that He must traverse hard mountain tracks. Not once did this Divine Man deviate. He followed the plan perfectly. He acted according to plan—"according to the Scriptures."

PRAYER TOPIC:

Divine illumination and inspiration to be the portion of God's servants as they prepare for the morrow's ministry.

A good character is the best tombstone; those who will love you and were helped by you will remember you when forget-me-nots are withered. Carve your name on hearts and not on marble.

Contrition—Is it the Key to Revival ?

By ZELMA ARGUE

I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.—Isaiah lvii. 15.

CONTRITION! says Isaiah, brings God down to dwell in reviving power.

Contrition! Is this the scriptural key to revival? If it is, let us search out the nature of contrition, and its outcome and consequence, that we may widely experience the moving of God's Spirit in the midst of His people. For we need the flame of fire in this midnight hour to go before us, even as the fiery pillar was the guide by night so long ago.

Contrition! What is contrition? It is a littleness in one's own eyes that goes very far beyond humility. Humility is taking one's proper place before God, which must be very low indeed, and exalting Him to the place of which He is worthy, which is very high indeed. Angels are humble, for they take their proper place before God. But contrition is a wringing of the heart in anguish and grief over one's errors and sins, a sorrow that is unutterable, piercing the depths. Contrition is such remorse as Paul felt when he looked back upon the fact that he had persecuted the Christians, and had assisted at Stephen's martyrdom by guarding the clothes of those doing the stoning; remorse that caused him to regard himself as the chiefest among sinners. A contrite heart is a broken heart: "grounded to powder, and pounded to dust." Experienced, though inexpressible, it leaves little ground for seeing others' shortcomings, for one's own loom up too large on the horizon. Paul never lost this contrition, nor the resulting fire!

If contrition of heart is the scriptural key to reviving, was it contrition in the heart of the prodigal that admitted him to the joys he experienced? And was it lack of contrition that kept the elder brother, admittedly a much worthier and more stable character, from tasting those same joys?

Let us look at the

LIABILITIES AND ASSETS

of these two characters. The liabilities of the prodigal, as the older brother so willingly pointed out, were that he had been wasting the family substance with "harlots." The prodigal's assets were his utter remorse, his determination to seek his father, his confession, and his decision to humbly ask for help, in contrition.

The assets of the older brother were unquestionable, and were fully recognised by his father, when he said, "All that I have is thine." He had rightness, reliability, faithfulness. His lack was that he knew apparently nothing experimentally about contrition or remorse. His heart was not broken. If it ever had been in days gone by, he had lost first sense of his own great failure and need which makes us acceptable before God, and he was able instead to dwell complacently upon the failures of someone else. There was nothing in his heart to lead him to hunger and prayer and tears. Consequently he was on the outside, while the prodigal

was at the feast. "He heard music and dancing . . . and he was angry, and would not go in."

In a similar way, the wife of David missed the great joy that filled the heart of the young King David as the Ark of the Lord was being brought into the city of Jerusalem. She spent her great opportunity in standing back and looking for little flaws while David was putting his whole heart into rejoicing before the Lord. Ethically she might have been more correct, but her indifference resulted in the Lord's pronouncing that she should die childless, while David became a man after God's own heart, and left a line through which Christ was born.

Contrition rouses warmth of heart, and love, and this is an atmosphere

ABSOLUTELY ESSENTIAL

if we are to expect souls to be born again. Billy Sunday used to say that if it was necessary to have a warm home for new-born infants in this world, it is just as necessary to have a warm, loving atmosphere if we want new-born souls in our midst. In the story of the prodigal son, the father had that inviting warm compassion that more than set at rest the fears of the wanderer, but the older brother, with all his own correctness and lack of failure, would perhaps never have supplied a warm and tender enough atmosphere to win him back.

Bearing constantly in mind our own shortcomings we will feel like Paul, that we are chief of sinners, and in this attitude we will be filled with compassion for others around us. Contrition? That is where God dwells, "*with him that is of a contrite heart,*" and where He sends revival—"to revive the heart of the contrite ones!"

Do not all revival movements begin among a people who have the contrite, hungry heart of the returning wanderer, full of confession and prayer for mercy? Is this not the time of their strength and growth? When, on the other hand, such movements once become satisfied with their attainments and with themselves as the older brother was, does it not mark the beginning of their decline in soul-winning power. Let us keep filled with the consciousness of our great shortcomings, then in mercy He will graciously permit His favour and reviving spirit to rest upon us.

Most of all, contrition leads to praying, as did the wanderer, for the father's mercy, and it is *prayer* that will lead to such revival that we too can share the feasting, the music, the dancing of victory, that comes when wanderers come back to the Father's house.

He is the happy man, whose life even now shows somewhat of that happier life to come.

The Way of Salvation

Living Water

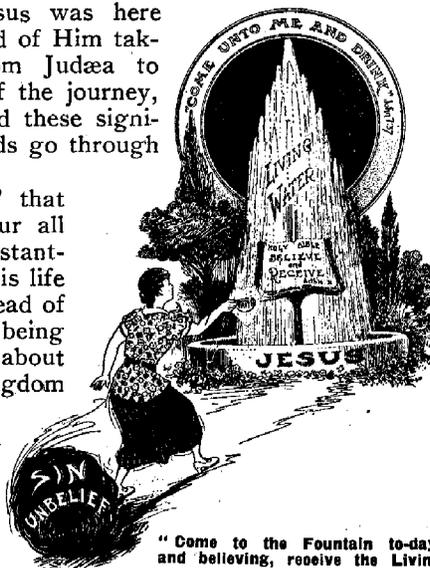
By TED STUBBS

WHEN the Lord Jesus was here upon earth, we read of Him taking a journey from Judæa to Galilee, and in the account of the journey, given us in John iv., we read these significant words: "He *must* needs go through Samaria."

What a wonderful "must" that was which guided the Saviour all through His ministry! It constantly occurs in the accounts of His life on earth. The first time we read of it is in Luke ii. 49, when, being found in the Temple talking about the things concerning the Kingdom with the doctors of the Law, He says to His parents: "Wist ye not that I *must* be about My Father's business?" That was when He was but twelve years of age; yet He was already conscious that God's purposes in His life must be fulfilled, and God's will must be done at all costs. His was from the very beginning a yielded life, and that surely was the secret of His steady growth in "grace and truth."

Again in Luke iv. 43, we find Him saying: "I *must* preach (the gospel of) the kingdom of God . . . for therefore am I sent." This was eighteen or nineteen years later, but still the great purpose of His life is ever before Him, urging Him onwards. And when He is visiting Jericho, unknown to His disciples or any of His friends, He has a purpose there, also. There is a seeking soul—a prepared soul—to be blessed, and as He passes beneath a certain tree, He looks up into the face of a little short man who has climbed the tree in order to see Him, and says: "Zacchæus, make haste, and come down; for to-day I *must* abide at thy house."

Yes, the Saviour is ever seeking whom He may bless, and so here in John iv., we find that "He *must* needs go through Samaria," simply in order to bless a woman. He has seen that there is a lost soul to be won in Samaria, and so to save that one soul we read that "He *must* needs go through Samaria," although it would have been quicker and easier to go into Galilee the shorter way. Do we, who know the Lord Jesus as Saviour, know anything of that wonderful and blessed "*must*"? Can we say, as Paul does in II. Corinthians v. 14: "The love of Christ constraineth [me]"? Perhaps there is one whom the Lord is trusting you to tell about Him. Does your heart echo, "I *must* win that soul for Christ"? Let us see how the Lord Jesus set about the task of winning a soul!



"Come to the Fountain to-day, and believing, receive the Living Water."

He reaches Sychar, in Samaria, about noon, and weary with the long, tedious journey in the relentless Eastern sun, He sits down on the side of the well, while His disciples go into the city to get some food. As He rests there, a woman of Samaria comes to draw water from the well. The Saviour asks her for a drink. She is surprised that a Jew should deign to ask any favour of one of the despised Samaritans, and voices her surprise. "Jesus answered and said unto her, If thou knewest the Gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water."

Let us pause here for a moment: this is a matter which intimately concerns you and me. In these last days, before the return of the Lord Jesus, many Christians, that is those who have accepted the Lord Jesus as their own personal Saviour, are praying that God will send a revival. May God grant it—but a revival in the community will not come unless there is revival in the heart of the individual!

That is what the Lord Jesus is speaking of here. He is longing to place a fountain of living water in your heart and in mine—then revival blessing will come. Look again at the verse quoted above. The Lord says that if we know what the gift of God is and who it is we are dealing with, we will ask for the living water, and He will give it.

Is there a soul reading these words who is not yet saved? Is there a soul who has not yet received the joy of having their sins forgiven, and their past blotted out in the precious blood of the Lamb of God? Then come to Him without delay, just as you are, and casting your unbelief to the winds, receive the Lord Jesus into your heart, and receive from Him the forgiveness of sins, and the great gift of everlasting life. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31).

Then I wonder if there is a saved soul reading these words who knows nothing of the Living Water, which alone can transform a man or woman, and bring power into his or her life? That Living Water which the Lord so clearly says may be had for the asking—the indwelling Holy

(continued on page 364).



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.

Drought.

A VERY dry season can prove a costly matter to a nation. It may mean the denial of the necessities of life to many poor people. Drought may result in soaring prices, making some of the housewife's commodities most expensive. Drought may also lead to pestilence and disease, especially in parts of the world where social conditions are on a very low level. Prolonged drought can send a nation to its knees, there to seek the opening of the heavens in gracious showers of refreshing rain. There is an analogy 'twixt the natural and the spiritual. Spiritual drought may lead to disastrous consequences in the life of God's people. A church that lacks the rain of heaven is likely to wither and die. The fellowship of the saints depends upon the open heavens and the life-giving showers from on high. When the "Latter Rain" begins to fall upon a Christian community what remarkable transformations are effected. New vision is born; fresh devotion to Christ is created; the energies of God's people are turned into the channel of enthusiastic evangelistic effort, and a spirit of unity prevails among believers. Oh for a flood of Pentecostal power that shall deluge many a dry and stagnant fellowship, transforming it into an assembly throbbing with the life of the Spirit!

FAITH—NOT SIGHT

I HEAR men praying everywhere for more faith; but when I listen to them carefully and get at the real heart of their prayers, very often it is not more faith at all they are wanting, but a change from faith to sight.

"What shall I do with this sorrow that God has sent me?" "Take it up and bear it, and get a strength and blessing out of it." "Ah, if I only knew what blessing there was in it, if I saw how it would help me, then I could bear it like a plume!"

Do you not see that what you are begging for is not more faith, although you think it is, but sight? You want to see for yourself the blessing in the sorrow. Faith says not, "I see it is good for me, and so God must have sent it"; but, "God sent it, and so it must be good for me." Faith walking in the dark with God only prays Him to clasp its hand more closely, does not even ask Him for the lifting of the darkness so that the man may find the way himself. Mary is all faith when she says, "Do what He tells you, and all must come right, simply because He is He." Blessed the heart that has learned such faith.—P.B.

SECRETARIAL NOTES

By W. G. H.

Visitors to Aberystwyth will be glad to know there is a small Foursquare Gospel Church in this town and that Pastor D. W. Evans is in charge.

* * *

Mr. Caughley, recently in charge of Culleybackey, in Ireland, has left the work. The Church is at present under the care of one of the young men from Ballymoney.

* * *

Mr. G. Canty, recently in charge of New Malden, has now taken charge of the Church at Langley, Birmingham.

* * *

The Quarterly meeting of the Executive Council was held on Monday, May 23rd, in London, and continued until the 27th. Various matters of importance were discussed and the presence of Pastor E. J. Phillips, our esteemed Secretary-General, was extremely helpful, particularly in our discussions on the questions of finance and organisation. The Principal, too, was with us at all our meetings. Altogether the meetings were exceedingly profitable.

Good News from Australia

By Pastor A. W. EDSOR

OUR readers will return thanks to God for the good news of blessing that is resting upon Pastor and Mrs. McWhirter, and for the "signs following" accompanying the ministry of the Word in Australia. After a refreshing and reviving sea voyage, the evangelists soon got into harness, and a series of meetings have been held at Perth under the auspices of the Foursquare Gospel Church there.

Besides leading souls to Christ on board, Pastor and Mrs. McWhirter were privileged to broadcast to the Australian people from the ship just before she docked at Fremantle, and also to witness for God in conversation to the Lord Mayor and Councillors a few days after arriving at Perth. Christians of all denominations are gathering around them, and the loving welcome received on landing has already proved to be the firstfruits of that boundless love which so characterises Foursquare Gospel people everywhere. Up to the time of writing 112 souls have decided for Christ and there is great joy amongst the people. The Pastor of the Foursquare Gospel Church at Perth is from Lurgan, Northern Ireland; he was led to Christ by our beloved Principal in the early days of Elim. It seems almost impossible to go to any country now without finding some Foursquare Gospel converts!

In their meetings Pastor and Mrs. McWhirter have met a number of people from the old country, including a sister who, when in London, had been at one of the Principal's Royal Albert Hall demonstrations and at the Kensington Temple morning prayer meeting.

Readers, pray on for further blessing, and may the Lord be glorified more and more as the days go by.

Through the pages of the *Elim Evangel* both Mr. and Mrs. McWhirter send their love to everyone in Elim.

Gleanings from the Garden of Communion. No. 21.

The Ministry of Remembrance

By Pastor E. C. W. BOULTON

"His disciples remembered . . . and . . . believed."—John 2. 22.

How oft in hours of threatened loss,
When heart was numb with many fears,
Has come a flash of light and truth
Across the interspace of years.

joyous air of conviction. With them there is
always the lurking possibility of a breakdown in
the divine plan.

IN the hour of fulfilled promise, when God's faithfulness stands so clearly and unmistakably revealed, the soul is humbled at the remembrance of its own unworthiness, and convicted of its failure to believe that word when first of all God dropped it into the heart. Through the interspace of years memory carries us back to that moment when God first spoke, and lo, like a panorama, through all life's subsequent vicissitudes, we trace the outworking and unfolding of that word which He gave. There in the mirror of memory we see reflected the unspeakable goodness of God. In the presence of such overwhelming grace a sense of brokenness possesses the being, and the heart flings itself afresh upon the divine will in abandonment to all its claims.

On the other hand, deep indeed is the joy that floods the soul when the word of promise which has passed through so many phases of death comes to fulfilment in radiant resurrection. Out of the tomb, to which deferred hope had consigned it, comes the imperishable pledge of God. That word which was given in the days of long ago is born anew in the consciousness of the believing heart. The word of promise literally seems to leap out of the grave of the past into newness of life, shedding its fragrant beauty o'er the yielded nature.

"His disciples remembered." And herein lies the secret of certain remarkable periods in the history of the Christian Church when truth has been rediscovered among the debris of tradition. A great wave of remembrance has swept over the fellowship of God's people, and there has been a quickening of spiritual perception. Some of the disciples of Christ have "*remembered . . . and believed,*" and as a result resurrection has followed in the experience of the saints.

Blessed indeed are the hearts that rise to the level of believing the word of promise in the face of challenging circumstances; who refuse to be moved from the position of faith by "the things that are seen." To those to whom the Lord has to fulfil His Word ere they will believe there is always a certain measure of loss. They sacrifice the joy of expectancy. When the days might be spent under the influence and inspiration of a radiant sense of anticipation, the soul struggles on 'twixt hope and fear, "sometimes doubting, sometimes trusting." They never possess that

Forgive me, Lord, if I, in hours of pain,
Thy Word forgot;
Or, when the cross lay heavy on my heart,
I murmured at my lot.

Memory that is illumined by the Holy Ghost will frame many a picture which will set the chimes of thanksgiving ringing in the soul. Recollection is often the first step to realisation. It is this God-given sense of remembrance that redeems the soul from its discouragement and despair. Many a sorely-tried heart has been brought back to confidence in God by recapturing some spiritual experience of the past. It is because we forget that we faint. Many a time some sudden ray of remembrance has saved us from a costly blunder. The temple of memory has been lit up and we have been enabled to shoulder our cross once more.

Spiritual energies that have long been imprisoned may be released under the magic touch of memory; energies that will prove of vital service in to-day's conflict. It is not too much to say that some of Faith's noblest feats owe their earliest inspiration to the power of memory to recapture some word of promise out of the past. David said, "I had fainted unless I had believed." Is it not also true that he believed because he remembered? How full are the Psalms of holy recollection. The Psalmist is constantly digging precious nuggets from the days of yore.

"Remembered . . . believed." Here are two kindred forces that may not be divorced; they form a powerful and fruitful partnership which may be responsible for incalculable good in Christian life. It is often along the path of quickened remembrance that the soul moves to the place of faith and wealth in God.

Blessed Master, teach me that I may with joy draw water out of the wells of inspired meditation. Show me that on the wings of holy memory I may mount to the heights of contemplation and communion with Thee. I would learn that remembrance can create a new and nobler reaction to the challenge of the present.

Gird Thou me with the promise of yesterday and let the word spoken aforesaid be the sword with which I slay the fears that now besiege my soul.

Within this heart Thy promise now I hide;
Within Thy will for ever satisfied.

Cast Your Burden upon the Lord

F.D.M. *Allegretto.*

FRANCIS D. MORRISON.

Cast your bur - - den up - on the

Lord, . . . He'll sus - - tain you, so

saith His Word; . . . He can

free you from ev - - 'ry care; . . . Take

your bur - den and leave it there. . .

Copyright.

Bible Study Helps

CAUSE FOR THANKSGIVING TO GOD

(Eph. i. 3-23).

I. For Blessings (v. 3).

1. The Extent—"all" blessings.
2. The Nature—"spiritual blessings."
3. The Location—"heavenly places."
4. The Guarantee—"in Christ."

II. For Salvation (vv. 4, 5, 6, 7).

1. Its Origin—chosen in love.
2. Its Effect—made children of God.
3. Its Purpose—that we might be to His praise.

III. For God's Revelation (vv. 9, 10, 13).

1. Regarding His Purpose—"in gathering all things in Christ."
2. Regarding the Gospel.
3. Through the Holy Spirit.

IV. For Our Inheritance (vv. 11, 12).

1. Its Title—"in whom."
2. Its Value—"who worketh all things."
3. Its Purpose—"that we should be to the praise of His glory."

FIVE DIVINE MOVEMENTS for Human Redemption.

1. Creation (Genesis i.).
2. Incarnation (Luke ii.).
3. Crucifixion (Matthew xxvii.).
4. Resurrection (Mark xvi.).
5. Returning (Rev. xxii. 20).

THE ONLY BIBLE VERSE WHERE THE HOLY SPIRIT IS MENTIONED SEVEN TIMES

(John xvi. 13).

"Howbeit when

1. He, the Spirit of truth, is come,
2. He will guide you into all truth: for
3. He shall not speak of
4. Himself; but whatsoever
5. He shall hear, that shall
6. He speak; and
7. He will shew you things to come."

"COME"

1. For Rest—"Come . . . and I will give you rest" (Matt. xi. 28).
2. For Provision—"Come, buy wine and milk without money" (Isaiah lv. 1).
3. For Separation—"Come out . . . and be ye separate" (II. Cor. vi. 17).
4. For Service—"Come . . . I will make you fishers of men" (Mark i. 17).
5. For Reward—"Come . . . inherit the kingdom" (Matt. xxv. 34).

LIVING WATER (continued from page 361)

Spirit. Come to Christ again, as you did when first you came and tasted the delicious fruits of His forgiveness and let Him cleanse you through and through in the Blood of Calvary, and then believe that He has done it! This is God's way to a life of victory and peace! Then when He has cleansed your evil heart of unbelief, ask Him to fill you with the Holy Spirit—that wondrous living Water, which shall be in you

a fountain of water springing up to everlasting life, which will flow out in blessing to other lives. Believe, even if you feel no difference, and then keep on believing, and the Blessor will come.

Oh, come to the Fountain to-day, and believing, receive the Living Water, and go forth to spread the blessing to those around who are dying of thirst, and do not know it!



Conducted by Pastor DAVID A. VANSTONE

WHAT SHALL I WEAR TO-DAY?

This isn't an article on "Fashions of the Moment," or "Brighter Outfits for Schoolgirls," although I fancy the above question is asked more often by sisters than brothers.

"What shall I wear to-day?" Well, we usually dress according to what we intend to do. A dainty frock, correct for school, is scarcely the wear for swimming; pyjamas are just the thing for sleeping, but you wouldn't turn up to a cricket match in them; neither would you go to a party dressed in your muddy footer togs. You must be **suitably dressed**.

Some time ago I attended a gathering where evening dress was to be worn. One poor man had made a mistake and arrived in an ordinary suit. He was the only one who wasn't dressed suitably, and he looked very much "out of it," and very miserable and embarrassed.

He reminded me of the story of the King who invited all sorts of undeserving people to His Son's Wedding Reception. They came at short notice without having time to go home and change.

However, the King (in Eastern fashion) supplied each of His guests with a brand new suit of clothes (a "wedding garment"). So there was no excuse for anyone coming into the Reception in old or unsuitable clothes.

Nevertheless, in spite of the King's provision for everyone—yes! would you believe it!—one man had the cool cheek to stroll into the lounge in **his own clothes!** It was just as if he had sniffed loudly and said, "This suit of mine seems to me to be very jolly. I won't bother to put on the King's wedding garment."

What impudence! I don't wonder that when the King came in to say "how d'you do?" to His guests, this man was

hustled out of the brilliant palace into "outer darkness."

You see his clothes were just right for living with ordinary folk, but **not suitable** for the King's presence.

Look here, Don or Daisy, your "suit" of being fairly good may be getting you along all right with your friends, but one day you must meet the King of Kings. Will you be **suitably** dressed for the utter holiness of His presence? Or will you feel "out of things," blushing and ashamed to see your "goodness" looking like "filthy rags" in God's sight, and almost relieved to be hustled from the brilliant purity of the Palace? God tells us of the only dress which will please Him: the garment of salvation. It is available for you if here and now you simply and sincerely ask God to save you. Get ready to meet the King!

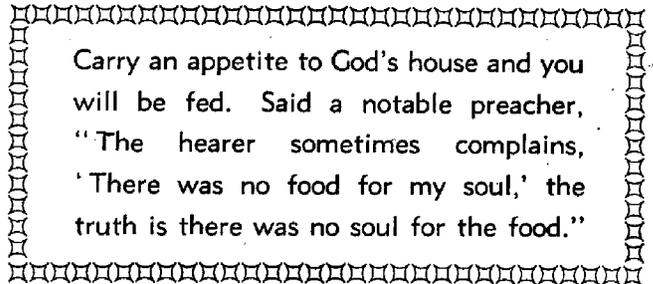
* * * * *

PUZZLE CORNER

We had better call this "Seeing Stars." Here is a text from one of the first two chapters of Revelation. The first word is of two letters, the last of four. Can you find it?

B*T*O*F*I*H*U*U*T*D*A*H*N*I*L*I*E*H*E*C*O*N*F*I*E.

Last time: (1) Psa. 23: 1. (2) 2 Tim. 2: 3. (3) Psa. 32: 8.



Carry an appetite to God's house and you will be fed. Said a notable preacher, "The hearer sometimes complains, 'There was no food for my soul,' the truth is there was no soul for the food."



"Thine arrows are sharp in the heart of the King's enemies."—Psalm xlv. 5

Conducted by Pastor J. J. MORGAN

For Local Preachers.

CURRENT TOPICS V. THE ETERNAL

Current topics are sometimes supposed to be a fruitful source of pulpit popularity. They are considered up-to-date; and in the obvious sense they are so, but not in the deeper and truer sense. When the pulpit is fed by the newspaper instead of the Bible, it lacks abiding nourishment; it proves to be lean diet. People soon weary of hearing on Sundays the things they have been hearing all the week. It is the eternal and not the current which is the well-spring of permanent popularity. He purchases popularity too dearly who pays the price of a secularized pulpit.—YOUNG.

Whilst so many brethren are preaching to the times, it may be permitted to one brother to preach for eternity.
—LEIGHTON.

PREACHING WITH POWER

Even the terrible things of God should evoke great tenderness. When Andrew

Bonar told Robert Murray McCheyne that he had been preaching on "Eternal Punishment," he asked significantly: "Did you preach it tenderly?" Our tears will drive the law of God home to men far more surely than our stoutest arguments. Really popular preaching has always quivered with tenderness. People soon tire of the man who has a brass throat and iron lungs. The hard man, the metallic man, has a short run as a preacher to the people. "Tears gain everything," said Santa Teresa. It is not wide of the mark to affirm that of the preacher. When F. W. Robertson's tears fell on his Bible as he preached, it accomplished more than all his deft sentences, and all his beautiful thoughts.
—DINSDALE T. YOUNG.

For Sunday School Workers.

STUDYING THE PUPIL

Consideration must be given to the various ages of scholars, their mental capacity, and general knowledge. The teacher's task when dealing with a new

class is to study his class carefully and seek to adjust himself to their age, speaking in a language they will clearly understand, teaching such Bible stories and truths which they can grasp, and getting home the truth to their hearts. Above all be as simple and clear as you possibly can.—J. J. M.

TEACHING ONESELF

The teacher who prayerfully and carefully studies his lesson will, during his hours of study, be influenced by the truth of God's Word. His work is not merely for intellectual research, but spiritual illumination and enrichment of soul. Get what you can out of your lesson for your own soul. Come blessed, invigorated, and strengthened to your class with your own heart well blessed, and how easily you will communicate the truth to the children.

SCHOOL FINANCE

Where possible the Sunday school should be self-supporting. The children should be encouraged to save something out of their pocket-money in preference to asking father or mother for the collection. It becomes their very own gift to God. It teaches giving to God which is a very necessary part of our faith, and this training will form the habit for later years. And we are to train as well as to teach.

CONTENDING FOR THE FAITH

The Holy Spirit at Work in Conviction and Conversion—Pentecost in Experience

UNITY IN FELLOWSHIP

Helpful Bible Studies

Port Talbot. The blessing of the Lord continues to rest upon the work in this centre. Although only a small assembly of God's people yet the spirit of unity in fellowship that prevails is wonderful. God is pouring out His blessings in all the services. The weekly visit of Pastor I. K. MacInnes, of Neath, is much appreciated, the Bible studies being thoroughly enjoyed by those who attend. In the Sunday evening gatherings, conducted by the brethren from Swansea, the gospel is given with no uncertain sound.

SHOWERS OF LATTER RAIN

Baptisms in Water and in the Spirit

Gloucester (Pastor H. Haith). The rain has been falling at Gloucester, and now the birds are singing, and the landscape is blossoming forth in all its beauty and loveliness. In the Elim Church also there is something for which to praise God. The Latter Rain has been falling, and the Lord's children are being soaked with the pentecostal showers. Hallelujah! Crowds are increasing, finances are increasing, and best of all souls are being won for Christ in the midst. On a recent Thursday evening a baptismal service was held, when eight brothers and two sisters went through the waters; not only was it a crowded service, but it was charged with the power of God throughout. At the close of the meeting, one lady, the mother of one of the candidates, surrendered to the Lord. Another outstanding fact, showing how the Lord blesses and rewards obedience, is that within three days after their baptism in water, two of the young men received the baptism in the Holy Ghost. On a recent Sunday, three more surrendered to Christ following a day of glorious victory.

ENCOURAGING REVIVAL CAMPAIGN

Nine Souls Won for Christ

Westbourne, Hants. Westbourne, a small village tucked away in the south of Hampshire, has witnessed the power of God in the salvation of precious souls. The assembly here has been blessed and encouraged under the ministry of Pastor W. R. Cole. A local newspaper says of these services: "An attraction in Westbourne just now is the Revival and Healing campaign in progress at the Conservative Hall. The Evangelist in charge is Pastor W. R. Cole. Pastor Cole is a young man with . . . a passionate belief in the Bible as the inspired Word of God. In addition to his preaching he sings at each service."

THE POWER OF THE WORD

Precious Fellowship

Dowlais (Evangelist L. W. Green). The Lord is mightily blessing His people through the ministry of Evangelist L. W. Green. The recent Thursday evening Bible studies have yielded real spiritual food for the saints. Several of the subjects have aroused considerable interest, resulting in increased congregations. Grand times are also being experienced at the Crusader gatherings. The Crusader Choir has been much encouraged under the leadership of Mrs. Green. The breaking of bread services are precious times in the presence of the Lord. The gospel ministry on Sunday evenings is full of the unction of the Holy Spirit. The weekly prayer meetings are also seasons of spiritual refreshment. Some of the young men of the church have recently been engaged in re-decorating the building.

PROVING GOD AT COVENTRY

Encouraging Baptismal Service

Coventry (Pastor W. Evans). The Coventry church has been richly blessed during the past few weeks. The meetings have been full of spiritual inspiration through the presence of the Holy Spirit.

The first waiting meeting in the new church was recently held, and all present were drawn closer to God. The saints of God are resorting more and more to prayer, and there is every indication of a greater desire for a closer walk with Christ.

Souls have been saved and new faces are being seen at each gospel service.

In response to many requests, a baptismal service was recently arranged, and this took place in the Elim Tabernacle, Rugby, resulting in great blessing for the Coventry and Rugby friends. Candidates, after testifying to the saving power of Christ, were baptised by Pastor Evans, and later testified to a glorious experience.

Two meetings for the receiving in of new members have been held recently, when eleven new friends were given the right hand of fellowship.

JOYOUS CONVENTION GATHERINGS

Uplifting Messages

Dunfermline (Evangelist E. C. Jones). A large company of God's people gathered for the convention services, including friends from Glasgow and Edinburgh. The Y.M.C.A. Hall was well filled.

The ministry of the Word filled the hearts of the saints with praise and thanksgiving. In the evening the Glasgow Crusaders gave an excellent rendering of "Blind Bartimæus," and "The Lord's my Shepherd." The message which followed, given by Pastor Magee, struck the note of resurrection.

Though the numbers are not large yet the divine blessing rests upon this assembly of God's children. The cry of the church is for revival from on high.



Pastor
W. Evans



GROUP
OF
LOCAL
OFFICERS
(Gloucester)

God's providence is like the Hebrew Bible; we must begin at the end and read backwards in order to understand it.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Pastor and Mrs. J. McWhirter in Australia

Campaigns, Radio Broadcast
and Prison Ministry

Crusaders will read with considerable interest that Pastor and Mrs. J. McWhirter have arrived safely in the great Australasian Continent. The ship in which they travelled from England to Australia arrived in Australia on her maiden voyage first at Perth, and the vessel's arrival there created no little stir, resulting in two of its passengers being invited to broadcast a message of greeting to the Australian peoples, Pastor J. McWhirter being one of the two passengers to speak over the air on a "hook up."

Both Pastor and Mrs. McWhirter have been campaigning in the Elim Church in the city of Perth, and during the first few days over one hundred and twelve decisions for Christ were registered. Also Mrs. McWhirter has sung the gospel in Fremantle Prison. Crusaders will, we know, continue to pray for our late president and Mrs. McWhirter (Commissioner), that every blessing will attend their ministry to the salvation of precious souls.

ANNUAL GARDEN RALLY JULY 16th Elim Woodlands

Hundreds came last year. **Book the date now!** Special programme and unique features.

Watch for further details!

SATURDAY AT SEVEN JUNE 11th ELIM TABERNACLE Stanley Road, Croydon Sunday School & Cadet Rally

Speaker:
Mr. DOUGLAS CRAIG
(Crusader Commissioner)
Excellent Programme

In Prison Frequent

Visits to Wormwood Scrubs and Wandsworth Prisons and Felt-ham Borstal Institution drew congregations of over twelve hundred men. The London Crusader Choir, with their leader, Pastor D. B. Gray, continue this God-given ministry with unabated enthusiasm and zeal, and the efforts are proving victorious for the kingdom of God. Men continue to find the Saviour and are experiencing the reality of Christ, for which knowledge we thank our God. Readers are desired to pray much for such a work.

Leigh-on-Sea Crusader Choir at General Hospital

This choir is making sound progress under the leadership of Mr. W. Nicholls, and enjoyed the privilege of singing the gospel recently in the Southend General Hospital.

Big Guest Night at Clapham

Clapham Crusaders held a very enjoyable Soiree on a recent Wednesday evening, making an endeavour to interest and influence outside young people. Pastor A. W. Edsor (Crusader Commissioner) presided over a splendid gathering, which included many notable guests. Pastors Darragh and Edsor sang a few choruses in their own inimitable style, making everybody feel at home. Then followed a Bible Questionnaire, consisting of Bible questions to a team of sisters versus a team of brothers, in which the brothers were successful by a very narrow margin. A happy time of fellowship ensued during refreshments, which were tastefully served by willing Crusader helpers. Immediately followed a Scripture Spelling Bee, again sisters versus brothers, with Pastor P. N. Corry ably controlling the "gonging" when words were misspelt. This item was won by the sister's team, who showed their knowledge of Bible names and places. Pastor Boulton then sang, sweetly accompanied on the auto-harp by Mrs. Boulton. Pastor H. Strange gave a very interesting account of his conversion and call to service. Miss Warburton Booth followed with a message from the Word of God, searching and melting the hearts of the hearers. Pastor Corry sang very fittingly "Is He Yours?" and in a few words brought home the truth of the need of a personal Saviour. Pastor E. J. Phillips closed in prayer, and we trust that it will have been a never-to-be-forgotten evening in the experience of many lives.

Progress at Worcester

The Crusader branch at Worcester which commenced its work in June, 1937, was started by Pastor G. Bishop, and then carried on by Pastor F. J. Stemming. The minister in charge at present is Pastor H. Palliser.

Looking back over the past year we can thank and praise God for the many happy times of fellowship together. The Crusaders are very keen and support the Pastor by their attendance at the services. Under the choir master, Mr. Allen, the Crusader choir is making good progress, and their singing is appreciated at the gospel services and on special occasions.

Numerically we are not strong, but the Crusaders make up for their lack of numbers by their devotion to God's service. We give thanks to God for two new Crusaders this year. At present we are using the vestry for our meetings, but as the services are being blessed and the numbers increasing we shall soon have to use the church.

We were much refreshed by our visit to the Crusader Rally in the Birmingham Town Hall. Much as we were blessed by this trip we were still more blessed at the Royal Albert Hall on Easter Monday, and we came back with our hearts and minds filled with praise for the great things the Lord had done.

Your Holiday Question Solved, Crusaders

Book now at one of the following centres:

SCOTLAND

July 16th to 30th

at

St. Cyrus

(near Montrose)

under the leadership of

Pastor JOHN HILL

(Crusader Commissioner)

to whom application should be sent at 140, Hammerfield Avenue, Aberdeen.

ENGLAND

July 30th to August 13th

at

Glossop

(for Derbyshire beauty spots)

Applications to Pastor T. Tetchner
Beth-Rapha, Spire Hollin, Glossop

Eastbourne

(the beautiful south coast resort)

under the supervision of

Mr. & Mrs. DOUGLAS CRAIG

Applications to

Chief Crusader Secretary

Book Now! Limited accommodation

Critical Comments on Current Concerns

By "PURITAN"

NOTE.—The object of this weekly article is to give readers a knowledge of things happening in religious and secular realms, particularly to show the errors of false religious systems. The writer keeps an eye on several papers, but, of course, is out of touch with purely local matters. If readers come across anything of interest in local papers, or addresses, the writer would appreciate their contribution. Please address all communications to "Puritan," e/o the "Elim Evangel."

The Wesley Bicentenary has been one of the chief topics for discussion in most circles recently. It has been interesting to note what some writers have had to say upon the evangelical giant. One thing at any rate seems to have been emphasised, and that is that Nicodemus has many sons alive to-day. The educated Pharisee, who was as blind as a bat when it came to the things of the Kingdom, could not make head or tail of the experience which the Master designated the New Birth. So it has seemed with the writers on this present subject. Wesley's conversion seems to have been like some new species of animal that has been discovered, and upon which all the zoologists living have spent their inquisitorial powers to determine what it is.

Dr. Barnes and the Monkey. Dr. Barnes, Bishop of Birmingham, is never tired of talking about the denizens of the forest, and whenever he is faced with a little difficulty in explaining, out comes his marvellous password "Evolution" and, hey-presto! the case is settled. Thus it is that he settles the great "Wesley problem." "Analysing" Wesley's experience in an address before the University of Oxford, Dr. Barnes said, "God, in the slow process of evolution, has made man, and all man's endowments, including his disposition towards conversion, when it exists, result from the Divine Plan." Applying this "monkey-theory" to Wesley's experience, he proceeded: "Before conversion, doubtless some process of synthesis takes place below the level of consciousness. When the harmony thus achieved by some sudden uprush reaches the consciousness, there is a sense of security and peace." I should like to know what John Wesley would have said to drive like this. It would have been a poor job for the dying thief and the Philippian gaoler if they had had to wait for some "synthetic processes" to "evolve" them into the Kingdom. As I once heard a preacher say: "If Adam had waited for evolution to get him a wife, he would have been a bachelor to-day."

Then and Now. A statement in an article by Edward Neil in the "Daily Express" on the same subject, rather impressed me. He said: "Methodism began as a fire. To-day it is a great institution." Alas, for the truth of this. God help us keep the fire burning, so that we shall never become "an institution." Reminds me of the words of an old Primitive Methodist local preacher which I heard last week. I was asking a young preacher if he was "out" anywhere next Sunday. He replied: "Yes, at B——." The old saint was standing by, and interrupted: "Oh dear, I don't envy ye, for ye'll not only need to take the fire with you, but also to carry a good many matches in your pocket."

The Daily Herald had quite a good article on Wesley, with, of course, its usual dictums on the "heavenly" character of socialism. The writer admired John, but couldn't shake off his disappointment that John was a Tory, and thus failed to visualise the Kingdom of Heaven as manifested in the Labour Party. Still, I liked this writer's thought when he said: "The Methodists stand out as the largest, and most coherent, and best organised among the Free Churches. Their business acumen never fails—nor do their millionaires. . . . The Church is magnificently able to raise funds, to organise appeals, to build fine halls and chapels. . . . In fact, to-day, the Methodist Church has everything—except John Wesley." That's the truth in a nutshell. And without Wesley's experience and message the other things are worthless.

The "Father of Lies" Busy Again. You know about the old lady to whom the friend said: "You've always got a good word to say about people. I think you would even say something good about the Devil." "Well, you know," replied the old soul, "He knows his business and is always at it." I thought this when I read the spiritualist paper, "The Psychic News," this week. Of course, they had an article about John Wesley. They didn't actually get his "spirit" to speak—evidently the trick would not quite work. But they tried to give their followers the next best thing. Some other spirit called Silver Birch, who is supposed to visit Hannen Swaffer's home every week, spoke on the matter. The lying and devilish nature of Spiritism is seen in this so-called spirit message with which the Father of Lies deceives the devotees of the seances. This "spirit" declared: "I know John Wesley. He is not like the Wesley of your world. . . . Wesley was a great medium. . . . He says that Methodism has made a new orthodoxy of his teaching. . . . What is called his conversion simply means the sudden realisation that he was an instrument of the spirit world." A question was then asked the medium, "Does Wesley still believe that Jesus had any special divinity?" The lying answer from this supposed spirit was: "Not in essence. He believes now that the divinity of the Nazarene is the same divinity that every child of the Great Spirit possesses." This is blasphemy. We know what Wesley believed concerning the Lord Jesus. It is best expressed in that matchless hymn of his brother's, the second verse of which says:

Christ by highest heaven adored,
Christ the Everlasting Lord;
Late in time beheld Him come,
Offspring of a virgin's womb.
Veiled in flesh the Godhead see,
Hail the Incarnate Deity!
Pleased as Man with man to dwell,
Jesus, our Immanuel.

No blaspheming spiritist would sing that. Nor could they sing that other hymn of Wesley's, "Jesus the Name high over all." There's enough glory and power in that hymn to cause all the devils at a seance to "fear and fly."

This article then went on to talk about Wesley having the witness of the "spirit," meaning, of course, that he was in contact with the dead. If the editor of the "Psychic News" desires to know whether Wesley had "the witness of the spirit" we answer, "yes!" but a different spirit to that of the seance. He will find Wesley's witness expressed in his own words:

The Spirit answers to the Blood
And tells me I am born of God."

Now I guarantee they never sing that at a spiritist meeting.

ANONYMOUS GIFTS

This is our opportunity of expressing our thanks to those who have sent anonymous gifts as follows:

Elim Debt Fund: Pontyates sister, 10/-; East Ham brother and sister, 10/-; Croydon (M.A.H.), £1; Springbourne, two sisters, per Pastor Fardell, £1; Banbridge, Co. Down, 2/-; Croxley Green, Herts, 10/-; Dundee Crusader, 10/-; Battersea, F.L., 5/-; Croydon Crusader, £2; Leigh-on-Sea, L.M., 10/-; Killylea, Portadown sister, £1.

Foreign Missionary Fund: Clapham Crusader, 10/-.

Work in General: Leeds, 7, 13/-.

Bournemouth Churches: Bournemouth, D.A.H., 10/-.

CLASSIFIED ADVERTISEMENTS

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

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

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

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

BOARD-RESIDENCE, ETC.
Holiday Apartments, etc.

- * **Bangor**, Ireland.—Board-residence, convenient to beach, bathing and bus; excellent accommodation, comfort assured. Terms sent on application. Mrs. Harbinson, "Edenvale," 38, Godfrey Avenue, Ballyholme. C618
- * **Blackpool**.—Comfortable apartments for the Lord's people, with or without board; Christian fellowship; 1d. tram to Jubilee Temple and promenade; moderate terms. Mrs. Kershaw, "Maranatha," 64, Arnott Road, South Shore. C596
- * **Bognor**.—Board-residence, apartments, bed-sitting rooms; bed and breakfast 3/6; large garage. Stamp reply. Mrs. Gooding, "Laburnum," 5, Newtown Avenue, Newtown Estate. C611
- * **Bournemouth**.—Superior board-residence, home from home; every comfort and convenience; 1 minute sea, 2 minutes shops, buses; central. Mrs. Stroud, "The Homestead," 14, Southern Road, Fisherman's Walk. 'Phone: Southbourne 2039. C579
- * **Brighton**.—Bedroom and breakfast, £1 single, 18/6 sharing; pleasant room; opposite The Level; near sea and Tabernacle; Foursquare (stamp). "Shalom," 89, Ditchling Road. C598
- * **Brighton**.—Bed and breakfast from 3/6; central; 5 minutes' walk to Elim Church, sea, station and shops. Mrs. Robinson, 78a, Dyke Road. C597
- * **Bristol**.—Home for holiday, rest, prayer, and Bible study; near downs. Open throughout year. Particulars from Superintendent, Mrs. Percy G. Parker, 22, Downs Park East. C615
- * **Canvey Island**.—Rest and quiet; board-residence; home comforts; bed-breakfast; good catering, separate tables; near sea, Elim Assembly; moderate terms. Also 2-roomed flat, self-contained; reductions sharing room. Mrs. Wiggins, "New Court," Leigh Beck. C595
- * **Christian Workers' Holiday Home**.—Open May to September; Evening Bible School conducted by Principal Parker, July 20th—September 10th: "Fundamental Facts of our Faith." Apply, Mrs. Parker, "The Rookery," Lynton, N. Devon. C635
- * **Colwyn Bay**.—Elim Holiday Home. See page 357.
- * **Colwyn Bay**.—Superior board-residence, small country house; accommodation for six; no single rooms July-August; delightful situation, central for walks and excursions; nice garden. Mrs. Howe, Mayflower, Mochdre. C621
- * **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. Mr. & Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. 'Phone, Newquay 526. C517
- * **Cornwall**.—Board-residence, home comforts, personal supervision; highly recommended ministers and guests; near Elim Tabernacle, sea, country and station; terms moderate. Mrs. Walsh, "Beth-Shan," 24, Penare Road, Penzance. C544
- * **Cowes**, I.O.W.—Bed and breakfast or full board; 8 minutes' walk to buses for all parts of the island; terms moderate; small assembly. Write: Rugg, "Maranatha," Pallance Road. C619
- * **Devon**.—Rose Cottage, Whitford, Axminster. Homely apartments; beautiful scenery; Seaton ¼ miles, Seaton Junction ½ mile; good bus service; garage; moderate. Enquiries answered by return post. Mrs. Walters. C620
- * **Eastbourne**.—Elim Holiday Home. See page 357.
- * **Eastbourne**.—Board-residence, bed and breakfast; homely, Foursquare; terms moderate; recommended by Elim Pastors. Mrs. D. L. Weeks, Garden Flat, 5, Upperton Gardens. C612
- * **Eastbourne**.—Comfortable accommodation offered; bed-breakfast, teas if required; near sea, shops, station and Tabernacle, 1d. bus fare; recommended by Pastor; Foursquare member; terms moderate. Miss Nicholls, 61, Fittle Road. C602
- * **Folkestone**.—Christian home, near sea; full board 35/- per week each person, or 3/6 bed and breakfast. Mrs. Dyer, 32, Peters Street. C592
- * **Hove**.—Board-residence; quiet, Christian home; comfortable and homely; near shops; buses near by to all parts; few minutes' sea; from 35/- weekly. Stamp: Miss Conway, 41, Clarendon Villas. C603
- * **Leigh-on-Sea**.—Comfortable board-residence 30/-, bed and breakfast 17/6; near sea and assembly, with Christian people. 52, Leighville Grove. C614
- * **London**.—Elim Rest House—Adjoining Elim Woodlands. Comfortable home life for those desiring rest or change in quiet spiritual surroundings. Apply: Miss Baker, 21, Rodenhurst Road, Clapham Park, London, S.W.4.
- * **London**.—Superior accommodation, bed and breakfast 4/-, select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. 'Phone Abercorn 3547. C566
- * **London**.—Christian greetings. Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision, at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. 'Phone Mountview 7069. C500
- * **London**.—General London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 5/-, 'Phone Euston 1193. C573
- * **Morecambe**.—Homely holiday apartments, four doors promenade, sands; highly recommended, reasonable terms, satisfaction assured; Vi-spring beds, garage. Booked up July 30th to August 6th. Mrs. Raw, 3, Ferncliffe Drive, Sunshine Slopes, Cross Cop. C583
- * **Old Colwyn**.—Holiday home, overlooking sea; charming scenery, lovely walks; bathing from house; 3 minutes sea, buses; good catering; Christian fellowship; terms moderate. Mrs. Thomas, Henblas, Sefton Rd. C521
- * **Old Colwyn**, North Wales.—Mountain air, sea breezes, delightful walks, magnificent scenery, near sea; safe bathing, home comforts; Christian fellowship; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergele Road. C529
- * **Ryde**, I.O.W.—Near assembly; bed and breakfast, £1 ls., full board, 35/- weekly; good table, comfortable beds, 5 minutes' sea; recommended by pastors. Mrs. Rolfe, "Thornington," 31, John Street. C617
- * **Scarborough**.—Board-residence, homely, comfort, good food; Christian help and fellowship; next to Elim Church and few minutes from sea. Apply: Pastor and Mrs. A. S. Gaunt, 3, Murray Street. C616
- * **Shanklin**.—Superior guest house, ideal position, 2 minutes from cliffs; large garden; hot and cold in bedrooms; recommended by Pastors and Christian workers. Miss Fyfe, Thornbury, Alexandra Rd. Tel. 2301. C554
- * **Shanklin**, I.O.W.—Board-residence, 3 minutes' walk from sea, town and station; liberal table; homely; terms moderate. Mrs. Niblett (Foursquare member), "Willow Dene," and "Duddingston," St. Paul's Avenue. C561
- * **Southport**.—"Buxton House," 37, Bold Street. Superior, homely apartments; near board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.t. through-out; bath, piano. Mrs. Bates. C576
- * **Southsea**.—Bed and breakfast 21/-; Sundays arranged for; within easy reach of church, Big Tent, sea. Mrs. Eldred, "Bethany," 90, Hayling Avenue. C600
- * **Southsea**.—Board-residence, bed and breakfast; near sea and Tabernacle; garage; moderate charges. Mrs. M. Bruhn, 133, Manners Road. C605
- * **Swansea**.—Holiday apartments, board-residence; ten minutes' beach and assembly; comfortable, moderate (late of 8, Bryn Road). Lascom, 15, Henrietta Street. C608
- * **Weston-Super-Mare**.—Comfortable accommodation with fellowship in Christian guest house; few minutes sea and sands; well recommended; terms moderate; apartments or board. Mrs. and Miss Plant, 31, Exeter Road. C590
- * **Worthing**.—Homely board-residence; good cooking, liberal table; minute sea and bus; near shelters and lovely gardens; separate tables; terms moderate; recommended. Mrs. Furze, 63, Ham Road. C607

HOUSES, FLATS, ETC.

FOR SALE, TO LET, AND WANTED.

- * **Letchworth Garden City**.—Furnished cottage to let, two to three months, from June 2nd; accommodation for 4 or 5; h. and c. water, secluded garden; near Elim Tabernacle and station; terms moderate. Box 488, "Elim Evangel" Office. C599

SITUATIONS WANTED

- * **Christian** widow, middle-aged, seeks situation as housekeeper to Christian lady or gentleman; references. Box 491, "Elim Evangel" Office. C609
- * **Lady** desires position as housekeeper, or any kind of light work; adaptable, sleep in or out. Apply Box 484, "Elim Evangel" Office. C572
- * **Minister** (married), wishes to leave paid position for honorary pastorate, where permanent secular employment would be found him (manager, secretary, clerk, agent). Would consider pioneering new church in needy district. Write fully, Box 489, "Elim Evangel" Office. C601

WITH CHRIST

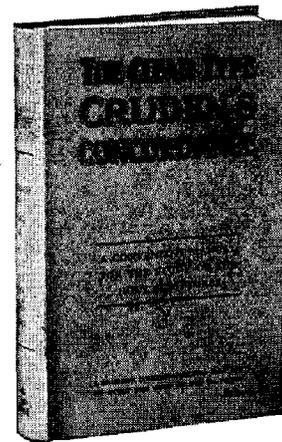
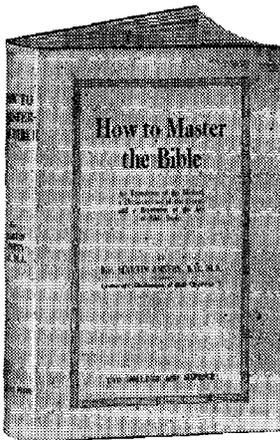
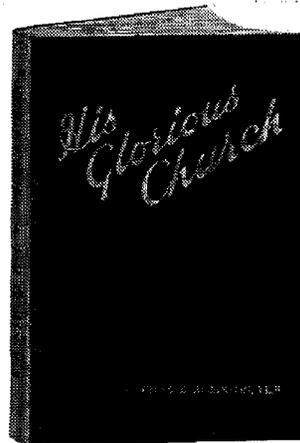
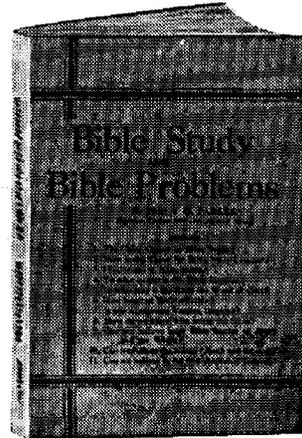
- * **Rowen**.—On May 7th, Albert Rowen, aged 40, member of Elim Church, Sheffield. Funeral conducted by Pastor Richardson.

Special Summer Book Sale

- Structural Principles of the Bible.** By Dr. F. E. Marsh. Published 7/6, for 4/- post free.
- The March of Christianity.** By Courthope Todd. Published 2/-, for 1/- post free.
- A Note to a Friend** (Paul to Philemon). By W. Graham Scroggie. Published 3/6, for 2/- post free.
- Captive Thoughts, or God's Messages Passed Along.** By L. M. Warner. Published 2/6, for 1/3 post free.
- Outline Notes on the Epistle to the Romans.** By W. E. Vine. Published 3/-, for 1/6 post free.
- The Christianity that Always Triumphs.** By Thomas Payne. Published 2/6, for 1/3 post free.
- John Bunyan, A Story of His Life.** By F. Mott Harrison. Published 2/6, for 1/3 post free.
- Evolution Disproved, or the Evolution of Man Scientifically Disproved in 50 Arguments.** By Rev. W. A. Williams. Published 4/-, for 2/- post free.
- An Apostle of Healing, Being Studies in the Life and Work of Pastor Howton of Beth Rapha, Glossop.** Slightly soiled. Published 2/6, for 1/10 post free.
- Missionary Methods: St. Paul's or Ours?** A study of the Church in the Four Provinces. By Roland Allen. Slightly soiled. Published 3/6, for 2/6 post free.

Special Offer during June

FIVE USEFUL BOOKS



AND A BIBLE

- CRUDEN'S CLEAR TYPE CONCORDANCE.** A convenient manual for all who study the Scriptures.
- HOW TO MASTER THE BIBLE.** By Martin Anstey. Acknowledged one of the finest books on methods of study.
- HIS GLORIOUS CHURCH.** By C. E. Robinson. Another book by the author of "Praying to Change Things."
- THE WHOLE ARMOUR OF GOD.** By P. N. Corry. A treatise on the Christian warfare.
- BIBLE STUDY AND BIBLE PROBLEMS.** By P. G. Parker. A useful book for all students of the Word.
- OXFORD EMERALD TYPE REFERENCE BIBLE.** Bound in leather, value 3/6 (by post).

Value 15/-

(by post)

for

10/-

(post free)

UNITED KINGDOM ONLY

ORDER FORM

To : ELIM PUBLISHING COMPANY, Ltd., Clapham Crescent, London, S.W.4.
Please send me your Special Offer as advertised above. I enclose 10/- to cover.

Name.....

Address.....