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Flim Evangel

Foursquare Revivalist

July 15th, 1938.
Vol. XIX., No. 28. Twopence
Registered
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Containing :

**SHALL WE KNOW OUR
LOVED ONES IN
HEAVEN ?**

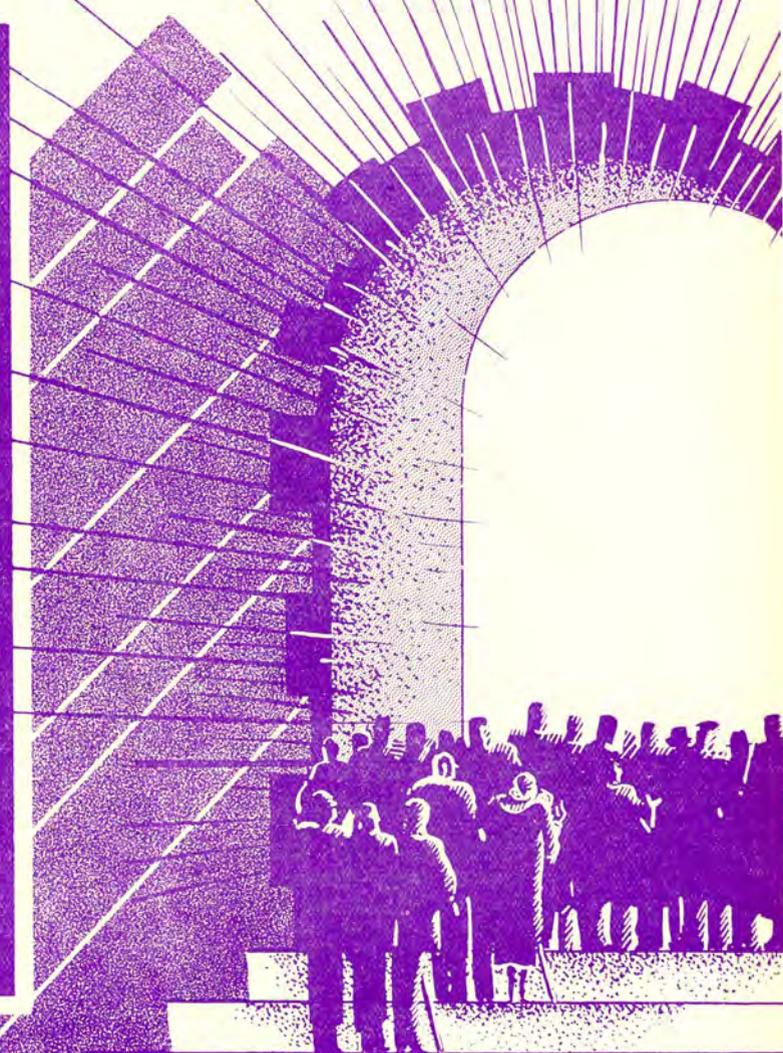
By Rev. G. C. NEWTON.

**THE SIGNIFICANCE OF
PENTECOST**

By "G. D."

**CONSECRATION
AND STEWARDSHIP**

By Pastor R. E. McALISTER.



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. C. Hathaway, C. J. E. Kingston,
R. Mercer, and J. Smith.

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

Vol. XIX. July 15th, 1938. No. 28.

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COME TO THE GREAT

Foursquare Gospel Rally

AT THE
CENTRAL HALL,

Westminster, London

Saturday, 3rd September

Opening Prayer Meeting at 10 a.m.

Special meetings will be held throughout the day simultaneously in various halls, including Divine Healing Service to be conducted by Principal George Jeffreys, Communion Service, Elim Crusader Rally, Sunday School and Cadet Rally, World Crusade Meeting, special singing by various choirs, Lectures, etc., to be concluded by

One Great United Meeting

in the evening, conducted by

Principal GEORGE JEFFREYS

Book the date now!

Further particulars will be announced later

4 Coming Events 4

BLACKPOOL. July 12—31. Jubilee Temple, Waterloo Road. Pastor T. Thomas will conduct services.

BLANDFORD. Regular Foursquare Gospel services are now held in the Immanuel Hall, Dorset Street.

CLAPHAM. July 10th. Elim Tabernacle, Clapham Crescent. 6.30 p.m. Visit of London Crusader Choir (afternoon at Wormwood Scrubs Prison).

DORKING. July 31 to August 6. Elim Hall, Willow Walk, London Road. Special week of Praise. Sundays, 11 a.m. and 6.30 p.m. Week-nights, 7.30. Bank Holiday Monday, 3 and 6.30 p.m. Special speakers: Pastors C. E. Palmer and J. Dyke.

EASTBOURNE. August 1st. Elim Tabernacle, Hartfield Road. Annual Crusader and Missionary Rally, 7 p.m.

ELIM WOODLANDS will be open to visitors every Saturday throughout the summer from 3.30 to 9 p.m. Tea in the beautiful garden (weather permitting). Special speakers; musical items. Admission 1/-.

ELIM WOODLANDS, July 16th. Annual Garden Rally. Grounds open from 3.30 p.m. Service 6.30 p.m. Special programme.

GLOUCESTER. July 23, 24. Elim Tabernacle, Millbrook Street, off Barton Street. Visit of Pastor D. B. Gray and party.

HORNSEY. July 17. Elim Tabernacle, Duncombe Road, off Hornsey Rise. Visit of London Crusader Choir, 6.30 p.m. (Holloway Prison in the afternoon).

LARNE. Now proceeding. Tent Campaign conducted by Pastor W. J. Martin. Sundays, 8.15 p.m., week-nights, 8 p.m. (except Saturdays).

LARNE. July 12, 13. Conviction in the Tent in Marina Avenue. Special speakers expected. Convener; Pastor W. J. Martin. Services commence, 3.30 and 7 p.m.

PETERBOROUGH. Now proceeding in the Tent, on Sports Ground (St. Paul's Road, entrance). Revival and Healing Campaign conducted by Pastor G. I. Francis. Sundays, 8 p.m. Week-nights, 7.30 (except Fridays). Weds., Thurs., and Sun., 3 p.m., Divine Healing.

UXBRIDGE. Regular Foursquare Gospel meetings are now held in the Masonic Hall, Windsor Street, Uxbridge. Sundays, 11 a.m. and 6.30 p.m.

WALSALL. Commencing July 10 in the Tent, Bradford Street (opposite General Hospital). Campaign by Pastor and Mrs. E. J. Thompson.

WIMBLEDON. August 7. Elim Hall, Southey Road. Visit of Pastor E. C. W. Boulton.

WORCESTER. August 14—28. Elim Tabernacle, Lowesmoor. Campaign by Pastor H. W. Fielding.

AUGUST CONVENTIONS

BLACKPOOL. July 31—August 7. Jubilee Temple, Waterloo Road. August Bank Holiday Convention. Speakers: Pastor L. Newsham and others. Convener: Pastor R. G. Tweed.

BOURNEMOUTH (Springbourne). Elim Tabernacle, Victoria Place, Springbourne. Particulars later.

GRIMSBY. Elim Tabernacle, Tunnard Street. Particulars later.

HULL. July 30—August 4. City Temple, Hessele Road (corner of Madeley Street). Speakers: Pastors E. C. W. Boulton, F. G. Cloke, G. Miles and J. Tetchner. Convener: Pastor J. Woodhead.

MALVERN. July 30—August 1. North Malvern Mission, Cowleigh Road. Speaker: Pastor H. Lucas. Convener: Pastor A. Attwood.

SOUTHEND-ON-SEA. August 1. Elim Tabernacle, Seaview Road. 3 and 7 p.m. Tea provided.

For July Conventions see Cover iii.

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 July and August. Sundays, 3 & 7.45 p.m. Week-nights, 7.30 p.m. 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.

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!

SWINDON. Thursday, July 14th, at 7.30 p.m., the Principal will conduct Open Air Service and lay the Foundation Stone of the new Coronation Temple in Osborne Street. Intending visitors can obtain further particulars from Pastor T. A. Carver, 10, Bramble Road, Swindon. Please enclose stamped and addressed envelope.

For particulars of Colwyn Bay Holiday Home see page 444.

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. 28

JULY 15th, 1938

Fridays, Twopence

Christian Biographical Series

Hudson Taylor and a Practical Application

II.—THE DAWN OF VISION.

By Pastor LESLIE H. NEWSHAM

ALTHOUGH Hudson had been brought up in such a spiritual home and atmosphere, he, like many another had his testing time when the world spread its kingdom before him temptingly; amongst worldly young men in a bank he felt the urge to make money and get great possessions, but God removed him from that company: his sight was affected by the long hours spent at the books and he had to leave the bank.

Then came a day of crisis in his life, and who could have foreseen the importance of that decision not only for himself, but for a land containing a quarter of the world's population and almost untouched by the gospel. He was seventeen years of age, and although he knew he was converted, there were times of "painful deadness of soul and much conflict"; he found himself easy going and having a disinclination for private prayer and reading of God's Word. Dr. Howard Taylor says that at such times two courses are open to the tried believer, one is to abandon the ideal and lower the standard and sink to a low level of Christian life in which there is neither joy nor power, the other is to go on trusting in the Lord and claiming deliverance from weights that hinder us. Hudson Taylor realised that there could be no middle course. For six months he sought a place of victory, so sincere and intense was his desire after real

HOLINESS OF LIFE,

but not until December 2nd, 1849, a Sunday morning when he was confined to the house because of a cold was the crisis reached. That morning he took up his pen and began to write to his sister. Amongst other things he told her of his great desire to reach a place of real victory. "Pray for me, dear Amelia, pray for me," was the cry; "I am seeking entire sanctification . . . oh, that I could take hold of the blessed promises of God's Holy Word! My heart longs for this perfect holiness." Such letters reveal the intensity of purpose in the heart of this warrior; he did not think of serving until everything was perfectly right in his own life.

That night upon going to bed we are told he was greatly troubled. He had a passionate longing after God and yet at the same time there was that heart-

rending sense of his own failure and unworthiness that overwhelmed him. Such experiences can only belong to those who are intensely in earnest, the lukewarm cannot feel so deeply about sin and the things that hinder true service for God. The hymn writer says:

And those who fain would serve Him best
Are conscious most of wrong within.

Gold is refined in the fire, steel is tempered there, and Hudson Taylor was at this moment in the fire. What was it that hindered? Why was he

SO FREQUENTLY FAILING

and backsliding in heart? "O God," was his cry, "show me what hindrance there is, and help me to put it away." It was at this moment that he was proved in the light of Holy Ghost revelation, and mercifully brought to an end of himself so that he cried, "Not I, but Christ," and there dawned a splendid surrender. He was ready to renounce everything and be utterly at God's disposal, but, "O God, keep me from falling," was his cry. Holiness was a treasure to be prized and for which it was worth while to forego all else. The only light we have of what happened is given in his own words some time after. "Never shall I forget the feeling that came over me then. Words can never describe it. I felt I was in the presence of God, entering into covenant with the Almighty . . . something seemed to say, 'Your prayer is answered, your conditions are accepted,' and from that time the conviction never left me that I was called to China." He added a postscript to his sister's letter: "Bless the Lord, O my soul, and all that is within me, shout His praise! Glory to God, Amelia, Christ has said, 'Seek and ye shall find,' and praise His name, He has revealed Himself to me in an overflowing manner. He has cleansed me from all sin, from all my idols. He has given me a new heart. Glory, glory, glory to His ever blessed name! I cannot write for joy."

From that day his life was altered, he lived on a higher plane, his

DOUBTS WERE GONE,

his mind was made up, his pursuits and studies were

all devoted to the one aim. 1850 dawned a new year with a new beginning, and this one stripling stepped out bravely, essaying to go out and conquer that vast empire of China for Christ.

No one familiar with the East was to be found in Barnsley, but he was told that the Congregational minister had a copy of Medhurst's book on China, so he determined to visit the minister and seek a loan of this book, so earnest was he in his desire to prepare for the future. Speaking of this visit he records the following conversation. The minister kindly granted the loan and asked why he wished to read it. Hudson Taylor told him it was because God had called him to spend his life in missionary service there.

"'And how do you propose to go there?' he inquired.

"I answered that I did not know; that it seemed to me probable that I should need to do as the Twelve and Seventy had done in Judæa, go without purse and script, relying on Him who had sent me to supply all my need.

"Kindly placing his hand on my shoulders, the minister replied, 'Ah, my boy, as you grow older you will become wiser than that. Such an idea would

do very well in the days when Christ was on earth, but not now.'

"I have grown older since then, but not wiser. I am more and more convinced that if we were to take the directions of our Master and the assurance He gave to

HIS FIRST DISCIPLES

more fully as our guide, we should find them just as suited to our times as those in which they were originally given."

"My beloved parents," he writes, "neither disapproved nor encouraged my desire to engage in missionary work. They advised me, with such convictions to use all the means in my power to develop the resources of body, mind and soul, and to wait prayerfully upon God, quite willing should He show me I was mistaken, to follow His guidance, or to go forward if in due time He should open the way for missionary service. The importance of this advice I have since had occasion to prove. I began to take more exercise in the open air to strengthen my general health. My feather bed was dispensed with, and as many comforts as possible, in order to prepare for a rougher sort of life." He often said that "*a voyage across the Atlantic does not make any man a soul winner.*"

Shall We Know Our Loved Ones in Heaven?

By Rev. G. C. NEWTON

THE only answer to this question of any use or comfort is the one we get from the old Book. The "I thinks" of all the world do not amount to one thing in comparison to one word from the Bible; but as there is no direct statement there as to this interesting question, we must rely on the hints that we have here and there in regard to it.

The first thing to consider is: What will we be like when we have our glorified bodies? Will they bear any resemblance to our present bodies? For answer turn to I. John iii. 2, where we find this: "We know that when He shall appear we shall be like Him, for we shall see Him as He is." In Philippians iii. 21 the same idea is expressed in different words: "Who shall change our vile body, that it may be fashioned like unto His glorious body." From these and like expressions it seems that we are to have resurrection bodies like the glorified body of the Lord, so the question resolves itself into this—What kind of a body did the Lord have after His resurrection? Could He be recognised by those who had known Him before His death?

Take the case of Mary Magdalene in John xx. She

STOOD AT THE SEPULCHRE

weeping, and after looking in and seeing the angels, she turned partly back and saw a figure behind her. Looking through her tears, and probably only partly turned around (for we find in the sixteenth verse that "she turned herself"), she only saw there was a person behind her, and supposed it was the gardener. But when the Lord had spoken unto her just the one word "Mary," then she knew instantly who it was. "Rabboni!" was the glad exclamation as she rushed toward Him with extended arms. The words of warn-

ing, "Touch Me not," seem to show that a difference of relationship now existed between this loving disciple and her glorified Lord.

Next take the case of Cleopas and his companion on their way to Emmaus. They had a long talk with the Lord without recognising Him, but the Scripture says that "their eyes were holden that they should not know Him." Jesus had a special message He wished to impart to these earnest believers, and had they known Him it would have caused them to be thinking of Him and His resurrection instead of the message. When their eyes were no longer "holden" they instantly knew Him.

HIS BODY WAS CHANGED

into a "spiritual body" that arose through the grave wrappings—at least this seems implied in the fact that the sight of the linen clothes caused Peter and John to believe in the resurrection (John xx. 8). He could enter the room "the doors being shut." This spiritual body had "flesh and bones," partook of food, could be felt and handled, and could appear and disappear at will, yet it was the same body in which He was crucified, for it carried the marks of the nails and the spear thrust. In John xx. 27 Jesus told Thomas, "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side." The marks of the Cross must have been there.

"But," says someone, "if we recognise each other in heaven, how could we be happy if all our loved ones were not there, and we knew that they were in eternity without hope?" We are told by the Lord that we will not have family groups in the resurrection, but will be like the angels of God, all one big family. The will of God is perfectly done in heaven. How often we

have prayed, "Thy kingdom come. Thy will be done on earth, as it is in heaven." We know that this prayer has not been perfectly answered as yet, and that when it is, the

COMING OF THE KINGDOM

must precede the doing of God's will on earth as it is done in heaven. His will for us as a Christian family here is that we should keep the commandment given in John xv. 12, "That ye love one another as I have loved you." Let us think this over for a minute. How did He love us? Could any family ties be stronger than that love? When we love one another in that way there will not be much difference in the love that we have for our son John and for our neighbour's son Tom. When we love one another as He loves us no greater love is possible, and family groups will disappear and we shall all become one great family in that place where we will be with Him.

Looking at it in another way, we see some that have loved ones in eternity and who are lost so far as we know, and still they are happy here. Why could they not be as happy when they are with the Lord as they are here?

The Apostle Paul wrote to the Thessalonians, who were troubled because some of their loved ones were dying and would not be here when the Lord came.

He told them that the Lord would come and the dead in Christ would rise first, and those who were alive would be

CAUGHT UP WITH THEM

in the air to be ever with Him. Then he added, "Comfort one another with these words." Would there be any comfort in the thought of meeting our departed loved ones if we did not know them? It would seem that such words would be but a mockery if we are not to know them when we meet them.

Not only does it seem that we shall know those we have known here, but also that we shall know all those about whom we have heard, and that very likely all the redeemed shall be known to us, for then we shall know no longer "in part" but "know as we are known" (I. Cor. xiii. 12). We find that Moses and Elias were known on the mount of transfiguration without any introduction, that Abraham and Lazarus were known in Hades, and that Abraham, Isaac, Jacob, and all the prophets will be known in the kingdom of God (Luke xiii. 28).

Surely the "blessed hope" becomes more blessed and real as we think that it will be the means of bringing together again all whom we have known and loved here, as one great family in the presence of Him who loved us and gave Himself for us.

The Significance of Pentecost

By "G. D."

WE are too apt, in modern times, to overlook the necessity or to underrate the value of the Holy Spirit's work. We talk much of the Saviourhood of Christ, but little of the Sanctifier. The words which Christ addressed to His disciples in the immediate prospects of His leaving them should teach us that the agency of the Spirit is so essential and so important, that His advent would more than compensate for the departure of the Saviour. "It is expedient for you," said their Master, "that I go away; for if I go not away, the Spirit will not come unto you; but if I go, I will send Him unto you."

The charm of His personal presence, of His voice, of His touch, was to be transcended. What could be more precious; what could compensate for the loss of His presence? Could it be anything less than the living, indubitable, abiding attestation of the Spirit of God to their adoption? Only thus could the promised Comforter be "another Comforter" not acting in His stead merely, but by blessed assurances supplementing His eternal work.

What was the immediate effect of Pentecost? Thousands were instantly converted—the Sword of the Spirit seemed newly edged with power. The gospel went flying abroad to the utmost ends of the earth. The influences of the Spirit poured over the world like an inundation—a new deluge, overturning the altars and sweeping away the vestiges of idolatry, and had

the flood continued to roll on, the only altar standing would have been the Cross of Christ.

"On the day of Pentecost Christianity faced the world, a new religion, without a history, without a priesthood, without a college, without a people, and without a patron. She had only her two sacraments and her tongue of fire. The latter was her sole instrument of aggression." After Pentecost the Church became one region of life, of Divine vitality throughout, in which whosoever breathed, lived, enjoyed life in perfection. The change in the apostles was more wonderful than any of the marvellous portents of the day. The wind and fire passed, but the transformation remained. Pentecost brought a new fellowship. That is the abiding miracle.

The need of the churches. That there is something wrong with organised religion in this present day, is a fact so obvious that it is no longer challenged or contradicted. A decline in the vital force of the churches has been observed by all intelligent people. The need of the Church has never been so great, and yet its spiritual life has never before been running at so low an ebb. The Church knows quite well both the reason and the remedy for failure. The need for the work of the Church was never so urgent, and the Church staggers helplessly amid it all. The Church is the creation of the Spirit. Apart from the Spirit, the Church can never hope to succeed in her mission.

Usually at Whitsuntide the religious people of our land gather together in their respective churches and thank God for the advent of the Holy Spirit. Do we realise, as Thomas Arnold said, it is "the very main thing of all." Does the Church really believe in the great work and person of the Holy Spirit? Pentecost cannot be repeated any more than can the Passover or the experience of Calvary, but the mighty Spirit who came at Pentecost is repeating the same experience to the churches who will

believe. The fault lies at our door. Let the Christian Church face up squarely to the matter, and be more honest in her belief of the Holy Spirit.

Fire upon the sacrifice is a token of God's pleasure, but fire upon sacrificers is a token of God's wrath.

Bible Study Helps

THE REIGNING LIFE.

1. The promise (Rom. v. 17).
2. The way (Rom. vi. 5, 6, 10, 11).
3. The reigning over sin (Rom. vi. 12).
4. The manifestation (Rom. viii. 36, 37).
5. The false reigning (I. Cor. iv. 8-13).
6. The future reigning (II. Tim. ii. 12).

I CANNOT, BUT HE CAN

1. **I cannot get rid of my sins, but He can blot them out.** "I, even I, am He that bloteth out thy transgressions for My own sake" (Isa. xliii. 25).
2. **I cannot see it, but He can open my eyes.** "The Lord openeth the eyes of the blind" (Psa. cxlvi. 8).
3. **I cannot save myself, but He can save me.** "Wherefore He is able also to save them to the uttermost that come unto God by Him" (Heb. vii. 25). "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God" (Eph. ii. 8).
4. **I cannot hold on, but He can hold me.** "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John x. 28). "He is able to keep that which I have committed unto Him against that day" (II. Tim. i. 12).
5. **I cannot resist temptation, but He can help me.** "He is able to succour them that are tempted" (Heb. ii. 18). "Able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy" (Jude 24).

THE MISSIONARY'S SEVENFOLD OFFICE

1. **As ambassador,** to represent Christ (II. Cor. v. 20).
2. **As preacher,** to declare the Word of God (Rom. x. 14; I. Cor. i. 21; II. Tim. iv. 2).
3. **As teacher,** to instruct in the knowledge of the Word (Matt. xxviii. 20; I. Tim. iv. 11).
4. **As servant,** to obey his Lord's commands (Luke xix. 13; Col. iii. 23, 24).
5. **As overseer,** careful supervision of the flock (Acts xx. 28; Col. iv. 17).
6. **As shepherd,** to faithfully feed the flock (Ezek. xxxiv. 5-8; I. Pet. v. 2-4).
7. **As watchman,** to warn of coming judgment (Isa. lxii. 6; Ezek. xxxiii. 7; Mark xiii. 35-37).

Benediction

SOPRANO AND ALTO, OR SOPRANO AND TENOR. Arr. by GLADYS MOREL.

Shel - ter, shel - ter, 'Neath His mighty wing,

Shel - ter, shel - ter, 'Neath His mighty wing, His mighty

. Shel-ter, shel-ter, While the an-gels

wing, and shel-ter, shel - ter, shel - ter While the an - gels

sing. Shel - ter, shel - ter,

sing. Shel - ter, shel - ter,

* Ped. * Ped. * Ped. *

Benediction (continued)

Till the morn-ing light, God be

Till the morn-ing light, God . . . be

with you through the night,

with you, with you all thro' the night, thro' the night.

Ped. * *Id.* * Ped. *

Ped. * *Ppp* Ped. *

Copyright.

Bible Study Helps (cont.)

ESSENTIALS OF EVANGELISM.

1. Enthusiasm (Mark ii. 1-4).
2. Prevailing prayer (Mark vii. 25-29).
3. Moral courage (Acts iv. 4-13).
4. The personal appeal (John i. 46).
5. Ready sympathy (I. Cor. ix. 19-23).
6. Discernment of divine truth (I. Cor. ii. 12-15).
7. Power of witnessing (Acts i. 8).
8. Reliance on Christ (Phil. iv. 13).

SEVEN WORDS FOR THE CHILD OF GOD

1. **Come** (Isa. i. 18; lv. 1; Matt. xi. 28; John vi. 35; vii. 37).
2. **Learn** (John vi. 45; Matt. xi. 29; Rom. xv. 4).
3. **Follow** (John xxi. 19, 22; Matt. xvi. 24; John viii. 12; x. 27; xii. 26; Luke v. 27, 28; Psa. xxiii. 6).
4. **Read** (Josh. i. 8; I. Tim. iv. 13; II. Tim. iii. 14-17; Rev. i. 3; Neh. viii. 9).
5. **Pray** (Luke xxi. 36; Eph. vi. 18; Phil. iv. 6; Col. iv. 2).
6. **Work** (Mark xiii. 34; II. Tim. ii. 15; Titus iii. 8; Col. i. 10; I. Cor. xv. 58; Eph. iv. 16; Neh. iv. 6, 16; Rev. xxii. 12).
7. **Look** (Phil. iii. 20; Heb. ix. 28; Titus ii. 13; Pet. iii. 12).



Conducted by Pastor DAVID A. VANSTONE

Hullo, boys and girls. Ready for a story? Right ho! grab a seat, then.

Well, one day Messrs. Tompkins and Bradshaw were walking to business together. Mr. Tompkins owned a big soap factory and called himself an infidel, while Mr. Bradshaw worked elsewhere and was a keen Christian.

Their conversation having embraced such matters as the weather, motor cars, how to keep goldfish, the prices of fairy cycles and the best toothpaste, Mr. Bradshaw found an opportunity of speaking of the Saviour who meant so much to him. Whereupon Mr. Tompkins became rather angry.

"Yah!" he snarled, "What's the good of religion? Christianity was founded 1,900 years ago, what good has it done? Look at the slums and war, gambling and drink, think of all the crooks and villains there are around still. Been established 1,900 years and yet the world is still an awful place. Pshaw!" Having got all this off his chest, Mr. Tompkins, now purple in the face, glared at Mr. Bradshaw as much as to say, "Answer me if you can."

Now Bradshaw knew that his companion has totally ignored the enormous effect which real Christians have had upon the world, but not knowing quite what to say he wisely kept quiet.

Presently they turned down a back street which was a short cut to their offices. Evidently it was holiday time, for the street was crowded with youngsters, some tearing about with blood-curdling yells playing coastguards and smugglers; others playing cricket, using a lamp-post wicket, and many others sprawling on the road playing marbles. All of them were extremely dirty, general grubbiness being decorated with large smarms of mud

on faces, hands and knees. "Hem!" remarked Mr. Bradshaw, clearing his throat. "Mr. Tompkins, I have heard a lot about your soap—seen it advertised and all that, though I must confess I've never tried it. How long has your firm been established?"

"One-hundred-and-sixty-seven years," replied the manufacturer with pride.

It was Mr. Bradshaw's turn to snort. Pretending to be angry: "You villain," he shouted, "your soap must be absolute rubbish and utterly worthless. Your firm's been going 167 years, yet here before our eyes is a street full of dirty children. Good soap, indeed! Stuff and nonsense! Rubbish!"

"Steady on, old man," replied Tompkins, rather taken aback, "my soap's first class, as you would discover if you tried it. After all, I can only offer it to the public; if they won't use and apply it that's their fault and loss, not mine."

"Ha, ha!" chuckled our friend, and even Tompkins' eyes began to twinkle when he saw the trap into which he had walked, "It's not that Christianity has failed; despite God's offer and efforts people refuse to use and apply the gospel—that's why the world is no better. But Tompkins, old man, you advised me to 'try it.' I urge you to put God to the test ('Prove Me now,' He says) and you will find that the good news really 'works.'"

Now I am sorry I don't know the end of the story, but look here, have YOU accepted God's offer yet? If your heart is still foul and sinful ask God this very moment to apply the remedy, and the blood of Jesus Christ will cleanse YOU from all sin.

Puzzle Corner.

1. Who threw stones at a king? (a) Asahel, (b) David, (c) Shimei, (d) Jotham.
2. Who gave orders to dig trenches? (a) Elijah, (b) Hezekiah, (c) Joshua, (d) Elisha.
3. Which of the following were Cities of Refuge: (a) Jerusalem, (b) Hebron, (c) Jericho, (d) Ramoth-Gilead?

Cheerio

BIG BROTHER DAVID.

The Way of Salvation

The Curtain Lifted

A NUMBER of years ago a representation of fireworks was being given in one of the large wooden theatres of the city of Petrograd. Whilst interesting and amusing the vast crowd that had assembled to witness the spectacle, the manager discovered that the building was on fire. Earnest and strenuous efforts were put forth to subdue the fiery element. The attempt, however, was fruitless, and the flames burst forth in terrific splendour. The people, who were utterly ignorant of the real condition of things, looked on with admiration. The clown was instructed to acquaint the audience with the state of matters. Rushing to the front of the stage, in solemn and earnest tones he shouted aloud: "Fire! Fire! Save your lives!"

The crowd applauded the clown for performing his part so well. The manager, seeing the mistake that had been made, and knowing that every moment was valuable, lifted the curtain, from whence issued dense volumes of smoke. Then the people were aware of the danger to which they were exposed. Terror seized hold of them. Shrieks and cries of horror were heard from every part of the building. A rush was made for the doors. One of them would not open, and, as the mass of human beings swayed to and fro, hundreds were crushed and trampled to death. Next morning it was discovered that seven hundred precious souls had been called to meet God through the dire calamity.

This solemn incident illustrates great things. Unsaved men and women are exposed to a more fearful and terrible fire than that which enveloped the theatre attenders of Petrograd, and they appear to be utterly careless or ignorant of the fact. In II. Thessalonians i. 7-9 we read that "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." The whole world has been brought in guilty before God (Rom. iii. 19), and every unsaved sinner is already condemned (John iii. 18).

The clown lifted the warning voice, but it was unheeded. The people thought he was acting a part, and counted him clever for performing it so well. When the danger was clearly apprehended they endeavoured to escape, but with many it was

too late. Have you not again and again been warned of coming wrath and judgment? You have been told that a holy and righteous God will by no means clear the guilty (Exodus xxxiv. 7), and yet you appear careless and unconcerned, though you know you are not prepared to meet God. How is this? You profess to believe that God's Word is true. Has He not distinctly declared that "The wicked shall be turned into hell, and all the nations that forget God" (Psalm ix. 17).

Have you made up your mind to spend eternity in hell? where "the smoke of their torment ascendeth up for ever" (Rev. xiv. 11); where "their worm dieth not, and the fire is not quenched" (Mark ix. 48). I am sure you have not. Then don't allow the Devil to cheat you out of your precious soul! Oh, how Satan is succeeding in ruining men and women! How busy he is, and how cunning! Trying to persuade some that there is no future punishment; and if this is not believed, that a merciful God won't punish any of His creatures for ever; quieting the fears of the openly wicked; if awakened, lulling them asleep by whispering in their ears, "Time enough"; contrasting the condition of moral, respectable professors of religion with others, and doing his best to lead them to think that they don't need to be "born again." It is said that the Maories of New Zealand, for the sake of the heat, erect their rude dwellings on ground under which there are boiling springs, and that when dancing the crust sometimes breaks and they are boiled alive. If you are unsaved you are in a far worse and more dangerous condition than the poor Maories. At this moment you are on the very brink of eternity. At any time you may be cut down as a cumberer of the ground, and then waken up beyond the reach of hope. Trifle no longer! Tarry not nor linger, but escape for your life. Even now a pardon, provided at an infinite cost, is pressed upon you for your acceptance. Will you take it, or will you refuse it? Accept it through believing on Him who died on Calvary's Cross to save you from the flames of a never-ending hell. Neglect it, and you perish eternally. "Who among us shall dwell with the devouring fire?" (Isaiah xxxiii. 14).—A.M.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.—John iii. 16, 17.

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor E. C. W. BOULTON.

Sunday, July 17th. John ii. 1-12.
"They have no wine" (verse 3).

A marriage feast and no wine! What a calamity! Surely someone was sadly lacking in foresight. Or had there been some culpable neglect of duty? It looked as though the festivities of that occasion were to be marred by the failure of the wine. 'Tis often thus in life. The sudden and serious need calls forth the exercise of divine power. Driven to the point of desperation, and lo, we find ourselves flung upon the all-sufficient One. It is our desperate need that is often responsible for our discovery of heavenly resources. Faced with the calamity of a tasteless, colourless reaction to life, we learn of One who can transform all things, resolving into sweetest harmony the tragic discords of life. He is there, always there, only waiting the summons of our need to call His power into action.

PRAYER TOPIC:

For Pentecostal outpouring in all the conventions and campaigns now in progress in Northern Ireland.

Monday, July 18th. John ii. 13-25.

"His disciples remembered . . . and . . . believed" (verse 22).

If the true story of some of our miserable failures was written methinks we should often find that it was because we forgot that we disbelieved. Many a time a flash of remembrance has saved us from some foolish blunder. The temple of memory has suddenly been illuminated, and we have shouldered our cross once more. In moments of painful perplexity when confronted with the inexplicable in life, inspired remembrance has redeemed us from despair. We have bethought ourselves of the word that the Master spoke aforetime, and behold the prison doors seemed to open of their own accord. We remembered and immediately the dawn of hope broke, admitting us to a new day of possibility and opportunity in the service of the King. Blessed Spirit, bring to my remembrance those things that shall stir my heart to heroic ministry for God!

PRAYER TOPIC:

For revival among the children of our Elim Sunday schools.

Tuesday, July 19th. John iii. 1-13.

"The wind bloweth where it listeth" (verse 8).

What a picture of the sovereignty of the Spirit. Happy the heart that apprehends and accepts the sovereignty of the Holy Ghost. We may make our plans and arrange our schemes, but it is not given to us to order the movements of the Divine Spirit. We may not determine when and where or even how the Holy Spirit shall manifest Himself. Perchance 'tis our desire that He may come in the form of Fire, but maybe His will is to fall as gently

and tenderly as the silent dew. "The wind bloweth where it listeth." Would we have it otherwise? Would it be wise or safe for the control of the heavenly wind to be in our hands? Let us watch for all that indicates the movement of the Holy Spirit, and seek always to move in fellowship with that mystic force. This day and through all the days living where the breath of God is realised deep within us.

PRAYER TOPIC:

That special blessing may rest upon the Elim churches in the Channel Islands.

Wednesday, July 20th. John iii. 14-24.

"God so loved" (verse 16).

"So loved!" To thousands of radiant hearts there is no larger or grander word in the whole of the revelation of God than this. So rich in expression, so deep in its fulness, so inexpressibly glorious in its content for the hungry, weary heart. It is the dominant note in the music of redemption, the most brilliant orb in the whole firmament of revelation—this word which tells of the outflowing of the Divine Heart. Boundless in its compass, eternal in its conquest and imperishable in character. "God so loved!" Blessed panacea for all human ills, coming with cleansing, healing virtue to the wounded among men. It is Calvary that alone can show forth the fulness of divine grace and love. Here we witness Love in its utmost reach, going out after the rebel nature of man until it finally yields to the pardoning touch of God.

PRAYER TOPIC:

God's life-giving touch to rest upon all sick and suffering saints who are seeking divine deliverance in their bodies.

Thursday, July 21st. John iii. 25-36.

"The bridegroom's voice" (verse 29).

It is only the bride who is deeply moved by the Bridegroom's voice. The sound of His voice thrills her with spiritual delight. She can distinguish His voice from that of all others. This is a mystic difference which means so much to her. He speaks the language of possession to which her heart responds so gladly. He speaks and immediately her heart is awake. The sound of His voice has drawn her from all other occupation to hear what He hath to say. To her there is no music to compare with that which His voice provides. Blessed Bridegroom of my soul, grant Thy child a listening heart. Break all other spells that I may be caught in the holy attraction of Thine unveiled face. Speak until this soul yields itself in utmost response to Thee. Let Thy voice enlarge the spiritual orbit in which my soul moves.

PRAYER TOPIC:

The anointing of the Holy Spirit to be manifested in a mighty manner in the Principal's campaign.

Friday, July 22nd. John iv. 1-14.

"And He must needs go through Samaria" (verse 4).

Surely this word suggests more than a merely geographical significance. The choice of a route was not governed in this case by a need for expedition. "He must needs." Those words are full of tender suggestion. Was it not the unconscious need of this Samaritan soul that drew Him to the wellside? The yearning to heal the wounds of this broken life, and lead it out into the light of a new revelation of God. It was this overmastering urge that drew Him to the Cross and made Him willing to drink of the bitter cup of humiliation in order to redeem bankrupt humanity. This passion to save took Him to Bethlehem and Gethsemane, and made Him able to bear the yoke of cruel crucifixion—crucifixion that commenced at His nativity and continued to the final scene in His sufferings at Golgotha.

PRAYER TOPIC:

That showers of blessing may continue to be enjoyed, by Pastor and Mrs. McWhirter in Australia.

Saturday, July 23rd. John iv. 15-30.

"The woman then left her water pot" (verse 28).

And well she might for now she was in possession of that wellspring of everlasting life which was able to quench the thirst of her soul continually. At Sychar's wellside she had found the Source of true spiritual satisfaction and learned to drink of the Living Water. The waterpot was suggestive of limitation; Christ had launched this soul into a life no longer bounded by the narrow restrictions of the temporal. He had opened her heart to that river of blessing which flows from the Fountain on high. When Christ comes into human life there are many things that no longer are necessary; things that once were indispensable have lost their power to please or satisfy. Gracious Master, I too would forsake all other things and cleave only unto Thee, finding in Thee alone that which meets the inward hunger of this heart.

PRAYER TOPIC:

For blessing upon the Elim College Staff and Students.

Do We Really Trust God?

If we did—we should never murmur, complain, or grumble.

If we did—the darkest future would be bright with His will.

If we did—our head would rest at night on the pillow of His peace.

If we did—our own scheming, planning, plotting would cease.

If we did—we should know our loved ones were safe in His keeping.

If we did—strange mysteries would not baffle.

If we did—the keenest cross would become our glory.

TRUE scriptural consecration involves and embraces every relationship in life, from the smallest to the greatest. When thus consecrated to God, every relationship in life is sanctified, and thus made holy and sacred. Failure to see this, and recognise it, accounts for most of the failures in the Christian life. To those who are thus consecrated, all things work together for good, because they love the Lord, and are called according to His purpose. So saith the Scriptures.

If all things are working together for good, from God's viewpoint, success is assured; failure is out of the question.

In the first Psalm we find that the blessed man walks not according to the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord, and in His law doth he meditate day and night. If daily and nightly he meditates on the law of God, and lives in harmony with the principles of these divine laws, the Psalmist declares that whatsoever he doeth shall prosper. He shall be like a tree planted by the rivers of water, which bringeth forth its fruit in its season, and whatsoever he doeth shall prosper.

Now there are

MANY RELATIONS

in life, such as the social relationship, business relationship, family relationship, church relationship, and so on; all of which are sacred when sanctified by true consecration and union with God. Let no one imagine for a moment that he can live in any relationship of life, out of harmony with the will of God, and at the same time enjoy God's full fellowship and presence. Our entire lives are made up by these relationships, and it is only as we live in harmony with God, that unbroken fellowship and communion and blessing can be maintained. Time and space will not permit dealing with all these relationships, but there is one with which we wish to deal, especially. This is a very vital one and quite often is the acid test to every other relation—the relation of stewardship.

In Luke's Gospel, chapter xvi., verses 1 to 13, we have a marvellous lesson in stewardship. Stewardship here involves those temporal things of life, over which we have control, and for which we are responsible. We read in this connection, "It is required of stewards, that a man be found faithful." In verse 10 we read, "He that is faithful in that which is least, is faithful also in much, and he that is unjust in the least, is unjust also in much." In other words, it simply says that a man cannot be

FAITHFUL IN SPIRITUAL THINGS,

if he is not faithful first in temporal things. Verse 11, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" This teaches us that if we are unfaithful as stewards in the temporal things of life over which

Consecration

By Pastor R. E

God has given us control, that God will not impart to us the spiritual riches. Furthermore, in verse 12, "If ye have not been faithful in that which is another man's, who shall give you that which is your own?" Not only does unfaithfulness in the temporal affairs of life cut off the resources of God's spiritual riches; but the reflex of unfaithfulness in the temporal affairs of life may be the means of withdrawing from us, that which otherwise could be called our own, resulting in temporal and spiritual poverty.

Furthermore, in this lesson we see that the result of the principles involved in stewardship have not only a reflex in time, but an echo in eternity. Listen to verse 9, "And I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." The

MAMMON OF UNRIGHTEOUSNESS

is, without question, legal tender. Legal tender has to do with time. We cannot take it with us when we die. There is no pocket in a shroud. How can we make friends with the mammon of unrighteousness, so that it will re-echo in eternity, and welcome us to an everlasting habitation? Simply by translating it out of the natural kingdom to the heavenly kingdom. All money given to the extension of the work of Christ is translated from the natural kingdom to the heavenly, and our riches in eternity are reckoned by the percentage translated. It is not the gross amount given that counts, it is the percentage. The widow who cast in the mite gave a greater percentage than the others, and received the Lord's commendation. Throughout the Scriptures we see that the percentage basis is the basis on which God recognises our giving.

A certain percentage lawfully belongs to God. A certain percentage lawfully is our own, but, when consecrated, we become stewards, and that which is our own must be regarded as His, for we are His, and all we have belongs to Him. Consequently we become stewards with the full responsibility as to what we do with that portion of

EARTHLY TREASURES

that we call our own.

"Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." Here is a man who con-

Stewardship

E. McALISTER

secrates his life and service to Christ. He contributes of his earthly treasures, over which he is steward, to the extension of the kingdom of God, in the homeland and in the foreign land. This contribution makes possible evangelism. Evangelism results in the salvation of souls. Many of these who have been saved, die, and go to heaven. Later on this steward fails, as far as this world is concerned. He must now leave this world and cease to deal in legal tender. Those who have been saved through his contributions and are in heaven, hear that the man who supplied the finances to bring them the gospel is coming to join them. They get together and form a reception committee. They are waiting to receive him, and amidst the shouts of praise and worship he is received into everlasting habitations. Thus he has made for himself friends, with the mammon of unrighteousness, that when he failed, he was received into everlasting habitations.

There are just two kingdoms.

THE KINGDOM OF GOD,

and the kingdom of Satan. Every person in the world is in either one of these kingdoms, and the extent that we consecrate to God the earthly possessions with which He has blessed us, determines whether these earthly possessions are in the kingdom of God or the kingdom of Satan. One of the sad and disappointing things about the Christian life is to find men and women who have been blessed with earthly goods and have told the people over and over that they were consecrated to God, and had given up everything to the Lord Jesus Christ, but alas! they failed in the acid test. When they make their wills, quite often, they take of those earthly treasures, with which God has blessed them, and they will them to unsaved relatives. By so doing, they simply transfer them from the kingdom of God to the kingdom of Satan, and they enter heaven that much the poorer. Their eternal loss is not the saddest part of it. The saddest part of the whole situation is that their testimony while living is largely annulled. Had the love of Christ been the propelling influence in their life, they certainly would not, in the acid test, and in the final crisis, transfer their earthly possessions to the kingdom of Satan, and thus rob Christ and His Church, in so doing.

We are all acquainted with too many cases who betrayed their trust in the final test. In their will, they

might have cleared off the indebtedness of the local church, or the local parsonage. They might have sent missionaries to the foreign field, and established mission stations, and made possible aggressive evangelism on the mission field. They might have endowed the ministerial fund, to help the aged ministers who have given their lives for the cause of Christ, but alas! in their will they simply left to unsaved relatives the treasures with which God had blessed them, and over which they were stewards and for which they were responsible. By so doing they translated them from the kingdom of God to the kingdom of Satan and went into eternity that much the poorer.

And yet there is a better way than that. It is to give while you are living. Wills are frequently disputed. Said the Master, "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven . . . for where your treasure is, there will your heart be also."

"We shall all stand before the

JUDGMENT SEAT OF CHRIST,

to give an account of the deeds done in the body, according to that we have done, whether it be good or bad." We can see clearly why it is necessary that everyone should appear before the Judgment Seat of Christ. It is not a matter of being saved or lost. It is a matter of being judged and rewarded for the things done in the body after we are saved, whether good or bad. Consecration will help you to play safe for time and eternity.

Three men were talking together after the Chicago fire. One of them said, "Thank God, there was some of my money placed where it could not burn." As he turned away, one of the others said to his companion, "That man gave away last year nearly \$250,000, and, if I had not been a fool, I should have done the same."

An Income for Life

(*Philippians iv. 19.*)

I. Divine Sponsorship.

1. God offers it—"My God."
2. God's promise behind it—"shall supply."

II. Adequate Allowance.

1. Sufficient for every need (not wants)—"every need of yours" (R.V.).
2. Continues as long as we have need—"all your need."

III. Ample Resources.

- "According to His riches in glory by Christ Jesus."
1. Relieves us from worry.
 2. Assures a regular income.



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.

Microscopic Beauties.

A SCIENTIST has said that infinity is found in the minute as well as in the vast. He meant that just as we cannot exhaust the tremendous bodies that whirl about in the heavens so likewise we cannot exhaust the number and infinitesimal beauties of the minute bodies which are hidden from our natural sight.

Looking through a microscope recently we saw a number of amazing microscopic wonders. A spider's leg, a fly's mouth, and the yellow powder from a moth's wing, drew forth our exclamation of surprise and delight.

Two instances gave us special pleasure. On the glass-rest we saw a small circular mark. It was only about one-twentieth of an inch across. It was impossible to guess what it was. Yet under the microscope it proved to be a perfect picture of the Lord Jesus Christ blessing little children. That was trick microscopy.

But a beautiful natural effect was obtained by looking at a thin slice of the stem of a vine. The microscope showed three effects only. There was a black streak, then blood-red patches, and the black and red were broken up with white. To us the black spoke of sin: the red spoke of the Saviour's blood: the white figured the sinner washed whiter than snow.

We pass these facts on because the first is an illustration of the Holy Spirit revealing Christ, and the second an illustration that can be helpfully used at the Communion or Gospel service.

Spiritual Knowledge.

WE must distinguish between intellectualism and knowledge. It is not so difficult to acquire the former, with all those aids for acquiring information which abound around us. The very newspaper press, awaking to discover that man has other needs than those of the politician, is beginning to bring the discoveries of science and the contents of books to our breakfast table. Leisure and taste, memory and mental discipline, observation and society, will do a good deal towards imparting that strange veneer called *culture*; but this is a very different thing from *knowledge*. A man may be utterly destitute of culture, and yet may have that direct and intuitive perception of truth, which as much surpasses it as the blue of heaven does the painted scenery of a theatre. Whereas a man may be quick, clever, intellectual, well-informed, and able to lay his hands readily on his information, and yet be utterly destitute of the true knowledge.—*F. B. Meyer.*

Trials of Faith

By Dr. A. B. SIMPSON

FAITH is hindered by sight and sense, and our foolish dependence upon external evidence. The very evidence in which we must live and grow is the unseen, and therefore all outward things must be withdrawn before we can truly believe, and as we look not at the things which are seen, but on the things which are not seen, they grow real, more real than the things of sense, and then God makes them real in actual accomplishment. But faith must first step out into the great unknown and walk upon the water to go to Jesus, nay walk upon the air; but where was something only void it will find the rock beneath, like the traveller in the Alps who had reached the end of the mountain path as it suddenly disappeared beneath a great mass of ice and snow and became a subterranean torrent, while the mountain rose sternly in front and the miles of desolation which he had travelled lay behind. What should he do? Suddenly his guide exclaimed, "Follow me," and plunged into the descending torrent and then disappeared from his view under the great mountain which it tunnelled. It was an awful venture, but he must either follow or die, and plunging in there was a sudden shock, and the whirl of waters and blackness of darkness, and then a burst of light, and he was lying on the banks of a quiet stream on the other side of the mountain, in the sweet valley below. The unseen way had led to life and light.

So faith still walks in paths of mystery oft-times, but God will always make it plain. Is not this the hindrance to your faith, that you hesitate to believe before you venture upon the naked word of promise? Your faith alone is the substance of things hoped for, the evidence of things not seen. God help us to walk by faith and not by sight.

Therefore God has to train us in the way of faith by difficulties, trials and seeming refusals, until, like the Syrophœnician woman, we simply trust on and refuse to be refused. He is always waiting to recompense our trust by the glad words, "Great is thy faith! Be it unto thee even as thou wilt."

His Presence Alone

IT is in the desert that the dew falls freshest and the air is purest. So with the soul. It is when none but God is nigh, when His presence alone, like the desert air in which there is mingled no noxious breath of man, surrounds and pervades the soul, that the eye gets the clearest, simplest view of eternal certainties; it is then that the soul gathers in wondrous refreshment and power and energy.—*H.B.*

ANONYMOUS GIFTS.

We are very grateful for the following anonymous gifts and desire to express our thanks to the donors:—

Debt Fund: Sheffield, F.M. and S., £7; Hockley, Essex, £1 10s.; Southampton, £1; Seven Oaks, 2/6.

Foreign Missionary Fund: Leeds Sister, 5/-; London, N., £5; Coventry, £1.

Prison Work: London, N., £4 10s.

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

Gleanings from the Garden of Communion. No. 23.

"Nevertheless God"

By Pastor E. C. W. BOULTON

"Nevertheless God."—II. Corinthians vii. 5, 6.

Be still my soul, nor anxious be,
Upon God's promise stand;
He knows how pressing is thy need;
All things are in His hand.

"NEVERTHELESS GOD." This serves as a splendid background to the picture of persecution and peril which seemed to make up the life of those early disciples of Christ. It was a setting of suffering in which oftentimes the splendour of God found expression. And this is why, however desperate their position, we invariably find them emerging trustful and triumphant. Through manifold and multiplied dangers they moved to their God-given goal. Menacing difficulties formed their escort to victory.

It was this sense of the sufficiency of God that constantly saved them from despair. To them God was ever present—the 'Great Environing Reality. They never got away from the Divine overshadowing. They dwelt beneath the sheltering wings of God. He was always immanent. They lived and moved and had their being in the radiant consciousness of the Omnipresent Lord.

"Nevertheless God." This word speaks of a profound sense of inward satisfaction. After a comprehensive survey of all the deadly things that threatened the Divine purpose in life—things that could torture the mind and weaken the body—like a needle answers to the magnet, so the heart of the apostle swings back to the pivotal and fundamental fact of all his experience, and at once a deep sense of satisfaction possesses him. The thought of God has given balance and poise to his soul. From this centre of vision all things come into their correct perspective. Those forces that would have swept him off his feet are more than neutralised by this saving sense of the Omnipotent One.

How wonderful that God should thus
Deliv'rance send;
The bitter things of life thus make
To serve His end.

"Nevertheless God!" These two words viewed in the light of their context at once suggest the *thoughtfulness of God*. "Nevertheless God, . . . comforted us by the coming of Titus." The Lord knew His servants were hard pressed by the enemy; that physically they were drawing nigh to the limit of their powers of endurance, and so He sent Titus, that by his advent they might be refreshed and encouraged. The coming of Titus was doubtless as timely as it was unexpected. But there was no doubt in the mind of Paul as to the meaning of the presence of Titus. To him it was another evidence of God's never-wearying care and vigilant love.

God might have sent succour to His servants through the ministry of an angel—instead He sent Titus—a fellow human, one who could understand the conflict through which they were passing. An angel could never have entered into fellowship with a life smitten by the cruel blast of loneliness. This all serves to reveal the fine discrimination of love. God makes no mistake in the succour He sends.

'Tis often thus that God pours His comfort into wounded hearts; through the channel of human friendship He imparts Himself unto the needy among His people.

The touch of a friendly hand brings the healing of heart so sorely needed. Some God-sent fellow disciple whispers the message that lifts the soul on to victory ground. Friendship has proved an oasis in the desert of discouraging difficulty from which the heart has drunk new courage and confidence in God.

Often it is the sudden unveiling of God that decides the issue of the conflict and determines the result of the crisis. Some small turn of events makes the heart to realise that it is in partnership with the Eternal; that the hand which is shaping life is one of Infinite Love; that there are unexpected forces in the field.

Let us beware lest we fail to welcome the messenger that God sends, and thus miss the comfort that should be ours. Some of God's richest blessings come in the humblest and homeliest form. He clothes His thoughts in the homespun of everyday life. Through the avenue of the ordinary some of life's greatest transformations may come. The coming of Titus may represent spiritual reinforcements which shall turn the tide of battle. God's big things always come without the slightest ostentation. He does not herald His miracles with a fanfare of trumpets, nor choose some dazzling arena in which to display His power, but quietly exerts His wondrous power through the commonplace.

Why art thou cast down, O my soul? Lift up thine head, and be not dismayed at the combination of circumstances which threaten to thwart the purpose of God. Thou shalt see the salvation of the Lord, and in the hour of His unveiling thou shalt rejoice in His faithfulness. Even now God hath sent forth deliverance for thee, and succour is at hand. The Lord will not suffer thee to be overwhelmed, nor permit thee to be utterly overthrown. He shall cause thee to stand girt about with the buckler of His truth, and in the pavilion of His presence shalt thou hide.

Be at rest, my soul,
God lives!
As thy days, so strength
He gives!

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," c/o the "Elim Evangel."

Kicks and Ha'pence continue to be my lot from readers. First letter—reader assures me "Comments" put "pep" into "Evangel." Second letter—lady assures me that she always cuts out the "Comments" before passing on "Evangel," because "Jesus never criticised anybody, but showed love." My Bible must have been printed wrongly, because it contains a 23rd of Matthew! I seem to remember some very strong criticisms also in II. Peter and Jude. I recommend these to the critic's critic. Another reader thinks "we need more men of 'Puritan's' type," and recommends that I should address the Godless Congress and show them how the religion they hate is not the pure, true gospel. I hope to reply personally to this reader. Thanks for your interesting observations.

Elim Pastor Dons the Gloves. Pastor Slemming of Bath has given the Roman Catholic Bishop of Clifton "one right on the point." This papist (see "Bath and Wilts. Chronicle," June 27th) spoke on the schools question and warned Roman Catholic parents of dangers of sending little papists to Protestant schools. It would contaminate their "faith." Pastor Slemming wrote in reply: "That being the case, Protestants ought not to send their children to Roman Catholic schools. . . . I appeal to Protestants, don't let the Roman Catholic teacher TAKE THE PLACE OF THE PROTESTANT PARENT." That's the ticket! Wake up, Protestants, and take advantage of press correspondence columns. Every Protestant should be a fighter.

Choice Items from the Popish Press this week, include the following, "Universe,"

1st July):—

"Cardinal blesses sardine fishers." It was a French fleet. I thought of the Spanish Armada. An "infallible" Pope blessed the 132 ships of Spain on their errand of subduing the heretics of England, but only 53 shattered hulks got back to Spain. "He blew with His winds and scattered them."

That Fellow-Feeling. "Pope sends telegram of sympathy to King George on death of his mother-in-law." We remember that a predecessor of his sent a letter to the popish nobles of this country authorising them to kill Queen Elizabeth simply because she did what King George has done—embraced Protestantism. Times have changed, but remember—Rome has not.

A Leading Dominican Priest in this Country—(You Tower Hill enthusiasts know him.) Helped pull a man out of the Birkenhead Park lake the

other day. Splendid! But it occurred to me, Who is strong enough to pull men out of the ditch that popery leads men into? Only the "Stronger than the strong can do that." Jesus is still mightier than the Pope.

All Eyes on the B.B.C.! Sir John Reith has gone. Who will be the new "boss"? Undoubtedly Rome will use all her wiles to push a papist forward. Already, the programmes show the evil hand of the Jesuits. Romish propaganda has been carried on unblushingly by Chesterton, McNabb, and others. Remember that the Director of Programmes and the Editor of "Radio Times" are Romanists. If you want particulars of Romish influence in the B.B.C., get Mr. Kensit's manifesto issued in August, 1935, to all members of Parliaments in the British Empire.

The First President of Eire has been installed. The popish papers proclaim that Dr. Hyde is a Protestant, thus showing the broadminded character of the Irish Constitution. Watchful Protestants will not be caught napping so easily. De Valera hates everything Protestant (including England) and the only Protestant he would allow as President is that type that has no right to the noble name. Dr. Hyde has no admiration of Protestant principles and doctrines, but his outward label will serve De Valera's purpose of throwing dust in the eyes of the sleeping British public. This has ever been Rome's policy. Dr. Hyde's installation ceremony was preceded by a Solemn Votive Mass—which shows what sort of a Protestant he is. He then took his oath: "I do solemnly and sincerely promise and declare that I will maintain the Constitution of Ireland and uphold its laws." This Constitution is designed for one purpose—to make Eire a happy hunting ground for the Pope's priests. This "Protestant" supports it. What a travesty of the venerable name!

The Heathen Continue to Rage in their attacks on Divine Truth. Hannen Swaffer must do his best to overthrow the Bible. Addressing fellow Spiritists (see "Psychic News," July 2nd) he got a little mixed up in his meanderings. He said: "The Bible is certainly the greatest of all books," then he added, "But it contains four different and very crude accounts of the alleged life of Jesus of Nazareth. It is contradictory, blasphemous and indecent in some parts." So Swaffer thinks a book containing those alleged features is "the greatest in the world." Well, there is certainly no harm in declaring one's idea of greatness, but we should take care, as it reveals one's state of mind.

ELIM SUMMER SCHOOLS & HOLIDAY HOMES

COLWYN BAY, NORTH WALES. Noted for splendid scenery. July and August. House in best locality near sea, and within easy reach of Revival Campaign. Bathing from house. Double rooms and dormitories only. Apply Miss Treadwell, Morannedd, Marine Road.

EASTBOURNE. July 20th to August 30th. Bible Readings and other meetings. Bathing, games, picnics, coach drives:

House 1.—Beautiful house in extensive grounds with tennis courts on sea front; central position. Chiefly private bedrooms, single and double. Miss Barbour, Miss Warburton Booth, Miss Volkman.

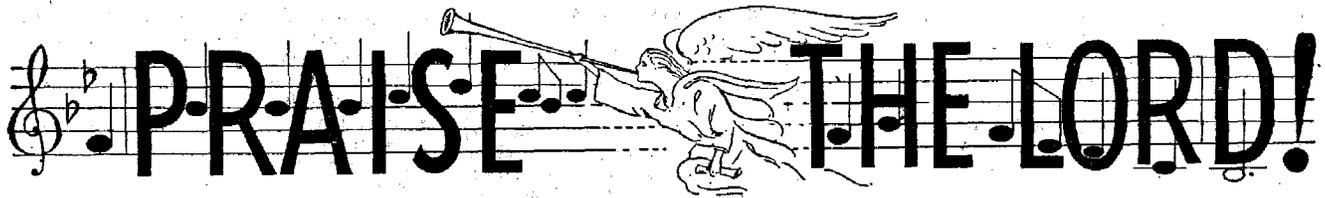
House 2.—Spacious house near sea and downs. Tennis courts and playing field. Chiefly dormitories. Miss Henderson, Miss Baker, Mr. and Mrs. Snowden.

Apply for both houses to:—Miss Barbour, Elim Woodlands, 30, Clarence Avenue, 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 Avenue, Clapham Park, London, S.W.4.



Spiritual Progress and Prosperity—Enthusiastic Crowds and Converts

GREAT DIVINE HEALING SERVICE AT EASTBOURNE.

Eastbourne (Pastor P. S. Brewster). On a recent Sunday evening five believers followed their Master through the waters of baptism. "The Lord bless thee and keep thee" was rendered tenderly by a quartette of Crusaders, and Pastor Brewster gave a convincing address before immersing the candidates.

On another occasion the Pastor received in several new members, giving them the right hand of fellowship in the name of the Lord.

A big effort was put forth to hold a public divine healing service. Handbills were distributed through the town by Crusaders and other members, and large bills were exhibited, with the result that the Tabernacle was crowded for the service. Pastor Brewster again preached, and not only were bodies touched by the Divine Healer, but also fourteen raised their hands to signify the desire for salvation. The following is an account of this gathering, taken from the "Eastbourne Chronicle":—

EMOTIONAL SCENES AT ELIM TABERNACLE.

"Unusual scenes, almost without parallel in Eastbourne, took place at the Elim Tabernacle on Sunday evening. Sick people in bath chairs, motor cars, taxis, and some dragging themselves along on crutches made their pilgrimage to Eastbourne's Healing Church. We are informed that they were arriving long before the advertised time and when the meeting commenced at 6.30 the spacious building was packed to its utmost capacity. The church for this occasion had been tastefully decorated and the pulpit was almost completely hidden by green foliage with bowls of flowers cleverly arranged in between. Surrounding the pulpit were rows of chairs where the sick people hopefully waited for the minister to instruct them how they might receive Divine healing.

Speaking from a human viewpoint it was exceedingly pathetic to see such a gathering of sufferers. From the standpoint of religion it was wonderful that so many in all stations in life should have that personal faith to attend a meeting of this description and seek the channel of prayer. Judging from this alone and by the tremendous crowd who sought admittance to the service, and from the intense atmosphere of revival and enthusiasm, one would almost be led to believe that Eastbourne is to take the lead in a great spiritual awakening and revival.

The opening part of the meeting was occupied by the singing of well-known devotional hymns, and it was this singing that contributed to the bringing of the reverent atmosphere that characterised the whole of the service. Even those who had merely attended in curiosity were gripped by its power.

In response to an appeal for converts fifteen men and women raised their hand to signify they were willing to give their lives to Christ. In ministering to the sick the Pastor quietly moved among the rows of sick people, gently laying his hands upon their head and anointing them with oil and uttering a short, quiet prayer over each one. The deacons, with a trained nurse, all in white uniform, were in attendance, seeking to help the crippled people.

The meeting from beginning to end was perfectly controlled; it was not loud in demonstration, but was powerful with suppressed emotion. Fifty people signified that they had been helped and relieved by prayer."

OPENING OF NEW HALL AT MILLISLE. Enthusiastic Gatherings.

An enthusiastic company of the Lord's people from various Foursquare Churches in Ireland assembled for the opening of the new hall at Millisle, conducted by the Superintendent, Pastor W. J. Martin. Pastor E. Cole of the Ulster Temple gave a word at this gathering, speaking on Acts ii. 42, exhorting the saints to contend for the faith.

Pastor Martin again presided over the evening gathering, the power of God being present in a precious way. The ministry of the Word by Evangelist Norris and Miss Morrell was most edifying to those assembled at this service.

The blessing of the Lord continued to rest upon the Sunday's meetings in the new hall, Pastor Martin again being present in the afternoon and Miss Morrell in the evening. A campaign commenced immediately following the opening services.

FOURTH CENTENARY CELEBRATIONS. God's Word Magnified.

Woolwich (Pastor H. A. Court). The week recently set aside in honour of the English open Bible proved most profitable indeed. Speakers from various parts opened up new avenues of thought, and the Church realises new spiritual strength in consequence. A special hymn sheet, compiled from old sources by the Pastor, gave added zest to the occasion, and throats were not spared in the worship rendered to God for the gift of His Word. Saints linked with the men of the past as they sang lustily:—

The fire divine their steps that led
Still goeth bright before us;
The heavenly shield around them spread
Is still high holden o'er us,

and thus forged another link in the golden chain of Holy Ghost witness.

Pastor E. C. W. Boulton gave the message at the first meeting. Pastor A. Jackson the next evening saw in an Old Testament incident a wrapped sword and deplored the repetition of history to-day. The Sword of the Spirit—man's only weapon against his formidable foe—is too often wrapped and out of sight. An eager company, their appetite well whetted, put in an appearance for the third meeting, and all felt that Pastor F. Packer touched the right chord when he drew attention to five essential experiences of spiritual life.

Wednesday night was Crusader night, and God's people listened to five able witnesses who told of a Storehouse, a Chart, an Instruction Book, a Banking Account, and a Will. Who could not but appreciate such a Book, so varied in its ministry to our need, and so the saints sang:

Lord, I have made Thy Word my choice,
My lasting heritage;
There shall my noblest powers rejoice,
My warmest thoughts engage.

The next visitor, Pastor J. Dyke, reminded his hearers of the purity power, and permanence of the Word of God.

Pastor W. Patterson on the Friday evening refreshed all hearts with a favourite theme when he brought a message on the Second Advent.

The special week came to a close with a message by the Pastor on the origin of the Bible and its proper place to-day. It is not a matter of external phylacteries, but one of the heart. "Thy Word have I hid in my heart."

Throughout the week appropriate vocal items were beautifully rendered by the local Crusaders.

The verse of a hymn sung over and over again, may suggest the stand taken as a result of this special God-blessed week:—

Should all the forms that men devise
Assault my faith with treach'rous art,
I'd call them vanities and lies,
And bind Thy message to my heart.

WORD CONFIRMED WITH SIGNS FOLLOWING. God's Presence Manifest

Leyton (Pastor J. Dyke). There is much cause for praise for God's unchanging love and mercy as the recent week's work is reviewed; there have been so many proofs of His power to save, heal and bless. At the Sunday morning gatherings His presence is realised in a very

real manner, to the blessing and encouragement of many. The gospel services are well attended and recently the Pastor baptised four brothers who obeyed the Lord's command before a large congregation. On the following Sunday the Church was privileged to have a visit from the London Crusader Choir with Pastor D. B. Gray (after ministering at Holloway Prison in the afternoon) and a crowded congregation listened with joy to the items so beautifully rendered by the Choir, and the testimonies given by a sister and brother, who briefly told of their Christian experience. "And preached unto him Jesus" (Acts viii. 35) was the theme of Mr. W. Snowden's message, which the Lord confirmed with the salvation of one precious soul. The special united items rendered by the visiting and local choirs were also much appreciated.

The Bible studies given by the Pastor are rich in enlightenment and blessing, and on a recent Thursday, after a message on The Baptism in the Holy Ghost and some of the results, illustrated by types from Exodus xxx. 22-25, the Lord honoured His Word by the salvation of one soul. The Tabernacle has recently been redecorated within and without, and has a very pleasing appearance as a result of the labour of the members and Pastor, both material and labour being gratuitously supplied.

Several remarkable answers to prayer have been received lately including many cases of healing, among them a sister beyond human aid and given three days to live, who in answer to prayer is now on the way to recovery, praise His wonderful name!

A WEEK-END OF BLESSING.

London Crusader Choir at Canning Town

Canning Town (Pastor S. Penney). Great blessing has recently been experienced in this Church from a week-end of special meetings. Pastor Dyke of Leyton gave the message on the Saturday afternoon. In the evening Pastor D. B. Gray and some of the London Crusader Choir gave helpful items and Pastor Dyke again ministered to the Lord's people. On the Sunday the London Crusader Choir was once more present and God blessed their efforts for the extension of His kingdom.



Pastor
S. Penney.

SUNDAY SCHOOL ANNIVERSARY. Inspiring Services.

Chelmsford (Pastor G. Backhouse). Successful Sunday school anniversary services were recently held in the Elim Tabernacle. The building was tastefully decorated with flowers, and good congregations assembled during the meetings. The part played by the children was most helpful and uplifting. The special preacher for the occasion was Mr. W. Petersen of Ilford. On the Monday evening Pastor G. Stormont ministered. The following is taken from the "Essex Chronicle":

ELIM ANNIVERSARY.

"The Sunday school anniversary was held in the Elim Tabernacle, Mildmay Road, on Sunday and on Monday. The special speaker on Sunday was Mr. Walter Petersen, of Ilford, and on Monday Pastor Stormont (Southend). The children sang special hymns and gave recitations and other items. The Bible readings were by four scholars. The teachers contributed a musical item, "Blessed be His name," also a duet "There is a new name written down in glory." Pastor G. Backhouse, the minister, convened the services, which were arranged by the Sunday school superintendent, Mr. W. Tween.

WHITSUN MEETINGS IN CLAPHAM.

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

Convenor: Pastor C. J. E. Kingston.

Preceded by a week of special prayer meetings, the Whitsun Convention at Clapham was a time of heart-searching and revival. Each speaker ministered in the power of the Holy Ghost and His presence breathed upon all the services.

It was a joy also to have Pastor C. E. Baker of Montreal minister on a recent Sunday. Six decisions for Christ were made at that meeting.

Following Whitsun a baptismal service was held and eleven candidates were baptised. After a very solemn service, more than fourteen others signified their desire to be baptised at the earliest opportunity.

The Sunday school anniversary services were held recently. The children presented a most interesting and thoughtful programme. The special speaker for the afternoon was Mr. Bell, and he held the children's attention as he talked about Mr. Heart and his two friends, Mr. Brain and Mr. Hand.

BIBLE STUDY AT HOVE.

Demonstrating Truth.

Hove (Pastor C. W. Slemming). The following is a brief report of the special "Bible Sunday" services at the Elim Tabernacle, Hove, taken from the local press:—

"The pulpit at the Elim Tabernacle, Portland Road, Hove, on Sunday, was beautifully draped and converted into a tableau representing the open Bible as "the only way out of the dark."

An ingenious lighting effect, illuminating a large Bible, made the Bible the only spot of light in a black environment. The light also reflected upon some golden fabric, making a shining path leading from the Bible to a globe of the world at the fore of the platform.

At the morning service Pastor Charles Slemming spoke on the "Internal Evidences of the Word of God," and in the evening his subject was the "External



Pastor
C. W. Slemming.

Evidences of the Word of God," showing how the Bible had brought our nation out of darkness 400 years ago, and had been bringing men into the light ever since.

What the Bible meant to the Sunday School, the Youth, and the Church, was given briefly by the respective leaders and secretaries of these departments of the Church."

THE POWER OF THE GOSPEL.

Roman Catholic Converted.

Petersfield (Evangelist J. Gardiner). Looking backwards into the last six months the Foursquare Gospels thank God for His faithfulness. Steadily but surely the Church and its message is making itself known to people who once were uninterested.

The Word has been faithfully preached, and the people of the Lord refreshed, and encouraged through the ministry of the Pastor.

Conversions! Yes, the Lord has added to the Church such as should be saved. Recently a young Irishwoman, a Roman Catholic, was converted and is now an enthusiastic Crusader.

The gospel message triumphed yet again. A salesman for a brewery, though having been a nominal Christian for some years, was converted and became a real born-again Christian, even to the extent of losing employment which he was convinced was, in his own words, "a poisonous thing." He now is an earnest Sunday school teacher.

Quite recently the Crusader service was conducted by the Windsor Road Methodist Christian Endeavour and their minister, Rev. MacRow. The united fellowship was mightily blessed, indeed so happy were all in that service that it was difficult to bring it to a close.

The Pastor has commenced to preach in the Town Square on a Saturday night, and on one occasion about 400 people gathered. The witness is being blessed. Praise the Lord!

On a recent Sunday the Town Hall was engaged to hold a demonstration, and what a thrilling yet blessed demonstration it was. An ex-Blackshirt, a police officer, and a business man, all witnessed to the transforming power of the Cross. The Lord was present, His Spirit was revealing to men the need of a real conversion. The following is a report from the local paper, "Hants and Sussex News," June 22nd:—

CONVERTED BLACKSHIRT'S TESTIMONY.

At the Petersfield Town Hall in the evening an interesting service was held in the form of a Demonstration which declared the irresistible transforming power of the Bible and its Christ. Pastor J. Gardiner conducted the service, the earnestness of the congregation and the stirring singing being very evident. Testimony was given by a business man from Southampton, a police officer and a Blackshirt. The last-named told how he found in Christ the solution to his sincere problems. He agreed with Lord Baldwin who said, "Democracy will not achieve great things until the King of God is reigning." This ex-Fascist boldly declared that every problem baffling statesmen to-day would

(continued on page 448).



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

FAMOUS BAND'S VISIT TO ANNUAL LONDON RALLY

Special visitors to the annual Garden Rally, at Elim Woodlands, on Saturday, 16th July, will be the Chalk Farm Band of the Salvation Army. This band is world-famed and is the best-known and most widely travelled Corps Band in the Army. For forty-four years out of the fifty-five of the Band's continuous existence it was under the direction of Bandmaster A. W. PUNCHARD, who, on his retirement in March, 1938, handed over the leadership to Bandmaster B. ALLINGTON. The Band has toured throughout the British Isles, and in most European and Scandinavian countries, as well as regularly broadcasting—world-wide. In common with all Salvationist bandsmen the world over, the Bandmaster and men of Chalk Farm Band desire that their music and other service shall bless the people and help to extend God's kingdom on earth. We shall welcome them and invite those Foursquare Crusader friends in the Metropolitan area not to miss the annual Garden Rally this year. For other details see the special advert on this page.

IF WE ONLY UNDERSTOOD

*Could we but draw back the curtain
That surrounds each other's lives.
See their hearts as God can see them
And the end for which each strives.
Often we would find them softer,
Purer than we judge we should,
We would love each other better
If we only understood.*

Some Unpopular Preachers and Their Themes

Enoch—The Lord coming to judge (Jude 14).

Noah—Judgment by water (Heb. xi. 7).

Joseph—Evil doings of brethren (Gen. xxxvii. 2).

Moses—Let my people go (Exod. viii. 1).

Nathan—Thou art the man (II. Sam. xii. 7).

Elijah—Neither dew nor rain (I. Kings xvii. 1).

Micaiah—Your prophets are liars (II. Chron. xviii. 22).

Jeremiah—Destruction of the land (Jer. xxviii. 16).

John the Baptist—It is not lawful (Matt. xiv. 4).

Peter and John—No other name (Acts iv. 12).

Paul—Rejection of Israel (Acts xxii. 21).

John—Testimony of Jesus (Rev. i. 9).

MUSIC

Music is God's gift to His people. Sacred music is God's voice calling men who have strayed from straight paths, and inspiring them to a right relationship between themselves and their Creator.

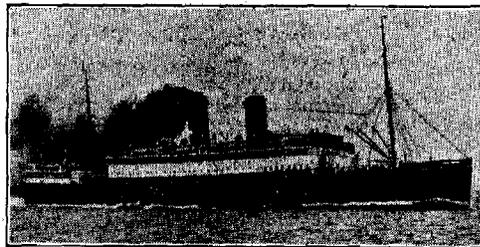
Men, women, and children with broken lives, broken hearts, and broken characters; hopeless and helpless, trapped like animals at bay, drugged by sin and wrongdoing—they pause at the strains of sacred music. As they listen to the soft strains of a hymn, they often commence to hunger and thirst after righteousness. Their hearts are mellowed, and they turn to God for pardon and peace.

Often the preacher fails; the message is a dead thing. Friends fail, chastisement fails, and all efforts to move the stony heart to repentance fail. But music, played by Spirit-filled instrumentalists, does the work.

Listen to a symphony orchestra, a violin, a vocal solo, or the sonorous tones of a pipe organ—whatever type of music or song that touches your heart—in the midst of a working day, or just before retiring at night, or just after waking in the morning. It has a sweetening influence upon your spirit. It inspires meditation, quietness, kindness. You gather strength for tasks ahead; courage to climb new summits of achievement; and an urge to seek communion with your God.

The strains of holy music will carry you into a new world where true self is unmasked. You will get a vision of nobler things. The cheap and the sordid will vanish.

It is worth while to listen to heaven-inspired music. So let us face each dawn with songs on our lips, melody in our hearts, and rhythm in our actions. Then divine harmonies will control our lives, and the ideal selfhood we so deeply crave will become a reality.



ULSTER CRUSADERS

will conduct a service in the

**ELIM TABERNACLE,
Windsor Street, Liverpool,**

on Saturday, July 16th, 7.30 p.m.

under the leadership of Pastor E. F. Cole, prior to embarkation for Belfast.

COME TO THE ANNUAL GARDEN RALLY

Saturday, July 16th, from 3.30 p.m., in the beautiful grounds of

ELIM WOODLANDS, Clarence Ave., Clapham Park.

Special Events include visit of the famous

Salvation Army Chalk Farm Band

who will render musical items and accompany massed songs by members of the Kensington Temple, East Ham, and Leyton Crusader Choirs, and the London Crusader Choir.

A UNITED SERVICE IN THE GROUNDS AT 6.30 p.m.

Speakers include **J. Douglas Craig, Esq.** (Crusader Commissioner).

EVERYONE INVITED

(Buses 118 and 137 to corner of Clarence Avenue).

The Summer Holidays

Below we give a list of holiday resorts where Foursquare Gospel centres are established:

ENGLAND.

London (write Secretary for particulars).
Barnstaple. Elim Hall, Reform Street.
Bath, Somerset. Old Post Office, 2, York Buildings.
Benfleet, Essex. Benfleet Elim Tabernacle, London Road.
Blackpool. Jubilee Temple, Waterloo Road.
Bournemouth (Springbourne). Elim Tabernacle, Victoria Place, Springbourne.
Bournemouth (Winton). Elim Tabernacle, Hawthorn Road, Winton.
Brighton. Elim Tabernacle, Union Street.
Canvey Island. Elim Hall, Rainbow Road, Lakeside Corner.
Chichester (for Bognor Regis). Elim Hall, Crane Street (off North Street).
Colchester, Essex (for Brightlingsea). Elim Tabernacle, end of Fairfax and Lucas Roads (off Mersea Road).
Cowes, I.O.W. Elim Hall, Terminus Road.
Eastbourne. Elim Tabernacle, Hartfield Road.
Exeter. Elim Tabernacle, Paris Street.
Glossop, Derbyshire. Elim Tabernacle, Ellison Street.
Grimsbay (for Cleethorpes). Elim Hall, Tunnard Street.
Hove. Elim Tabernacle, Portland Road.
Ipswich (for Felixstowe). Vernon Street Hall, Vernon Street.
Leigh-on-Sea. Elim Gospel Hall, Glendale Gardens.
Letchworth. Elim Tabernacle, Norton Way North.
Maldon, Essex. Elim Tabernacle, Wantz Road.
Malvern. Elim North Malvern Mission, Cowleigh Road, North Malvern.
Middlesbrough (for Redcar). Jerusalem Chapel, Brentnall Street.
Penzance. Rechabite Hall, Taroveor Road.
Plymouth. Elim Tabernacle, Rendle Street.
Portsmouth (for Southsea). Elim Tabernacle, Arundel Street, Southsea.

Ryde, I.O.W. Elim Tabernacle, Warwick Street.
Romsey (for New Forest). Elim Tabernacle, Middlebridge Street.
St. Leonards-on-Sea. Palais de Danse, Silver Hill.
Scarborough. Elim Foursquare Gospel Church, Murray Street.
Silloth, Cumberland. Elim Foursquare Gospel Hall, W. Silloth.
Southend-on-Sea. Southend Christian Tabernacle, Seaview Road (off Southchurch Avenue).
Southport. Temperance Institute, London Street.
Westcliff-on-Sea. Elim Gospel Hall, Westborough Road, near Chalkwell Park.
Whitby. Elim Foursquare Gospel Hall, Cliff Street.
Worthing. Elim Tabernacle, Grosvenor Road (off Grafton Road).

SCOTLAND.

Aberdeen. Elim Tabernacle, Marischal Street.
Dundee. Elim Tabernacle, Dudhope Crescent Road.
Edinburgh. Elim Tabernacle, Dean Street.
Glasgow. The City Temple, corner of Bath Street and Elmbank Street.

IRELAND.

Bangor, Co. Down. Elim Tabernacle, Southwell Road.
Belfast (Ravenhill Rd.). Ulster Temple, Ravenhill Road.

WALES.

Cardiff (for Penarth). The City Temple, Westbourne Place, Cowbridge Road.
Swansea. Elim Tabernacle, Alexandra Road.
Colwyn Bay, The Tent, Eirias Park, Abergele Road.

CHANNEL ISLANDS.

Vazon, Guernsey. Elim Foursquare Gospel Church.
Delancey, Guernsey. Elim Foursquare Gospel Church, Delancey, St. Sampsons.
St. Peter Port, Guernsey. Eldad Church, Union Street.



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

Conducted by Pastor J. J. MORGAN

For Sunday School Teachers.

BIBLE PROMISES.

We all have choice passages of God's Word in our hearts. Where did we learn most of this hidden store? Since we were converted? No. Very possibly in Sunday school and even if we were not saved then, we are indebted to those who instructed us then and helped store our minds with God's precious promises.

Don't forget the "Golden" Texts. Make them golden by encouraging the children to learn them. How really valuable they are, "more to be desired are they than gold, yea, than much fine gold."

BIBLE LETTERS.

Letters can be interesting things. Especially if they contain interesting items of news and personally concern us and ours. Well, try and make the letters of the Bible—the Epistles—living documents by telling the children some of the circumstances concerning them. Tell them why they were written. How they were written. By whom they were written. How they were sent and delivered. Little things like

these will get the attention, and make the letters live again.

Note the personal letters from Paul to Timothy, Titus and Philemon. Those to the various churches like the Church at Corinth, Ephesus. Also the general epistles and those by John to "the elect lady and her children."

BIBLE IGNORANCE.

Instead of being a nation who know the Word of God we are just becoming a nation who are ignorant of God's Word. We need a generation of Bible-loving, Bible-living, Bible-practising people. What a national transformation. There is no hope of this except from the young. The children of to-day are the men and women of to-morrow. Let us see they are not ignorant of this Book of books, nor of the plan of salvation which it reveals, nor the Saviour whom it sets forth.

BIBLE SCHOOLS.

Every Sunday school should be a Bible school. Bible training is very necessary if the prophets and preachers of the next generation are to be prepared for the work

of the ministry. It is a pity so many leave off going to Sunday school when they have come to the age when they really should begin study in earnest. Young men's Bible classes and classes for young women should be encouraged for all those who have come to the age when they consider it is time to leave the school.

If convenient, separate rooms should be given to these classes, it makes it more easy for them to come, allows more liberty of speech and gives the class privacy and prestige. Hold on to your school-leaving boys and girls. The Bible classes can in turn become veritable schools of the prophets. Think of Elisha's class. In II. Kings iv. 38, we read of the sons of the prophets sitting before him; eventually the place became too small for them. Would to God we suffered more from this complaint—these growing pains in our Sunday schools.

PRAISE THE LORD!

Continued from page 446

be solved if the laws of the Bible were adhered to.

The closing address was given by the Elim Foursquare Gospel minister, Pastor J. Gardiner, and he asked the congregation to experience the same change of heart and life as had the other speakers.

Present in the congregation were representatives of other churches, including Captain Head of the local Salvation Army Corps. The Rev. Donald Chaplin closed this well-attended service with prayer.

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.

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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.

- 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
- Bournemouth.**—Comfortable board-residence or bed and breakfast; on edge of country and 1 minute bus route to sea front; own garden produce. Mrs. Wilkins, Doone Chalet, Mossley Avenue, Wallisdown. C633
- Brighton.**—Central; apartments, bed and breakfast, private sitting room, electric light, bath; terms moderate; very homely; vacancies, July, August, September; trams pass the door. Mrs. Braine, 49, Viaduct Road. C659
- Brighton.**—Come and spend your holidays on the glorious Brighton downs. Bed and breakfast £1 per week, other meals if required; Christian home, Foursquare. Mrs. Smith, "Fernleigh," Sea View Road, Woodingdean. C655
- * **Brighton.**—Comfortable, homely, furnished apartments vacant; cooking and attendance given, or bed and breakfast from 3/6; near sea, shops and Elim Assembly; terms moderate; Elim member. 34, Temple Street. C654
- * **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.**—Beautiful bracing air; board-residence, bed-breakfast, apartments; also a two-roomed flat, self-contained, to let July and September; near sea and assembly. A. C. Wiggins, "New Court," Leigh Beck. C649
- 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. C585
- * **Colwyn Bay.**—Elim Holiday Home. See page 444.
- 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 4 miles, Seaton Junction ½ mile; good bus service; garage; moderate. Enquiries answered by return post. Mrs. Walters. C620
- * **Devon, Exeter.**—Bed and breakfast, or apartments with attendance; moderate terms; central. Mrs. A. Clare, 14, Oxford Road, St. James. C645
- * **Eastbourne.**—Elim Holiday Home. See page 444.
- Folkestone.**—For sun and happy fellowship; 35/- full board, August 38/6; one minute to sea; special terms for winter months. Mr. Mayhew, Seaview, Wearbay Crescent. C647
- * **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 1183. C573
- Morecambe.**—Homely, holiday apartments, four doors promenade, sands; highly recommended; satisfaction assured; free garage; booked up July 30 to August 6. Illuminations 27th August. Mrs. Raw, 3, Ferncliffe Drive, Heysham Road. C644
- 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 Berwen," Abergele Road. C637
- Paignton, S. Devon.**—View of bay, modern house; bed-breakfast, 21/-, sharing 20/-, August 25/-, Greenslade, 5, South Park, Primley Park. C650
- Scarborough.**—Comfortable, homely apartments, board-residence, and bed and breakfast; near sea and station, overlooking Valley Gardens; Pentecostal. Reduced terms for parties. Particulars: Mrs. Shaw, 41, Grosvenor Road, South Cliff. C634
- * **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. C584

- * **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. C685
- * **Southend-on-Sea.**—Clean, comfortable apartments; bed and breakfast, 17/6, reduction friends sharing; other terms if required; easy access to sea and stations. Mrs. Robinson "Homeland," 27, Priory Avenue. C683
- * **Southport.**—"Buxton House," 37, Bold Street. Superior, homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout; bath, piano. Mrs. Bates. C576
- * **Southsea.**—Board-residence, or bed and breakfast, also permanent; near sea and tabernacle; nice select, quiet district. Miss L. Bacon, 4, Devonshire Avenue. C638
- * **Southsea.**—Bed and breakfast; near sea; at bus stop to all parts; every convenience; terms moderate. Mrs. Fred A. Groves, 163, Devonshire Avenue. C640
- * **Swansea.**—Holiday apartments, board-residence; ten minutes' beach and assembly; comfortable, moderate (late of 8, Bryn Road). Lascom, 15, Henrietta Street. C653
- * **Westcliff-on-Sea.**—Comfortable board-residence, or bed and breakfast; 3 doors sea, 1 minute station; fellowship. July 42/- weekly, August 47/6. Miss Collier, 7, Seaforth Road. C636
- 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. C651
- Worthing.**—Homely board-residence; good cooking, separate tables; minute sea front and bus; near shelter and lovely gardens; 2 guineas; September 35/-; ground floor bedroom vacant; permanent. 63, Ham Road. C642

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Wanted, housekeeper-companion for elderly lady in country; maid part time. Apply, Box 493, "Elim Evangel" Office. C639

SITUATION WANTED.

Young man seeks employment as shop assistant, newsagent's trade if possible; early morning work enjoyed; well experienced; good references; London district preferred. H.H., 5, Aldine Street, Shepherds Bush, London, W.12. C648

FOR SALE.

For Sale.—Motor caravan fitted for evangelistic work (new). Also a portable organ and a good lecture lantern. Apply, 31, Brixton Hill, London, S.W.2. C657

For Sale.—English concertina, "Lachurst," in splendid condition, £14 14s. list price. Will take £3 offer. Apply, Pastor A. S. Gaunt, 3, Murray Street, Scarborough. C656

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Quest.—On June 22nd, to Pastor and Mrs. L. C. Quest, the gift of a son, Paul. C641

WITH CHRIST.

Burnett.—On June 17th, Miss Agness Robertson Burnett, beloved member of Elim Church, Aberdeen, suddenly called home. Funeral conducted by Pastor J. Hill. C642

Hudson.—On June 10th, Mrs. Hudson, of Huddersfield. Funeral conducted by Pastor L. C. Quest. C643

Frost.—On June 19th, Lillian Frost, aged 55, member of Elim Church, Leigh-on-Sea. "Till the day break, and the shadows flee away." Funeral conducted by Pastors G. Kingston and J. A. Wright. C644

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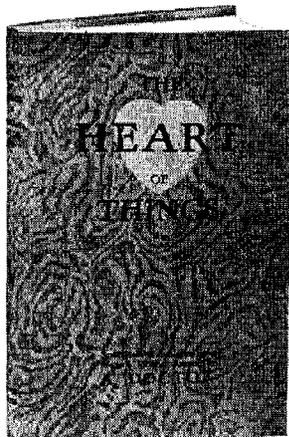
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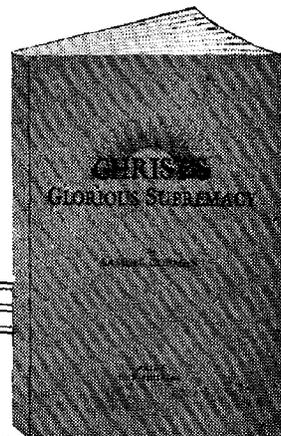
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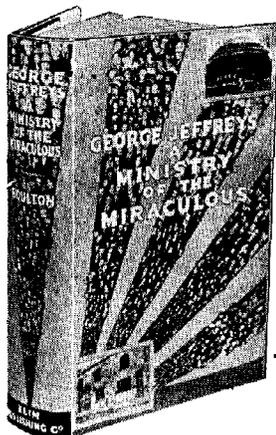
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