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Elim Evangel & Foursquare Revivalist

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

Vol. XX. No. 21.

MAY 26th, 1939

Twopence

SPECIAL FEATURES THIS WEEK INCLUDE :

" I Was There ! "

The thrilling story of how a false religious teacher was frustrated

" Isn't God Glorious ? "

A fireside discussion illuminating Biblical genealogies

The Literal and the Figurative

A helpful and interesting article for Bible students

Missionary Rally at East Ham

Epistle to Philippians

Mirror of World Events

Your Problem, etc., etc., etc.

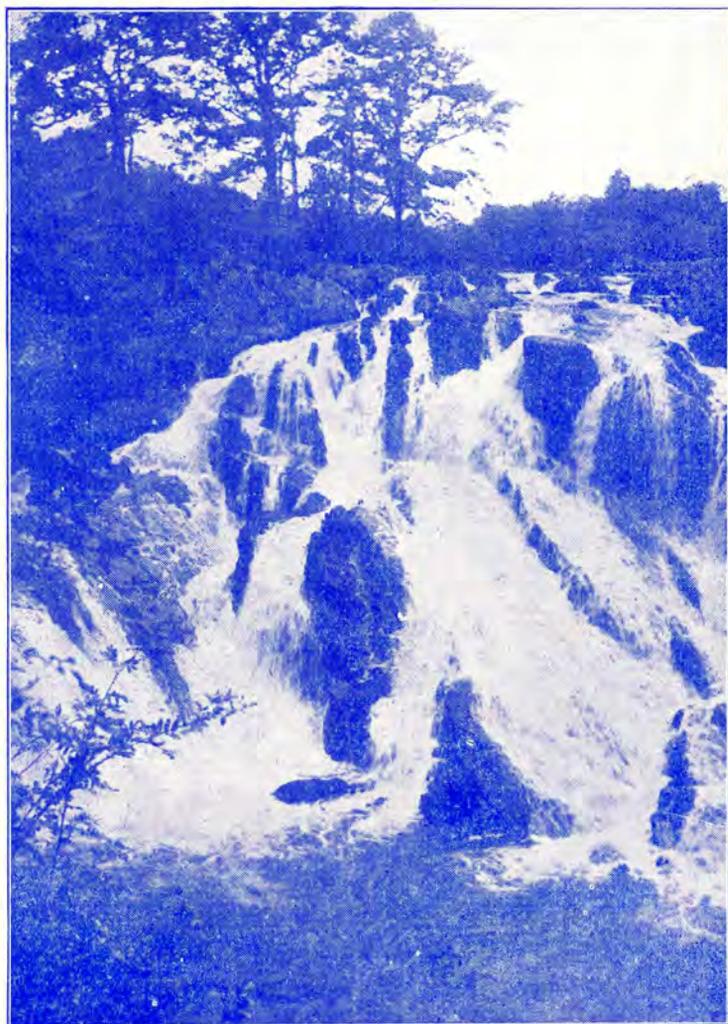


Photo by]

SWALLOW FALLS, BETTWS-Y-GOED.

[E. F. Cole.

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. J. Phillips)

Official Organ

of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton, P. N. Corry, S. Gorman, W. G. Hathaway, C. J. E. Kingston, R. Mercer, and J. Smith.

General Headquarters:

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

Vol. XX. May 26th, 1939. No. 21

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Principal GEORGE JEFFREYS and Revival Party's Engagements

LONDON. Whit-Sunday: 11 a.m. Elim Tabernacle, Clapham Crescent, Prayer for the sick. 6.30 p.m., Kensington Temple, Kensington Park Road (one minute from Notting Hill Gate Underground Station).

STOCKHOLM, SWEDEN. June 5 to 12. Preaching at the great European Pentecostal Congress, to which a large number are coming from all parts of Europe.

Note.—Free board, and accommodation in Stockholm will be provided for accredited Elim ministers. Write Pastor Lewi Petrus, Rörstrandsgatan, 5, Stockholm, Sweden (2½d. stamp). For particulars of general routes to Stockholm via Tilbury—Gothenburg, apply Swedish Lloyd Co., Coventry Street, London, W.1.; via Harwich—Esbjerg, apply Royal Danish Mail Service, c/o Danish Tourist Bureau, Ltd., 31, Haymarket, London, S.W.1, or the usual travel agencies.

WORTHING. Big Tent Campaign during July and August. Full particulars later.

Coming Events

★ Readers are asked to pray for the special meetings announced on this page.

BROWNHILLS. Now proceeding. Chester Road. Tent Campaign conducted by Pastor and Mrs. E. J. Thompson. Sundays, 3, 6.30. Week-nights (except Fridays), 7.30.

ILFRACOMBE. Commencing May 21. The Old Town Hall, High Street. Sundays, 3, 8. Wednesdays, 7.30. Services conducted by Principal P. G. Parker.

PORTADOWN. May 20, 21. Elim Church, Clonavon Avenue. Convention services: Saturday, 3.30, 7. Sunday, 11.30, 5.30, 7. Special speakers. Convener: Pastor J. H. MacInnes.

PRESTON PARK, BRIGHTON. May 21. Elim Tabernacle, Ralfour Road, London Crusader Choir, 3 and 6.30 p.m.

ROCHESTER. Now proceeding. Elim Tabernacle, Star Hill. Campaign by Pastor W. E. Smith.

RYE PARK. May 21. Elim Hall, Rye Road, Rye Park, Hoddesdon. Pastor E. C. W. Boulton.

ST. HELENS. Regular Foursquare Gospel meetings are now held at 10, Hardslaw Street. Sundays, 6.30 p.m. Wednesdays, 7.30 p.m. Fridays, 8 p.m.

WALSALL. June 11—25. Corner of Caldmore Road and Vicarage Place. Tent Campaign conducted by Pastor and Mrs. E. J. Thompson. Sundays, 3, 6.30. Week-nights (except Fridays), 7.30.

WHITBY. May 27—29. Open air evangelistic week-end services by Leeds Crusader "Whitby" Band, led by Pastor E. F. Hall.

WIMBLEDON. June 1. Elim Hall, Southey Road. Miss Ruth L. H. Boulton, prospective Elim missionary to the Congo, 7.30.

WOKING. Commencing May 14. Atalanta Hall. Campaign by Pastor J. Woodhead.

WOOD GREEN. May 20. Church Army Hall, opposite Brook Hall, Brook Road, North London Monthly Pentecostal Convention. Speakers: Pastors E. J. Phillips and J. Dyke, 7 p.m.

WOOD GREEN. Commencing May 28. Brook Hall, Brook Road, Mays Road. Campaign by Mr. J. Payne (missionary on furlough). Sundays, 6.30. Week-nights (except Mondays and Wednesdays), 7.45.

WOOLWICH. May 25. Elim Hall, Crescent Road (corner of Burrage Road). Miss Ruth L. H. Boulton, prospective Elim missionary to the Congo, 7.30. May 31: Pastor W. G. Hathaway, 7.45.

Whitsuntide Conventions

BATH. May 28—30. Old Post Office and Percy Congregational Hall. Further particulars later.

BRADFORD. May 28—June 1. Southend Hall, off Leeds Road. Sunday, 10.45, 3, 6.30. Monday, 11, 7.30 (outing in afternoon, weather permitting). Tuesday, Wednesday, and Thursday, 7.30. Healing service on Wednesday at 3. Speakers include Pastors Patterson and L. W. Green. Convener: Pastor H. W. Greenway.

BROWNHILLS. May 28, 29. The Tent, Chester Road. Sunday, 3, 6.30. Monday, 7.30, preceded by Open Air meeting at Norton Pool.

ENGLEFIELD GREEN. May 29. Village Hall. Whit-Monday, 3, 6.30. Speakers: Pastors L. F. Lloyd Smith and C. E. Palmer. Tea provided.

HULL. May 28—June 1. City Temple, Hesse Road. Special speakers. Convener: Pastor J. Tetchner.

LEIGH-ON-SEA. May 28, 29. Whit Sunday, 11, 6.30. Eighteenth Anniversary Services at Elim Tabernacle, Glendale Gardens. Whit Monday, 3, 7, at Elm Road Methodist Church (kindly lent). Speakers: Messrs. S. Snoxell and S. T. Hawley. Convener: Pastor G. Kingston.

LETCHEWORTH. May 27—June 1. Elim Tabernacle, Norton Way North. Saturday, 8. Sunday and Monday, 11, 3, 6.30. Tuesday, Wednesday and Thursday, 7.30. (Monday at 3, Missionary Rally). Speakers: Pastors J. Smith and F. G. Cloke, and Mr. Leslie Wigglesworth.

MALTON. May 27—29. Pioneer Club. Saturday, 7.30. Sunday, 3, 7.30. Monday, 3, 7. Speakers: Pastors E. F. Cole and G. Miles, and Miss Morrell.

RYE PARK. May 29. Congregational Church, High Street, Hoddesdon (kindly lent), at 3 and 7. Speakers: Pastor J. Dyke and Mr. Pat Sullivan. Leyton Crusader Choir. At organ: Mr. Ronald Cooper.

PLYMOUTH. May 28—June 1. Stonehouse Town Hall. Special Speakers. Convener: Pastor A. V. Gorton.

PORTSMOUTH. May 27—30. Elim Tabernacle, Arundel Street. Saturday, 7.30. Sunday, 11, 6.30. Monday, 11, 3, 7. Tuesday, 7.30. Speakers: Pastor W. Brambleby and Messrs. Uprichard and Carson (Northern Ireland).

SOUTHAMPTON. May 27—June 1. Elim Tabernacle, Park Road, Freemantle. Saturday, 7.30. Sunday and Monday, 11, 3, 6.30. Tuesday, 3, 7.30. Wednesday and Thursday, 7.30. Speakers include: Pastors T. A. Carver and W. George and Mr. J. Sparrow.

WELLS. May 29. Elim Church, Chamberlain Street. Whit Monday, 3, 7. Speaker: Mrs. Moore of Merriott (7, Baptistal Service).

WIMBORNE. May 28—31. Elim Church, Leigh Road: Sunday, 11, 6.30. Tuesday and Wednesday, 7.30. Women's Institute: Monday, 3, 7. Speakers: Pastors A. J. Chuter, W. George, and others. Portsmouth Quartette. Convener: Pastor F. Shadlock.

WORCESTER. May 28—June 1. Elim Tabernacle, Lowesmoor. Special speakers. Convener: Pastor C. G. Johnson.

London

Whitsuntide Convention

Whit-Sunday, May 28 to Thursday, June 1. Speakers: Pastors G. Kingston, P. N. Corry, W. Barton, W. L. Taylor, H. O. Bale, S. E. Hillman, and J. C. Carris.

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

CROYDON. Elim Tabernacle, Stanley Road. Sunday, 11 and 6.30. Monday, 11 and 7. Tuesday, Wednesday, and Thursday, 7.30.

EAST HAM. Elim Tabernacle, Central Park Road. Saturday, 7.30. Sunday, 11 and 6.30. Monday, 3 and 7. Tuesday, Wednesday, and Thursday, 7.30. Convener: Pastor A. Longley.

HAVE YOU SEEN THE SPECIAL OFFER ON COVER IV.

Elim Summer Schools, Holiday Homes, & Camps

COLWYN BAY. July 28th to September 8. Directly on sea front with extensive views all round the Bay. Bathing from house. Near mountains and valleys of Wales. Splendid centre for excursions and picnics.

EASTBOURNE. August 4 to September 5. The same magnificent house as last year, in commanding position on sea front. Extensive grounds with tennis courts. Bathing from house.

HAYLING ISLAND. August 4 to 29. First two weeks for Crusaders only. On sea front. Sandy beach. Bathing from house. Great holiday centre. Southsea and Isle of Wight within easy reach.

SKEGNESS. July 1 to September 2. Sea front; own grounds; glorious shore; bathing from house.

SOUTHSEA. July 29 to September 2. Charming house in own grounds. Tennis courts. Near sea. Excellent centre for excursions to Isle of Wight and inland places of interest.

N.B.—At all the houses there will be Bible Readings and other meetings.

Applications to be made to the Holiday Homes Secretary, 30, Clarence Avenue, Clapham Park, London, S. W.4. Applications for Skegness to be made to Mrs. Saxon Walshaw, Bell Grove, Rothwell Road, Halifax, Yorks.

FOR BOYS AND GIRLS.

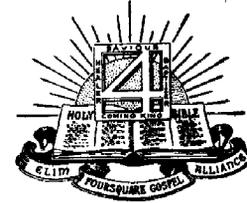
Ideal holidays for boys and girls under experienced leadership.

BOYS' CAMP. August 4—18. At Compton Bay, Isle of Wight. Full particulars from the Camp Secretary, 27, Fontaine Road, London, S.W.16.

SCHOOLGIRLS' HOUSE-PARTY (aged 10—16). August 19—28. At Hayling Island. For particulars apply Mrs. Snowden, 32, Braxted Park, London, S.W.16.

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.

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 MAY 26th, - - - 1939
 Price - - - TWOPENCE

Missionary Rally at East Ham

By Pastor C. J. E. KINGSTON

SATURDAY evening, April 22nd, saw the Elim Tabernacle at East Ham crowded with enthusiastic, missionary-minded Elim members from the surrounding churches as well as from further distant ones. As I arrived, a coach drew up with a load of happy Clapham folk and a private two-decker 'bus full of singing Islington members.

Seven missionaries were on the platform, and the messages given by each of the four speakers thrilled the large congregation. Mr. Nosworthy (with his wife, Elim's prospective missionaries to the Congo) was the first speaker. He told how he received his call to the foreign field eleven years ago. At first the way seemed blocked, and many disappointments were his until at last he received word from the Missionary Council that if he were ready the way was now open for him to go to the Congo. He closed his message with an appeal for God's people to give him and his wife that extra push in prayerful support necessary to push them on to the field.

Mr. Payne, the second speaker, took us to Mongolia, describing its treeless plain; its extreme cold; its brief summer; its devil-worship; its moral decadence shown by the appalling fact that ninety-eight per cent of its lama priesthood are socially diseased; its illiteracy, by the fact that ninety-five per cent could not read; its



Pastor and Mrs. W. H. Francois and family give the "Evangel" readers a last smile before turning their faces toward the needy people of the Transvaal, who hold such a big grip upon their hearts. An appeal goes out to all missionary-hearted followers of Christ to help in the support of these brave Bearers of the Bread of Life to the sin-stricken suffering sons and daughters of dark Africa.

one hundred per cent hatred of the foreigner. Illustrating the latter fact Mr. Payne said that whenever they entered a new village they were greeted with the epithet "Foreign devils"! He recalled the times when God had so wonderfully delivered them from danger, especially from the Chinese bandits. On one occasion the brigand chief sent a messenger demanding much that it was impossible to give, on pain of instant death and the destruction of the mission compound. In the nick of time, however, God sent deliverance. Our prayers

are needed for this benighted land, and for these our two brave representatives in Mongolia, Mr. and Mrs. Payne.

Miss Ewens, the third speaker, struck a note of praise, when she said that in the eight years since she had stood on the East Ham platform, she had proved that the Lord had been with her every one of all the days of those eight years of her work for Him in India. "It is lovely," she said, "to know that something is going to happen, before you go, and then to find that it does happen, when you do go!" While in India, Miss Ewens met Mr. and Mrs. Gandhi, who evidently thought that the Government paid missionaries to go to India. Mrs. Ghandi, who was so quiet that one did not know how she got into prison seven

times, was interested to learn that it was the self-sacrificing pennies and sixpences and shillings and pounds of ordinary Christian people that enabled the missionaries to come and preach the gospel. Others asked, "Did you come to buy land—to put up a cigarette factory—as some foreigners do? What do you want?" "We have come to bring you light, the light of the gospel," was the reply. Miss Ewens concluded by singing a hymn in Hindi, accompanying herself on the autoharp.

Mr. Francis, the fourth speaker, told us of the work in the Transvaal. In this area there are two and a half million natives and 820,000 white people. He had seen little children less than twelve years of age, fighting each other and barking like dogs under the influence of evil spirits. The Bible of these natives was their divinatory bones, which, according to the position in which they fell after being tossed in the air, were supposed to give the will of the god. He rejoiced to tell of seventy baptised in water, of many converted and healed by the power of Christ, of the necessity for building a church twice the size to accommodate the increased congregations. The same difficulties besetting the work in other fields were theirs also. For example, a husband would beat his wife and

thrash his children if he knew they went to the house of God. Sometimes stones had been thrown at the missionaries, and on one occasion the native Evangelist said to them: "Do you know what they were saying about you? They said they hated your words so much that they would gladly kill you!" Mr. Francis concluded by saying that there was much that one could do; all can pray. "By your prayers," pleaded Mr. Francis, "souls shall be saved, bodies healed, demons cast out. By your prayers and fasting!"

And what more shall I say? Time and space would fail to tell of the solo by Mrs. Nosworthy; of the beautifully rendered choir items by the Islington and Clapham Choirs, and the united choir piece conducted by Pastor Douglas Gray; of the sweet children's voices proclaiming their motto: "The World for Jesus"; of the encouraging words of the Missionary Secretary, Miss Henderson; of the joy it was to see the building packed to the last row, on a Saturday evening; of Pastor Longley's thoughtful leading at the commencement of the service; and of the heartfelt pleasure of seeing Pastor E. J. Phillips in the chair.

And best of all—God was with us!

Paul's Letter to the Church at Philippi

No. 6.—"This one thing I do" (Phil. iii. 13).

PAUL has been telling of God's work in his life; first the death—not a mere suppression—of his old nature, and then the full manifestation of the new creation within him. These are the result, he tells us, of his ever-increasing knowledge of Christ, the inworking of His resurrection power, and the fellowship of His sufferings.

Now he speaks of his response to this goodness of God who is taking so much trouble with one who had been such an open enemy.

He was a real man, wholehearted in everything he took up. In his former life he had been an extremist, a Hebrew of the Hebrews, a Pharisee, a persecutor, a most scrupulous keeper of the Law. But now all the strength of that strong personality, all the energy of that fiery nature, were directed into another channel, and he had one only aim, to be well-pleasing in the eyes of Him who loved and gave Himself for him. What did his Master intend him to be? That he was determined to grasp in all its fulness. As the years went by, instead of dying down, the desire strengthened, until now it was the

ONE THING HE LONGED FOR.

As he calls on all the Philippians to be "followers" or "imitators" of him (v. 17) in his eager endeavour, so the challenge comes to us to imitate him in his singleness of aim. We are to work out our own salvation with fear and trembling (ii. 12).

Paul pictures himself as a runner, straining every nerve to reach the goal.

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and stretching forward (R.V.) unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus.

By J. A. VANSTONE

Stretching forward! What a vivid picture of the athlete: his whole being, eye, hand, and foot, straining forward towards the goal. He is in the stadium: there before him is the mark, the winning post. He has eyes for nothing but the reward awaiting him, the prize of the high calling of God in Christ Jesus. In the Grecian games, it was not the value of the chaplet of wild olive that set the athlete to endure the long, arduous self-discipline of the training, and the strain of the race, but his desire to bring honour to the city whose representative he was. So with Paul, he was on the stretch, not for his own gratification, or even his own spiritual perfection, but that

HE MIGHT PLEASE THE MASTER

he loved. In the previous verse he places his knowledge of Christ first, as the beginning of all the subsequent work in him. It was that knowledge that produced in him the devotion which prevented his resting content while there was any evidence in his life of the old corrupt nature.

If we abide in the Vine, we shall find the Vine-life permeating us, and producing Vine-fruit. The Husbandman does the pruning work, but we, the branches, have to abide in the vine. So while we are in vital contact with Him we are "in Christ," and Christ is in us, and the Christ-life will produce in us the Christ-likeness, a character like to His. But the vital contact must be retained by us, or the life fails, and the likeness fades.

Everything necessary has been done on His side: all His life and power are at our disposal. We have not to struggle hopelessly against sin and self. We have been changed. The "old man" is crucified, its domination has been broken. It is no longer "O

wretched man that I am! Who shall deliver me?" but rather, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

But why is it that this glorious fact is not more manifest in our everyday, dull, limited lives? We must remember there are some things God will not do. He does not take from us

THE RIGHT OF FREE-WILL.

and we in our indifference or stubbornness can refuse to do our part. While God is working in us to will and to do, our will must actively co-operate with His, or there will be little of the doing "of His good pleasure." Paul tells us we are "dead indeed unto sin," but in the next verse he warns us, "Let not sin therefore dwell in your mortal bodies." We are told to "walk in newness of life." That word "walk" is very significant, for in it is included the idea of activity, continuance, and a well-defined destination to be reached.

Let us be honest with ourselves. Has our walk degenerated into a listless saunter, a heavy-footed plod, or a weary trudge? Has our experience dwindled down till it has become almost a mere matter of words? Have we the spiritual stamina not only to walk, but to run in the race and "fight the good fight"? It is about time for us to "gird up the loins of our mind" (I. Peter i. 13). "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

In the succeeding verses Paul encourages his readers to be one with him in this urgent desire to attain unto the perfection of Christian character. He reckons on a ready response from those who are "perfect"—that is full grown or mature—and is confident those who are at present "otherwise minded"

WILL CATCH THE VISION

by direct revelation of God (v. 15). Notice his patience with those who as yet do not see eye to eye with him. He can trust God to be their instructor, and he gives them credit for being sincere enough to learn the lesson readily. He hopes that whatever their stage of spiritual development may be, they will walk by "the same rule, and mind the same thing," that is the "one thing" he has just spoken of (v. 16). They are to be imitators of him, and of those in the Church who are already walking in step with him (v. 17); and this is the more necessary for there are many who are walking lawlessly. These had so lost ground that, instead of pressing on, they were "minding earthly things"—like Demas, interested only in the things of this present evil age. "Their god is their belly," that is they were devoted to the appetites, pleasures, and comforts of this present life, unwilling "to lose their lives that they might gain them." To their shame be it said, and so hardened are they that "they glory in their shame," that such are "the enemies of the Cross of Christ" (vv. 18, 19). Enemies are they, for unfortunately they do more damage to the cause of Christ, than all the adversaries outside. They weaken

the influence of the Church by their poor testimony, and, by their example, they

DAMP THE SPIRITUAL ARDOUR

of their fellows.

After the digression in the last two verses, Paul returns to the thought in verse 17. Why should they be imitators of those who were set on walking "worthy of their heavenly vocation?"

For our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body (body of our humiliation, R.V.) that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself (vv. 20, 21).

He gives two reasons. First, they were in honour bound, as citizens of the "kingdom of heaven," to "seek those things which are above," not the "earthly things." Secondly they should be eagerly watching for the return of their Lord from heaven. In the Epistle to the Hebrews we are told that the only way to endure to the end of the race is by "looking unto Jesus, the author and finisher of our faith," so here to encourage them to continue pressing on, he reminds them that their King is coming.

Is His coming real to us? So real that our whole life is ordered with that glorious consummation in view? Let us encourage ourselves and others to press on, "exhorting one another: and so much the more, as ye see the day approaching." And what a day that will be, the fight finished, the course ended, the crown of righteousness awaiting us; a day of new beginnings as we enter into

AN ETERNITY OF INTIMATE FELLOWSHIP

and service in our proper environment as His heavenly people, "for ever with the Lord." And "we shall be changed." Our bodies, with all their limitations, their mortality, sickness, weakness, weariness—truly "bodies of our humiliation"—will be changed, "fashioned like unto His glorious body." And best of all, we know "that when He shall appear, we shall be like Him, for we shall see Him as He is." At last we shall be "conformed unto the image of His Son," and "every man that hath this hope in Him, purifieth himself even as He is pure" (I. John iii. 4).

We will close with Augustine's very helpful comment on this verse: "See how he does not do away with free will, for he says 'purifies himself.' Who purifies us but God?" Yet God does not purify you when you are unwilling. Therefore in joining your will to God, you purify yourself."

ANONYMOUS GIFTS.

We wish to express our warmest thanks to those who have helped forward the work by the following anonymous gifts:—

Leaflet Campaign: W.P., Lancs., 5/-; Oldbury, 2/-; Wimborne (G.M.C.), 5/-; "Evangel" Reader, 5/-; Cardiff (One of His), 5/-; Z.A., Hants., £1; Birmingham, 2/6.

Prison Work: Clapham Sister, 10/-.

Foreign Missionary Fund: Bath Crusader, 10/-; D.A., 10/-; Clapham Sister, 10/-; Coulsdon (designated), 10/-.

Debt Fund: Brixton Sister (E.M.S.), 10/-; Sheffield Subscriber, 7/-.

“Isn't God Glorious?”

By J. DOUGLAS CRAIG (*Crusader Commissioner*)

“WILL you throw another log on the fire, Jones? That's it; get a really good blaze: now we'll talk about things. So your point is, that while you are ready to stand your ground in believing the Bible from cover to cover, yet you say there are certain chapters to which I. Timothy ii. 16 ('All scripture . . .') etc., and especially 'and is profitable') does not apply?”

“Yes, that's my point, Smith; for instance, you take the first few chapters of the first Book of Chronicles—you could never face a company of people, and say, 'Here, friends, let's take the first chapter of Chronicles. We shall read and study this chapter, and we shall, I am sure, find it profitable.'”

“Oh, yes, you could, Jones. What do you others say? I can see you are holding back any opinion; that's in case you're asked to read the chapter for us! Well, I'm not prepared to do that part myself. Jones, you are the instigator of this subject. The penalty is yours. Read it to us.”

“All right, Smith. I'll read it on conditions you undertake to keep us awake talking about it. But this roaster is calculated to draw me to sleep at any moment. However, the setting is fine. I've never in my life sat in such a lovely old chimney corner; I'm feeling almost like a human chestnut. I'll read, then. All please turn to I. Chronicles i. 'Adam, Sheth, Enosh . . . these are the dukes of Edom.'”

“Well, I don't think there could be

ANY CHAPTERS IN THE OLD TESTAMENT

that could have given God more pleasure in having recorded, than the first few chapters in Chronicles. Do you remember one day God made a promise to Abram and Sarai? This was the promise: 'Abram, look now towards the heavens and tell the stars, if thou be able to number them: so shall thy seed be.' Sarai thought this to be quite impossible: 'I can't, I'm ninety.' But Sarai had to learn that the 'I' must go when dealing with God. It had to go, and it did—for she was never called Sarai again!

“Well, these chapters in Chronicles give us the names of some of the seed that started from Abraham and Sarah when they were both as good as dead. In these chapters God is saying: 'Here they are—the impossible has happened and here are just a few of their names.' I think God must have had a lot of pleasure in having these chapters written; out of the first nine, eight of them deal with Israel, the miracle nation. But this first chapter isn't about Israel, the reason for this is given in I. Corinthians xv. 46: 'Howbeit that was not first which is spiritual but that which is natural; and afterward that which is spiritual.' So before the people that typify the spiritual (born of the will of God), you must have the natural. Therefore—Adam to Noah, Ishmael, Esau, dukes of Edom.

“Of course, you know that all these names have

A DEFINITE MEANING;

I only know a few of them. If I knew them all we should be here for a month! But the few I know just

thrill me. What's left out and what's put in stamp these chapters as inspired of God.

“Take the first name, Adam, meaning, 'The figure of Him to come.' God had a man whom He could talk to and walk with. Adam must have been wonderful, for he hadn't been here very long before God gave him an intelligence test—perhaps it was to give the lie to evolution. It has certainly done that, for Adam is asked to name the animals as God brought them before him, and we are using Adam's names for them to-day.

“The figure of Him to come' spoke of Jesus, the last Adam.

“There are two names not here in this chapter. We miss them, for we always connect them with the beginning. But Cain was out of God's line through sin, and Abel was no more as the result of sin. When Eve brought her firstborn into the world she named him Cain. It means 'Acquisition': 'I have got the man.' Perhaps her contact with Satan in the Garden of Eden gave her that spirit, and so the 'I' and 'the man' got into her make-up. By the time her second son was born she must have grown out of the 'I' spirit, for she named him Abel, meaning 'vanity,' and while that name might have been the true exercise of his heart, yet poor Abel had to do with the man, and the man murdered his brother.

“So a new line is started, the second name in this chapter, Seth; and when I remind you of the meaning of Seth you will, I am sure, recognise Eve's

ATTITUDE HAS CHANGED AGAIN,

and there is more growth of soul evident in her. She names him Seth because it means 'Appointed of God.' There is a long way between 'I have got the man' and 'Appointed of God.'

“Have you ever stopped on a winter evening and looked down through the windows of a basement house and seen the table spread and all the family sitting round the tea table, a cosy fire sparkling in the grate, and all looking so comfortable? Such a contrast to the dark cold outside! The first chapter of Chronicles is just like that. It gives one a peep into the family life and soul exercise of people of long ago.

“When a son was born into the family of Seth, he called him Enosh. I expect there was a lot of discussion about it. Seth must have got to that place where he appreciated the greatness of the One who said, 'Let the earth bring forth . . . and it was so.' For as he looked upon his little son he called him Enosh, meaning, 'Weak, mortal man.' It is only as we appreciate God in His greatness that we can realise our own insignificance.

“It was many years ago now, but I'll never forget him. He was born in Syria, and his name was Hakim; he was a soap-box orator in New York City, and he gave his time and energy to try to make men atheists. One day on his way to mount his soap-box, he stopped to listen to a young Salvation Army lassie telling the story of Jesus. God honoured her word and Hakim stumbled out of darkness into light. When I knew

Hakim he was spending more time in prayer than in sleeping. Hakim was a man of God. I used to breakfast with him every morning, and he would sit silently as if lost in another world. I used to leave him to his thought while I was eating my porridge, and when I got through that I'd say, 'Hakim, do you still love Him?' and then would come that deep, guttural voice of his: 'Amen, brother,

ISN'T HE GLORIOUS?'

And I never think of Hakim without thinking of Mahalaleel—'Isn't God glorious?' And if you and I are to be connected with Mahalaleel as I connect Hakim, then we must know Hakim's secret—spend much time in His company.

"Yes, thank you for reminding me, Jones, I left out a name between Enosh and Mahalaleel—Kenan, son of Enosh, and the father of Mahalaleel. He is the link between 'weak, mortal man' and 'Isn't God glorious?' for his name means 'acquisition,'—not in the fleshly way as Cain; but, 'I've got the man, and the man is Jesus!'

"Throw another log on the fire, Jones; put that faggot on too—it will make a blaze, and I love to hear it crackling. Now then, very briefly, this Mahalaleel had a son, and he named him Jered. I've been told it means 'Going down.' I can understand Mahalaleel so naming his son. When you really get to 'Isn't God glorious?' you want to go down for His sake. The Church of Jesus Christ is suffering such a lot because its members are so anxious in the Church and in

the home to justify themselves. If God was really glorious to them, they'd get down on their knees and say, 'For Thy sake, Glorious One, it shall be Jered—I'll go down.' That always produces most for God.

"When Jered's son was born he named him Enoch, which means something like 'teachable.' You know how

ENOCH WALKED WITH GOD,

and when you walk with God you learn His secrets. Enoch was teachable, and one of the things he learned was that God would have to visit the world in judgment because of sin. You can almost hear God say: "Enoch, don't fear, I promise your son will not see the judgment; as long as I can withhold it I will. But when your boy dies it shall be sent. And so Enoch named his son Methuselah, meaning, 'When he is dead it shall be sent,' and God kept Methuselah alive year after year, century after century, for in His mercy He withheld the judgment. He must live on, perchance they will repent. And so God kept Enoch's son alive till 969 years had passed, and then God's mercy ceased and Methuselah died. As he drew his last breath it started to rain—the rain that never stopped until the earth was flooded.

"And now we must leave the fire to die down by itself, the night is far spent. Each to your home! We haven't got very far in Chronicles—that's because it's so wonderful.

"Well, just one word before you go: 'Mahalaleel'—'Isn't God glorious?'"

Mirror of World Events

By Pastor P. N. CORRY

Hold the Line!

The G.P.O. has published a leaflet pointing out the necessity of holding the line until a telephone conversation is finished. So many calls, they say, are broken off because subscribers replace the receiver before the call is finished. Service is impeded, and the Exchange and the subscriber alike put to inconvenience. **HOLD THE LINE!**

We feel that many of the delays on our lines of Divine Communication must be due to the same default. The receiver has been replaced too soon. **HOLD THE LINE!** (Gal. vi. 9).

A friend has sent the following:

Some years ago, at the opening of a Disarmament Conference, in the midst of a speech King George was making, someone tripped over the generator wires of the Columbia Broadcasting Company, tearing them all loose, and interrupting the service. The chief operator quickly grasped the loose wires in his bare hands and for twenty minutes the current passed through his twitching flesh while repairs were being made. His hands were slightly burned but through his body the words of the King passed on to the millions of listeners, and were heard distinctly. Without his courage and endurance, the King's message would have failed to reach its destination.

The King of Glory has chosen to send His message to a lost world through human wires. Every Christian should be a witness. **HOLD THE LINE!**

£350,000,000 in 1938!

The Christian Social Council have issued a report on Gambling. They estimate that the gigantic sum of £350,000,000 was spent on horse racing, dog racing, football pools, and gaming in 1938.

Employers everywhere complain legitimate business suffers, the poor suffer a fall in purchasing power, the small shopkeeper

is deprived of trade, and even labour organisers complain that the workers are preoccupied with pools, which have become their prime interest. What a pity the Exchequer cannot find a way to tax this business out of existence!

So while civilisation falls to ruin, while the world is burning, gamblers are selfishly occupied with pools, pin tables, and punting. Gambling has always been utterly selfish, utterly disregarding of the suffering of others, and its truest measure can be seen at the foot of the Cross. The soldiers gambled while Christ was dying! (John xix. 23, 24).

"Is Wandering Far?"

A story which is being told far and wide among the refugees from persecution to-day runs somewhat like this:

In the Middle Ages when the Jews were fleeing from Prague as they are doing now, a Jewish father was tramping the road at night with his five-year-old son.

The boy asked, "Father, where are we going?" And the father answered, "We are not going, my child; we are wandering."

The boy thought this over and then said, "Father, is Wandering far?"

"Yes, my son," was the reply, "so far that the end lies in the Almighty."

What a commentary on the curse of Deuteronomy xxviii. 64-67!

A Sign of the Times.

Almost every issue of the daily press records shipments of gold to the U.S.A. Not long ago Europeans ripped the mountains of the New World to drag gold from its rocks and river beds; now with eager haste they send it back by shiploads to bury it in the vaults which man has made. In 1934 the American holdings of gold were assessed at £1,201,200,000. In

FAMILY ALTAR



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

Sunday, May 28th. Zechariah iv. 1-14.

"Not by might, nor by power, but by My Spirit, saith the Lord of hosts" (verse 6).

Human might and power has been responsible for many notable achievements in the history of the world, yet there is a realm where these forces are limited—a kingdom where the Holy Spirit Himself holds sway—a sphere in which Divine energy is operative. Lord, let this day be full of the gracious proofs of Thy power! Teach me the secrets of that life in the Spirit where everything that exalts itself against Thy mind is brought low. Make this life the arena in which Thou dost display Thy wisdom and skill. Deliver this heart from all reliance on the flesh. Let my confidence be altogether in Thee.

PRAYER TOPIC:

For an outpouring of the Holy Spirit on all the Whitsuntide Conventions.

Monday, May 29th. Zechariah viii. 1-17.

"Ye shall be a blessing" (verse 13).

The promise is significant. "Ye shall be a blessing." Sometimes we should like to revise a promise such as this, until it reads, "Ye shall receive a blessing." Yet the one is the complement of the other. We cannot impart that which has not, in the first instance, been bestowed upon us. Self-bestowal is the royal path to blessing. The measure of our own spiritual enrichment and enlargement is always determined by the extent of our surrender in sacrificial service to others. When life is lost in the earnest endeavour to bless others it is invariably quickened itself.

PRAYER TOPIC:

Special blessing on all the Elim Churches in Scotland.

Tuesday, May 30th. Zechariah ix. 9-17.

"How great is His goodness" (verse 17).

The days are filled with the goodness of the Lord, and year unto year proclaims His unfailing mercy and lovingkindness. Who can count His "good things" or measure His tender mercies? They are as numberless as the sands upon the seashore. The whole earth is harmonious with the music of His bounteous grace. O Lord, make this heart continually conscious of Thy goodness! Cause me to meditate upon Thy gracious handiwork through the days. Anoint mine eyes that they may trace Thy loving thought amid the vicissitudes of life. I would remember Thy plenteous provision when passing through the slough of depression.

PRAYER TOPIC:

For Divine guidance to be given continually to our national rulers and administrators.

Wednesday, May 31st. Zechariah xii. 1-10.

"The Spirit of grace and of supplications" (verse 10).

Blessed are the lives which come under the sovereignty of the Spirit of grace, for they shall not easily be moved to anger. Like a mantle the graciousness of God shall rest upon them, and they shall show forth His character in their association with the sons of men. Greater are the conquests of graciousness than those of bitterness and malice. Lord, grant that I might fight life's battles beneath this banner. Suffer me always to manifest the spirit of understanding toleration, even unto those who would seek to harm me. Give me to drink of Thy Spirit that I may not be overcome of evil in the moment of temptation.

PRAYER TOPIC:

That the power of God may be manifested in the bodies of those who are trusting Him for physical healing.

Thursday, June 1st. Zechariah xiii. 1-9.

"In that day there shall be a fountain opened" (verse 1).

In that Open Fountain there is the healing of the nations; the cleansing of universal defilement; the re-creation of a ruined world. All God's great redemptive purposes are to be realised through that Crimson Fount. There a world's woe is to be banished, and its bondage to end. Glorious Fountain! In Thee shall the weary find rest, and the broken-hearted gain healing. Through Thee shall the river of God's love reach the utmost limits of this world's need. This day let me prove the power of that cleansing stream, purifying the temple of my thoughts and desires, keeping free from every evil imagination.

PRAYER TOPIC:

For the provision of the passages and outfits of our prospective missionaries.

Friday, June 2nd. Zechariah xiv. 1-11.

"The day of the Lord cometh" (verse 1).

God's day is yet to dawn, when all His promises shall be fulfilled to earth; the day of the consummation of His judgments, when evil shall be requited and righteousness rewarded. Then shall the saints of the Most High enter into their eternal inheritance, and receive that for which long they have waited. Every other day of earthly glory shall be utterly eclipsed by the splendour of this unveiling of the might and majesty of Jehovah. Blessed Lord, grant that this day we may walk circumspectly so that we may be ready for the moment of Thy manifestation in glory.

PRAYER TOPIC:

God's touch to be on all the activities of our young people's work.

Saturday, June 3rd. II. Chronicles xxix. 1-11.

"Put out the lamps . . . in the holy place" (verse 7).

The holy place without the lamps of God. What a calamity! Nothing could justify this terrible neglect. Alas, for the house of God when the lamps have been allowed to go out. Nothing can possibly compensate for such a sacrifice. It is so easy to give attention to the things that are more or less unimportant, and at the same time let the essential glory of the sanctuary be lost. And this is equally true of the individual soul. We may become so occupied with trivialities whilst the vital things fall into neglect. O my soul, see to it that thou dost keep the light of God shining clearly within thee!

PRAYER TOPIC:

For all open-air witness for Christ.

Helpful Illustrations for Christian Workers

Vain Searching for Satisfaction

One evening as I was walking home after a short visit with some friends, I saw a sparrow darting here and there after a small bug flying in the air. It dipped and dived, high and low. A car came speeding by and the bird dodged just in time. It continued to pursue the bug until another car came by—there was a dead sparrow lying in the street!

I could not help but think of many young people that I know who are doing the very same thing: running here and there; indulging in this and that; seeking that which is in the world; searching in vain for satisfaction. There is death in that course. Safety and satisfaction lie in "living for Jesus."

When We Don't Understand.

The story is told of a young theological student who one day came to Mr. Spurgeon telling him that the Bible contained some verses which he could not understand, and about which he was very much worried. To this the great man of God replied, "Young man, allow me to give you this word of advice. You must expect to let God know some things which you do not understand." The student took the words of wisdom to heart.

Letting Her Down.

A girl went to a Catholic priest and confessed that she had incurred the sin of vanity. "What makes you think that?" asked the priest. "Because every morning, when I look into the mirror," she replied, "I think how beautiful I am." "Never fear," said the priest, "that isn't sin—that's just a mistake." Some fancy that they have attained sinless perfection, but the mirror of the Word of God should be sufficient to show them that it is a mistake. The nearer men come to Christ, the more they feel how immeasurably short they fall of the beauty of holiness found in Him.

?

YOUR PROBLEM

A Fortnightly Feature

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We have received from our readers the following problems, and invite replies thereto. They should be brief, and in no case exceed 250 words.

Problem No. 20.—Why do you declare that Christ will come before the Tribulation when Mark xiii. 24-26 seems to infer the opposite? What scriptures have you to support your contention?

Problem No. 21.—Please explain the last verse of John's Gospel. How could there be so many books about the Lord to fill the world and more?

Problem No. 22.—Please explain I. Corinthians xv. 29.

Problem No. 23.—What is the meaning of Revelation xiii. 18, where it says that the "number of the beast" is 666?

Problem No. 24.—Do the Old Testament believers belong to the Church or did it not begin until Pentecost?

Problem No. 25.—What does the sun-clad woman of Revelation xii. 1 represent?

Readers are invited to send their problems to the Editor.

On March 31st we published a reply to Problem No. 10. Here is a further reply to this problem received from South Africa:

PROBLEM NO. 10.—Why is it that in the making up of the 144,000 in Revelation vii., the tribe of Dan is omitted?

Reply by Mr. H. W. Willmer:

Clarence Larkin in his very remarkable book on Revelation has the following:

In Deuteronomy xxix. 18-21 we read that the man, or woman, or family, or TRIBE that should introduce idolatry into Israel, should have their or its name blotted out from under heaven and be separated out of the Tribes of Israel. This is just what the tribes of Dan and Ephraim were guilty of when they permitted Jeroboam to set up golden calves to be worshipped—one at Dan in the Tribe of Dan, and the other at Bethel, in the Tribe of Ephraim (I. Kings xii. 25-30). This is the reason why the tribes of Dan and Ephraim are omitted from the list in Revelation vii. and the names of Joseph and Levi substituted.

But as the tribes of Dan and Ephraim are in the list of the twelve tribes that shall occupy the Holy Land during the Millennium (Ezek. xlvi. 1-7 and 23-29) it is evident that the sealing of the tribes, in this chapter is more for heavenly preservation than to keep them for an earthly inheritance, and this view is confirmed by the fact that they are later seen with the Lamb on the heavenly mount Zion (Rev. xiv. 1-5). The omission of these names in this list of these sealed ones is to show that the tribes of Dan and Ephraim must pass through the Great Tribulation unprotected by sealing.

The following replies have been received to Problems 16 and 17:

PROBLEM NO. 16.—Can it be proved from the Bible that there are three persons in the Trinity, apart from I. John v. 7, which is omitted from the Revised Version?

Reply by Miss A. Porter:

Yes, our blessed Lord said before He ascended: "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 20).

Also, at our Lord's baptism (Luke iii. 23) the Trinity was manifested by the voice of the Father, the person of Jesus, and the descending dove who is called the Spirit by John the Baptist (John i. 32, 33).

Again, our Lord speaks of going to His Father that He may send the Comforter, called the Holy Ghost by Jesus (John xiv. 16-26, and xv. 26). There are also other passages alluding to and confirming this great fact of the three persons in the blessed Trinity.

Reply by Pastor F. J. Slemming:

The word "trinity" is not a scriptural word, but the truth of the Trinity is definitely scriptural. Apart from I. John v. 7 the Word of God contains much evidence as to the fact of the Trinity.

That there are three persons in the Trinity is revealed in the prophecy of Isaiah xlvi. 16 (R.V.). "Come ye near unto Me, hear ye this; from the beginning I have not spoken in secret; from the time that it was there am I: and now the Lord God hath sent Me, and His Spirit." The "Me" is the coming One, the Messiah.

We find this truth declared as we compare verse with verse. An example is found in the work of creation. Genesis i. 2: God was the source of creation. John i. 3: The Son—the Word made flesh—was the intermediary in creation. Genesis i. 2: The Spirit was the agency of creation.

In incidents in the life of Jesus we have evidences of the Trinity, as for example at His birth (Luke i. 35), and at His baptism (Matt. iii. 16, 17, etc.)

The fact is also found in the baptismal formula (Matt. xxviii. 19): Baptising them into the name of the Father and of the Son and of the Holy Spirit. The singular number of "the name" marks the oneness and unity of the Godhead—and the three separate personalities are revealed in the phrase: of the Father, of the Son, and of the Holy Ghost.

We must not overlook the verse that is referred to oftentimes as the great trinitarian verse—the benediction of II. Corinthians xiii. 14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all."

To sum up: the doctrine of the Trinity is an unexplained mystery; the Word of God does not attempt to define it, yet it gives abundant proof of the fact that there is one essential Godhead, within which exist, coequal and coeternal, three persons—God the Father, God the Son, and God the Holy Ghost.

Reply by Pastor P. N. Corry:

The Word Elohim occurs about 2,800 times in the Old Testament. This word is the plural of Eloah. In Genesis i. 1 we read: God (plural) created (singular), showing Trinity in unity. Look also at Isaiah lxi. 1, "The SPIRIT of JEHOVAH is upon Me." Compare with Luke iv. 18, 19 and you will see here Trinity working together. See also Isaiah xlvi. 16. Compare Isaiah vi. 1-8 with John xii. 37-41, Acts xxviii. 25-27, and Romans xi. 8. The New Testament is so full of instances that to give them all in an answer would be difficult. Why not get a copy of "What the Bible Teaches" by R. A. Torrey and study the subject fully?

PROBLEM NO. 17.—On a deliberate study of the Gospel records, does not the combined evidence therein substantiate the fact of Judas's presence both at the Passover observance and at the Last Supper?

Reply by Mr. W. F. Jacobs:

The accounts given by Matthew and Mark are very similar. Matthew xxvi. 20 says, "When the even was come, He sat down with the twelve," and as they were eating comes the announcement of the betrayal. This can hardly be the same event as that recorded by John. According to the latter, Judas did not leave until he had received the sop, which is not stated by the other three Gospels. John, on the other hand, makes no mention of Judas' question recorded by Matthew, "Master is it I?" Indeed, at the point of receiving the sop it would be unnecessary. Therefore it would appear that Judas did not leave at the mere announcement of the betrayal.

Matthew and Mark then relate how the Lord distributed the bread to the disciples, and then the cup, saying, "Drink ye all of it." Mark xiv. 23 says that they all drank of it. When we come to the Gospel by Luke with his order of events, our Lord takes first the paschal cup and then institutes the Last Supper, after which He says: "The hand of him that betrayeth Me is with Me on the table" (Luke xxii. 21). John gives no account of the Passover or Last Supper, but as soon as Judas leaves, Christ commences His discourse which, together with His prayer, appears to remain unbroken till He goes forth to the garden (John xviii. 1).

Matthew, Mark, and Luke each state that "the twelve" sat down to the Passover; all three record both Passover and Supper; and yet none mentions Judas' departure within their period of the narrative. It suggests Judas left outside that period, and at the point quoted by John. It was evening when

they sat down—it was night when Judas left. Moreover, after Christ's resurrection, the first three evangelists are each careful to refer to the disciples as "the eleven."

The view that Judas was present at the Last Supper is held by the Church of England in the Book of Common Prayer, for in the first exhortation, on giving notice of Holy Communion, appear the warning words to blasphemers, etc.: "lest after the taking of that holy sacrament the Devil enter into you, as he entered into Judas, and fill you full of all iniquities and bring you to destruction both of body and soul."

Reply by Pastor P. N. Corry :

Judas was only present at the Passover Supper. He went

out immediately after he received the sop, which was obviously at the Passover supper; there was no sop in the Communion supper which followed (John xiii. 27 and 30).

Matthew and Mark (Matt. xxvi. 25, 26 and Mark xiv. 21, 22) show that this was the case, and as the footnote in Luke xxii. shows, the verses 19 and 20 are in parenthesis and not in their historical order.

John xiii. 30 settles it to my mind that Judas departed from the Passover Supper.

Problems 18 and 19 are not printed above as replies to these will appear the week after next.

" I Was There! "

Testimonies of Eye-witnesses to the value of the Pentecostal Experience

III. A FALSE TEACHER FRUSTRATED

By Mrs. JOSEPH WALSHAW

MORE than thirty years ago, to my great joy I saw in the Scriptures that the Lord Jesus still baptised believers (who would tarry and trust Him) with the Holy Ghost, and also that the Holy Spirit still bestowed and distributed His glorious gifts. So I obeyed—and trusted, and tarried—and received "the promise of the Father." I shall never cease to praise His holy name for the unspeakable blessing this has meant in my life: the wonder and abiding reality deepens as the days go by.

During the year 1907 or 1908 my husband and I were on the "King's business" at Rotherham, and were entertained at the house of our friend, Mr. B—who spoke enthusiastically to us of a Pastor Russell of America, and gave us a copy of his book, *Millennial Dawn*. I found the book had a peculiar fascination—a keen enjoyment in the reading followed by unhappy depression. This occurred several times, and then I asked God to show me clearly by the Spirit what was wrong, and He directed me to a certain page where was

A CLEVERLY-HIDDEN

denial of the Third Person of the Godhead. I ran off to my husband and said God had found for me the error in this book, and I pointed it out to him.

Shortly after this I received an invitation to a meeting at Liverpool to hear Pastor Russell, who was calling on his way from a visit to Palestine, and desired to meet with those interested in his teaching. At once I resolved to go—but a decided call came for me to go to Madeley on the very day of Mr. Russell's meeting. I was at first very disappointed; then I was ashamed at being disappointed and gladly responded to God's call elsewhere.

Whilst on my way there, I received a message that the meeting I was travelling to was cancelled. This seemed very confusing. I was now free to go to Mr. Russell's meeting at Liverpool, and was also very nearly there! But the question arose that, as I had been so definitely prevented from going, ought I now to go simply because I was free? Whilst I asked, and waited, and hearkened, the Word of the Lord came. He said, "Yes, I wanted you there, but you were going in your own will—you must go in My will, and speak what I give you to say. Harken to Me, obey Me, and I will make the meeting *an utter confusion*."

So I went, and my husband came also. The hall was full with intensely interested people from all parts of the country. Mr. Russell

HAD A CHARMING PERSONALITY,

and a clear, soft voice. There was nothing amiss in the afternoon meeting—except one little word,—and inwardly I was hearkening for "orders," for I was to obey. Then tea was handed round and Mr. Russell talked with little groups here and there—still no orders.

Suddenly he went on to the platform and said, "I wonder if there are others here who would like to ask me questions till the evening meeting?" Then the word of the Lord came, "Ask him if he has received the Holy Ghost." This my husband did, by saying: "Mr. Russell, we noticed this afternoon you spoke of God the Spirit as "it" instead of "He." Have you received HIM?" Mr. Russell replied with a smile, "My dear brother, if you would understand your Bible you must get rid of that fundamental error of a Trinity God."

Immediately, like a flash of lightning, at least 200 people were on their feet. The fluttering of Bible leaves was like birds' wings all over the hall. A dozen voices were besieging Mr. Russell all at the same time, some with one scripture, and some with another. The Bible seemed indeed to have become the Book of the Holy Ghost. I was from that moment silent.

The time for the evening service arrived, but the people were still storming Mr. Russell and talking to each other in groups. There was no evening meeting,—and we left them at it, at 9 p.m. There was no campaign, and the next day

MR. RUSSELL SAILED FOR AMERICA.

A friend of mine from Sheffield, who had a large stack of Russell's books for sale, wrote me: "The afternoon meeting was very nice, but it all finished up in an *utter confusion*. I have destroyed all my stock of books."

Thus by the manifestation of the gift of "the Word of Wisdom," the people of God in that hall firstly had their eyes opened, and secondly, were saved from helping on a most deadly error, and thirdly, Satan was put to flight.



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.

Why God Changes Our Plans.

SUDDEN changes in our plans may be hard to accept. But they may be forced upon us by some circumstance over which we may have no control. And God may be at the back of the circumstance. Yet the plans were very dear to us, and we had set our hearts upon carrying them through. Why should God have permitted them to be changed, or to be set aside completely?

Someone has written: "'Thou God seest me' is a precious thought. He sees us and our path beset with danger, and He plans our ways and guides us accordingly. That is why He often permits reverses and failure to come our way. He changes our plans, for He sees the danger in them." What a blessing, then, that God does not always let us carry out our plans!

When a baby plans, with great interest and pleasure, to play with a brightly burning fire, a loving parent is likely to change the baby's plans. Yet that brightly burning fire, dangerous as it is, may not be as grave a danger as would be the result of some plans that we are prevented by God's love from carrying through. As this writer reminds us: "Knowing the end from the beginning, He cannot mistake." Our plans are sometimes mistaken; God's plans are always perfect.

The Leaflet Campaign.

It is just six weeks since we launched, through the medium of the *Elim Evangel*, a campaign to win the lost for Christ by means of a gripping Gospel leaflet. This leaflet so compels the attention of the reader that none in these days of uncertainty can fail to read it.

We are grateful to God and our warm-hearted friends for their response—a response which has enabled us to print nearly half a million of these leaflets for distribution in over 200 towns and villages. We should like to remind our readers, however, that our aim is a nation-wide campaign, which means reaching a population of nearly 50 million. This cannot be effected even if every reader distributes in his own district. There are many towns and large areas that can only be reached by God's people giving liberally for this purpose to enable us to arrange for their distribution.

Who can send us £25? This will pay for 100,000. £10 pays for 40,000, £5 for 20,000, or, if you cannot do more, 5/- pays for 1,000. God bless you!

Revival News.

NEWS from Sowerby Bridge tells of 125 decisions for Christ in the campaign just concluded by Pastor W. E. Smith. To God be all the glory! A report will appear in next week's *Evangel*.

Look Up, Lift Up!

BEFORE our Lord went to Gethsemane and to Calvary He spoke as the Prophet. He predicted the conditions of the age and also its appointed end. He announced the fate of the Jewish nation and Jerusalem. "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke xxi. 24). How true it all is!

In His words which follow He speaks at once of the end of the age.

And there shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations, with perplexities; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And they shall see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh (Luke xxi. 25-28).

True it is the physical signs are not yet here, nor will they appear as long as the true Church is still here. But the other things are here. There is surely upon earth distress of nations with perplexity. And how true it is of our day! "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Nor is it getting better. Every year has brought increasing distress and perplexity, increasing troubles and fears. It will not change much during this year. There may be a betterment here and there, but a permanent recovery is not in sight.

Our Lord has given to His own what they are to do under these circumstances, and we do well to heed His Word and act upon it! These things, the things of the end of the age, are beginning to come to pass. Look up! Lift up your heads! That is His Word to us. That looking up and lifting up of our heads is possible only as we walk in His fellowship and seek His face in prayer and continue day by day in the waiting attitude.

And perhaps this year our promised redemption may not only draw nearer, but pass into its glorious realization.

NEXT WEEK :

Pastor H. W. Greenway replies to Rev. J. I. Brice, M.A., on "The Gift of Tongues."

FOLLOWING WEEK :

Commencement of a series of articles by Pastor T. A. Carver on "The Papacy—its present position and prospects."

The Literal and the Figurative

By A. H. SHELL

THERE is a harmful theory extant that for every Greek word in the New Testament there should be only one and no more English equivalent. In other words, every Greek word should always be translated in the same way it is said, although there are instances in which very evidently this cannot be done. Take, for example, the Greek word *pneuma*, which clearly has two meanings—"wind" and "spirit" (John iii. 5-8). If it were translated only one way it would not make sense. Moreover, such instances are not exceptions in the New Testament, but rather the general rule.

Material and spiritual. In our English language there are thousands of words which describe material things around us, such as man, tree, rock, house. But there is another realm, and a more important one, which we have never seen, and which we have very few words to describe. We refer to the spiritual realm. How does God reveal to us the things of that realm? He takes something in the material world which is like something in the spiritual world, and uses the former as an illustration of the latter. In effect, He tells us, as we have just seen, that wind is an illustration of spirit, and there are many other examples of the same kind. Men sometimes

OBJECT TO THIS METHOD

on God's part. For example, when in John iii. He used the first birth as a type of the second birth, employing the same word to apply to both, Nicodemus objected. It was because of this that our Lord said to him, "We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"

To take another illustration, our Lord is called "the Lamb of God." Therefore surely "lamb" must have two different meanings, a natural and a spiritual one! In the same way He is called the "Vine," which has two different meanings, and so on.

What "Gehenna" means. Now there is a place in the spiritual realm where the souls and spirits of unsaved men are tormented. And in seeking for an illustration and a word to use for that place, our Lord chose the valley of Gehenna, which was very close to Jerusalem. In this valley the garbage of the city was burned, and sometimes the bodies of criminals were thrown there. There were always worms eating such refuse, and there was always a fire burning there. Accordingly the Greek word *gehenna* means two things, a valley near Jerusalem and

THE PLACE OF TORMENT

for those who die in their sins.

Some may object to this on the ground that one cannot know which place is meant, but the context in every instance makes it very plain. In Matthew xviii. 9, for example, *gehenna* is translated "hell," but does anyone think that the valley of Hinnom is meant? When our Lord said that it is better to pluck out your eye or cut off your hand or foot, did He mean that it is better to do that than after death to have one's

body cast into an unclean burial place? Is it so important where the physical body is buried? Therefore, if by following a theory we arrive at such a ludicrous position, is it not desirable to drop the theory? And even in cases where the context does not make the meaning as plain as that, might it not still be true that the word has two meanings?

To go further. In ordinary conversation man does not have much occasion to refer to eternity, but he often refers to a limit of time or age, and so in the Greek there is a word *eon* which often refers to an age, although some Greek scholars also used it to mean eternity, we are told. Now whether they did so use it, or whether they did not, makes little difference if we can show by the context that God used it to mean eternity. In the Greek there is no separate word for eternity, so God chose the thing that is

MOST LIKE ETERNITY,

and that thing is represented by the word "age."

Seen and unseen. There are two Scripture passages that prove this incontestably. Take II. Corinthians iv. 18, where in the first part of the verse there is a contrast between "things seen" and "things not seen," and in the last part a contrast between things "temporary" and things "eternal." I have seen the passage translated things "temporary" and things "*eonian*" by one who insisted upon the theory that every Greek word should always be translated the same way. But if "*eonian*" in this case means only for a limited time, as the theory maintains, then it means exactly the same as "temporary" and there is no contrast at all.

Again, Hebrews vii. 16 says that Christ has an "endless life," which the next verse confirms by saying that He is a priest for *eon*. Now if *eon* in verse 17 means only age-lasting and therefore temporary, it cannot confirm the preceding statement that Christ has an endless life! You cannot prove that a thing is eternal by saying that it is temporary. Therefore *eon* must mean eternal in both verses as is the case in many other scriptures.

Let us now consider another very serious case of this

ERRONEOUS THEORY

in action. For example, there is a Greek word *theos* which almost always means "God," but in I. Corinthians viii. 5 it is used to refer to the false gods that the Gentiles worshipped, and which are demons or wicked angels (I. Cor. x. 20). Finally, in John x. 35, this word refers simply to men, from which we conclude that it is a word which means three different things. The reason for this is that men are types of God, being made in His image, and metaphorically the type is said to be the antitype. Angels are also a type of God in that they are powerful and invisible. But the fact that *theos* means three different things need not worry us for it is easy to tell which it means. In fact, in almost every case except the two mentioned, it means God, as the context shows.

Ignoring the context. If this theory is pressed too far and Bible students ignore the context of the Word, it is almost certain to lead to the most serious error.

It might easily lead to the denial of the Deity of Christ. One might say *theos* sometimes refers to a finite creature, therefore, when it refers to Christ it always means a finite creature. Thank God, we are saved from such a heretical conclusion by a passage like Hebrews i. 6 compared with Matthew iv. 10. In the latter, Christ Himself says: "Thou shalt

WORSHIP THE LORD

thy God, and Him only shalt thou serve." In the former, the Father commands all the angels of God to

worship Christ. Indeed, one could press this theory to the point of denying God entirely, as some have already pressed it to the denial of the personality of the Holy Spirit.

Therefore, let us beware of any translation of Holy Scripture which is based on the principle of one and only one word for every Greek word. The principle is not true, for a Greek word may have two or more meanings, and therefore two or more English equivalents.



Monthly Book Window

THE REMARKABLE JEW—HIS WONDERFUL FUTURE.

By Dr. L. Sale-Harrison. (Pickering and Inglis, Ltd. 2/6, by post 2/10).

The writer of this interesting book, who is well-known as a Bible lecturer on the Jews and the Land of Israel, gives a survey of the whole Jewish question from the call of Abraham to their final return to Palestine and settlement under the reign of Christ as King. He shows how the predictions regarding their scattering through the nations, and now their ultimate return, are being rapidly fulfilled. His chapters on anti-Jewish activities on the one hand, and the emancipation and subsequent prosperity of Palestine on the other, are illuminating, and help to give the right perspective of this remarkable race. This book should be in the hands of every Bible student. The Jewish question is the key to the international situation to-day.—W. G. HATHAWAY.

THE GOD WHO MATTERS.

By a London Journalist. (Pickering and Inglis, Ltd. 1/-, by post 1/2).

I like this book: there is a grip in it, God is brought before the reader as a living reality. Take for example a quotation from chapter ix.: "The Bible traces the root cause of all confusion, discord and strife to sin. . . . Men have a persistent way of blaming the other fellow. Hitler and his lieutenants blame the Jew. Mussolini blames the Reds. Japan blames the Chinese. Britain blames the dictatorships. None are willing to face the fact that the root of the trouble is in themselves as much as in anyone else. Jesus goes right to the root of the trouble."—JOSEPH SMITH.

THE MAN WHO DID NOT SIN.

By Newman Watts. (Henry E. Walter. 3/6, by post 3/10).

Departing from his usual argumentative style, Mr. Watts has given us his most unique book—an intriguing novel.

The central figure lives in the closing days of this age. The World War comes. Then Antichrist arises and finally Christ appears and sets up His kingdom. By scientific means, Mackay had sealed himself away and is discovered and brought to life again 200 years after Christ's reign began. The story then attempts to give us a striking picture of the world and humanity in that age, based on scriptural references.

Graphic and illuminating, all ought to read it. It should have a special message for failing hearts in these dark days.

—THOS. A. CARVER.

A WELL-FURNISHED LIFE.

By D. Henderson, D.D. (Marshall, Morgan and Scott, Ltd. 2/6, by post 2/10).

Many young believers, zealous to do the will of God, are apt to become unbalanced in their Christian lives, and need some kind of instruction to help save them from the pitfalls of fanaticism. Dr. Henderson's book is just the kind of reading to keep young Christians sane. It is written in simple style, and will appeal to those who desire to be the very best for God. Chapters are devoted to the practical, social, moral and spiritual aspects of our life. One or two of the illustrations are rather antiquated, but the general value of the subject matter more than compensates for this weakness. It is to be hoped the book will have a wide circulation.—H. W. GREENWAY.

OUR LORD COMETH.

By Wm. J. Rowlands. (The Sovereign Grace Advent Testimony. 1/-, by post 1/2).

The idea of a post-tribulation advent of Christ is not new, and so this book revives an old controversy, for it endeavours to prove that the Church is destined to pass through the Great Tribulation. It does so with convincing argument, and is, fortunately, without harsh criticisms against other schools of thought. The writer is convinced that the coming of Christ for His Church will be coincident with His coming to the Mount of Olives, and rejects the theory of a time period which divides up the Second Advent into two distinct events, i.e., Rapture and Revelation. He also protests, and rightly so, against the practice of straining the meaning of God's Word to fit into some pet hypothesis; an all-too-common practice among modern students of prophecy.—H. W. GREENWAY.

THE LORD'S RETURN.

By Dr. W. Graham Scroggie. (Pickering and Inglis, Ltd. 2/6, by post 2/10).

The book deals with the Second Advent from the Futurist standpoint in a very simple way. I have read better matter in cheaper books. One of the outstanding features may be summed up in the author's own words: "to avoid controversial details, and many irrelevances often associated with the subject." Not a very thrilling achievement! Long scriptural quotations also help to make up for lack of literary material.

—H. W. GREENWAY.

LIFE.

By Reginald Wallis. (Pickering and Inglis, Ltd. 6d. by post 7d.).

Written on exactly similar lines to the famous "Traveller's Guide" this little book gives the reader the cream of Captain Wallis's characteristic Gospel appeals. The main theme of the dozens of short stories and messages is that real life is found only in Christ, and it is appropriated only by means of the new birth.

Interesting, challenging, scriptural and strongly evangelical, this book should have a splendid ministry in the work of leading men to Christ. Worth double the price.—

—THOS. A. CARVER.

EVANGELISM TO-DAY.

By F. C. White, B.D. (Marshall, Morgan and Scott, Ltd. 2/6, by post 2/9).

The title of this book may suggest that it is more for the pulpit than the pew. But while certain chapters certainly have more to do with the man who is an evangelist, yet the major part of it has to do with those matters in which we are all interested. Still it is a fact that nearly every Christian wants to be an evangelist (not necessarily a pulpit one); that being so, then you should avail yourself of every possible help which God puts within your reach to improve yourself for this much-coveted service. And I think this book is within the reach of most of our readers.—JOSEPH SMITH.

This Month's New Books

- "The Man Who Did Not Sin." By Newman Watts. 3/6 (by post 3/10).
- "Life." By Reginald Wallis. 6d. (by post 7d.).
- "From Chaos to Glory." By Henry Clark. 2/6 (by post 2/9).
- "Evangelism To-day." By F. C. White, B.D. 2/6 (by post 2/9).
- "Finney on Revival." Addresses by C. G. Finney. Arranged by E. E. Shelhamer. 1/- (by post 1/3).
- "The Lord's Return." By Dr. W. Graham Scroggie. 2/6 (by post 2/10).
- "Telling Australia." By J. Edwin Orr and others. 1/- (by post 1/3).
- "The Remarkable Jew—His Wonderful Future." By Dr. L. Sale-Harrison. 2/6 (by post 2/10).
- "The God Who Matters." By A London Journalist. 1/- (by post 1/2).

[Any of these books can be obtained from the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.]

Welcome News of Widespread Revival

Conversions—Healings—Baptisms in Water and in the Holy Spirit

A SUCCESSFUL MINISTRY.

Delancey, Guernsey (Pastor A. Jackson). The work here at Delancey is still being owned and blessed of God. During the ministry of Pastor J. Scott, who is leaving us after a stay of nearly five years, the church has been built up, souls have been saved, bodies healed, and saints baptised in the Holy Ghost. The power of the Holy Ghost is manifest in the prayer meetings, and His gifts are manifested in the breaking of bread services.



Pastor J. Scott

During the closing week of the Pastor's ministry fourteen converts were baptised in water.

NORTH LONDON CONVENTION.

Hornsey (Pastor F. C. Packer). The third of a series of monthly conventions held in North London was recently held at Hornsey. The speakers were Pastors J. Smith and J. McAvoy and their messages were both challenging and encouraging. These convention services have been, in each case, as advertised, Pentecostal in character and in blessing, and at the close of the service at Hornsey, it was generally agreed that the tide of blessing has risen as convention succeeds convention. One characteristic of these convention services is noteworthy—the splendid spirit of fellowship and unity.

MEMBERS BUILD BAPTISTERY.

Romsey (Pastor W. George). A baptistery has been built in the Tabernacle by the brethren, under the leadership of Pastor George, who have given their services willingly for the work of the Lord. A new vestry is also being built.

The Sunday evening services are a time of rich blessing, and several have surrendered to the Lord.

A wonderful answer to prayer has been experienced by a sister in America who has been healed of tuberculosis. The X-ray showed the bottom of the left lung was gone and the other full of affected spots. Prayer was offered here in Romsey, and next letter three weeks later said that the blood test taken showed no diseases.

BAPTISMAL SERVICE.

Wimbledon (Pastor W. J. Patterson). As a fitting climax to Pastor and Mrs. Stoneham's ministry at Wimbledon, we had a wonderful baptismal service when seven dear saints of God passed through the waters, including a man, his wife, and small daughter, and two very elderly gentlemen. This makes the fourth service of this kind in five months, and we are all very happy to think our baptistery has been made such good use of; it was certainly worth all the labour that was put into it.

FAREWELL SERVICE.

Gloucester (Pastor L. C. Quest). As a church we are very sorry to lose Pastor and Mrs. Haith. Their three years' faithful ministry has been most fruitful, and every department



Pastor H. Haith.

marked increases. Membership has been nearly doubled, and not only have souls been saved, and the finances of the church increased, but the spiritual level has never been higher. A number have received the baptism in the Holy Ghost, and the breaking of bread services have been times of great refreshing.

Their farewell service last Sunday was crowded in spite of heavy rain. Pastor and Mrs. Haith have become endeared to many by their labours of love and visiting the sick. We pray God's richest blessing on them both as they enter their new sphere of labour for the Lord.

REVIVAL CAMPAIGN.

Ingatestone (Mr. W. F. Lloyd). Much blessing attended the brief campaign conducted here by Pastor G. Kingston. The following report is from the "Essex Chronicle":

"Remarkable instances of healing attended the revival campaign conducted by Pastor George Kingston, superintendent of the Essex Elim Churches, at the Elim Tabernacle, London Road, Ingatestone. Pastor Kingston has conducted revival campaigns in various parts of the world, including Canada, South Africa, and Palestine. Good congregations gathered to hear the old-time gospel preached in old-time power. There were several conversions, and, among others, two outstanding cases of definite bodily healing. Mr. Dixon, of Chelmsford, for four years a sufferer from hernia, was entirely healed after prayer and anointing with oil. Mrs. March, Fryerning Lane, who was a chronic sufferer from rheumatism, the malady giving her hands an enlarged and swollen appearance, was also healed by the power of God, and all trace of swelling disappeared. Pastor George Kingston maintained that the great need of our country in these days of crisis was Christ the Saviour, Healer, Baptist, and Coming Lord and King."

ANNUAL FELLOWSHIP MEETING.

Leigh-on-Sea (Pastor J. A. Wright). On April 26th the assembly held its annual Fellowship Tea, and about 100 of the members sat down to a very bountiful spread. After tea, the various reports showed that every department of the work was in a thoroughly healthy condition — both spiritually and financially; there was increase all round. The officers of the church testified of great blessing under the minis-

try of Pastor Wright who has now entered on his fourth year of ministry, and has been untiring in his devotion to the souls in his charge.

TWELVE NEW MEMBERS.

Plymouth (Pastor A. V. Gorton). These few months of 1939 have proved to be months of fruitful service. For several weeks souls have been saved. During the past weeks Pastor and Mrs. Gorton have been giving a series of addresses on the Second Coming of Christ, and much light has been thrown on a subject otherwise misunderstood. On April 30th twelve new members were received into fellowship.

FRUITFUL STUDIES.

Tamworth (Pastor D. Forsyth). We have again been privileged to enjoy Pastor Dunk's expository gift, this time on the subject of the Tabernacle. We were very much helped with the one-tenth-sized model of the Tabernacle which Pastor Dunk had made, complete in every detail. This beautiful conclusion to our Bible studies with Pastor Dunk we shall well remember. The Church is indeed grateful to God for all that the ministry of Pastor and Mrs. Dunk has meant to them.

EASTER CONVENTION.

Stockport (Pastor H. White). Few conventions have been accompanied by greater spiritual blessing than the Easter Convention at the Central Mission. On coming into the gatherings one became immediately conscious of the presence of the risen Christ and the power of the Holy Spirit.

Inspiring and illuminating messages were delivered by Pastors Douglas, Kellsall, Perritt, and Missen.

PRAAYER MEETINGS DOUBLED.

Grimsby (Pastor S. Penney). The God-anointed ministry of our beloved Pastor and Mrs. J. Tetchner draws to a close. Many who reconsecrated their lives to the Master's service during the early days of the Pastor's work in Grimsby, stand to-day steadfast and true. There is a large increase in attendance at the Sunday morning communion services, and at the prayer meetings the attendance has been doubled. We praise God for souls saved, bodies healed, and others who have received the baptism in the Holy Spirit. Mrs. Tetchner has worked much behind the scenes.



Pastor J. Tetchner.

On April 23rd was held the second baptismal service within six months. Four of the candidates comprised one whole family, father, mother, son, and daughter.

The long anticipated Easter visit of Pastor and Mrs. W. F. South, who ministered in Grimsby ten years ago, was thoroughly appreciated and enjoyed, every moment being full of blessing.

BAPTISMS IN THE HOLY SPIRIT.

Greenock (Pastor A. J. K. Magee). There is a shout of praise in the camp at Greenock. During the past month thirteen believers have been filled and thrilled with the Holy Ghost. At the last prayer meeting a backslider was restored, one soul saved, and three Crusaders filled with the Holy Ghost and power. As the saints gather round the Lord's Table each Lord's Day morning there is a real sense of the presence and breath of God, and as the gifts of the Spirit have been in operation we have bowed our hearts in awe and worship. During the months that lie ahead we are desirous of a closer walk and higher ascent in the mount with our adorable Lord.



Pastor
A. J. K. Magee.

SPECIAL CAMPAIGN.

Southend (Pastor H. A. Mason). Definite blessing has been received by many during the week's campaign conducted by Pastor Frank Horner. In stimulating addresses, the campaigner clearly declared the way of salvation and also exhorted Christians to a closer walk with God, with the result that souls decided for Christ, Christians were filled with the Holy Spirit, and others publicly testified to blessing and encouragement received. The meetings were well attended throughout the week.

CRUSADER CHOIR'S ACTIVITIES.

Vazon, Guernsey (Pastor H. W. Fielding). The congregations here are very good, the hall being comfortably filled on Sunday evenings. The week-night meetings are also well attended. The Crusader Choir is active and has had the privilege of rendering quite a few services in

different places of worship such as the Salvation Army, the Congregational and Methodist Churches.

Easter time was a time of refreshing. Each of the three Guernsey churches kept to their own Good Friday and Easter Sunday services, but on Easter Monday we all rallied at Eldad Church which is the largest of the three. Pastors Fielding, Scott, and Kirkby ministered the Word.

On 26th April we witnessed a great baptismal service at Vazon, when candidates from Delancey and Vazon Churches were immersed.

CONVERSIONS AND BAPTISMS.

Becontree (Pastor H. Jeffery). A week's campaign has been conducted here by Pastor Frank Horner, and great blessing has resulted. The Word was preached with a clarity and force inspired of the Holy Spirit. Our brother also sang Gospel messages with feeling and sympathy. Five souls were saved and five backsliders restored during the week, and the graciousness of God was much manifest in an outpouring of the Holy Spirit. An after-meeting was held Saturday evening for those seeking the Baptism in the Holy Ghost and nine believers received with the evidence of tongues. On Sunday night another after-meeting was held and again God proved His Word by baptising a further nine saints.

OVER 100 CAMPAIGN CONVERTS.

Stockport (Pastor T. Burton Clarke). "O Holy Ghost, revival comes from Thee." How true this is, and the Spirit chooses whom He will to be the appointed human agent. "He gave some . . . evangelists . . . for the work of the ministry, and the edifying of the Body of Christ." Pastor Brewster has been among us as an evangelist, ordained of God to declare the whole gospel. This campaign can be written down as a signal success, first of all because it began in the prayer room, where for many months request had been made to God that He would send His servant along, and prepare the hearts of the people. The evangelist and his helper, Pastor Hadler, came to us in the power of the Spirit. Two cinema meetings were held, and a large crowd of non-churchgoers found their way to these

unique gatherings, undoubtedly attracted by the novelty. Some remained to pray, and quite a number followed to the comfortable Elim Church for the week-night services. More than a hundred souls professed conversion, and a few backsliders returned to the Lord.

Pastor Brewster's methods are commendable, and he appears to have that indefinable something which draws people to look at his Master. It is part of the successful evangelist's equipment, and is most important. Messages were definitely foursquare, and subjects were treated as to be made understandable to the most unlearned. Pastor Hadler was a successful song leader. The healing message and ministry was evidenced in many of the meetings, and quite a number proved that Jesus heals to-day.

The last Sunday evening service was held in the church, and a large number of the campaign converts were present; they received words of counsel from the evangelist that they should join up and become first-class members of the Church of the living God. Will you pray for these converts, that they may become steadfast Foursquare Christians, growing in grace day by day. In conclusion, we know that our many months of prayer for revival were not in vain. Revival has once again visited Stockport, and our earnest prayer is that many more may find in Jesus Christ One who saves and satisfies.

"SUNSHINE CORNER."

Belfast (Ulster Temple) (Pastor J. C. Kennedy). The winter season of "Sunshine Corner" at the Ulster Temple came to a close on Wednesday, April 19th. A happy crowd of kiddies sat down to a treat provided by friends, and after a good time of chorus singing led by Pastor P. N. Corry, a splendid meeting was held. Various vocal items were given by the children themselves, and Pastor and Mrs. Gordon Wright were present and added their touch to a glorious evening. The season has been most profitable, many children signifying their acceptance of Christ as Saviour and Lord. Mr. Morrison junior and other young workers are all to be congratulated on the work that is being done among the children.

OPPORTUNITY

PROBABLY more Christians are kept from doing service for Christ because of a feeling of inability than from any other cause. "I simply couldn't do it," is what one hears so often, as an excuse for not engaging in some active work. Some of life's richest treasures are lost because of this pious fraud, for that is what it really is!

It is told there appeared to a beggar one day, a beautiful being with her outstretched hands laden with treasures. The beggar gazed at her in stupid surprise, as she glided past him. She returned once more, and with beseeching eyes, as if she would compel him to take her offered gifts, passed slowly by and was gone. No sooner was she out of sight than the beggar hurried eagerly after her, and on the way met a traveller and said, "Have you seen a beautiful stranger with hands full of the very things I want, going along the road?"

"Yes," replied the traveller. "Her name is Opportunity, but once offered and once refused, she never returns."

Opportunity comes to all of us in the form of some service and always with hands full of blessing, but because we say, "I cannot," we miss the riches she brings. So many times when the call comes for some task, fear, distrust of ability or some other thing keeps us from saying, "Now this thing is of God and if He asks me to do it—then that means I can."

It is well to realise our own innate helplessness, but fatal to forget that Christ never asks us to do anything without giving us all that is needed to carry on. If we are sure He is saying, "Do this," or "Go there," then we may be equally certain of the fare for the journey, the back for the load, and the strength for the day.—G.W.H.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

NEXT WEEK.

On this page we are publishing an excellent aerial view of the Hayling Island house—the Crusader Holiday Centre.

Stockport Crusader Rally

By Pastor R. D. Bradley

About three hundred Crusaders gathered together at Stockport on 30th April for a Youth Rally, representing Bradford, Halifax, Sheffield, Glossop, Hayfield, Congleton, Macclesfield, Barnsley, and Manchester, and the local branches were also in evidence.

It is impossible to put down in print the spiritual impressions of such a gathering; as such values cannot be adequately described even by the most gifted writer. Enough to state that as each Crusader branch added its contribution to the services, one felt that here was talent dedicated to the service of the King; and while unconverted youth was seeking its pleasure in the usual Saturday afternoon style, here were young people who considered it worth while to travel many miles to perform some service in the cause of Christ.

Pastor S. Gorman of Birmingham was the speaker at both meetings, and he opened up to us the Scriptures. His theme for the evening took the form of a challenge—the importance, the certainty, the persistence, of prayer. One felt that the Spirit was doing His work in the hearts and minds of the assembled company, and only eternity will reveal the importance of that gathering.

Though the whole proceedings was marked by a deep sense of spirituality, every one was fired with holy enthusiasm, and the joy of the Lord was manifested in the singing of that large gathering. It was indeed a pleasure to mingle with such a crowd of satisfied people. I am sure that everyone received some blessing from the rally, and trust that it is not confined to those who were present, but transmitted to those we mingle with day by day, in the home, the workshop, and last but not least, the Church.

Mid-Victorianism is out-moded in our day—at least it is unpopular. Mid-Victorianism is synonymous with priggishness, Puritanism and a type of modesty and decorum that is out of consonance with modernism and self-expression.

Under the old rule of domestic and social habit there were some practices that were classified as refined and decent, other practices that were called vulgar and indecent. Speech and habit under the old rule were reasonably restrained

FOURSQUARE CHOIR VISITS CITY OF OXFORD.

The London Crusader Choir visited Oxford Prison on 30th April, and then joined in a service at St. Matthew's Anglican Church, where the lessons were read by Pastor D. B. Gray and Dr. F. Weston. The choir's song ministry was again warmly commented upon. The Vicar, Rev. D. K. Stather Hunt, M.A., preached a stirring and sound evangelical message, with a concluding challenge and appeal.

and there were proprieties that were commonly and widely observed. Under the new order there is a large liberty that frequently takes the form of licence.

The literature, the drama, the moving picture, have little or no restraint placed upon them to-day, and it is only when they exceed the licence which a liberally minded public is willing to recognise that a "League of Decency" comes into being to remind them that there are excesses which even a broad-minded people will not tolerate.

Recently there came to hand a letter written by a young man who had been committed to prison for a serious penal offence, and in it there is as strong an indictment of our looseness as we have read for

many a day. He says: "I thank God I'm locked up away from your hypocritical, corruption-breeding world. I'll admit who I am. I'm the so-called 'pervert,' who was convicted and locked up for a couple of the meanest crimes the law ever dealt with. And that's why I'm glad that I am a prisoner. I'm out of the reach of the thousand and one incentives to vice that a so-called 'free people' throw around a boy like me when he's walking the streets looking for a job."

Continuing, he said: "I can see now what made me what I am. It didn't come from inside but from outside; from those filthy magazines that you nice people allow." He then goes on to tell, in simple English, the story of his fall. It is the truthful, dramatic statement of an intelligent youth whose evil propensities were aroused by the lurid portrayal of incidents that incite passion and frequently crime.

His indictment is in language that burns, but his strongest condemnation is of the so-called respectable and sometimes pious people who permit the type of literature that brought him to prison to continue, and who are passively indifferent to the evils which they encourage. He ends his extraordinary letter with these challenging words: "Laugh if you want to. Say I'm crazy, but the next time you see a sex-filled magazine, remember that's why I'm here and why many other fellows will be here when I am gone."

We believe this youth is one of the thousands, who to-day are the victims of our boasted modernism, our broad and liberal tendencies. The finest and most carefully ordered homes are not immune to the modern epidemic of indecency, the unclean, vulgar, salacious literature that grows bolder with each new issue, and defies courts of law to suppress it.

(Concluded on next page)

Is there any limit to indecency? Are there no reasonable restrictions to be placed upon the purveying of that which is specifically designed to incite excesses, debauchery, and crime? While we are spending heavily to suppress crime, with only mediocre results, we have grown grossly if not criminally negligent of evils that are emboldened by our indifference and inaction. Moral turpitude in a people is a threatening tendency.

The Guidance of the Holy Spirit

Let our temper be under the rule of the love of Jesus. He alone can curb it—He can make us gentle and patient. Let the vow that not an unkind word of others shall ever be heard from our lips, but laid trustingly at His feet. Let the gentleness that refuses to take offence, that is always ready to excuse, to think and hope the best, mark our intercourse with all. Let our life be one of self-sacrifice, always studying the welfare of others. And let us, in studying the divine art of doing good, yield ourselves as obedient learners to the guidance of the Holy Spirit. By His grace, the most commonplace life can be transfigured with the brightness of a heavenly beauty, as the infinite love of a divine nature shines out through our frail humanity.—A.M.

Jesus Passes

JESUS passes down the highway, and my spirit leaps to hear,
Oh, so softly, oh, so gently, yet I know that He is near;
That within me, given to me by my Father from above
Is for ever listening, waiting, always watching, for I love
My beloved, tender Saviour, and whene'er He passes by
All my heart leaps up to meet Him, in my spirit one glad cry
Calls to Him to tarry near me, pleads for blessing, begs for grace,
I could never let Him pass me, no one else could fill His place.

On the broad and winding highway there are many need my Lord,
In and out among the travellers all His tender care is poured.
Here is one whose heart is troubled for the loss of someone dear,
And the highway seems so dreary and the journey full of fear.
See! Way back across the white dust, where the blue sky meets the way,
There my precious Lord is coming, and behold a glorious ray,
Like the warmest, softest sunshine, stole into that heart that day!
Oh, the love, the tender pity, healing, helping all the way!

Up the hills and down the valleys, through the forest and the field,
Bitterest anguish, careless folly, when He touches melt and yield.
"Oh, my Jesus, do not pass me, in my journey on the way,
Tarry here awhile and lift me, carry me along to-day,
For my feet are very tired and my heart is sore distressed,
Carry me a little minute in Thine arms, against Thy breast;
Then, when all my fears are quiet'ned and my tired feet are strong,
Set me down upon the highway, help some other one along.

"And if I see anybody very tired in the road,
I will tell them all about You, how my heart with courage glowed
When You put Your arms about me, and You lifted all the weight
Of the burden which I carried, and I'll tell them not to wait,
Just to send a heart's cry to You, You will hear it and will come
Quickly down the long, long highway, just to help a helpless one."

—MARJORIE V. TAYLOR (Belgian Congo).

"It's All in the Coupling"

YOU may be a good husband, a kind father, a regular churchgoer, straight and honest; but all this, though right in its place, is not enough. Your own good works and righteousness will never take you to heaven. Just as the furniture of the railway carriages, however rich and elegant, will never avail to move the train.

The one essential is this coupling between carriage and engine,—it's all in the coupling. "Faith" is that coupling. "He that *believeth* on Me hath everlasting life." He who is united to Christ is a living soul. "He that hath not the Son of God, hath not life."

There is no power in the coupling-link itself; its importance all comes from what it *does*. So, faith is a simple thing; its only value is that it is God's plan,—by which a seeking soul is linked with a seeking Saviour;—by which a guilty sin-

ner is linked with his accepted Substitute, Jesus who died in his stead.

It's either one thing or the other. I *have* trusted the Lord Jesus, or I've not. This coupling is either on or off. Don't say, "I hope it's on." Make sure. You may be uncertain about a good many things, but uncertainty about *salvation* is fatal. You say, "What am I to do?" Do nothing. "What am I to believe?" Believe that the Lord Jesus Christ has died in your stead, and given Himself for your sins, that you might never perish.

Though faith is necessary, it is not faith that saves, but Christ. It is not the link that pulls, but the engine. Once more, it is not a *thing* to which faith anchors; it is a living Person, "the Son of God who loved me, and gave Himself for me."

† We can supply the above in leaflet form at 4d. per 100 (by post 6d.), 3/- per 1,000 (by post 3/9).

CLASSIFIED ADVERTISEMENTS

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

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

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

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

BOARD-RESIDENCE, ETC.
Holiday Apartments, etc.

* **Bangor, Ireland.**—"Armachia" Board-residence, sea front, central, every comfort, home baking a speciality, personal supervision; recommended by pastors. Terms on application to: The Misses Troughton, 32, Seaciff Road. C820

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. C809

* **Blackpool.**—Superior accommodation; few doors promenade; newly-decorated throughout, "Somnus Vi-Springs" and feather pillows all beds; wash basins in bedrooms; separate tables; 10 minutes' assembly; 4/- per bed, 7/6 full board. Mrs. Hale, 26, Osbourne Road, South Shore. C807

* **Bournemouth.**—Board-residence, bed and breakfast, apartments; central to all parts, near buses and assembly; constant hot water, indoor sanitation, private sitting rooms and every comfort. Mrs. Sims, 80, Avon Rd. C785

Brighton.—Come and spend your holidays on the glorious Brighton Downs; Christian home, Foursquare; bed and breakfast 21 per week, other meals if required. Mrs. Smith, "Fernleigh," Sea View Road, Woodingdean. C784

* **Brighton 1.**—Bed and breakfast from 25/- per week; very central, sea view, near assembly, select locality, every comfort; recommended by Elim members. Mrs. Robinson, Upper Maisonette, 78a, Dyke Road. C810

Christian Workers' Holiday Home (Devon).—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from May to September; Summer Bible School, July (mid)—September (mid). Subject: The Pathway of Prayer. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. C781

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. and c.), garage; Foursquare. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. Phone Newquay 2526. C786

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

* **Hastings.**—Accommodation for two; full board 30/-, or bed and breakfast, 18/6; Christian fellowship; buses pass the door. Mrs. Harman, 210, Old London Road. C822

Hove.—Homely board-residence, central, near sea and buses; liberal table, good food, well-furnished rooms, clean and comfortable; from 30/-. Book your holiday now! Mrs. Richards, 81, Westbourne Gardens. C804

Hove.—Homely board-residence, Christian home, conveniently near to Tabernacle, sea, shops, buses, etc.; good catering. Terms from 32/6 to 42/-. Early bookings advised. Miss Conway, 41, Clarendon Villas. C811

* **Hove.**—Holidays or permanent; comfortable apartments or board-residence; near sea and shops; convenient for buses to all parts; near Elim Tabernacle; moderate terms. Misses Andrews and Mason, 29, Titian Road. C823

* **Leithworth Garden City.**—Restful holiday; close Elim Tabernacle, near Ozone swimming pool, tennis courts, shops, station, buses; moderate terms; secluded garden; 35 miles Kings Cross. Miss Franklin, 228, Nevells Road. C801

* **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. C806

London.—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 5/-. Phone Euston 1193. C724

Morecambe.—Mountain air and scenery; apartments four doors from the sea; home comforts, separate tables; satisfaction guaranteed; highly recommended by Elim members; private garage. Raw, 3, Ferncliffe Drive, Heysham Road. C797

Old Colwyn, North Wales.—Comfortable Christian guest house in own grounds, overlooking sea; magnificent scenery, delightful walks, bathing; Christian fellowship; terms moderate; recommended. Mrs. Taylor, Bryn Derwen, Abergelge Road. C768

Old Colwyn.—Christian Holiday Home amidst charming scenery, 3 minutes from sea, bathing from house, all home comforts, Christian fellowship; recommended. Terms: Apply Mrs. Thomas, Henblas, Sefton Road. C605

Paignton, S. Devon.—View of Tor Bay; holiday apartments, or bed-breakfast; terms moderate. Greenslade, 5, Primley Park East. C812

* **Scarborough.**—Board-residence, moderate terms, Christian fellowship, next to Elim Tabernacle, central, and only seven minutes from sea. Apply, Pastor and Mrs. A. S. Gaunt, 3, Murray Street. C808

* **Shanklin.**—"Thornbury" Guest House, Alexandra Road; quiet select position, 2 minutes from cliffs; hot and cold in bedrooms; recommended by pastors and Christian workers. Apply: Miss Fyfe. Phone 2301. C813

* **Shanklin, I. O. W.**—Comfortable, homely board-residence, highly recommended; 3 minutes sea, town and station; terms moderate. Mrs. Niblett (Elim member), Willow Dene, St. Paul's Avenue. C824

Southsea.—Board-residence, or bed and breakfast, also permanent; near sea and tabernacle; nice, select, quiet district. Miss L. Bacon, 4, Devonshire Avenue. C796

* **Southsea.**—Comfortable accommodation, board-residence or bed and breakfast, offered in Christian home. Write: Mrs. Joss, 168, Bath Road. C787

* **Westcliff-on-Sea.**—Homely board-residence, near Elim Hall and Chalkwell Park; terms 32/6 weekly; bed and breakfast 3/-. Mrs. Sparkes, 55, Tintern Avenue. C819

* **Westcliff-on-Sea.**—Guest House; highest recommendations; two minutes sea front and park; telephone: Leigh-on-Sea 75143. Mrs. Chandler, 43, Hall Park Avenue. C828

Worthing.—Recommended, homely board-residence, minute sea front, bus route; good cooking, separate tables; pier 1d. bus; terms moderate. Mrs. Furze, 63, Ham Road. C814

Worthing.—Homely board-residence, apartments, bed and breakfast; 3 minutes' sea, shops, gardens; near tent; recommended. Mrs. White, 78, Lyndhurst Road. C815

* **Worthing.**—Board-residence; sharing 30/- each, July 35/-. August 37/6; single 42/6 (children according to age); bed-breakfast 17/6; 1d. bus to pier, central, near tent. "Southwood," 41, Broadwater Road. C825

HOUSES, FLATS, ETC.,

FOR SALE, TO LET, AND WANTED

Brighton.—Detached double-fronted residence for sale; next to Elim Church, Preston Park; 2 reception rooms, 3 or 4 bedrooms, bathroom, large garden; high elevation, with splendid views. Vacant possession. Apply, Box 511, "Elim Evangel" Office.

Bungalow, asbestos lined, wood; 3 plots, 2 very large, 2 smaller rooms, hall, outhouses, Company's water, gas; assembly 12 minutes, station 15; redecorated; £275 freehold. Lesperance, Russell Road, Langdon Hill, Essex. C826

London.—Private residence, flats to let, very reasonable; ideal, healthy locality. Would consider letting whole house or selling. No reasonable offer refused; quick sale. Apply 21, Alexandra Drive, Gipsy Hill, S.E.19. C816

BIRTH

Evans.—On May 3rd, to Mr. and Mrs. A. W. Evans (née Miss M. E. Russell) of Swansea Church, twin boys.

MARRIAGE

Hard'ngham: Haygreen.—On May 10th, at Elim Church, Leigh-on-Sea, by Pastor J. A. Wright; Ernest Henry Hardingham to Faith Norah Haygreen.

WITH CHRIST.

Backhouse.—On May 7th, suddenly; Rosaline Backhouse, aged 65 years, for many years a faithful member of Elim Tabernacle, Mason Street, Hull. Funeral conducted by Pastor S. Homer.

Wright.—On May 5th, James William Wright, aged 60 years, member of Elim Church, Grimsby. Funeral conducted by Pastors J. Tetchner and S. Penney.

BANKRUPT

A Challenge to Modern Christian Experience

By CONRAD BONIFAZI

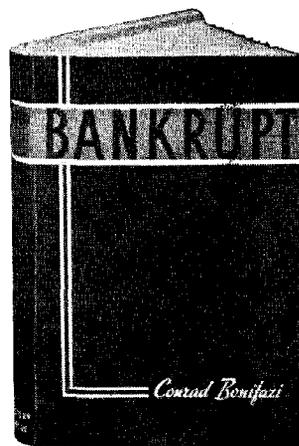
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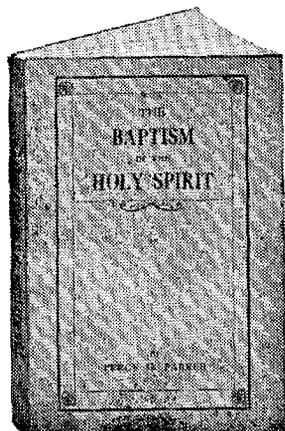
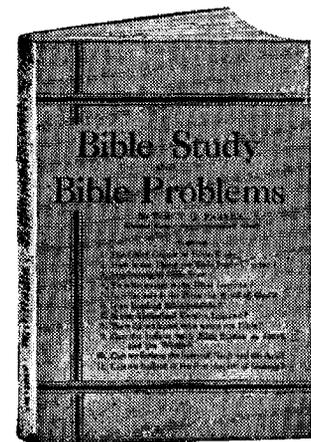
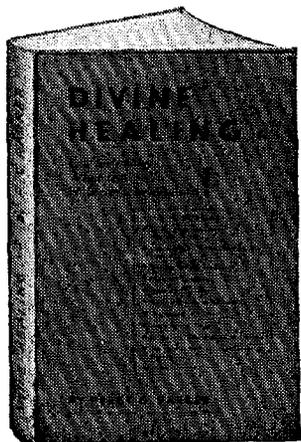
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