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BEWARE! MAN-TRAPS! (see page 331)

REGISTERED AT THE G.P.O.
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The Elim Evangel

AND
FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

Vol. XV., No. 21

MAY 25, 1934

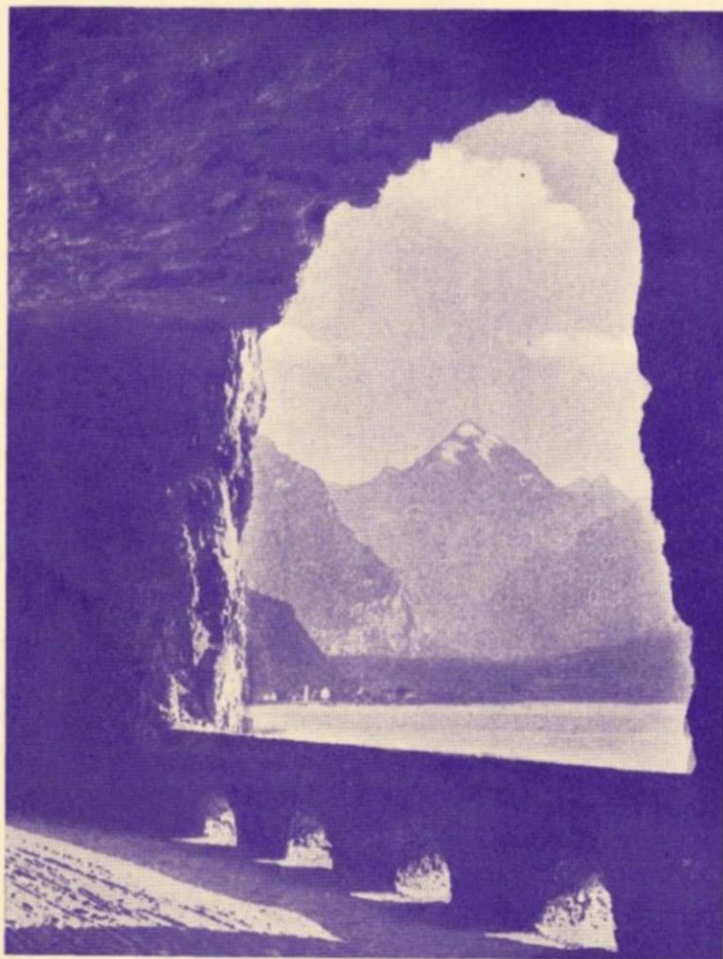
Twopence

SAVIOUR



"I am come that they might have life!"
John X. 10.


HEALER

A Peep into the Distance.


"Thy righteousness is like the great mountains."—Psalm xxxvi. 6.

COMING KING



"I will come again."
John XIV. 3.

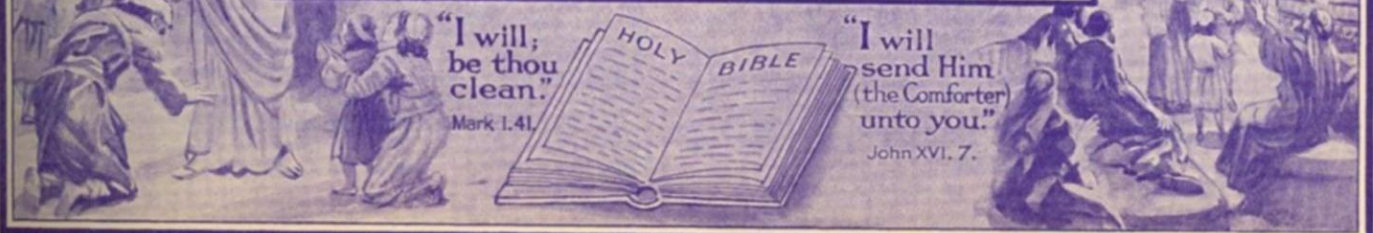
BAPTISER



"I will; be thou clean."
Mark I. 41.



"I will send Him (the Comforter) unto you."
John XVI. 7.



The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance

Founder & Leader, Principal George Jeffreys.

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

Secretary-General: Pastor E. J. Phillips.

Vol. XV.

May 25, 1934

No. 21

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LEEDS

Foursquare Gospel Tabernacle, Bridge St.
MAY 26th and 27th, visit of

Principal George Jeffreys

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For full particulars apply to Miss Barbour, Elim Woodlands, 30, Clarence Road, London, S.W.4.

WHY NOT IRELAND THIS YEAR?

PRINCIPAL GEORGE JEFFREYS
and the Revival Party are to be in
BANGOR, NORTHERN IRELAND

TWO WEEKS' MEETINGS

Thursday, July 12th to Thursday, July 26th

The Principal is to open the enlarged Elim Tabernacle in this most charming seaside resort. Special meetings for healing and the baptism of the Holy Spirit will be arranged. For particulars of accommodation, write Pastor C. Slemming, 54, Seacliffe Road, Bangor, Northern Ireland.

GREAT

Whitsuntide Meetings

for an Outpouring of the Holy Spirit

CLAPHAM. Elim Tabernacle, Park Crescent. Whit Sunday, 11 and 6.30. Whit Monday, 11, 3 and 6.30. Tues., Wed., and Thurs., at 7.30. Thurs. aft. at 3.30. Speaker: Pastor J. McWhirter. Convener: Pastor R. E. Darragh.

EASTBOURNE. Elim Tabernacle, Hartfield Road. Whit Sunday, 11 and 6.30. Whit Monday, 11, 3, and 6.30. Tues., 7.30. Speaker: Mr. James F. Welsh, M.B.E., R.N. Convener: Pastor E. O. Steward.

EAST HAM. Elim Tabernacle, Central Park Road. Whit Sunday, 11 and 6.30. Whit Monday, 11, 3 and 6.30. Tues., Wed., and Thurs., 7.30. Speakers: Pastor and Mrs. R. Tweed. Convener: Pastor J. Kennedy.

KENSINGTON. Kensington Temple, Kensington Park Road. Whit Sunday, 11 and 6.30. Whit Monday, 11, 3 and 6.30. Tues., Wed., Thurs., and Fri., 7.30. Speakers: Pastors F. G. Cloke and V. S. Pritchard. Convener: Pastor W. L. Kemp.

SIRHOWY. Elim Church (meetings held in Carmel Church, kindly lent). Sat., Whit Sunday, Whit Monday, Tues. and Wed. Speakers include: Pastors W. G. Hill and G. Saunders.

SOUTHAMPTON. Elim Tabernacle, Park Avenue, Freemantle. Whit Sunday, 11, 3 and 6.30. Whit Monday, 11, 3 and 6.30. Tues., 7.30. Speakers: Pastors W. G. Hathaway and S. Gorman.

HOLIDAY HOME IN

SCOTLAND

at ABERDEEN the "Silver City by the Sea," JULY 7th to AUGUST 30th. A charming place for a holiday. Splendid stretch of sea front with golden sand.

EXCURSIONS to the Deeside Highlands.

CRUISES from London to Aberdeen.

Pastor P. N. CORRY (Dean of the Elim Bible College), will hold a Bible School there in July.

For further particulars apply to:

Miss BARBOUR, ELIM WOODLANDS, CLAPHAM, LONDON, S.W.4

LETCHWORTH GARDEN CITY

ELEVENTH ANNUAL WHITSUNTIDE CONVENTION.
Elim Tabernacle, Norton Way North. Whit Sunday and Monday, 11, 3 and 6.30. Tues. to Fri., 7.30. Wed. aft., 3. Speakers include: Pastors E. C. W. Boulton, G. Kingston and A. S. Gaunt. Convener: Pastor J. Hill.



DORKING. Commencing April 25. Old Post Office, South Street. Foursquare Revival Services. Pastor W. E. Smith.

HOVE. May 26. Elim Tabernacle, Portland Road, Hove. South Coast Rally at 7.30. Convener: Pastor G. Bishop. Speakers: Pastors J. Smith and L. Kemp.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XV., No. 21

MAY 25, 1934

Fridays, Twopence

THE EVOLUTIONARY BRIDGE

Can it Stand?

1
THE
ORIGIN
OF
MATTER

2
THE
ORIGIN
OF
LIFE

3
THE
ORIGIN
OF
MAN

4
THE
ORIGIN
OF
SPECIES

5
THE
ORIGIN
OF
RELIGION

V. The Origin of Religion.

By Pastor P. N. CORRY

[Readers will welcome this final article of what has proved a most helpful series from the pen of Pastor Corry. We regret the delay in publication.—ED.]

IT has been one of the boasts of evolutionists that they were able to dispense with the supernatural altogether. Everything, according to their theory, had a natural cause and they gloried in the thought that they could abandon the Christian standard of teaching and had no further need of God. This being the case they had to have some theory to account for religion as well as to be able to give a reason for its growth along similar lines as they thought they had accounted for in the evolution of man. According to their theory it was not possible to allow for a revelation of God to man, that would upset their theory altogether. No, it had to arise inside the mind of man and be an evolutionary process. As Sir Ambrose Fleming so ably puts it in his book so often referred to in these talks, "The evolutionary idea in short is that man originates and improves his own religion just as he originates and improves his own tools, weapons and dress." There is nothing supernatural about it, and to their idea man is still improving his ideas of God and truth. The result of this teaching about the evolution of religion in day schools and colleges has been to destroy the faith of many in revealed religion. Truth becomes merely the creation of man's mind and

REVELATION IS RULED OUT ALTOGETHER,

the Word of God is of no account as the history of God's revelation to man but simply the history of the evolution of the Jewish idea of God very much on a par with the religious books of China, India and the rest. One writer who has lately come forward says that "to set forth the results of the history of religion would not be an attractive task to-day," but

I feel that we should have some idea of how the evolutionist accounts for religion and at the danger of seeming rather long I propose to deal with this.

To the evolutionist the first step in religious ideas was to attribute life to all the things in the physical world which move. This is the theory of the nature myths. They supposed that the sun myth, the star and moon cults, the rain storms, thunder and lightning were formulated as the bases of religion and in these they thought that they had found the beginnings of religion in the mind of man.

Later on in the middle of the nineteenth century the discoveries of many explorers in Africa, Australia and America, brought the savages of these various countries into the thought of the men of science and the subject of Fetish worship became conspicuous.

SCIENTISTS THEN CHANGED THEIR STAND

and readily accepted this as the fount of all religion in man, and for many years it found acceptance until that was discovered to be an unstable foundation.

Next came Spencer's theory of Ghost worship and ancestral worship in various forms until this in turn gave way to the theory of Animism or Nature worship in which all material objects possessed a spirit and thus on to a development of polytheism, i.e., a belief in many gods. Evidence then began to accumulate as to the unity of the material world and slowly the idea of a single over-ruling deity was arrived at and Monotheism, i.e., the belief in one God held the field and replaced the older thoughts of religion. It was all on the line of progressive evolution and assumed that religion began in its lower forms and that monotheism was the result of a long

process of development, the culmination of a long process of belief in spirits. To account for conscience they imagined it to be a development of the herd instinct, i.e., that because certain things such as cruelty, lying, murder, stealing, etc., were against the mutual well-being of the herd, they were injurious to the interests of the herd or tribe as a whole and thus gradually became recognised social laws, rudimentary ethics of conduct between man and his neighbour. That is their explanation for conscience and for the law. Is it any wonder that the result of such teaching on the public mind and on the mind of youth brought about

A WAVE OF MATERIALISM

which was wholly set against religion and the Word of God?

In 1898 and succeeding years a Scotsman named Andrew Lang of high repute as an historian who for many years had been engaged upon the study of the growth of religion combated the theory that monotheism had been the growth of lower animistic worship and met with considerable opposition from the modern school of thought. He found in his studies that many of the low races of the earth had a fully developed idea of a High God. This he discovered among the South-east Australian tribes and also among many others of the backward races of mankind and that man's fall from pure religion was due to degeneration, not towards pure religion through evolution. He died in 1912 with this theory discredited and himself stated that "like other martyrs of science I must expect to be thought impudent, tedious, a fellow of one idea, and that a wrong idea."

His work, however, was not doomed to failure, for Dr W. Schmidt of Vienna has continued his work and many other close observers of the native races of the earth have now come forward and have given such a shock to the evolutionist idea of the growth of religion that once more

TRUTH IS VINDICATED.

These races, the most primitive races of mankind, (the objects of their study) are found in the extremes of the various continents in areas that are most difficult of access. They are distributed as follows

In Asia The Pygmies who are found in the south-east of the Continent or in the Andamans and other islands that lie off the coast (As this is rather important I suggest that you find these strategic centres on a map and you will then see how it helps to understand the problem). In the north there are similar races such as the Samoyeds, Kamchadales, Ainu and Koryaks, all of whom have been driven to the extreme north-east by the pressure of the races at the centre of the continent.

In Australia They are found in the primitive Bushmen in the south-east of the continent, and in Victoria, south of the Murray river, some were found in the north and in Tasmania where they have now been exterminated by the Europeans.

In Africa These primitive tribes inhabit primeval forests so difficult of access that they were until a few years ago untouched by European influence,

and in the south-east of Africa they have been driven into the Kalahari Desert.

In America. In the North they are found in parts of the Rocky Mountains and in islands off the extreme north-east coast and in

South America they are found at the extreme south of the continent in Tierra des Fuego where primitive tribes exist.

Dr. Schmidt summing up the position of these ancient tribes says that every one of these areas of primitive culture shows by its very position that it is the oldest in the region, i.e., the continent to which it belongs. It is thus older than those communities that have totemism and all the other stages so much loved by the evolutionists. When the culture of these primitive races came to be examined it was found that instead of being on a lower standard of animistic worship they all possessed High Gods. Among some tribes He was called the First Father, the Supreme Being, The Existing-in-the-Above, the Earth-maker, the Grandfather, and the One Who Continues from of Old or from Eternity, besides other names of a similar character.

Not only is this the case but to this Being is attributed the fact that He is the creator of man and food, uniformly dignified, benevolent, never stooping to trickery, the sender of rain and everywhere

REPRESENTED AS ABSOLUTELY GOOD,

having nothing to do with evil. Among these primitive folk His habitation is said to be in heaven where He now lives having left the earth because of some sin of mankind. No image of the Supreme Being is made anywhere. He is said to be like the wind and cannot be grasped, yet He has a form like a man but is shining white like fire and His face is always covered so that no one has ever seen it. In His attributes He is said to be eternal, omniscient and beneficent, glad to forgive sin and remit punishment on penitence shown. He is unalterably righteous and His only connection with anything morally bad is to punish it. He is the first and the highest, the giver of the moral law and is omnipotent so that His power is boundless. He can go anywhere and do anything but He shows His power at its highest in creation and especially in the creation of man. These primitive folk all believe in another life and that the Supreme Being will there give rewards and punishments. The worship of this Supreme Being by the different primitive races is very varied and one expedition found a liturgy addressed to the Supreme Being and couched in sacred language, no longer intelligible to the natives themselves. Methods of prayer are known, both formal (in which seers pray on behalf of the rest of them) and informal, and are still in use particularly by races that have not yet advanced to the fixed formulae. Prayer often takes the form of petitions or a form of thanksgiving and in some cases with a sin-offering and although among many no sacrifice is made to the Supreme Being, there are others (notably the oldest) among which the offering of firstfruits, and that alone is made to Him, the pious worshipper thus testifying that he owes his meat and drink to the bounty of the Deity.

This offering of the firstfruits is widely distributed in these older culture areas. Other formal ceremonies have to do with the solemn ceremonies associated with the initiation of youths into the secrets of their various tribes.

Reviewing the whole data Dr. Schmidt says that while this or that form of worship may be wanting in a particular tribe, no tribe is known in which there is not some form in use, prayer is the most widely distributed. The wide distribution of the offering of the firstfruits in this, the oldest culture, is of great importance. Dr. Schmidt's conclusions (to quote Sir Ambrose Fleming) are that monotheism or the belief in One God is not a refinement and ultimate development of polytheism but is *the original faith of mankind* and that polytheism is a corruption of this ancient original belief and NOT the basis of it. In other words the idea of God is not something that gradually grew but which has sprung forth full-grown. This being the case as can be proved by this latest development of the study of religion we see that we stand at another well-marked discontinuity or

an unbridged gap in the history of evolution. After all the library of books that has been written to prove the origin of Religion we find that the very latest, the most modern school of research with an abundance of evidence at its disposal is able to prove that evolution *cannot explain the origin of religion, and another bulwark of the*

SUPPOSED BRIDGE IS SWEEP AWAY.

Thus the views of scientists so strongly antagonistic to the supernatural literature which we call the Bible has received another blow and the history of the fall of man from his first purity of worship into polytheism as revealed by such chapters as Romans 1, verses 18 to 25 is now the accredited belief of those who are able to study the subject of the growth of Religion at first hand. In the whole domain of ethnology, i.e., the science of races and their relations to one another, the old evolutionary school is bankrupt. The lovely long single lines of development which it used to construct so readily (says Dr. Schmidt) have been shattered and overthrown, and this may be said of their theories as to the growth of religions also.

? QUESTIONS AND ANSWERS ?

6 "Is is right, or is it not right, to address the Holy Spirit in prayer or praise?"—H L.C.

The following replies have been sent in to Question No 6. These we trust will serve to throw light on this subject.

1 The Holy Spirit is God. It is therefore justifiable to worship and praise Him. Especially seeing that we are nowhere in Scripture told NOT to do so.

2 The Holy Spirit is God. It is therefore justifiable to pray to Him. Especially seeing that we are nowhere in Scripture told NOT to do so.

3 Yet it is a remarkable fact that in Scripture (as far as the present writer knows) there is no direct command to worship, praise or pray to the Holy Spirit, neither is there given an instance of worshipping or praying to the Holy Spirit.

4 The strongest proof for worshipping the Holy Spirit is found in Deut xxvi 10. "And worship before the Lord thy God." "God" is the word 'Elohim' and is plural (Gods). It is the word which is used many times to indicate plurality in the Godhead, and suggests that all the Persons in the Godhead are to be worshipped—which of course includes the Holy Spirit.

5 The strongest proofs for praying to the Holy Spirit are found (according to Dr. Torrey) in Ezekiel xxxvii 9, and II Corinthians xiii 14. But neither of these are conclusive. A glance at Ezekiel xxxvii 9 shows its unsatisfactory nature as proof. And while the II Corinthians xiii 14 uses the word 'communion' which is sometimes used for intercommunion, it is at other times only used for communion of one thing to another, without any reciprocation.

6 The strongest proof to the writer is that now the Holy Spirit supplies the

earthly place of the Lord Jesus to His disciples. 'I will give you another Comforter' (John xiv 16-18). Seeing that the Holy Spirit supplies the earthly place of the Lord Jesus to us we are surely justified in asking things from Him just as the disciples did from their Lord.

7 We are therefore driven to the conclusion that the official and normal method of praise and prayer is to the Father, through the Son, in the power of the Holy Spirit (Eph ii 18), but there may be a homely form of praise toward and prayer to the Holy Spirit.

8 Incidentally it is interesting to note that there are definite instances of prayer to the Lord Jesus (Acts vii 59, II Cor xii 8, 9, I Cor i 2, Acts xxii 16-19, etc.)"—P G P

"I myself would say 'Yes'. It is right, for on perusing the sacred Scriptures which are many—a few are given below—we find 'who He is,' 'what He is,' and 'what He does'. The Holy Spirit is a distinct person (Acts ii 4). The Holy Spirit is divine, called the Spirit of the Father (Matt x 20). The Spirit of the Son (Gal iv 6). The Holy Spirit (Gen i 2, Acts xxviii 25). The Spirit of Truth (John xv 26). The Spirit of Life (Rom viii 2). The Holy Spirit is distinct from the Father and Son and is personal. The personal pronoun 'He' applied to Him (I Cor xii 11, personal acts are ascribed to Him (Acts xiii 2, 4, Matt iii 16, 17). Converting, regenerating influences are ascribed to Him (II Cor i 22, Rev xxii 17). Have not we all prayed this same prayer from the very depths of our whole being

Spirit of purity and grace,
Our weakness, pitying see,
O make our hearts Thy dwelling place,
And worthier Thee

Again when we were tarrying for the baptism of the Holy Ghost, the prayer has ascended

O Spirit of Faith and Love,
Come in our midst, we pray,
And purify each waiting heart:
Baptise us with pow'r to-day.

And when we have experienced that wonderful blessing we magnify God in other tongues as the Spirit gives utterance. Just as the 120 on the day of Pentecost (Acts ii 4). Then it is the Spirit Himself maketh intercession for us with groanings which cannot be uttered (Rom viii 26, 27). Then again the Father, Son and Spirit are classed together separately from all other beings as divine (Matt. xxviii 19, Jude xx 21). So by scriptures quoted we can see if we address the Holy Spirit in prayer or praise, we pray to or praise God. If we address our Lord and Saviour Jesus Christ in prayer or praise, we pray to or praise God. If we address the Father in prayer or praise we pray to or praise God. God the Father, God the Son, God the Holy Ghost. The One in Three, the Three in One. The blessed Holy Trinity, one God.

O praise the Father, praise the Son,
Blest Spirit praise to Thee
All praise to God the Three in One
The One in Three"

D J C.

8 What attitude must one take towards passages in the Bible of doubtful origin, and which scholars state are not found in the oldest and most important MSS. seeing the original were the only inspired ones, the case in point being John v. 4, 5?

Foursquare Enthusiasm in Huddersfield

Principal George Jeffreys opens Elim Tabernacle

By Pastor W. LESLIE TAYLOR

HUDDERSFIELD by repute is a very hard place for evangelistic effort. Wesley upon one occasion, preaching from its Market Place, declared that if it was "soaked in kerosene and a match applied to it, it would not ignite", but in October, 1931, with triumphant faith, Principal George Jeffreys—this Wesley of modern times—together with his Revival Party dared to face what to evangelists had for years been a "heart-breaker". The Ramsden Street Congregational Church was taken for a Revival and Healing Campaign and it was not long before that stately edifice was the

HIVE OF ACTIVITY,

blessing and spiritual power. As a result of the campaign a Church was formed and for nearly two and a half years the work has gone on in hired halls, at what inconvenience only those who have known the experience can describe, often in this centre as many as four different halls were used in the course of a week for the services, the religious leaders of the town, finding this movement was different from similar revival movements insomuch that a permanent work was left behind by the Revivalist, stood in bewilderment. "How," they asked, "are the people kept together under such circumstances, when we with our beautiful buildings and our perfect organisation fail to hold our own?" Foursquare Gospellers knew the answer. What a wonderful cementing power is the power of the Holy Ghost and what a remarkable tie that Blood relationship created by the new birth—"The tie that bind our hearts in Christian love."

Then after so long came the announcement that property had been acquired by the Elim Foursquare Gospel Alliance for a permanent Elim Tabernacle; the announcement was received with great joy by the loyal members and friends who had stood the test of those long months of untold difficulties. The building acquired was originally a Masonic Hall and was for many years used as such but later passed into the hands of the British Legion for a social club, but very soon the property was to

TAKE ON A NEW ASPECT;

a young army of energetic voluntary workers soon commenced the decoration of the halls and ante-rooms and what transformation scenes were witnessed, the large hall the scene in days gone by of Masonic ritual, boxing matches, dances, whist drives, concerts and every imaginable worldly thing, was fitted out with tip-up seats, a beautiful pulpit, and an elevated terrace for the Crusader choir and, instead of the sound of jazz bands and the shuffle of the dancers' feet and the fistcuffs of the boxing matches, the full-throated praises from the Foursquare workers resounded through the hall. An upstairs hall, once a Masonic dining room and more recently a billiard room, was fitted out as a Sunday school and where once the clink of billiard balls was heard the children's voices will ring

in praise to the children's Friend, the card room became the minister's vestry, the secretary's office a choir vestry and perhaps what was the greatest transformation of all, the bar parlour became the Crusaders' room decorated in the blue and gold colours of this virile young people's movement. What interest all these transformations aroused in the district amongst those who had frequented the place in its old associations and also amongst those who stood idly gazing on, the press, rising to the occasion, were busy on the scene with reporters and photographers snapping the happy workers who

WORKED FOR THE LOVE OF GOD

and His kingdom. The *Huddersfield Examiner* stated "Members of the Elim Foursquare Gospel Movement in Huddersfield are an enthusiastic community—and their enthusiasm is not displayed on Sundays only," and then proceeded to give publicity to the work by a detailed description of all that was going on.

The end of the enthusiasm, though, was not yet, the happiness which had been displayed by those happy workers was nothing to be compared with the enthusiasm which was to be demonstrated at the opening services. How eagerly that day and the promised visit of Principal George Jeffreys, founder and leader of this glorious revival movement, was awaited. At last the day dawned, Sunday the 22nd of April, a beautiful spring day, the flowers lifting up their heads drinking in of the health-giving rays of the sun, the birds of every variety pouring out their pæans of praise to Him who doeth all things well, and the people of Huddersfield on the tip-toe of expectancy. It seemed as if three o'clock, the billed time for opening, would never come. The clocks had been put on an hour so there was an hour less to wait than if it had been ordinary time, but with leaden feet the hours seemed to pass, by twelve noon some had begun to gather and by one o'clock a queue had started to form in South Parade and by two-thirty the district was full of people patiently (perhaps a more correct expression would be impatiently) waiting for three o'clock and

THE OPENING SERVICE.

The short service outside the Tabernacle conducted by the Principal before he opened the doors was an inspiration, how that great crowd repeated the inspired words of Isaiah xii and sang the doxology. Although many difficulties had been faced in the renovations and also in the history of the local Church the greatest problem of all had now arisen. How was this vast crowd to be accommodated in the Tabernacle? True, extra seats and chairs had been put in, but whoever could seat these crowds of people in so small a compass? Since its inception in 1915 however, the Foursquare Gospel Movement has never been beaten by crowds. The large hall was packed,

a minor hall to the side was crowded, and then the curtains which now conceal the windows in the one-time bar of the Crusader room were drawn aside and the windows lifted; what thoughts flooded our souls as they were lifted, so many scores of times had they been lifted for the sale of intoxicants but never before so that people could see through them into the main auditorium and hear the gospel preached; thus another company were seated and the rest stood around the entrances. How that vast assembly listened to the burning words of the Principal and joined in the praises of God under his leadership! He was at his best (if it be permitted to us with so finite a conception of things divine to compare the power of the divine anointing). As he unfolded the truths concerning divine healing in that afternoon service, fifty stood to testify that they had been healed in answer to prayer and eleven took eternal life as a gift and

PASSED FROM DEATH UNTO LIFE;

thus the opening service was crowned in the way that we had prayed it should be.

In the evening even larger crowds sought admission to the service and after every available inch of room had been used scores were turned away. The Principal's message on the New Testament Church brought great joy to the hearts of the saints as they realised that it was not in bricks and mortar that God dwelt but in the bodies of His people, the "lively stones"—and "lively" they were in this meeting—stones of the eternal building not made with hands. At this meeting six further stones were hewn by the great hand of the Master Builder from the quarry of sin and added to the building of God. The communion service which followed was a hallowed time of spirituality and hearts were melted in gratitude to God as the Principal in such a tender manner reminded the large gathering of communicants of the

paschal lamb, the shadow and type of the Lord Jesus the great Lamb of God. A fitting finale was reached as the Crusader choir rendered at the end of the meeting a beautiful setting by Martyn Thomson to Isaac Watts' wonderful hymn "When I survey the wondrous Cross." With what willingness every Christian heart responded to those closing words "Shall have my soul, my life, my all."

The critics declared two and a half years ago that this was merely a "flash in the pan," they were greatly surprised when, seven months after the Principal's departure, one of the largest Baptist churches in the town was

CROWDED TO THE DOORS

for a Foursquare water baptismal service, but criticism has been more than silenced by this great demonstration at the opening services of the permanent centre for Foursquare evangelism—it has been utterly confounded.

How poor, inadequate and inexpressive words seem when attempting to describe these great seasons of blessing and visitation from on high; and yet we feel, although it was so wonderful, this great time of spiritual joy is only a foretaste of what shall be. After months of plodding and of enduring the difficulties of having no permanent home our confidence is that of the old sage who declared

Who comes to God an inch
Through doubtings dim,
In blazing light
God will advance a mile to him

Do not get discouraged, it may be the last key in the bunch that opens the door

The eagle that soars in the upper air does not worry itself as to how it is to cross rivers.

The Adventures of Elizabeth Gray

(Published by the Religious Tract Society)

Reviewed by Pastor E. C. W. BOULTON

IT is not often that we are able to indulge in the mental relaxation and recreation which works of fiction provide. However we consider the few hours spent in the perusal of this book of Miss Cameron's a pleasant and profitable expenditure of time. In these days when the market is being flooded with the cheap, trashy type of story, we welcome a volume so full of sound and sensible matter. We are impressed with the author's deep insight into many phases of human nature. There is an entire absence of anything strained or unnatural in her portrayal of life. Each of the characters are true to type, and convey many splendid lessons to the reader.

One finds a welcome vein of healthy humour running throughout the story. The book also breathes a refreshing atmosphere of homeliness, which cannot fail to make its appeal to many readers. Miss Cameron has succeeded in investing her heroine with a winsome womanliness that at once captures the

imagination and admiration, and holds the interest of the reader throughout the whole of the twelve chapters. "Elizabeth Gray" is at the very antipodes of anything in the nature of prudery, she is the embodiment of those feminine qualities which make women attractive in the highest sense of the term. For the connoisseur of quaint sayings this book should offer considerable scope, for on the lips of the inimitable "Mrs. Patterson," the author puts some mirth-provoking utterances.

For the leisure hour this book will make a suitable companion, yielding many a moment of real enjoyment. To those who seek a volume for presentation to young people we unhesitatingly commend this book. It certainly should find a place in every Sunday school prize distribution.

Obtainable from the Elm Publishing Company, Ltd., Park Crescent, Clapham Park, London, S W 4, price 3/6 (by post 3/10)

Beyond the Pearly Gates

Frank Trundler

Ernest P. Grahame

Andante.

SYM *mf*

p

- 1 Beyond the pearly gates up yon-der There lies my heav'nly rest,
- 2 With-in those gates so bright up yon-der, No sin or shame has place,
- 3 Up on those ho-ly gates up yon-der, Are name's of pre-cious worth,
- 4 And some day thro' those gates I'll en-ter Ied in by an-gel hards,

Colla voce

A place prepar'd of ma-n'y man-sions, A house for all the blest
 But on-ly souls na-de-clear and white Thro God's a-bounding grace
 A-pos-tles of the Lamb are written, 'Grace tro-phies' from the earth
 And meet with our de-parted lov'd ones, In that bright hap-py land

CHORUS *Joyfully*

f
 But best of all my Lord is there, The One who died for me,

Affettuoso. *rall.* *D.S.*

And I shall see His bless-ed face, And ev-er with Him be

Copyright

Bible Study Helps

THE KIND OF LIFE A CHRISTIAN SHOULD LIVE.

1. A life of holiness (I Thess v 22, II Tim ii 19)
2. A life of prayer (I Tim ii 8 I Thess v 17)
3. A life of service (Deut x 12, Luke xvi 13)
4. A life of self-forgetfulness (Gal v 14)
5. A life of consecration (Rom xii 1)
6. A life of separation from the world (Exodus xxxii 26).
7. A life of resurrection power (Gal ii 20)

OUR LORD'S PRAYER FOR HIS DISCIPLES.

(John xvii.)

Our Lord and Saviour Jesus Christ is our intercessory High Priest. Shortly before His crucifixion He prayed to His Father for His disciples. We can better understand how He prays in heaven now by studying the nature of this earthly prayer. It reveals three great truths to be realised in the heart and life of the Christian

1. Separation (John xvii 15, Eph v 15, 16)
2. Sanctification (John xvii 17, Rom xii 2)
3. Identification (John xvii 22, II Tim ii 12, Phil i 29)

THE WAY OF THE WICKED AND THE PATH OF THE JUST.

(Proverbs iv. 18. 19)

I. The Way of the Wicked.

1. Darkness (v 19)
2. Shall be broken to pieces (I Sam ii 9, 10)
3. Shall not stand in judgment (Psalm i 5)
4. His way shall perish (Psalm i 6)
5. Shall be utterly destroyed with the brightness of Christ's coming (II Thess ii 8)

II. The Path of the Just.

1. Who is a just man? (Ezek xviii 5-9)
2. Noah was a just man and perfect in his generation, and Noah walked with God (Gen vi 9)
3. The just or righteous man keepeth God's laws (Deut vi 25, vii 9, 11, Psalm xxxvii 30, 31, Rom vii 12, 14)
4. He is a citizen of the kingdom of God (Psalm xv.)
5. His end is peace (Psalm xxxvii 37)
6. He shall be in everlasting remembrance (Psalm cxii 6)

TRUTH IN PROVERBS

YOU can never make a crab walk straightforward. Dress an ass like a man, but it will bray like a donkey. Drive away natural tendencies, but they will come back at a gallop. You may change the coat of a wolf, but you cannot change his disposition. What is taken in with the milk of the mother, runs through to the end of life.

Such is human opinion as to the unalterable diversity of human nature. These are old proverbs, ut-

tered in different countries, in different ages and languages. They are in entire harmony with the Word of God. "Can the Ethiopian change his skin, or the leopard his spots?" Nothing but the power of God can make such a change. But that power can. Lions and beasts of savage name have put on the nature of the lamb. Conversion is such a change, a change of heart—of nature. "Old things pass away," and "all things become new."

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, May 27th. Acts vii 30-43

"And when forty years were expired" (verse 30)

It was a long wait for Moses. Apparently he was waiting for God during that forty years. Actually God was waiting for Moses. Leaders are not trained in five minutes. The greater the work the longer the training, as a rule. Sometimes God does things quickly, but usually His patience is almost exasperating—at least it would be if we did not learn the lessons He is teaching. But let us remember that the special years of training will come to an end and the special service will begin. Do not rush! Whether you are a leader of a home or the leader of a church be patient. Wait God's time. God worketh for them who wait for Him. A God-trained man is better than one trained in the finest theological college. Don't fret—have faith.

Monday, May 28th. Acts vii 44-60

"Ye do always resist the Holy Ghost" (verse 51)

It is a terrible thing to resist the Holy Ghost. Some resist the Holy Ghost because they want to have their own way. Others resist the Holy Ghost because they are not prepared for a life of sacrifice. Still others resist the Holy Ghost because they are afraid of what the minister of their church would say. No doubt some resist because of ignorance. But there is always loss in resisting the Holy Ghost. To the unbeliever it is the loss of eternal life. To the believer it is loss of power in service and happiness in life. Do not resist the Holy Ghost. Holman Hunt could paint a picture of the Saviour standing at the door and knocking. But Scripture paints a word picture of the Holy Spirit doing likewise. Don't resist the Holy Ghost—let Him in.

Tuesday, May 29th. Acts viii 1-13

"Then Philip went down to the city of Samaria and preached Christ unto them" (verse 5)

How beautiful are the feet of those who hasten to speak glad tidings. How pleasant are the voices of those who tell us good news. Praise God for every Philip that has come into our lives. Most of us can visualise a pastor, evangelist, teacher, or friend who came to us and preached Christ. How lovely it is to hear the story of Jesus. How pleasant to be told of the forgiveness of sins and the house of many mansions. Nothing warms the heart of the responsive so much as the simple story of Jesus and His love. Sometimes we seem to get into an intellectual atmosphere, or even a jazz atmosphere, and for a time the

Meditations by PERCY G. PARKER

story is not so precious. But how beautiful it is when our faith comes again as the faith of a little child and with great joy we listen once again to the beautiful story of a Redeemer's love.

Wednesday, May 30th. Acts viii 14-25

"He offered them money" (verse 18)

Religion does not belong to the realm of commercialism. No one can buy or sell salvation. No one can purchase the baptism in the Holy Ghost. Millions of pounds will not open doors that God intends to keep shut. One may almost buy a college degree but one cannot buy a heavenly degree. Natural healing can sometimes be obtained by heavy payments to some skilled surgeon, but no payments can obtain divine healing. Offer your money ye rich men, but what will you get? You will get your mansions and your motor cars and your menservants. But you will never get what Paul got and what I've got, and what millions of others have got. You will not get communion with God and everlasting life. You may have money like Simon Magus but it is useless if you have not faith like Simon Peter.

Thursday, May 31st. Acts viii 26-40

"Then the Spirit said unto Philip, Go near, and join thyself to this chariot" (verse 29)

The Spirit of God still speaks to men. But we have to take care that we do not mix up the Spirit of God with the flashing thoughts of our own mind. No doubt many have been deluded in this way, but experience teaches us to recognise the voice. The trouble is that some live so far from God that they never hear the voice of the Spirit, but they are anxious to do so, and so they respond to other voices and other thoughts. Beware of those who are always hearing voices. The Spirit does speak very clearly at times, but usually it is by a deep driving constraint which is peaceful and yet forceful.

Friday, June 1st. Acts ix 1-16

"Arise and go into the city, and it shall be told thee what thou must do" (verse 6)

God does not always speak to us at once when we get to perplexing positions. There may have to be steps of obedience before we hear the voice of revelation. The disciples had to go into Galilee before they saw Jesus again. So it is with us. Obedience must come first. God speaks to those who obey. Many people do not hear God's voice because they are not in the place where God is speaking. Says a father to his children: "Meet me on the lawn after tea and I will tell you what we are go-

ing to do to-morrow." But if one of the boys prefers to stay in the dining room then, of course, he does not hear his father's words. The place of obedience is the place of revelation.

Saturday, June 2nd. Acts ix 17-31

"And immediately there fell from his eyes as it had been scales" (verse 18)

Many people—yea all people, have scales in various forms upon their eyes. Some people indeed have literal scales that blind their vision. They are so busy weighing their saleable goods that they are always looking downward, not upward. Others have figurative scales—philosophy, science, occultism, ambition, love of show, and so forth, destroy the vision of God. Scales of prejudice effectively blind others. Oh, that God would cause all the scales to fall from our eyes. Then we should see clearly and be able to see spiritual truth. Pray for the removal of the scales to-day. Go forth with vision and so glorify God.

Christ is Our All

Christ is our way, we walk in Him. He is our truth, we accept Him. He is our Lord, we choose Him to rule over us. He is our Master, we serve Him. He is our Teacher, instructing us in the way of salvation. He is our Prophet, pointing out the future. He is our Priest, having atoned for us. He is our Advocate; ever living to make intercession for us. He is our Saviour, saving to the uttermost. He is our Root; we grow from Him, He is our Bread, we feed upon Him. He is our Shepherd, leading us in green pastures. He is our True Vine, we abide in Him. He is the Water of Life, we slake our thirst through Him; He is the fairest among ten thousand; and we admire Him above all others. He is the brightness of the Father's glory, and we strive to reflect His likeness. He is the upholder of all things, we rest upon Him. He is our Wisdom, we are guided by Him. He is our Righteousness; we become perfect in Him. He is our Sanctification; we draw all our power from Him for cleansing. He is our Healer, taking away our sickness. He is our Friend, relieving us in time of trouble. He is our Brother, cheering us in time of difficulties. He is our Sun; clearing away the mists of cloud from our spiritual horizon. He is our Salvation; and all our desire.

TO say anything new about prayer after all the millenniums of experience and after all the revelations of the Word of God, which the saints of all ages have experienced and rejoiced in, seems impossible, but whenever we turn to the actual fact of prayer we find new experiences, and when we turn to the Word of God itself we get new lights upon it touching an experience which will not only never end but will go on to clearer and clearer revelation through all the ages; for prayer, broadly considered, is communion with God and only through communion with God shall we be able to know Him in that deeper, fuller sense which is the highest experience into which the saints can enter, either in time or eternity.

Those who long for deeper experience or clearer understanding of prayer will find ample reward for their effort in sweeping through the entire Book of books in a study either of the prayers of the Bible, of its specific teachings concerning prayer or of its allusions to prayer.

Some time ago Dr Campbell Morgan provoked the thought of hearers by a passing reference to the meaning of the word used in Luke iii. 21, mentioning the prayer of Jesus just after His baptism: "And Jesus also having been baptised and praying." Dr. Morgan, I believe, suggested that the Greek word "praying" carries the thought of

" WISHING FORWARD."

Sweeping through the entire Book, we were deeply stirred to find that in more than five hundred allusions to the theme of prayer, this or a similar attitude was indicated.

By the mouths of two or three witnesses any truth may be established, and if a teaching was of sufficient importance in the judgment of the Spirit of God to make it desirable to mention it more than five hundred times, it is surely becoming in us to think for a little while of the significance of our attitude in prayer and to test our own lives with the question: Have we been praying in an indifferent and careless way, or have we been making our requests known to God with an intense yearning which takes us out of our past and present experience toward some objective which lies beyond all we have yet attained? If so, how shall we realise this attitude? What is, or should be, our goal? We can only barely touch so great a theme, but if we may provoke thought which shall lead to further study, our meditation now will be profitable.

What is the soul's attitude? What is the condition of our own souls as we pray? Do we believe in prayer? "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb xi. 6). It is sufficient cause for profound thought to know that those who have most ridiculed prayer as real communion with God, are turning (as evidenced by books that are being

Christ in the

By DR. CHARLES

written and statements that are being made by them) and admitting that the prayerless life

BRINGS NO SATISFACTION.

One who calls himself a Modernist has said that he has "followed the paths opened to him by the modern spirit, tried them all and come back empty-handed" He finds himself one of the multitude of seekers looking for something which they have not found; and another states, "This growing hunger for God is making itself felt outside the Church. People's thoughts are turning again to prayer."

The word used eighty-four times in the New Testament as "wishing forward" is used twenty times of our Lord Himself praying. Seventeen times our Saviour used it in teaching to pray; sixteen times the Apostles, who were taught of Him to pray, used it in passing the message on to us. Then thirty-one times a related word, which seems to be more intense in the pouring out of self, is used. Seventy-three times in the Old Testament a word is used which carries the thought of judging self or of eliminating self that prayer to God may be the habit of our lives. Again, eighty-two times in the Old Testament a word is used which means the pouring forth of praise or discernment of the excellence of God.

In order that we may be taught by the Word itself, let us study an example of each of these seven different groups.

Jesus said in Matthew vi. 9, "After this manner therefore pray ye" "After this manner wish forward." There is no possible place in our communion with God for listless, careless, indifferent asking, but prayer, to be real and genuine, must be

A STRAINING FORWARD

out of our past experience, out of our need, out of our emptiness and ignorance and defilement, toward God Himself—the living God who is and who does reward those who seek Him.

Before we study a few texts where this word was used by our Lord Himself in His yearning forward toward God the Father, may we not pause and look at the other side, that our faith may lay hold upon a great fundamental fact of prayer which is found in John vi. 44 and John xii. 32 "No man can come to Me, except the Father . . . draw him" "And I, if I be lifted up from the earth, will draw all men unto Me," and realise that although an attitude of yearning, straining forward toward God on our part is an essential element of prevailing, transforming communion with God, yet if it were not for the fact that the Son of God Himself, one with the Father, was lifted up from the earth, "bearing our sins in His own body on the tree," and is drawing us unto Him—

Prayer Life

S. E. HURLBURT

self, no such yearning, "wishing forward," would be possible to any of us.

Many books and articles written recently concerning prayer seem to give the impression that the only secret of power lies in ourselves, and in this they hopelessly fail "No man can come unto Me, except the Father . . . draw him," but the Father does draw; does encircle and enwrap and draw the needy soul Arthur Way's translation of Philippians ii. 12, 13 reads "Work out with fear and self-distrust your own salvation, and you have not to do it in your unaided strength; it is God who is all the while

SUPPLYING THE IMPULSE,

giving you the power to resolve, the strength to perform." If it were not for the fact that God is working in us, drawing us unto Himself, the Spirit of God making intercession for us according to the will of God, and teaching us how to pray, the very attitude of wishing, yearning, straining forward out of our present attainment would not be possible, nor should we ever be "changed from glory unto glory into His likeness" "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Then let us realise that our Lord Himself set us the example of this attitude in His relation to the Father. Twenty times we find it recorded that He thus prayed In Luke iii. 21, after His baptism, Jesus was praying, wishing forward; yearning toward God; and heaven was opened and the Holy Ghost descended upon Him, and God the Father said, "Thou art My beloved Son; in Thee I am well pleased." In Luke ix. 29,31 when Jesus had gone with Peter and John and James into a mountain to pray, He thus yearned forward toward God, and "the fashion of His countenance was altered, and His raiment was white and glistening. And, behold, there talked with Him two men . . . who appeared in glory." In Luke xxii. 44, when He was in the garden of Gethsemane, He wished forward, yearned Godward "more earnestly and His sweat was as it were great drops of blood falling down to the ground." What eternities of difference between such

YEARNING TOWARD GOD

and the listless words of those who in their prayer tell God what He knows and repeat words which from their very character indicate a desire to influence the humans who hear rather than to touch the throne of Omnipotence "Lord, teach us how to pray."

Let us now note an example in which the Lord Himself uses this word to teach His disciples how to pray. In Luke vi. 28 our Lord touched on one of the most difficult lessons we have to learn when

He asked us to yearn forward toward God "for them which despitely use you." Do we in our actual experience in praying for those who are enemies yearn, in any measure as He yearned in Gethsemane, for those who were plotting His destruction? His command to pray "for those who misuse you" takes on a deeper significance when we realise that the same word is used of His own prayer, and a very much more profound meaning as we hear Him pray at the great hour which was our crisis as well as His, "Father, forgive them; for they know not what they do." And He pleads with us to follow His example.

Another time our Lord urged His disciples to pray, to yearn forward, "lest they enter into temptation" (Luke xxii. 40 and 46) His first exhortation carried to them the idea that they should wish forward, yearn toward God the Father, but they did not realise the powers of darkness that were about them and

DID NOT HAVE SUFFICIENT EARNESTNESS

to keep them from sleeping. He, meanwhile, was agonising in a great yearning that almost cost His life, but when He came to them, "He found them sleeping" A second time in the 46th verse, He urged, "Why sleep ye? Rise and yearn forward, lest ye enter into temptation" How many times we think we have prayed when we lightly say in the morning, "Lead us not into temptation," and, lacking any clear sense of the danger that lies before us, are surprised to find that we fail, and even surprised that we have slept in the hour of supreme danger and need How exceedingly important it is that we hear and understand that the Master calls us, not merely to utter the words, not merely to record a petition that has not shaken the depths of our soul, but to wish forward away from the temptation, to "pass not by it, to turn from it and pass away," to be "not found in the seat of the scorner, nor standing in the way of sinners, nor taking counsel from the ungodly," but with all the deep intensity of our lives to yearn toward Him Truly, "ye shall find Me, when ye shall search for Me [pursue after Me] with all your affections and desires" (Jer xxix 13)

In Mark xi. 24 we find the Master again teaching us what our prayer attitude should be "What things soever ye desire, when ye pray [wish forward], believe that ye shall receive," and sharply the question comes home to us, "Can we believe,

HAVE WE AUTHORITY

to believe that the thing that we merely passively desire, or would be glad if we might receive, but have no mighty yearning for, will come to us?" He said, "When ye pray [when ye wish forward, when ye yearn toward God] for the things ye desire," then "believe that ye shall receive" and "ye shall have"

In each of these three important lessons on prayer which our Lord has taught, He uses the same word that we have been studying, and the disciples, when they came to teach, followed the Master's example They too, set the example in their own prayers (See Acts i. 24, Acts vi. 6 and Acts viii. 15).



The Elm 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.

A New Feature.

MANY of our readers will be happy to learn that in next week's issue we hope to commence a series of short devotional articles from the pen of Pastor E. C. W. Boulton. They will appear on the Editorial page under the title "Whispers from within the Veil." We trust that these weekly messages may bring comfort and inspiration to some hearts that long for closer union with God.

Pentecost.

At this time the Church of God is commemorating that great and glorious and fundamental event in its history, the outpouring of the Holy Ghost. Of little practical value is the inclusion of this memorial date in our calendar, if it finds no living expression in our experience. We trust that many a Christian fellowship during these days will realise a gracious baptism of the divine Spirit, resulting in a quickened prayer life, and a rich ingathering of precious souls, that the conventions being held may be marked by those heavenly signs which shall stamp them as pentecostal in the highest and fullest sense.

NOTICE!

Great Baptismal Service

in the grounds of the

ELIM BIBLE COLLEGE

(Clapham Park, S W 4)

on Wednesday, 23rd May

at 3.30 p.m.

Conducted by

Principal **GEORGE JEFFREYS**

(Tea provided at reasonable charge)

Kings without a Kingdom.

IN Revelation xvii 12 we have a remarkable passage "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet." This verse mentions ten kings without a kingdom. Whatever can kings without a kingdom mean? Such a question would indeed have been a puzzler about twenty years ago. But to-day we see the answer to the puzzle. Kings without a kingdom are dictators. Mussolini is in reality a king, yet he has no kingdom, for legally the King of Italy rules over Italy. In much the same way Hitler in Germany, Dollfuss in Austria, Stalin in Russia, and even Roosevelt in America are kings without a kingdom. Pastor D. M. Panton in writing along this line quotes Sir Ian Hamilton who, speaking to the students of Edinburgh University, said "Roosevelt, Stalin, Hitler, Mussolini and Dollfuss—everything else a mere make-believe; the Cabinet, the Prime Minister, the Foreign Secretary, all puppets. Roosevelt, the purple emperor of the West, is making a treaty with Stalin, the red emperor of the East." Then Mr. Panton significantly adds "And the whole tide springs out of Rome and centres in Rome."

By calling attention to the startling prophecy in Revelation xvii 12 we do not therefore claim that any of the dictators mentioned above belong to the actual ten, but we do say that they definitely show how kings without a kingdom may arise. These things call us to lift up our eyes and look, for our redemption draweth nigh.

Whatever feeds gross personal pride promotes a swift and deadly decay of moral fibre.

The pastor's preaching never makes anybody want any more religion than the pastor possesses.

ANONYMOUS GIFTS.

We gratefully acknowledge the following gifts:
Work in General Switzerland, 6/3, Chinnor (K M L), 2/-,
Nottingham (per Pastor Channon), £20
Foreign Missionary Work Birmingham sister, 10/-, Hove
Crusader (designated), 2/6, Eastbourne, 10/-

Prayer Changes Things

Philippians iv. 6.

Prayer is requested for:

A sister in hospital just recovering from a broken thigh—H C

A child of God suffering severe internal trouble which the doctors cannot cure.—W M L

A servant of God praying for open door of service, where freedom of ministry will be possible—E. W.



A Sermon by Pastor H. A. COURT
(Elm Hall, Barking)

Beware! Man-Traps!

Our soul is escaped as a bird out of the snare . . . the snare is broken, and we are escaped.—Psalm cxxiv 7.

HOW often have we seen that expressive notice "Beware! Man-traps" It adorns the trees and fences of private preserves throughout the country Its purpose is to warn would-be trespassers that an unhappy reminder of their guilt may at any time make itself felt should they be foolish enough to transgress They who rashly ignore the warning have only themselves to blame should they fall foul of one of these contrivances

There are traps in the spiritual life, and the Word of God contains many warnings respecting these We who are spiritual should endeavour to know of the existence of these traps, that by avoiding them we may make true progress

Satan's chagrin at losing those of us who are saved finds its expression in a number of unpleasant ways These ways are legion At present we will consider one of these ways—that of endeavouring to entrap the believer He realises that we who "were taken captive by him at his will" are no longer his, and that by the grace and power of our God we have "escaped out of the snare of the Devil."

Now our escape means more than at first appears on the surface The Christian religion in its deepest meaning has in its code that all believers become

ACTIVE IN A HEARTY SERVICE

to their new Master This service is usually given cheerfully enough, for a converted man is grateful Satan's kingdom suffers as a result It is not surprising, then, that he seeks to minimise the amount of service to be rendered to the Lord

Let me remind the child of God that he has already had a happy escape from the Devil's clutches Christ has wondrously liberated us, and we should be of all people the happiest To be thus signally delivered is no small matter, and we should never forget this manifestation of the love of God The note of praise should predominate.

Our escape from man's most unenviable position being effected, it is certain that we have no desire to be entrapped again. Let us then be wary, for Satan has not given us up altogether. The more service we give to the Lord, the more active will the Devil become His attentions become more marked, and he is most assiduous in his attempts to frustrate those loving acts we would perform for our Lord When the Master enjoined us to "watch," He had good reason for doing so during His earthly walk He came into personal contact with Satan, and knew what it was to be at grips with man's most fearful foe. We cannot afford to relax for one moment. Peter—what he suffered at the Devil's hands—uses another word He says "Be vigilant" (I. Pet. v. 8) He remembers the time when his eyes grew heavy, and that when he should have been praying he was

sleeping Before many hours had passed that unweariness had cost him much happiness, and "he wept bitterly." If we are careless we, too, may have to suffer bitter weepings

What is the nature of the traps that Satan would set for us? The Apostle tells us that "we are not ignorant of his devices," and to be forewarned is to be forearmed Let us consider a few of the traps into which, unfortunately, some have fallen, and let us ask the Lord to give us of His grace, that our footsteps may be guided aright, and that the enemy may be frustrated in his fell purpose

First, then, I want you to think of the snare of *covetousness* Some will think that this should apply to the ungodly, who, with God entirely outside their lives, devote themselves unreservedly to fortune-hunting In facing up to the Word of God let us take care lest we relegate to others what God has designed for our own hearts It is

AN ALL TOO COMMON FAULT

among believers that the rebuking word is the portion of the other person, while the direct benefit—a rebuke heeded is an indirect benefit—is intended for our own hearts Here is a warning from the Word of God. "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (I. Tim. vi 9) Notice that this does not refer to rich people It speaks of those who would be rich—those who would gather much of this world's goods How foolish is that Christian who spends his time in trying to be rich, for as he yields to the subtle allurements of Satan, his spiritual life ebbs away The counting-house takes the place of God's house, while personal comforts displace service and worship The lust to obtain becomes the one absorbing thought, with the result that the one-time passion for souls receives its death-blow, while prayer as an active, vital force is at a discount. The success of this snare can be seen in the fact that the gain-getter is beguiled into believing that his money can be turned to good account. Facts, however, demonstrate that such men and women become grasping and avaricious, and are loth to part with even the smallest mite, instead they devote their lives to "making their pile" Ensnared by a desire for gain, their spiritual lives become dried up and arid as the desert, and the treasures for which they have sacrificed the best in life are

DIVERTED INTO WRONG CHANNELS.

Child of God, take heed! This very snare may be set for your feet Too tight a grip on gold means too light a grip on God.

Another snare set for the believer is that of *fear*. The Word of God says that "the fear of man bringeth

a snare " The believer is the Lord's witness on earth. Let him keep silence when he should speak, and he has failed in his task. Satan is fully aware of this, and would therefore entrap us by causing us to fear man. The writer remembers an occasion to his sorrow. Some two or three years before entering the ministry he fell from a cliff-top, but was mercifully spared injury. Those who came to the rescue—all strangers—were astonished to find him conscious, for the fall was heavy. Their unanimous comment was that he had had a lucky escape. Here was an ideal opportunity for witnessing to the Lord's wonderful goodness and intervention; it could easily have proved a disastrous accident. Instead of acknowledging the watchfulness of Jehovah, however, the writer, to his everlasting shame, acquiesced that it was "a lucky escape." That holiday was a miserable failure. A testimony on that occasion might have had soul-saving results, and would at least have given much joy to the testifier. We would urge believers to watch lest this trap be laid for them. It might be laid in the home, where the light may be needed the most. It might be laid in the place of business, where a word in season will turn a soul from wicked ways. It may be laid

IN THE TRAM OR 'BUS,

where an open Bible—alas, an infrequent sight—can be a powerful witness. This trap may be set in the house of God, and fear may hold you from testifying to some blessing that has been peculiarly yours, and which could be the portion of others, who would by your testimony be led to seek it. Amongst old acquaintances one is likely to be ensnared. When a reason is asked for the changed life some paltry statement is made, while the true reason is withheld. The pipe has been discarded for health's sake—as though health and conviction were synonymous—while drinking habits have become "too expensive." If Satan can secure our silence when a word spoken would cripple his kingdom he has achieved success. Some are naturally timid, and find it difficult to speak for the Lord. All are not called to preach we know, but we believe that the Lord expects every one of us to acknowledge Him in some way. He can overrule that timidity and nervousness, and make us mouth-pieces for His glory. Our words need not be many, neither need they be polished. Let us trust the Lord to be our Stay at such times, and then "in vain is the net spread."

In the matter of our *religious exercises* let us take heed, for here too is the snare set. It is possible to worship the creature more than the Creator. We are told in the Word of God that "Gideon made an ephod . . . which thing became a snare." The ephod was a garment used in the Hebrew worship, and was ordered of God. The people of Israel lost sight of God, however, and "went thither a whoring after" the ephod.

THEY WORSHIPPED THE CREATURE.

Whatever these people obtained from their religion they failed to obtain the best. They were entrapped.

Similar things occur to-day, and Satan is busily employed in taking the attention of well-meaning, earnest people from the main object of worship—the

Lord Himself. In some cases he would have them taken up with beautiful vestments, their nostrils the while being filled with the pungent odour of incense. These things are sensual, and as such appeal to the senses. True worship must be in the Spirit. In other cases the man in the pulpit becomes a popular idol, and he becomes the attraction. Personality when sanctified directs the attention Godward and Crossward, and can be a great power in the Lord's hands, but when it centres in the preacher it becomes a snare. It is sad to note that many of God's people fall into this snare, and only attend the Lord's house when their favourite is preaching.

Other traps of this nature exist. Satan tempts men and women into the hidden realm of the spirit-world, and there again God is set aside, as those who have dabbled in Spiritism know full well. Even those who seek to live the highest kind of life are not immune from Satan's subtleties, and the temptation to stand aloof from other believers because of a "superior" righteousness can quite easily become a snare.

Let me in the space allotted to me speak of one other snare. I refer to that of *compromise*. To the children of Israel, God, through His servant Moses, gave this caution: "Take heed to thyself,

LEST THOU MAKE A COVENANT

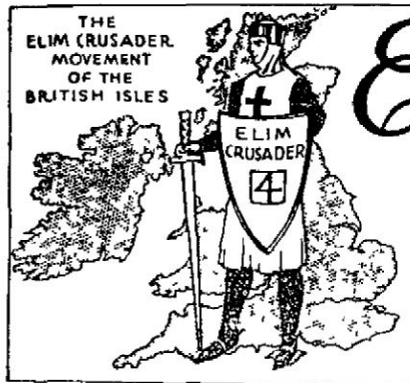
with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee." We in our day are exposed to a like snare. Nothing is easier than compromise in these days. We are asked to cede a small amount of our territory to the enemy. Not much, mark you. But that little we are told will bring us much favour with the world. The rebuffs will be fewer, and our position more tolerable. That which we give up will be small and insignificant compared with the social gain. Just a little at the border is all we are asked for. Fellow saints, let us learn from the failures of others. They have given up a little at the beginning, but see what it has ultimately cost them. We cannot afford to let anything go. Brother, "hold fast." Sister, "hold fast." Let there be no compromise. Satan is ever alert to turn our minds to that which is unspiritual. We are not now referring to harmless and valuable recreation, but to those things which can never be profitable. The social activities in many places of worship tend to ensnare, and spiritual loss is the result. The introduction of the Saturday night concert into the life of the Church has brought about irrevocable loss, stifling the prayer-meeting, and engendering and fostering a spirit of worldliness that is devastating. These are losses that we cannot afford.

One word in closing. Your efforts for God are telling against Satan. He does not like it. He will spoil your efforts if he can. Therefore "Beware! Man-traps."

Grace is infinite love expressing itself in infinite goodness

~ ~ ~

God demands a whole heart, but He accepts a broken one



THE
ELIM (RUSADER)
MOVEMENT
OF THE
BRITISH ISLES

Elim Crusader Page

MOTTO

GOD'S BEST FOR US - OUR BEST FOR GOD.

Personalities in the Book

(A New Series)



No. 1

NOAH

Who stuck at a
Discouraging Job.

Our Composers, No 4.

Miss Betty Tetchner

(Crusader Secretary, Scarborough)

Some inspiring and profitable pieces have been composed and published from the pen of Miss B Tetchner. Many will remember the rousing piece entitled "Crusaders of the Foursquare Gospel," which was a favourite choir piece at the Royal Albert Hall last year. The Sunday school and Cadets, too, have profited from the piece entitled "Cadets on the

Warpath," for this was one of last year's anniversary pieces, this piece being a joint composition, for the words were written by Miss Eva Tetchner, and music by the above. Other compositions and arrangements include such pieces as "O Breath of God," and "Calvary Love." There are several new pieces awaiting publication, which we are confident



Miss B. Tetchner

will result in giving much blessing as these are sung from time to time

Although his name is very familiar to us, the Bible tells us surprisingly little about this man who, surrounded by men, the thoughts of whose hearts were only evil continually, yet himself "walked with God" so acceptably that wonderful provision was made for the preservation of him and his family.

Consider the task before him, the building of the ark, the gathering of the animals, the provision of food. Try and imagine the actual toil involved in the building of a vessel as large as a modern battleship with the primitive tools at his disposal, the gathering of material, the shaping of parts, the fastening together with only the crudest of appliances.

Add to this the constant temptation to doubt presented by the apparent prosperity and happiness around him, the "eating and drinking," the "marrying and giving in marriage," which the Saviour Himself assured us was continued until the day Noah entered into the ark. While the multitudes around him revelled in their present safety and trusted the evidence of their senses for the future, Noah toiled at his building because he believed God's Word and the warning he had received.

We are not told what efforts Noah made for the salvation of those around him. But we know he made some efforts, for Peter tells us that he was a "preacher

of righteousness," and the most generally accepted theory of the story in Genesis is that he laboured for their salvation for one hundred and twenty years before the final catastrophe swept them away.

Can our minds form anything like an adequate picture of those years? There was the constant appeal and the entire absence of response, his earnestness and their indifference, his horror at their danger and their ridicule at his fears. He warned of the judgment of heaven, and they pointed to the pleasures of earth. He appealed to their conscience while they yielded to their appetites. There was the growing horror at the rearer approach of the oncoming judgment and the increasing wickedness of the people until "the earth was filled with violence" and "all flesh had corrupted his way."

Through the years of waiting, temptation, suspense and fruitless effort Noah kept faith and held on to the promise he had received, until the day when the breaking of the fountains of the deep justified his fears, and the upborne ark justified his faith, and he received the reward that always comes to those who endure to the end.

Next week "Esau, who didn't hold a grudge"

NEWS OF CRUSADER ACTIVITIES

Ipswich. The Crusader meetings of late have been very well attended, and many of the Cadets having reached Crusader age, have been enrolled as Crusaders. Also a number of young people, who have been converted in the gospel services, have helped to swell the ranks.

The meetings, week by week, have been a source of inspiration to us all. How eagerly the young folk have declared the truths from the written Word. The testimonies and musical items have proved, beyond doubt, that Jesus satisfies.

Recently we held a Young People's Campaign, to which God in a marvellous way, set His own seal, even in the salvation of twenty-four souls. The campaign aroused much interest, and we are confident that much was accomplished for the glory of God.

Looking at our Crusader branch from all aspects, we are pleased to be able to say, that we are indeed growing, not only in numbers, but in strength and power. To God be all the glory!

Scarborough. On a recent Wednesday the Crusaders at Scarborough held an open meeting when the older people were invited. The gospel was proclaimed by the Crusaders in word and song, and the Crusader Secretary gave a very interesting address on "What is a Crusader?" explaining by the Word of God, the Leader, the enemy, the armour and the weapons of the Crusader army. The most important item was the presenting of Membership Certificates to almost all the Crusaders. How the people rejoiced as one after another the young people testified that they had "enlisted in God's army." We were all very sorry to have to say farewell to one of our members on this joyful evening, but we are pleased that she is expecting to join the Kensington Crusaders and so will continue to serve the Master under the Crusader banner. As a result of this meeting two precious young souls were won for Christ, and we praise God for so working through us, and look to Him for future blessings as we continue to work in His name.

Sheffield. Spiritual hunger is being satisfied to a remarkable degree at Sheffield. The Crusaders are truly experiencing joyful times and hallowed hours, God is blessing in a wonderful manner. A recent open night attracted a crowd of nearly 500 people. What a reply for the worldling! The occasion was a visit by a number of Pentecostal saints from a nearby district, who conducted the service. Testimonies, song and message all spoke of God's goodness and mercy. One brother told how he was gloriously saved at an Elim open air service in London. Just the same old-fashioned gospel, truly the power of God unto salvation. A new feature of our Crusader meetings is the arranging of the programmes by two different Crusaders each week, whose number is drawn from a bag. The first meeting under the new regime proved a real blessing and a source of inspiration to attain higher heights. Our Cadet band is thriving and two cadets recently spoke on, "Easter Monday at the Royal Albert Hall," which was greatly enjoyed.—H.F.



Enlarged Vision—Enriched Faith—Enterprising Zeal

SPIRITUAL PROGRESS.

Sowing and reaping at Southampton.

The past year has been one of great blessing in the Church at Southampton. Many souls have been saved and the church membership has been increased. Pastor J Lees, after many months of faithful and fruitful ministry, has left us for Southport. Seventeen new members received the right hand of fellowship, and eleven passed through the waters of baptism, including one family of five. There have also been many converts.

We pray that God's blessing may rest on the labours of our late Pastor in the new sphere to which he has gone, also that God will strengthen our new leader to carry on the work of the Lord in this Church and district.

CONTINUAL GROWTH.

Hunger for God's Word.

The Lord is graciously blessing the ministry of His Word here, and the saints are being built up in the faith. Since Evangelist Packer was placed in charge there has been a continual growth both in numbers and in blessing, and as we look back upon the past few weeks we find much cause for praise and gratitude to God for the wonderful way in which He has helped forward the work at Thornton Heath.

In the gospel services the power of God has been mightily manifest, and precious souls have been won for the Master, also a number have testified to the healing power of God in their bodies, delivering from sickness and disease. Praise His matchless Name!

The prayer meetings on Tuesday evenings are becoming the most blessed of the week, and the studies each Thursday evening are giving a deep insight into the Bible, and stirring up the desire for more of God's Word.

NEW MEMBERS RECEIVED INTO FELLOWSHIP.

Encouraging results

In this distant branch of Elim, we are glad to be able to report steady progress. We advisedly use the word steady, as the Foursquare Gospel movement in this district has, since its inception in the early days, been characterised by gradual and permanent growth.

To a large congregation, on a recent Sunday night Pastor W H Urch (who has been in charge at Annaghanoon for nearly eighteen months) preached his farewell sermon, his subject being the Great White Throne Judgment, and with much earnestness, the Word of God on this important subject was proclaimed.

A communion service was held afterwards, when seven new members were received into fellowship. This service was marked by the realisation of God's presence.

We cannot close this report without paying tribute to Mr Urch's work in the Sunday school, for which he seems to possess a particular genius. Numbers have increased in the school and several teachers added to the staff.

TRANSFORMING POWER OF GRACE.

Whole families saved.

We can hardly believe our eyes as we compare the past with the present, to think such changes could ever take place, in homes, lives, and Church. The testi-



Pastor S Hillman.

mony meetings reveal to us all that God is doing in the homes since Christ has been given a place, love reigns where once hardness ruled, it is just lovely to hear the dear people talk about it all. That lives are changed is acknowledged even by outsiders. It is clear to see that Christ is real in Knottingley. Hallelujah! Praise is on the lips of the saints, why not, when God is working so mightily? Souls are being saved, and the saints fed. Pastor Hillman has been giving some very helpful talks and Bible studies, the series of studies on the Holy Spirit being very enlightening. Then his message on such subjects as the following, Is a Lie Ever Justifiable? Persecution, Soul-winning, etc. The increased attendance proved the interest in these themes. A touching scene in the last baptismal service was the immersion of two brothers and their wives. Yes the Lord is saving whole families. Praise His name. We must give thanks

for the way God met with us in another sense. With characteristic enterprise Pastor Hillman tackled the task of re-decorating the hall, though unemployment made it difficult to see how the necessary money would be forthcoming. However, God answered the faith of His people, and when the work was completed, the amount required was in hand. Prior to this we had electric lighting installed. Now we look toward the future with greater expectations than ever.

INSPIRING BIBLE STUDIES

Conviction and conversion.

We praise God for all that has been accomplished during the past two years in which Pastor J Kelly has ministered to the Church at Grimsby. The Lord has made him a channel of blessing and spiritual uplift, many being encouraged and strengthened in the faith, whilst others have been drawn into closer contact with their Lord and Master. Two souls have recently accepted Christ as their Saviour, and others are under conviction of sin.

For several Thursday evenings the Pastor has given a series of studies on the Baptism and the Gifts of the Holy Spirit. These helpful and instructive series were enjoyed by those who attended the meeting week after week. Sick ones are realising the life-giving virtue of the risen Christ, two sisters recently testifying to healing in answer to prayer. One Lord's Day morning, a sister said that upon waking, she found that she was unable to move and very ill indeed but after prayer the Lord immediately delivered her and she was able to come to the service without ache or pain. A wonderful meeting was held recently by two Swedish sisters and a brother, called to be missionaries in China and Tibet, each giving a message in their own language interpreted by a local friend. The Lord blessed them and caused them to be a blessing, heartfelt praise arising unto Him who is Lord of all.

PENTECOST IN INDIA.

Stirring record of divine power.

We read that "whosoever offereth praise, glorifieth Me," and having much to praise God for we want Him to be glorified in this. A deeper sense of how much we owe to the gospel, and all the privileges we enjoy, was brought home to us on the 1st May, when we had the pleasure of having Miss Irene Vaughan Barber of the C.E.Z.M.S. now home on furlough from India, with us here at Hastings. The work up on the Nilgiri hills of South India, among the Toda people, shows how wonderful is the power of God's Word to enlighten the mind and

change the heart where that good seed falls. How little real interest seems shown compared with cases we were told of those who risk everything to hear the precious words of life, and suffer so much to retain the blessing when received. How much is lost because we are not willing to pay the price. Our hearts were stirred on hearing of those who do count the cost and then unshrinkingly pay the price. How very real Jesus becomes to them! It is good to know of such aggressive work being done. The zeal that sends forth the worker to walk many miles to gather the children he would teach in the name of Jesus. Pentecost is being experienced too. We look forward to another visit from our sister, and when she and her fellow-worker Miss Gordon return to their field in the autumn God willing, our prayers will be with them that Pentecostal fires may be kindled through their witness and testimony. We send greetings in the name of the Lord to our fellow-workers in the Churches.

FORTY NEW MEMBERS.

Baptisms and healings

The first milestone in the history of the newly-formed local Church meeting in the Elm Hall, Sackville Street, Coventry, has been passed and we are glad to report a real forward move in every section of the work.

During the last few months forty new members have been enrolled, fourteen souls have been registered and twenty

have been baptised by immersion. Most of these have been saved under the ministry of Pastor C. Johnson, and it has been with evident delight he has baptised and received them into membership. Quite a number of healings have been recorded including one of our members who was healed at the Royal Albert Hall meetings

this year, others being a brother who was lying at death's door with pneumonia, another sister who was taken into hospital, and recently an aged lady who was very ill with bronchitis. In each case the doctor testified to the miraculous recovery. A united Bible class on Sunday afternoons has been launched with great success and the Sunday school continues to increase. A visit from Mrs Webster of London proved a rich blessing.

The Bible studies on such subjects as The Attributes of God, The Parables of Christ and The Gifts of the Spirit, bring both exhortation and inspiration to all who attend. Praise the name of the Lord!

YOUNG PEOPLE'S CAMPAIGN.

Special Visit of Divisional Superintendent.

Some weeks ago the Pastor, Mr A. Chuter, conducted a successful young

people's evangelistic campaign. A number of the young people of the assembly took part in the services, and the Lord blessed by the saving of souls. The Lord set His seal on the campaign at the first meeting, when a number decided for Christ. Lasting a week, covering two week-ends, twelve adults and eight children were converted. The effect of the campaign has since been felt, as the Lord has continued to save souls in subsequent services. Then the assembly was, on a recent Sunday, privileged to receive a visit from Pastor E. C. W. Boulton, whose ministry was much appreciated and made a blessing to the saints. Two souls also decided for Christ at the evening service. A duet by Pastor and Mrs Boulton was much appreciated at this service.

Mr Chuter's ministry in Ipswich has just terminated, and looking back on the past year, we are bound to praise God for the blessings received and the progress made in all branches of the work of the Church under his ministry. The Pastor's enthusiasm and zest will not be forgotten and his untiring efforts to extend this corner of the Master's vineyard have borne fruit. A large congregation gathered to bid God-speed to Mr Chuter at his farewell service. A brief retrospect was taken of the past year in an appropriate message and the saints were urged to go forward and to continue in their stand and service for the Master.

FAREWELL SERVICES.

Retrospect and prospect.

At Pastor Naylor's last meeting there was a splendid company to bid him God-speed on his departure for Leicester. Before passing on the Word he expressed his appreciation and thanks for the loyalty and support of the members of the assembly and friends during his twelve months' stay in Ashbourne. He then gave a timely message on the exhortation in Hebrews vi. 1, "Let us go on," urging all to give more and more diligence to our responsibilities as believers in the assembly life.

Individual members were urged to greater faithfulness in private life, to deeper devotion in prayer, and more diligent daily study of God's Word.

The meeting was thoroughly enjoyed throughout, closing with that beautiful hymn, "Blest be the tie that binds," and "Praise God from whom all blessings flow." Our earnest prayers go with our brother, for God's rich and lasting blessing on him, in his new sphere of service at Leicester.

The following is part of a local newspaper report of Mr Naylor's farewell meetings:

"Sunday, April 29th, being the last Sunday of Pastor J. Naylor's ministry in Ashbourne, farewell services were held in the above hall. In the morning the Pastor spoke appropriately on 'Ebenezer'—the stone of help, I Samuel vii. 12, recalling many instances of the divine help 'hitherto' and inciting to fresh confidence for all future needs.

There was a record attendance in the

evening when the preacher based his remarks on Isaiah liii. 1, dwelling on the all-too-common error to-day, prevalent among even professedly Christian people, of discrediting parts of the divine record, and refusing to accept 'the Report' of the truth of the new birth, and the necessity for individual acceptance of eternal life, God's great gift to dying humanity, through the sacrifice of His Son—the only-provided means of salvation, and exhorting all saved ones to holy living 'as becometh saints professing godliness'."

At the testimony meeting which followed, many expressed appreciation of Pastor Naylor's faithful ministry, and the very helpful expositions of divine truth, during his twelve months' stay in Ashbourne. Our heartiest wishes go with him for real success in his new sphere of service in Leicester.

OPENING OF NEW TABERNACLE.

The power of prayer demonstrated

"Elim Tabernacle for Huddersfield" announces the Huddersfield local paper "An evangelistic campaign was begun on Monday night at the Elm Tabernacle, South Parade." This new church of the Foursquare Gospel was opened and dedicated on Sunday afternoon by Principal George Jeffreys. The campaign is being conducted by the minister (Pastor W. Leslie Taylor).

But we would have headed that news in a different way, "Huddersfield gets Tabernacle in answer to prayer," would have been our heading. The story of Foursquare work begins in October, 1931, when our Principal and the Revival Party began a campaign in the town, the result of which was that a small but determined band of prayer-warriors, under the ministry of Pastor Taylor and his wife were able to form our local Church.

Then difficulties began, we were unable to secure suitable places in which to hold our meetings. Sometimes three consecutive meetings would be held in three different halls, and much confusion consequently arose. We have held meetings in eight different buildings. It then became evident that if Foursquare work was to make any progress in Huddersfield we needs must have a hall of our own. How? We did not know of any place, so we began to pray, and we kept on, every evening at 6.30 all Crusaders prayed that God would give us a place of our own. God honoured that prayer, our homely Tabernacle vouches for that. There it stands in the centre of the town, handsomely furnished, beautifully decorated, a room for Crusader meetings that was a bar, a minister's vestry that



Pastor C. Johnson.



Pastor W. L. Taylor

was a card room, a Sunday school that was the billiard room

This building where God's children now meet was a club, which became bankrupt and the premises were put on the market to be sold by public auction, we realised that these would be suitable premises, and we wondered if this was to be the answer to our prayers. And then came the day of the sale, and, well, we were outbid. For some days we thought that the Lord must have another place for us somewhere, and though puzzled at the turn of events we went on praying, and then in His own wonderful way the Lord put this building in our hands.

The hall is a well-built stone building,

the Freemasons were the original builders, subsequent tenants had however permitted the hall to get into a deplorable condition, the floors were thick with dirt, tobacco smoke of years had stained the walls and windows, repairs and renewals had been neglected, and the hall was in semi-darkness due to unwashed windows. Then the brothers of the Church took charge, and together with the minister began work, some took paint, others brushes and scrapers, others carpenters' tools. Soon we were all busy, out went the dirt, windows were washed, permitting God's sunshine to again enter the building and under their coats of new paint the rooms began to take on a different aspect. A platform to seat forty

Crusaders was erected, and of course, a place of elevation for those ministering the word. The sister Crusaders in addition to much other work repainted all the seats. These we had been able to obtain second-hand, and then with the help of the lady members the finishing touches were imparted, and at midnight on the Saturday before opening day the Tabernacle was ready.

The opening was a huge success, something like 600 having been crowded into 350 seats. The campaign under Mr Taylor is also proving a success, the meetings are well attended and souls are being saved.

Thus do we of Huddersfield testify that God answers prayer.

"Right for Heaven"

By H MAINSTONE

B— fought in the late Great War, and was badly gassed. He was sent to various hospitals, but they could do nothing for him, and sent him home to die. They had a wooden hut erected in his garden, and there he lay day after day waiting for his time to come.

It was while he lay quietly there that God in His great mercy made him feel very anxious about his eternal welfare.

He said to a friend, who called to see him one day, "Can you tell me whether I am right for heaven, or not?"

His friend could not help him, but advised him to send for the writer, and said "No doubt he will be able to tell you."

He sent for me, and I called to see him. After saying a few words about his illness, he said "Can you tell me whether I am right for heaven, or not?"

Before I could reply to his question, he went on to tell me what kind of a man he had been. He said, "I do not swear, I do not go to the public house, I look after my wife and children, and do the best I can for them. I say my prayers night and morning, and yet I do not feel I am right for heaven. Can you tell me?"

I said "If you are relying on your own good works, you are not"—he looked very surprised. "I advise you to let all your good works go, and just come as a poor, helpless, guilty sinner, and then God will be able to do something for you. He can save you, but it must be through what Another has done, even His only begotten Son." I then referred to Ephesians ii 8, 9, which reads "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." I explained the grace of God in giving His beloved Son, and how He went to the Cross, and there God laid on Him the iniquity of us all" (Isaiah liii 6). God's claims of righteousness were there fully met, and God is perfectly satisfied, so much so that He sent forth this wonderful message that, "Whosoever believeth in Him should not perish, but have everlasting life" (John iii 16). I said to the dying man "God can save you through what the Lord Jesus has done. Do you believe it? That is, that it is through faith alone—to believe that the Lord Jesus died for you."

The light dawned upon him, and he threw up his

hands and cried out. "I see it, I see it. I am saved through what the Lord Jesus has done."

There was no doubt about his salvation. He began to publish it abroad. He told everybody who came near him what the Lord had done for him. He spent nearly all his time in reading the Bible.

One night he said, "Do you think God would grant me a petition if I asked Him?"

I replied, "The Bible says, 'If we ask any thing according to His will, He heareth us, and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.'" (I. John v 14, 15)

I said, "What is your request, and I may be able to join you in prayer?"

He said, "I know I am going home soon, and I want to ask God if He will grant that when I am just going through the gates into the city, that you may be with me to catch hold of my hand."

I said, "That is very beautiful, and I believe God will grant your request."

We joined in prayer, and God gave the witness that He had heard.

The day arrived. The doctor called in the morning, and when leaving said to his wife, "It is impossible for your husband to live past noon to-day." If that had been true his prayer would not have been answered. I was far away at noon, my usual time of visiting him was in the evening, but this night it was 9.15—two hours later than my usual time. When I arrived at his house, there he was pillowed up in bed, waiting. I sat by his side, and he said to me, "Read a portion before I go." So I opened God's precious Book and commenced to read, "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John xiv 2), and added the words, "For you for you."

His face lit up with a heavenly light, and he said, "Let me lie down."

I got up, and took hold of his hand with my right hand, and moved the pillows back with my left, and laid him down. God answered his prayer, and granted his request. He was gone in to see the King in His beauty and to be with his Saviour and Lord for ever, praise His Name.

Reader, are you right for heaven? Make sure of it. Better far never have been born than to make a mistake in this matter.

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

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BANGOR, Ireland.—Spend your holidays on the sea front at "Arma-phia" Board-Residence. Enjoy nature outside and Christian fellowship inside. Recommended by pastors. The Misses Troughton, 54, Seafiffe Road. B1642

BOGNOE.—Are you joining us for the special fortnight of fellowship already announced? Make a note of the date—**May 19th till June 2nd**—and come if you can! Inclusive terms 2 guineas week (own bathing facilities, deck chairs on beach). Mr. and Mrs. Hollyman, Lion House, Nye-timber. Phone Pagham 70. B1612

BOURNEMOUTH.—Bed and breakfast 21/-, August 25/-; near trams, buses, shops, and assembly; constant hot water, indoor sanitation, every comfort: well recommended. Mrs. Sims, 86, Avon Road. B1632

BOURNEMOUTH (near).—Homely apartments, bed and breakfast, board optional; terms very moderate: Foursquare fellowship; close to station, woods and elms, 2d. tram to sea. Mrs. Seabert, 21, Ashley Road, Branksome. B1653

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EASTBOURNE.—Members recommend Miss Nicholls, 61, Firlie Road, for bed-sitting rooms; bed-breakfast, teas if required; close to assembly, sea, shops; bus for station. B1651

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HOVE.—Board-residence, quiet, comfortable and homely; few minutes sea; 40/- weekly, or 30/- each for two sharing double bed. Mrs. Cooley, "Beulah Cottage," 43, Erroll Road, West Hove, Sussex. B1629

HOVE.—Home from home; board-residence, with or without board; select neighbourhood; close to Tabernacle, and buses to all parts; near sea; highly recommended. Mrs. Andrews, "Malmains," 37, Marmion Road. B1650

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ISLE OF WIGHT, Shanklin.—Board-residence or bed and breakfast; two minutes' walk from sea and station; terms moderate. Mrs. F. Niblett, Dairy, Atherley Road. (Member of Elim Foursquare Church.) B1617

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LONDON.—Superior accommodation, select district, near buses and tubes; bed and breakfast from 4/-; recommended by eminent Pastors. Mrs. Robinson, 14, Westbourne Square, Hyde Park, Abercorn 3547. B1652

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