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THE OPEN-AIR WORKER AND HIS WORK (see page 488)

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The Elim Evangel AND FOURSQUARE REVIVALIST

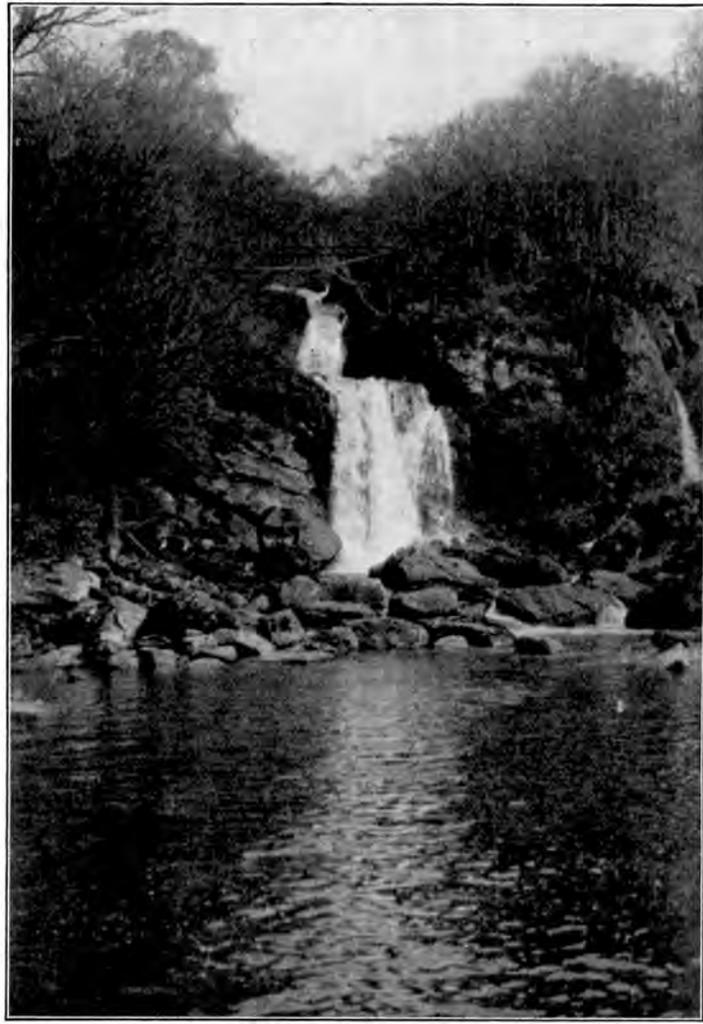
Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

Vol. XVII., No. 31

JULY 31st, 1936

Twopence



"And the Lord shall . . . satisfy thy soul in drought, . . . and thou shalt be . . . like a spring of water, whose waters fail not."—Isaiah lvi. 11.



"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

(Editor: Pastor E. C. W. Boulton.)

Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

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

Vol. XVII.

July 31, 1936.

No. 31.

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DAY AT THE SEA. Aug. 5, 12 and 19. Coach to Eastbourne, for day at the sea with Elim friends, starting from Duke Street, London Bridge, 9 a.m.; Elim Woodlands, 9.20 a.m.; Stanley Road, Croydon, 9.45 a.m. Picnic lunch, tea at Holiday Home, 7/6 inclusive. Book in advance; Miss D'Levy, 30, Clarence Road, S.W.4.

DUNDONALD (Belfast). Now proceeding, Tent Campaign conducted by Pastor and Mrs. H. T. D. Stoneham.

ELIM WOODLANDS will be open to visitors every Saturday during August. Come and enjoy the beautiful grounds and meet your friends at tea. In the evening Meetings will be arranged with special speakers and singing. Charge, including tea, 1/-.

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ROCHESTER. Aug. 23. Elim Tabernacle, Star Hill. Visit of London Crusader Choir, 7. (Maidstone Prison and Borstal Institution, 2.30 and 5.30.)

SOUTHAMPTON. Aug. 30. Elim Tabernacle, Park Road, Freemantle. Visit of London Crusader Choir, 6.15. (Winchester Prison at 2.30.)

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HULL. August 2-6. City Temple, Hesse Rd. (corner of Madeley St.). Speakers include: Pastors E. C. W. Boulton and L. C. Quest. Convener: Pastor H. W. Greenway.

ROMSEY. August 2-6. Elim Tabernacle, Middlebridge St. Speakers include: Pastors W. L. Kemp and H. J. Rodwell. Convener: Pastor C. R. Cooper.

RYDE, I.O.W. Aug. 1-3. Elim Tabernacle, Warwick Street. Pentecostal Convention. Speaker: Pastor H. Burton Haynes. Convener: Pastor G. Hillman.

PLYMOUTH. August 2-6. Elim Tabernacle, Rendle St. Speakers include: Pastor A. Jackson and Mr. W. Uprichard (Ulster). Convener: Pastor R. Mercer.

SOUTHEND-ON-SEA. Elim Tabernacle, Seaview Road.

BLACKPOOL, Jubilee Temple, Waterloo Road

Special Speakers throughout the summer months. Visitors will be welcomed at the Guest House in St. Vincent Avenue (open all the summer), and also at the Elim Holiday Home near the sea (open July 28 to Aug. 28). Apply to Miss Wylie or Mrs. Pawson, 4, St. Vincent Avenue, Blackpool.

Elim Holiday Homes. See list on page 466 in last week's "Evangel."

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. XVII., No. 31

JULY 31, 1936

Fridays, Twopence

Redemption in the Wilderness

By C. C. MURRAY

AS Moses and the Israelites are standing on the farther shore of the Red Sea, while the waves cast up the dead bodies of the Egyptians, they sing a song of praise to God. "Thou in Thy mercy hast led forth the people which Thou hast redeemed: Thou hast guided them in Thy strength unto Thy holy habitation" (Exodus xv. 13). So they set out on their journey to Canaan as "the redeemed of the Lord." Between them and their "habitation" is a wilderness, which travellers experience to this day. And it is not long before they begin to realise this. "They went three days in the wilderness and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter" (Exodus xv. 22, 23). This is a very real trial. Travellers have frequently perished for want of water, and the next caravan has seen their bones bleaching in the desert sands. But these people have so recently experienced such a mighty deliverance—are they not "the redeemed of the Lord?" Can they not trust Him to deliver them out of this danger also, and so keep up their song of triumph? They might have done so, but—they do not, they only murmur against Moses. Perhaps they have thought that being "redeemed" they are not to come into trial any more and so are

TAKEN UNAWARES.

Yet the Lord pities His feeble folk, and shows Moses "a tree, which when he had cast it into the waters, the waters were made sweet." Thus they are delivered out of the trial by a way of God's choosing which they could never have devised for themselves.

A few weeks pass, and the bread fails—no uncommon occurrence on a protracted journey. It has happened to other travellers and they have perished miserably from hunger, for in the desert there are no shops, no means of replenishing the store. But Israel has experienced what God can do, and though they know not where to buy bread, surely they will see in this difficulty only a fresh occasion for God to show His glorious power, and will praise Him for the fresh manifestation which His redeemed ones are going to see.

Alas! no! "They murmured against Moses and Aaron. . . . Would to God we had died . . . in the land of Egypt, when we sat by the flesh pots and when we did eat bread to the full; for ye have brought us forth into this wilderness to kill this whole assembly with hunger" (Exodus xvi. 2, 3). The Lord hears, and, for His own name's sake He will not leave His faithless people to perish. Though they can see no way out it is an easy thing for God to rain manna upon them and to rebuke their murmurings by

HIS LOVING-KINDNESS

in delivering them. He satisfies them with the bread of heaven, that they may know Him as the Lord their God.

Again they journey, and this time, through obedience to the commandment of God, they are brought again into straits. "The children of Israel journeyed from the wilderness of Sin . . . according to the commandment of the Lord and pitched in Rephidim; and there was no water for the people to drink." Ah, surely now, they will rejoice that God, in His grace, has given them a new chance of showing their faith in Him by praise and thanksgiving in the trial. They who have drunk the sweetened waters of Marah, whose daily bread is "angels' food," will know that this fresh difficulty only means some fresh display of the resources of the Almighty God, with whom it is at least as easy to rain water from heaven as manna. But no, "They believed not in God, and trusted not in His salvation; though He had commanded the clouds from above and opened the doors of heaven." They chide with Moses, and are "almost ready to stone" him. Again the Lord is true to His covenant. Though "we are faithless, He abideth faithful; for He cannot deny Himself" (II. Tim. ii. 13, R.V.). His people experience the

BLESSINGS OF REDEMPTION;

but oh, how they miss their opportunities and fail to satisfy the heart of God! Moses stands and strikes the rock in Horeb, and the stream rushes out, thus they are redeemed out of their distress.

Had they been faithful they had perhaps been saved the next trial. Had they presented the spectacle of people who in their greatest straits were singing and praising their Redeemer-King, surely the fear of them and their God would have fallen upon the wild desert tribes, and Amalek would not have dared attack them. But by their murmurs they have given Jehovah so poor a character that the Amalekites see nothing to deter them. Again God delivers them under Joshua, through the outstretched hands of Moses. And the place is called "Jehovah-Nissi; for he said, Because the hand [was] upon the throne of the Lord" (Exodus vii. 16, marg. Heb.). Moses can lay hold, by faith, of God's strength and claim the victory.

Many years pass, of which we have no record, and again Israel is brought into straits: "The people abode in Kadesh . . . and there was no water for the congregation" (Num. xx. 1, 2). True, that of those who drank of Marah and the rock-stream in Horeb, nearly all the grown men have died, but the larger

PART OF THE NATION,

as children or youths, must have drank of them also, so that the memory of these marvellous acts cannot have died out. Besides, their daily food is still sent straight from God's hand, and they might rejoice that now they are going to be wholly dependent on Him for all supplies. But the children are no better than their fathers and they bitterly reproach Moses and Aaron; so much so that the patience of Moses quite gives way, and he cannot endorse God's free grace towards them. Again our longsuffering God is tender over them and without one word of reproach He rebukes them by His love. The rock is smitten, "and the water comes out abundantly, and the congregation drink and their beasts also."

Now the Israelites seem for a time to have learned their lesson, and when Arad, the Canaanite, attacks them they are not afraid, but cry to the Lord and claim their redemption. But their trust in God's leading is put to a severe test. Edom refuses to let them go through his land (Num. xx. 19-21), and as they march wearily round outside, in obedience to God's command: "Meddle not with them, for I will not give you of their land, no, not so much as a foot breadth" (Deut. ii. 5), "the soul of the people was much discouraged because of the way" (Num. xxi. 4). Their

REBELLIOUS MURMURING

not only against Moses but against God, brings swift punishment. The burning poison of the desert serpents enters their blood and there is no remedy. Travellers often are bitten by deadly venomous snakes and die—how will it be with "the redeemed of the Lord?" For them, even though the trial has been the consequence of their wrong-doing, God opens a way of deliverance. The brazen serpent is lifted up in the wilderness, and the poison is neutralised by the look of faith.

Beloved children of God, are not you also the redeemed of the Lord? Has not Christ "redeemed you from the curse of the law"? (Gal. iii. 13). If you want to see how much that redemption includes, turn to the twenty-eighth chapter of Deuteronomy and read what the curse includes.

"Cursing, vexation, and rebuke in all that thou settest thine hand unto for to do. . . . The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew. . . . With the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. . . . with madness, and blindness, and astonishment of heart. . . . The Lord shall smite thee in the knees, and in the legs, with a sore botch that

CANNOT BE HEALED,

from the sole of thy foot unto the top of thy head. . . . Thou shalt carry much seed out into the field, and shall gather but little in; for the locust shall consume it. . . . All thy trees and fruit of thy land shall the locust consume. The stranger that is within thee shall get up above thee very high; and thou shalt come down very low. He shall lend to thee, and thou shalt not lend to him; he shall be the head and thou shalt be the tail. . . . Moreover He will bring upon thee all the diseases of Egypt which thou wast afraid of. . . . also every sickness and every plague which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed."

Read the chapter through and you will see that the curse of the broken law touches the national life, the political life, the business life, the agricultural life, the family life, as well as the physical life. And over against all this God has written, "Redeemed from the curse of the law."

Do you believe that redemption is co-extensive with the curse? Do you see that, if the curse has touched your business, your family, your body, so does the redemption touch business, family, and body? And this "that the blessing of Abraham might come on the Gentiles through Jesus Christ." Not only are you redeemed from the curse but you are

REDEEMED UNTO BLESSING.

And since the curse fell so largely on the bodies of men, why should those bodies be excluded from the blessings of the redemption? Why should we tamper with Scripture, and in our thoughts read, "Christ hath redeemed us from a part of the curse," or put an exclusively spiritual interpretation on every passage relating to sickness and healing of the body? Why should we not thankfully recognise God's will to heal, and with all humility and yet with child-like boldness claim for our bodies their share in Christ's great finished work?

Does someone say, "How is it then that God's dear children are often so tried in this life if they are redeemed from these things? And, moreover, does not Jesus Himself say, 'In the world ye shall have tribulation'?"

Yes, truly, and if you have rightly read the history of Israel in the wilderness you will have seen they were not exempt from trials. Perhaps they had even more trials and dangers than ordinary travellers. But whereas the ordinary traveller would perish under the difficulty, God always made a wonderful way of escape out of the very midst of the trial, and that, by what was a revelation of Jesus. The tree of sweetness and life—

the manna from heaven, the smitten rock, the serpent lifted up on high, were each in turn

A PROGRESSIVE REVELATION

of what Jesus is to His people. Jesus, the Author, the Sustainer, the Quickener, and the Restorer of Life. In like manner our covenant-keeping God will not exempt you from the pressure of trial, but will, with the trial, make a way of escape. The pressure, instead of crushing you to earth, shall raise you up towards heaven, and be the occasion for a fuller revelation of Jesus to your soul. And as you praise the Lord beforehand, as one of the redeemed ones, for the deliverance, He will surely bring it to you, and you shall go on your way enriched and blessed, beyond all that could have been but for the experience of the evil and of the redemption out of it.

Trust yourself to God, no matter who you are. He can make something out of you no matter what or where you are. He'll find you. He found many in a desert land. He led them out, He instructed them, He kept them as the apple of His eye, because He loved them. He can do that for you, if you let Him.

AN EFFECTUAL PRAYER

“NO,” said the lawyer, “I shan't press your claim against that man; you can get someone else to take the case, or you can withdraw it, just as you please.”

“Think there isn't any money in it?”

“There probably would be a little money in it, but it would come, as you know from the sale of the little house the man occupies and calls his ‘home.’ And I don't want to meddle with the matter.”

“Got frightened out of it, eh?”

“Not at all.”

“I reckon the old fellow begged to get off.”

“Well, yes, he did.”

“And you caved in, I suppose?”

“Well, yes.”

“What in creation did you do?”

“I believe I shed a few tears.”

“The old fellow begged hard, you say?”

“No, I didn't say; he didn't speak to me.”

“Well, may I ask, whom did he address?”

“His Father in heaven.”

“He took to praying, did he?”

“Yes, but not for my special benefit. You see, it was this way: after finding the little house, I knocked on the outer door, which stood ajar, but no one heard me, so I stepped into the little hall, and looked through the crevice of the door into the sitting room, and there, upon the bed, with her silver head high on the pillows, was an old lady who looked just like my mother did when I last saw her on earth. I was going to knock again when she said: ‘Come, father, begin. I am ready now.’ So down on his knees went the silver-haired man, still older, I suppose, than his wife; and I couldn't have knocked then for the life of me. Well, he began; first, he reminded God that they were still His submissive children, mother and him, and no matter what He saw fit to bring upon them, they would not rebel against His will. Of

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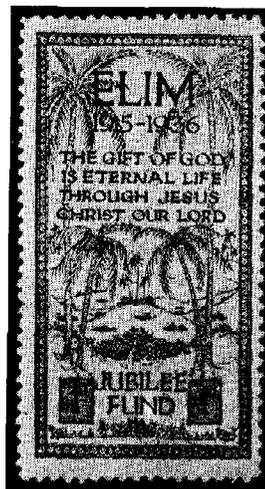
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course, it was going to be hard for them to go out homeless in their old age, especially with poor mother so sick and helpless; but still they had seen sadder things than that. But, oh, how different might it now be, had even one of their boys been spared to them! Then his voice somewhat broke, and a thin white hand stole from under the coverlet, and moved softly over his snow-white head. Then he went on to repeat that nothing could be so sad again as the parting with their three sons—unless mother and himself should be separated! But at last he fell to comforting himself with the fact that the gracious Lord knew that it was no fault of their own that mother and he were threatened with the loss of their little home, which to them meant beggary and the almshouse—a place they prayed the Lord to deliver them from entering, if consistent with His will. Then he quoted a number of promises concerning the safety of them that put their trust in the Lord. Yes, I should say he begged hard. In fact, it was the most thrilling plea to which I ever listened. And in conclusion he prayed for God's blessing upon those who were about to demand justice.”

Pausing a moment in silence, the lawyer continued slowly, saying, “And I believe I would rather go to the poor-house myself than stain my heart and hands with the blood of such a prosecution as that.”

“Little afraid to defeat that prayer, eh?”

“Bless your soul, man, you could not defeat that prayer. I tell you, he left it all subject to the will of God; yet he did not fail to make known his desires, claiming that we had been commanded to make our requests known to God. But of all the pleading I ever heard, that was the most impressive. You see, I was taught that kind of thing myself in my childhood; and why I was sent there to hear that prayer, I am sure I don't know—but I hand the case over.”

"I wish you hadn't told me about the old fellow's prayer," said the client, uneasily.

"Why not?" asked the lawyer.

"Well, because I greatly desire the money that the little place would bring. But, like you, I also was taught the Bible straight enough when I was a youngster, and I hate to run counter to what you have just related. I wish I hadn't heard a word about it, and another time I wouldn't listen to petitions not intended for my ears."

The lawyer smilingly said, "You are wrong again, my dear fellow; it was intended for my ears, and yours, too; and God intended it. I remember hearing my aged mother sing about God moving in a mysterious way."

"Well, my mother also used to sing the same," said the client, as he twisted the claim papers in his fingers. "You can call there in the morning, if you like, and tell 'mother and him' the claim has been met."

"In a mysterious way," added the lawyer, smiling.

Bible Study Helps

RISEN WITH CHRIST (Rom. vi. 5).

Easter follows Good Friday as day follows night:

It's Easter time, O fair the morn!

The night has passed like a very dream,
And victory crowneth the day new born,
For death is vanquished and life's supreme.

1. Risen with Christ means Separation from the World.

Jesus left the tomb never to return. He left everything behind, not as Lazarus (see Eph. ii. 4-7).

2. Risen with Christ Means Consecrated to Him.

In the Revised Version instead of the word "planted," as in the Authorised Version, there is the word "united." There must not only be separation from the world, as indicated by leaving the tomb, but union with Christ as risen Lord.

3. Risen with Christ Means Freedom.

While in the tomb there was bondage, limitation, etc. After the resurrection the laws of gravitation did not affect Jesus. The Christian has freedom, like the colonists of America, who were free from the time they responded to Patrick Henry's words: "Give me liberty or give me death!"

FORGETTING AND REMEMBERING (Phil. iii. 13; II. Tim. ii. 8)

Forget your mistakes, your worries, your vexations, your slights, your wrongs, your disappointments. Forget your successes, your achievements, your prizes, your honours, your titles, your merits—yourself!

Remember your blessings—your health, friends, opportunities, your own frailty, insufficiency, unworthiness, probation, responsibility—"Remember Jesus Christ!"

NO OTHER!

1. Only one way (John xiv. 6).
2. Only one door (John x. i. 9).
3. Only one foundation (I. Cor. iii. 11).
4. Only one name (Acts iv. 12).
5. Only one sacrifice for sin (Heb. ix. 28; x. 12).
6. Only One with power to save (Isa. xliii. 11; John vi. 44).
7. Only one gospel (Rom. i. 16; Gal. i. 6-9).

The Sword of the Lord and Gideon

MRS. FRANK A. BROOK.

WM. J. KIRKPATRICK.

1. Gideon, with three-hun-dred sol - diers, Once a might-y host with-stood,
2. God was might-y to de - liv - er, And they fought without a sword,
3. Go ye forth to blood-less bat-tle In the ar - my of the Lord;

Camping in the Mo - reh Val - ley— An un-count-ed mul - ti - tude,
Wielding naught but torch and trum-pet And Je - ho-vah's might-y Word.
Seek the tri-umph of His king-dom: Sound His name with one ac - cord.

But the Lord was help-ing Gi - deon, And his brave and trust-ing band,
Gideon's men were but a hand-ful, Yet on God they could re - ly,
Break thy darkened earthy ves - sels, Flash the light of sa - cred Word;

Arm'd with trumpets, lamps and pitch-ers, Went, o - bey - ing God's com-mand:
And the ar - my, pan - ic strick-en, Fled be-fore their bat-tle cry.
Flash the light of ho - ly liv - ing; Let the voice of God be heard.

CHORUS.
Blow thy trumpet, break thy pitch-er, Hold thy lamp within thy hand a-long the

"The Sword of the Lord and Gideon" (concluded)

line; Cry, 'The sword of the Lord and Gi-deon!' 'The sword of the Lord and Gideon,' 'The sword of the Lord and Gi-deon,' And the vic-t'ry shall be thine.

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Bible Study Helps (continued)

TRUTH THAT IS GOLDEN

If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me.—Luke ix. 23.

1. A desire based upon a condition.
2. A denial based upon a sacrifice.
3. A determination based upon a burden.
4. A destiny based upon a purpose.

GOD'S CURE FOR WORLD DEPRESSION

(II. Chron. vii. 14).

I. Man's Part.

1. Dependence upon God.
2. Praying to God.
3. Seeking the will of God.
4. Forsaking his own wicked ways.

II. God's Part.

1. To heed the cry of man.
2. To forgive their sins.
3. To heal their land.

World Events and their Significance

A NEW EMPIRE

It would appear that we are witnessing the rise of a new world-empire such as we find predicted in the Scriptures. That Mussolini's ambitions are not confined to the annexation of Abyssinia is fairly obvious.

The "Berlin Tageblatt" said recently: "It might not be a feat of madness on Mussolini's part to invade the Nile Basin. We believe Italy could obtain the mastery of Egypt without the firing of a single shot in the Mediterranean."

There can be little doubt but what the conquest of Abyssinia will fan the flame of ambition in the heart of this modern would-be Cæsar, and furnish the necessary incentive to other and more vital conquests. With such an influence at work in European politics we cannot conceive that peace can long be maintained; the storm clouds must soon burst, flooding the nations with irretrievable ruin.

THE PERIL OF THE CHURCH

Said one great Churchman recently, "Neither in the days of persecution by the Roman empire, nor when Arianism struck at the heart of the Christian faith, nor when Mohammedanism threatened to overwhelm Christendom, has the Church been exposed to dangers so great and attacks so fierce as those which menace it to-day."

That the forces of evil are gathering for their final onslaught upon the Church of God is evident. The arena is being cleared preparatory to the climax of the age-long conflict with the powers of darkness. But to the heart of the true believer comes the comforting assurance of the Divine Word: "The gates of hell shall not prevail against it."

SATAN'S CUNNING

What a striking commentary on the inspired words of II. Thessalonians ii. 10 is the following information from *China's Millions*: "We have before us as we write a wrapper in which Bolshevik literature has been broadcast through the post in China, and yet on that wrapper has been printed in Chinese and English the name and address of the China Inland Mission."

IN PALESTINE TO-DAY

The following items of news concerning what is occurring in Palestine are most interesting. We learn that

Plans are in operation for the erection of a new power plant north of the historic Sea of Galilee on the Jordan. The new project is part of the hydro-electric scheme whereby the Sea of Galilee will be turned into a reservoir.

Fifty-six big guns have been mounted in and around Haifa as a defence against possible attacks on this most important Palestine port.

Eleven new parks are being planned for Jerusalem.

Telephone communication between Palestine and Iraq has been established.

The Jewish Agency Immigration Department in Jerusalem has received a request for immigration certificates for Palestine from a group of leaders of the Falashas (Jews) at Addis Ababa, Ethiopia.

INVASION BY AIR

Someone has asked the question, "What will happen if the trained hordes of Russia are turned free?" We learn that during recent Soviet manoeuvres

11,200 troops were safely landed by transport planes behind the lines of a hypothetical enemy. Of this number 3,000 descended by parachute, while the planes brought down 1,000 soldiers every 16 minutes. The troops landed were equipped with automatic rifles and light machine guns.

Mankind is destined to have some great surprises when the next great war breaks out. There will be little time for "rumours of war." Armed forces may drop out of the sky unannounced, taking an unprepared populace at a great disadvantage.

THE NEED FOR NATIONAL EXPANSION

Some illuminating observations are made in the following extract:

We read much about the "hungry nations" that are forced to grab new territory for the maintenance of their people—Germany, Japan and Italy. But there are those who entertain doubts as to whether the real reasons for expansion are being made known. Perhaps it is man-power these dictators are after, in preparation for some tremendous conflict of nations which they anticipate.

But what about the underlying economic validity of the theory that the hungry nations need colonies in which to settle excess population? It has been pointed out that Great Britain has more overseas colonies than any other nation. She has also had an unemployment problem at home. Seemingly, if any nation can solve a problem of "population pressure" along expansionist lines, Great Britain ought to be the first to do it. Yet, in 1934, "20,000 more Britons returned from the overseas territories than went thereto." The average Englishmen on the dole could see no use in moving to Canada, for example, since Canada was also having its economic difficulties. She could not sell her raw materials in the world market in sufficient quantity to take care of her own population. Incidentally, the "hungry" nations are suffering from a lack of raw materials only because they have not the money to pay for them. If they had overseas colonies with raw materials, they would still lack the money to pay for them, just as Great Britain has lacked the money to take the Canadian and Australian surpluses.

Japan may need room to "expand," but she has owned Korea for twenty-five years and Formosa for almost forty, and relatively few Japanese have moved into these sparsely-settled areas. And only 5,000 Italians have settled in Eritrea, where the total Italian population engaged in agriculture is eighty-four. Only ninety Italian families could be induced to move to Libya in 1934. How, in the face of these statistics, does Mussolini hope to settle huge numbers of Italians in the inhospitable (to Europeans) land of Ethiopia?

The truth of the matter would seem to be that tropical colonies do not attract Europeans. When Germany owned

African and Asiatic territory there were more Germans living in Paris than in all the German colonies combined. When an Italian left the homeland before the war he usually picked out the United States or Argentina, not East Africa, as his destination. In the light of the facts assembled the population pressure problem of Japan, Italy and Germany will never be solved by the acquisition of Manchuria, Ethiopia or Portuguese East Africa.

What, then, is the meaning of all these sudden movements? Perhaps these leaders themselves do not know what is the force that drives them on. The prophetic student expects these nations to work themselves around in place for the great federated kingdom of the last days which will eventually be headed by the Beast.

JEWISH PERSECUTION

From Poland now comes the curt order for the Jew to move on. The position in relation to the Jew in Poland is revealed in the appended comment:

Poland has been suffering from a serious depression. For centuries the Polish Jews have lived peaceably in the land, being largely responsible for its prosperity. They have been the heaviest losers in the depression, but at such a time the seed of hysteria takes root quickly, and seeing the occupations and positions of the Jews left open to themselves the people of Poland are ready to follow the methods of the Nazis. The government has now given sanction to a programme for mass emigration of Polish Jews. Where can they go? Most of them must starve to death.

Talkativeness

TALKATIVENESS is utterly ruinous to deep spirituality. The very life of our spirits passes out in our speech, and hence all superfluous talk is a waste of the vital forces of the heart. In fruit growing it often happens that excessive blossoming prevents a good crop, and often prevents fruit altogether; and by so much loquacity the soul runs wild in word bloom, and bears no fruit. I am not speaking of sinners, nor of legitimate testimony for Jesus, but of that incessant loquacity of nominally spiritual persons—of the professors of purifying grace. It is one of the greatest hindrances to deep, solid union with God. Notice how people will tell the same thing over and over—how insignificant trifles are magnified by a world of words; how things that should be buried are dragged out into gossip; how a worthless non-essential is argued and disputed over; how the solemn, deep things of the Holy Spirit are rattled over in a light manner—until one who has the real baptism of divine silence in his heart feels he must unceremoniously tear himself away to some lonely room or forest, where he can gather up the fragments of his mind and rest in God.

Not only do we need cleansing from sin, but our natural human spirit needs a radical death to its own noise and activity and wordiness.

See the evil effects of so much talk. First, it dissipates the spiritual power. The thought and feeling of the soul are like powder and steam—the more they are condensed, the greater their power. The steam that, if properly compressed, would drive a train forty miles an hour, if allowed too much expanse would not move it an inch; and so the true action of the heart,

if expressed in a few Holy Ghost selected words, will sink into the minds to remain for ever, but if dissipated in any rambling conversation is likely to be of no profit.

Second, it is a waste of time. If the hours spent in useless conversation were spent in secret prayer or deep reading, we would soon reach a region of soul-life and divine peace beyond our present dreams.

Third, loquacity inevitably leads to saying unwise, or unpleasant, or unprofitable things. In religious conversation we soon churn up all the cream our souls have in them, and the rest of our talk is all pale skim milk until we get alone with God and feed on His green pasture until the cream rises again. The Holy Spirit warns us that "in the multitude of words there lacketh not sin." It is impossible for even the best of saints to talk beyond a certain point without saying something unkind, or severe, or foolish, or erroneous. We must settle this personally. If others are noisy and garrulous, I must determine to live in constant quietness and humility of heart; I must guard my speech as a sentinel does a fortress, and with all respect for others, I must many a time cease from conversation or withdraw from company to enter into deep communion with my precious Lord. The cure for loquacity must be from within; sometimes by an interior furnace of suffering, that burns out the excessive effervescence of the mind, or by an overmastering revelation to the soul of the awful majesties of God and eternity, which puts an everlasting hush upon the natural faculties. To walk in the Spirit, we must avoid talking for talk's sake, or merely to entertain. To speak effectively, we must speak in God's appointed time and in harmony with the indwelling Holy Spirit.

FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by Pastor J. SMITH

Sunday, August 2nd. Matt. x. 1-15.

"He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease" (verse 1).

If sickness and disease come from God, is it not strange that our Lord here puts them in the same category with the unclean spirits, as things which He had come to overthrow, and which now He was giving His apostles power to deal with? Although there are some scriptures which speak of the Lord as sending sickness, as there are also scriptures which speak of the Lord as sending "evil angels" among the Egyptians; yet this does not prove that either of these are God's highest and best thought for the children of men. Who does not know that many weak-minded people are afflicted by evil spirits, but what would Jesus do with such a person? Jesus would do the same with such as He would do with those afflicted with sickness—He would deliver them.

PRAYER TOPIC:

For real spiritual outpouring upon the special convention gatherings now being held.

Monday, August 3rd. Matt. x. 16-31.

"It is enough for the disciple that he be as his master" (verse 25).

The Lord here seems to be putting the more difficult side of the Christian life before us. He is preparing us for what we may expect. This is good counsel. Peter also gives some good advice on the same subject: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." It is an old saying: "To be forewarned is to be fore-armed." When your mind is made up to a thing the battle is indeed half won. Have you ever tried to lift something which you thought was very light, and you found it exceptionally heavy; what a jerk it gave you. But if you had rightly estimated its weight in your mind beforehand you could have lifted it quite easily without any jerk. So it is in the trials of life: let your mind be made up to lift some heavy things and you will not be taken unawares, but will lift that which God puts before you to lift—the cross.

PRAYER TOPIC:

That God's hand may be upon those responsible for the great Crystal Palace Demonstration, strengthening and guiding.

Tuesday, August 4th. Matt. x. 32-42.

"A cup of cold water" (verse 42).

How the Lord watches over the inhabitants of the earth, nothing misses His notice. Even a cup of cold water given by an unbeliever to a stranger, because he is a follower of the Lord Jesus, will in every case merit a reward. One of the turning points in my life came when I was helping some Christians in

connection with a large camp meeting in America. It was a hot August day, and the thought came to me: "Why bother helping these people, why not go off and enjoy yourself somewhere in the country?" I hesitated for a moment, just then all my work seemed foolish to me, but I said to myself: "Well, I suppose we must do something for the Lord." And so I remained to help them. Afterwards I felt that I had turned a corner, for God never left me from that time until He had brought me to Himself, and given me a bright and glorious experience of salvation from sin and my old life in that definite clean-cut manner which I had set my heart upon.

PRAYER TOPIC:

Spiritual and physical renewal of all our ministers and workers now on holiday, that they may return with fresh vision and vigour to their ministry.

Wednesday, August 5th. Matt. xi. 1-19.

"He that is least in the kingdom of heaven is greater than he" (John) (verse 11).

We have the mineral kingdom, the vegetable kingdom, the animal kingdom (and I personally think that we may both scientifically and scripturally put man into a kingdom by himself), the kingdom of men, and then we have the kingdom of heaven, or of God. (See Luke xvi. 16). We know that the greatest in the mineral kingdom is not so great as the least in the vegetable kingdom, for the latter has vegetable life and can multiply itself and increase in the earth, while the former must remain for ever inanimate. In the same way the greatest in the vegetable kingdom is not so great as the least in the animal kingdom, for the latter enjoys animal life, and can not only multiply its species, but can run about and enjoy itself. Likewise the greatest in the animal kingdom is not so great as the least in the kingdom of men, for this latter has a living soul, with conscience, reason, and intelligence. Now we arise to our text: the least in the kingdom of heaven is greater than the greatest in the kingdom of men.

PRAYER TOPIC:

Special remembrance of those who have recently surrendered to Christ, that they may be kept faithful to Him.

Thursday, August 6th. Matt. xi. 20-30.

"I will give you rest" (verse 28).

No one from the foundation of the world has made such a statement as this. If the religious leaders should begin to make such promises concerning this life, they would soon be found out. For it would be a simple matter to put these promises to the test and find out if the results were forthcoming. Now here is a definite promise concerning this life,

and when we put it to the test, what do we find? We find an all-sufficient power beginning to operate in our lives, to undertake for us, to shape circumstances for us. We recognise it to be the Lord. We automatically cease from worrying about the future as we behold His all-comprehensiveness, and realise intelligently that He is guiding and controlling the affairs of our daily life. It is within that men are worried, and it is within that Christ takes control, it is within that He comes to reign. It is a foretaste of His millennial reign begun under the new covenant (Heb. viii.).

PRAYER TOPIC:

Praise and thanksgiving for all those who have been healed recently in answer to prayer.

Friday, August 7th. Matt. xii. 1-21.

"For the Son of Man is Lord even of the sabbath day" (verse 8).

To observe days and months and times and years is very pleasing to the man who wants to limit his service to certain days only, and very often his holiness as well. But to the true child of God who walks in the light, to serve the Lord every day is his delight. The question of sabbath observance was a sore spot with the Jews in the days of Christ. They never could understand the liberties He took regarding this day, neither could they withstand the power of His words on the subject. There was a little spot in their country, the dearest spot on earth to them, where the priests met for worship, where God met with them, and where they did things which were quite contrary to the customs of the people in their strict observance of the sabbath. (Tell it in a whisper, they actually profaned the sabbath and were guiltless.) There, in that temple (a type of the Church [1. Cor. iii. 16]), the priests had certain liberties which others did not enjoy. Praise God for the day when He enlarged the temple to take in the whole family of God (a royal priesthood), and praise God for the liberties brought to us by Christ Jesus our Lord.

PRAYER TOPIC:

Earnest intercession for believers situated in lonely places where they are completely cut off from Christian fellowship.

Saturday, August 8th. Matt. xii. 22-37.

"First bind the strong man" (v. 29).

Here is where Christ and Christianity shine. Men and even demons may invent religions by the score, and prescribe a thousand and one things for their followers to do, and promise them all kinds of things in the world to come; but the one crucial thing, the one great essential thing, in which they all fail, is to "first bind the strong man." Neither is Satan bound, nor his house spoiled in any of the religions of the world, except among the true followers of our Lord Jesus Christ. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested that He might destroy the works of the devil" (1. John iii. 8).

PRAYER TOPIC:

For all those passing through the deeps of bereavement at this time, that they may be sustained in their hour of sorrow and loss



The open air ministry is one that presents splendid opportunities for reaching souls. Many of the most remarkable trophies of grace have been won for Christ through the agency of the open air witness. The Church that neglects this God-appointed means of extending the Kingdom of God on earth is guilty of a dereliction of duty for which it will suffer spiritual loss. Shall we answer the challenge of those whitened harvest fields all around us, or shall we let the golden grain perish for lack of Spirit-filled reapers? Communism and Roman Catholicism, realising the value of the open air forum, are concentrating on this means of influencing the man on the street. They are all out to capture the crowd. Shall we as disciples of the Great Lover of souls allow this call to pass unheeded?—ED.

THIS article is an effort put forth to help and encourage those who hold forth the Word of Life out of doors. Too many Christians show a definite lack of interest in open air meetings, and consequently the burden rests upon the few faithful ones. Aggressive evangelism is a vital necessity to a living Church. The Church that has no care for perishing men and women is positively dead. Most

The Open-air Worker

Churches have their bands of workers but in many cases these are very small. We see them, week after week, faithfully witnessing to the lost, of Christ's power to save. There is not enough interest shown by many Christians and so the open air ring is a poor representation of the local Church. There are even Churches where the presence of an outsider is rather a unique thing, and so the preacher has to face the same congregation each week, much to his discouragement. But, is it right for us to wait for sinners to come to us instead of us going to them? No, certainly not. Christ is our example in this respect, and He went to them, seeking that which was lost. His teaching on this point was—"Go into the highways and hedges and *compel* them to come in that my house may be filled." Therefore we are to go into the world and not wait for the world to come in to us. We can pray and pray for God to bring in sinners but it is no use praying without

WORKING DILIGENTLY TO THAT END.

Where would the Saviour preach if He returned? You would see Him in our market places; in our squares and on the commons. Some Christians think and say, "They can do without me, I am only just one that can make no difference." If you have a passion for souls this will never occur to you. If one has the right to adopt this attitude, then all have, and then no one will go forth.

Now a few words to the worker. He must always realise the importance of his position. The eyes of the critic, the atheist and agnostic, and the scorner are ever upon him. This then, calls for carefulness in all things. I think that the worker should be personally tidy and clean in appearance and so adorn the gospel he holds out to others. He should not stand with his hands in pockets or lounge like a tired tramp, but stand with the deportment of a soldier of Jesus Christ.

To engage in conversation while one is speaking from the platform, is wrong. First because it shows lack of interest in what is being said, and secondly, it hinders the speaker. What better can be done than silently praying that God would bless

THE SPEAKER AND HIS MESSAGE?

It is preferable to a large scattered ring of workers to have a small concentrated one, even if the supporters are two and three deep. This will greatly encourage strangers to approach the meeting and listen. The start of the meeting should not be left to one or two but all should be there so that you can start in a major key. In other words we must do everything that can be done to create a good impression and make the effort effectual.

There ought to be a competent leader to each meeting, and his responsibility is to put all his forces into the battle in the way that will secure the greatest triumphs over Satan. His choice of speakers (that is, if circumstances justify him choosing. In many cases owing

to the number of speakers it is desirable) and also hymns and choruses, is very important. Someone said to me not very long ago that it was easy to speak in the open air meeting, and that it was not so important as the indoor one. That is absolutely wrong. I consider that it is just the opposite, for

and His Work

indoors there are many more sympathisers and these are usually more gracious and understanding. It is better not to open your mouth outside at a meeting than be a little careless. Your congregation is made up of scoffers and critics, and they wait as fish to snatch the bait. A brief message that shows thought in its nature and presentation will accomplish more than aimless rambling. Some try to teach and preach



By
PASTOR
D. J. RUDKIN
(Wimbledon)

who could do better if they kept to their testimony. This is not said in any ungracious way, but we are not all called to preach. I have listened to speakers who could have been justly impeached on the veracity of their statements. Gospel shots are very good and effectual providing the appropriate quotations are used. This is not appropriate to shout, "He saved others, Himself He cannot save." I heard an earnest worker make a statement once in an open air meeting that, if taken literally, amounted to blasphemy. Fortunately few were listening and no harm accrued. But it might have been different.

As a Christian one can pass over misstatements, but opposers are not willing to do so. Paul's exhortation to Titus was "Sound speech that cannot be condemned." Personally I do not think there is much that can be said for shouting. If you can be easily heard across the road it is obvious that there is no need for listeners to come closer. In some cases it almost amounts to raving and that is really

MOST UNCONVINCING.

Remember that Jesus did not shout or cry out on the streets (Matt. xii. 19). You can annoy shopkeepers by shouting and then the police can lawfully move you. In such cases it would be better not even to sing than annoy others unnecessarily. What then are you to do if the people will not come and listen? I would rather resort to personal work in giving out tracts then stand and bawl to houses and passing

crowds. There are many suitable ways in which you can draw a crowd, that is in many cases. One that is very effectual is to get in a knot and discuss various questions. Others will soon come and see what is going on. Or, invite questions from the platform—this usually succeeds. Should the open air meeting be left open for question? Most certainly it should. The gospel bears investigation, and in answering these you are preaching the gospel. I have attended most successful meetings where the whole time was taken up answering the questions of people. This was not by design, but as the meeting took this form we continued. But what are you to do with questions that are above you? Either of two things. First say that you do not know, and that your experience does not rest upon what you do not know but on what you do. Or, secondly, say that you will

EXAMINE THE QUESTION

and proffer an answer at the next meeting. In any case, never avoid a question or you lose sympathy in the crowd. We must not regard sinners as people with an inferior mentality to ours, but realise humbly that they have not the faith required to believe what we do. When tackled by hecklers (these are generally ignorant) remain unaffected and do not rebuke them. I have, in these circumstances, received help from the instruction of Paul: "In meekness instructing those that oppose themselves" (II. Tim. ii. 25). Solomon said, "He that reproveh a scorner getteth to himself shame" (Prov. ix. 7).

It is essential that you take a Bible with you. What soldier goes to fight without his sword? The Word is the Sword of the Spirit. I have also known a concordance to be useful in turning up challenged quotations. Not a large one, of course, but a pocket one. I think that Elim workers should always take a few free copies of the *Evangel*. Only last Sunday we were asked for two by strangers.

And now the most important of all suggestions, that is prayer. You can have a well-conducted meeting and yet lack that vital element. Do we engage in prayer before we go forth? It is discouraging to measure

THE POSSIBILITY OF SUCCESS

by what is in us or others. Self-effort is tiring and useless. Three words bring much help to me as I stand: "Yet not I." It is as we stand awed at our weakness, and convinced of His strength, that all effort is useful and sweet. God can do nothing through us until He has done something in us. Prayer is our greatest power and by it the very strongholds of Satan can be broken. Those, I think, are in the minds of rejecters.

Reader, are you doing your part in this great work? Or, are you a shirker? You have been saved to serve. You may have retired from active service through much

(continued on page 496).



The Elim Foursquare Gospel Alliance does not necessarily endorse every view expressed by contributors. The articles in this magazine represent our teaching on fundamental matters, but on minor matters we allow liberty.

World Fellowship of Faith.

RECENTLY the World Fellowship of Faith held its annual meetings, from which it would appear that the main object of this world-wide fellowship is to promote brotherhood among men and women of all nations on the basis of "fundamental truths that are common to their different faiths." Whilst such a goal seems desirable, yet we cannot but see how hopelessly impracticable and impossible are the means employed to achieve this end. We recall the great Apostle's words to the Corinthians, "What communion hath light with darkness . . . or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?" Real brotherhood can only come through birth—birth from above—spiritual re-birth. This is God's appointed means of bringing men into abiding relationship with Himself and with each other. And this birth can only be accomplished through faith in the deity of Christ and the atoning efficacy of His redemptive death on Calvary. Elsewhere men seek in vain for a ground of true brotherhood. We fail to understand the attitude of Christians who, with an open Bible in their hands, can give their sanction or support to an effort so contrary to the teaching of the Book.

It is pathetic the way in which the necessity of the New Birth is ignored in so much present-day preaching. All the excellent ethical teaching given now-a-days is like so much splendid superstructure, but which lacks the vital foundation of new life in Christ. God grant that the evil of unbelief may be pierced and the light of the glorious gospel of Jesus Christ shine into men's hearts and minds!

The Power of Pentecost.

WHEN the manifestoes of the churches get back in tone to the Acts of the Apostles; when the great theme is again the wondrous power and working of the Holy Spirit; when all our arrangements, plans and financial schemes are drawn up under His sought guidance; when we realise that unless He chooses to use and bless them they are all utterly vain; when we have fewer committees and greater consecration, less policy and diplomacy and more divine power; when we spend less time in wire-pulling and more time in pleading, less time in tinkering and polishing the machinery, and more time in praying for the force which alone can drive it; then shall we be much nearer the fulfilment of the promise, "a nation shall be born in a day."—Selected.

Clusters of Camphire.

Committed to the Unknown

By Pastor C. C. W. Boulton

"He went out, not knowing whither he went."—Heb. xi. 8.

Blessed blindness that throws me back on Thee,
And keeps this heart from anxious thought so free.

THIS all sounds so hopelessly uncertain and indefinite. To follow such a course means nothing less than abandoning oneself to the unknown. There seems to be such an absence of anything in the nature of a guarantee along this pathway. There is no pledge that things will work out satisfactorily.

Yet methinks that such a life of reckless surrender to the unknown holds an irresistible attraction to the truly consecrated soul; it offers a challenge that is inescapable to the real lover of Jesus Christ. To cold, calculating reason such a prospect is forbidding; to the spirit of temporising expediency such a vision makes no appeal, but to the adventure-loving soul such a call is authoritative.

All the great Christian enterprises that have demanded sacrifice and risk have been undertaken by those who, like their Lord, have flung themselves out unreservedly and irrevocably upon the sea of the divine will, even when that will was veiled in impenetrable clouds of circumstance. The ministry of miracles could only be entered by those prepared to trust themselves to the trackless depth of God's mysterious providence. Like Abraham these daring souls have sailed under sealed orders. Though hidden from their view, yet to them the goal was the great reality of the life to which they were dedicated. Life's purest joy came as they watched the unfolding of the divine plan, and saw the hand of God piecing together into wondrous harmony the things at one time so hopelessly in conflict.

Lord, Thou wilt make it plain,
Life's mystery;
A little while, and then,
Eternity.

Blessed Master, Thou, too, art calling me; bidding me follow Thee into the unknown. Thou art asking me with unwavering devotion and unshrinking faith to step out on the veiled path. Lord, I would place these trembling hands in Thine, yielding to the utmost to Thy constraining call. Thou hast shewn me that it is along the lonesome way that I shall find Thee and possess Thee.

"Not knowing." And yet He knows all that is hidden from me. It is for the development of my life in Him that He allows the vision to break through gradually, like the dawn displaces the night. It is thus the Lord teaches His own lessons that fit them for the eternal glory of His presence.

Yes, Lord, I'll gladly follow Thee,
Though Thou the path shalt veil;
Thy voice I hear, it is enough,
Thy love can never fail.

Heresies Perpetuated by the Roman Church

By Rev. S. L. TESTA

THESSE dates are in some cases approximate. Many of these heresies had been current in the Church years before, but only when they were officially adopted by a Church Council and proclaimed by the Pope as dogma of faith, did they become binding on Catholics.

At the Reformation, in the sixteenth century, various heresies were repudiated as having no part in the religion of Jesus as taught in the New Testament.

1. Of all the human inventions taught and practised by the Roman Catholic Church, which are contrary to the Bible, the most ancient are the prayers for the dead and the sign of the Cross. Both of these began 300 years after Christ.

2. Wax candles were introduced in churches about the year 320.

3. Veneration of angels and dead saints began about 375.

4. The Mass as a daily celebration was adopted in 394.

5. The worship of Mary the mother of Jesus and the use of the term "Mother of God" as applied to her, originated in the Council of Ephesus in 431.

6. Priests began to dress differently from the laity in 500.

7. The doctrine of Purgatory was first established by Gregory the Great about the year 593.

8. The Latin language as the language of prayer and worship in churches was also imposed by Pope Gregory I. in the year 600 after Christ.

9. The Bible teaches that we are to pray to God alone. In the primitive Church never were prayers directed to Mary or to dead saints. This practice began in the Roman Church about 600 years after Christ.

10. The Papacy is of pagan origin. The title of Pope, or universal bishop, was first given to the Bishop of Rome by the wicked Emperor Phocas in the year 610. (This he did to spite Bishop Ciriacus of Constantinople, who had justly excommunicated him for his having caused the assassination of his predecessor Emperor Mauritius. Gregory I., then Bishop of Rome, refused the title, but his successor, Boniface III., first assumed the title of Pope. . . . Jesus did not appoint Peter to the headship of the apostles and expressly did forbid any such notion. Read Luke xxii. 24-26; Ephesians i. 22, 23; Colossians i. 18; I. Corinthians iii. 11.)

11. The kissing of the Pope's feet began in the year 709. (It has been a pagan custom to kiss the feet of emperors. The Word of God forbids such practices. Read Acts x. 25, 26; Revelation xix. 10.)

12. The temporal power of the Popes began in the year 750. (When Pepin the usurper of the throne of France descended into Italy, called by Pope Stephen II., to war against the Italian Longobards, he defeated them and gave the city of Rome and surrounding territory to the Pope. Jesus expressly forbade such a thing and He Himself refused worldly kingship. Read Matthew iv. 8, 9; xx. 25, 26; John xviii. 38.)

13. Worship of the cross, of images and relics was authorised in 788. (This was by order of dowager Empress Irene of Constantinople, who first caused to be plucked the eyes of her own son Constantine VI., and then called a Church Council at the request of Hadrian I., Pope of Rome at that time. Such practice is simply called idolatry in the Bible, and is severely condemned. Read Exodus xx. 4, 5; Deuteronomy xxvii. 15; Psalm cxv.)

14. Holy Water, mixed with a pinch of salt and blessed by the priest, was authorised in the year 850.

15. The veneration of Joseph began in the year 890.

16. The baptism of bells was instituted by Pope John XIV. in 965.

17. Canonisation of dead saints, first by Pope John XV., in 995. (Every believer and follower of Christ is called "saint" in the Bible.)

18. Fasting on Fridays and during Lent were imposed in the year 998. (Popes introduced this practice who were said to be interested in the commerce of fish. Some authorities say this began in the year 700. This is against the plain teaching of the gospel. Read Matthew xv. 11; I. Corinthians x. 25; I. Timothy iv. 1-3.)

19. The Mass was developed gradually as a sacrifice and attendance made obligatory in the eleventh century. (The gospel teaches that the sacrifice of Christ was offered once and for all, and is not to be repeated, but only commemorated in the Lord's Supper.)

20. The celibacy of the priesthood was decreed by Pope Hildebrand, Boniface VII., in the year 1079. (Jesus imposed no such rule, nor did any of the apostles. On the contrary, Peter was a married man, and Paul says that bishops were to have wives and children.)

21. The Rosary, or prayer beads, was introduced by Peter the Hermit in the year 1090. This was copied from Hindoos and Mohammedans, 1900. (This counting of prayers is a pagan practice and is expressly condemned by Christ. Read Matthew vi. 5-13.)

22. The Inquisition of heretics was instituted by the Council of Verona in the year 1184. Jesus never taught the use of force to spread His religion.

23. The sale of Indulgences, commonly regarded as a purchase of forgiveness and a permit to indulge in sin, began in the year 1190. (The Christian religion as taught in the gospel condemns such a traffic, and it was the protest against this traffic that brought on the Protestant Reformation in the sixteenth century.)

24. The dogma of Transubstantiation was decreed by Pope Innocent III. in the year 1215. (By this doctrine the priest pretends to perform a daily miracle by changing a wafer into the body of Christ, and then he pretends to eat Him alive in the presence of his people during Mass. The gospel condemns such absurdities; for the Holy Communion is simply a memorial of the sacrifice of Christ. The spiritual presence of Christ is implied in the Sacrament. Read Luke xxii. 19, 20; John vi. 35; I. Corinthians xi. 26.)

25. Confession of sins to the priest at least once a year was instituted by Pope Innocent III. in the Lateran Council, in the year 1215. (The gospel commands us to confess our sins direct to God.)

26. The adoration of the wafer (Host) was invented by Pope Honorius in 1220.

27. The Bible forbidden to laymen and placed in the Index of forbidden books by the Council of Valencia in 1229. Jesus commanded that the Scriptures should be read by all.)

28. The scapular was invented by Simon Stock, an English monk, in 1287. (It is a piece of brown cloth, with the picture of the Virgin and supposed to contain supernatural virtue to protect from all dangers those who wear it on their naked skin. This is fetishism.)

29. The Roman Church forbade the cup to the laity, by instituting the communion of one kind in the Council of Constance in 1414. (The gospel commands us to celebrate Holy Communion with bread and wine.)

30. The doctrine of Purgatory was proclaimed as a dogma of faith by the Council of Florence in 1439. (There is not one word in the Bible that would teach the purgatory of priests. The blood of Jesus Christ cleanseth us from all sin. Read I. John i. 7-9; ii. 1, 2; John v. 24; Romans viii. 1.)

31. The doctrine of Seven Sacraments was affirmed in 1439. (The gospel says that Christ instituted only two sacraments, Baptism and the Lord's Supper. Read Matthew xxviii, 19, 20; xxvi. 26-28.)

32. The Ave Maria, addition of part of the last half, in 1503. (It was completed fifty years afterward and finally approved by Pope Sixtus V., at the end of the sixteenth century.)

33. The Council of Trent, held in the year 1545, declared that Tradition is of equal authority with the Bible. (By tradition is meant human teachings. The Pharisees believed the same way, and Jesus bitterly condemned them, for by human tradition they nullified the commandments of God. Read Mark vii. 7-13; Colossians ii. 8; Revelation xxii. 18).

34. The Apocryphal books were added to the Bible also by the Council of Trent in 1546. (These books were not recognised as canonical by the Jewish Church.)

35. The Creed of Pope Pius IV. was imposed as the official Creed in 1560, after Christ and the apostles. (True Christians will retain the Holy Scriptures and the Apostles' Creed as their creed. Hence their creed is 1500 years older than the creed of Roman Catholics.)

36. The Immaculate Conception of the Virgin Mary was proclaimed by Pope Pius IX. in the year 1854. (The gospel states that all men, with the sole exception of Christ, are sinners. Mary herself had need of a Saviour. Read Romans iii, 23; v. 12; Psalm li. 5; Luke i. 30, 46, 47.)

37. In the year 1870 after Christ, Pope Pius IX. proclaimed the dogma of Papal infallibility. (This is a blasphemy and the sign of the apostasy and of the Antichrist predicted by Paul. Read II. Thessalonians ii. 12; Revelation xiii, 5-8.)

38. Pope Pius X., in the year 1907, condemned together with "Modernism" all the discoveries of modern science which are not approved by the Church. (Pius IX. had done the same thing in the syllabus of 1864.)

39. In the year 1930 Pius XI. condemned the Public Schools.

40. In the year 1931 the same Pope Pius XI. reaffirmed the doctrine that Mary is "the Mother of God." (This doctrine was first invented by the Council of Ephesus in the year 431. This is a heresy, contrary to Mary's own words.)

Conclusion.

What will be the next invention? The Roman Church says it never changes; yet it has done nothing but invent new doctrines which are contrary to the Bible, and has practised rites and ceremonies taken bodily from paganism. One scholar has found that 75 per cent of the rites and ceremonies of the Roman Church are of pagan origin.

The Principal Visits Llanelly

By Pastor S. J. COOPER

IT was with great anticipation that the saints of Llanelly, South Wales, made the necessary preparations for the five days' special meetings which were to be held in the Ritz Palais de Danse, South Wales' super-hall, by our beloved Principal during the Coming of Age tour of the Elim Foursquare Gospel Churches.

The opening day arrived and from the very commencement the Ritz became a sanctuary, and the crowds as they assembled in it became conscious that they were entering into a glowing environment and spiritual atmosphere.

With Mr. Edsor at the piano and Mr. Darragh leading the singing we listen, and the congregation are singing as only Welsh people can :

If I but touch His seamless dress
I shall be blest,
Though surging crowds around Him press
I shall find rest.

Many pressed through the crowd and touched Him and were made every whit whole.

Great audiences gathered every evening to hear the glorious gospel proclaimed in its fulness, and precious souls passed from death to life, from bondage to liberty, from darkness to light, and from the power of Satan to God. Hallelujah!

The breaking of bread service on Lord's day evening was

NEVER TO BE FORGOTTEN,

for as Joseph revealed himself to his brethren so our Lord made Himself known unto us in the breaking of bread.

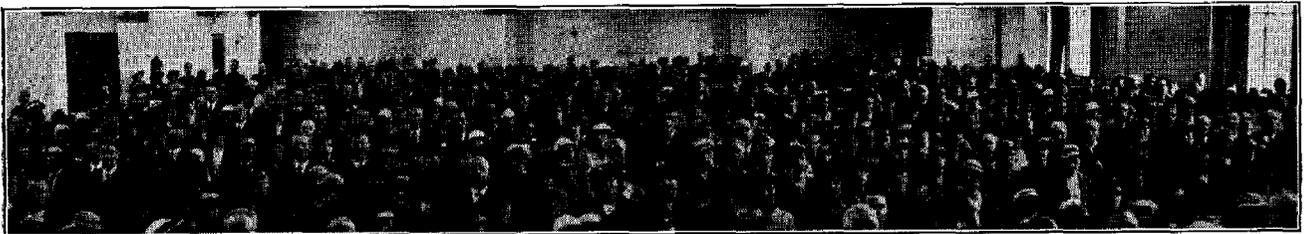
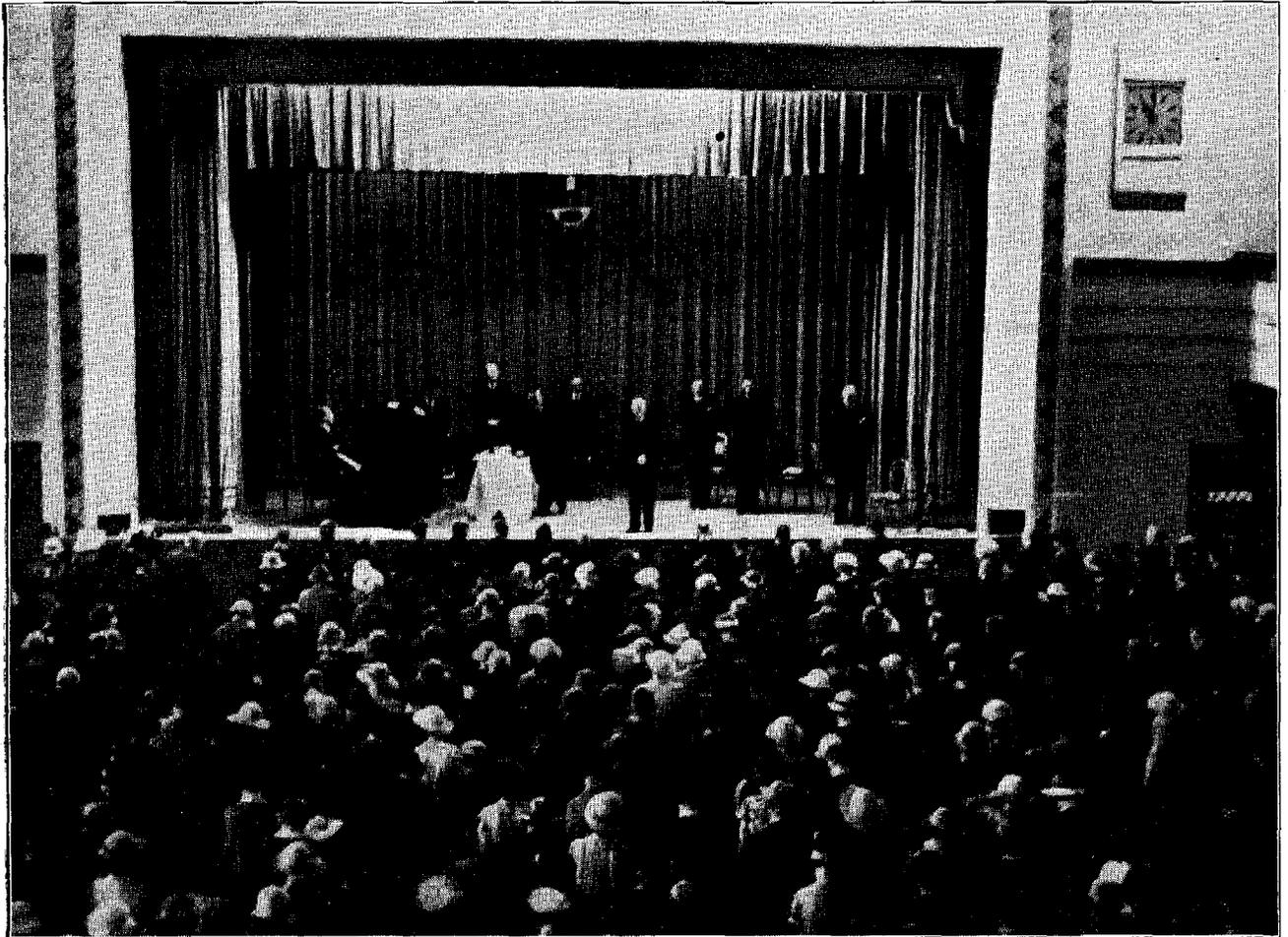
The last night of the campaign saw an audience of about one thousand, one hundred and fifty listening with rapt attention to the Principal who had taken for his subject "Fulfilled Prophecy." As he unfolded prophecy which had been literally fulfilled and which

was history to-day one could almost hear the words of the Bridegroom calling away His bride. "Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone."

The reverence of the huge crowd and the eagerness to hear the Word of God reminded us of the closing

words of Ezekiel's Prophecy, "Jehovah-Shammah"; i.e., The Lord is there.

"What a pity it is over." "It was too short." "Wasn't it glorious?" These and similar expressions fell upon the ears of the writer, and we wish our beloved leader Godspeed and a speedy return to Llanelly.



Some sixteen years had passed since the Principal last ministered in Llanelly, yet the revival fire burned just as mightily in the Ritz this time as it did in the great tent then. The above are photographs of the hall and platform by Evangelist H. M. Strange.

Revival Fires Burning in Foursquare Centres

Conversions—Healings—Baptisms in the Spirit—Glowing Testimonies—Much Rejoicing

BLESSING AT GRIMSBY

Grimsbly (Pastor V. S. Pritchard). "Jesus never fails," is the testimony of the Lord's people here. A sister told how after suffering great pain through being severely bitten and poisoned by insects the Lord healed her. She was anointed and prayed for, the pain immediately went and on arriving home the blisters had disappeared, all poison coming away within a few hours.

A brother's bright testimony is that the Lord at conversion saved him through and through, taking away all desire for beer and tobacco which hitherto he had indulged in; old things passed away and all things became new. For several years the Lord had kept him, filling him with the Holy Spirit, Jesus becoming more precious each day.

The assembly prayed for an unsaved man whom the doctor said was dying. There was an immediate improvement, he was gloriously saved and now rejoices in Christ as Saviour and Healer as each day God strengthens his body.

A recent gospel message, "God maketh my heart soft," was the means of a sister finding full salvation. Seasons of refreshing and sweet communion are enjoyed at the weekly prayer and praise meetings, the Lord being in the midst drawing hearts nearer to himself.

Members had the joy of hearing a Grimsby Crusader, now Evangelist H. Ward, give an inspired message on that wonderful text, "I know that my Redeemer liveth."

At a recent date an interesting message was given through Miss Paint who told of the Lord's work away in foreign lands.

SPECIAL WEEK-END SERVICES

Portsmouth (Pastor S. Gorman). Singing their message, a message of the Cross, into the hearts of a large congregation of people, the London Crusader Choir again brought blessing on their recent visit to Portsmouth. After a visit to the local prison, they conducted an evening meeting in the Elim Tabernacle that was full of harmonious spiritual praises. A pointed message by one of their number and a recitation by another of them made a very happy evening complete.

The children of the Sunday school were to the fore the following week, on the occasion of their anniversary. In their own charming way they presented the mighty gospel truths to the adults that gathered. "Weighed in the Balances," a special Monday evening service, was greatly enjoyed. How searching was the appeal of those childish

voices, and those striking objects weighed in a great pair of scales.

Their other effort was on the Sunday afternoon when their singing and recitations combined with a striking message by Pastor E. C. W. Boulton. The latter also preached powerfully in the morning and evening of this day. As a result at least one soul was won for Christ, and blessing and edification were brought to God's people.

Pastor and Mrs. Boulton beautifully rendered the gospel in song.

REVIVAL CONTINUING

Bradford (Pastor J. Woodhead). God is still pouring out His Spirit and meeting the people's need in Bradford by saving souls in every meeting, also baptising His children in the Holy Ghost and healing the sick. Since Pastor Woodhead started his ministry in Bradford, May 3rd, 1936, 178 souls have been saved, and about 53 baptised in water.

For the last month we have had a series of revival and healing meetings and God is blessing in a mighty way. It is just wonderful to see 5, 6, 7 and even 9 and 10 souls saved at each meeting; this along with the many testimonies and thanksgivings received for answered prayer brings gladness to the hearts of God's people.

At a recent Thursday night's Bible study Pastor Woodhead gave a message on "Spiritism v. the Bible." The church was full with many spiritists present, but as the Word was unfolded and many points made clear nine gave their hearts to the Lord, and amongst them were spiritists who had come, no doubt, to find faults with the Bible.

The revival continues to spread through the whole church, the Crusaders are increasing in numbers and enthusiasm; also the Sunday school continues to grow apace.

Each Saturday evening sees young men or women carrying sandwich boards around the city. Others go with them to give out tracts and speak a word in due season.

At first the tract giving was forbidden by the police, but prayer was made and the police visited by the Pastor, and the work of God was allowed to continue.

BAPTISMS IN THE SPIRIT

Glasgow (Pastor P. Le Tissier). Believers here are experiencing, even in these days of unbelief, that God still

honours His Word, and saints and sinners are alike deriving blessing from contact with the Man of Calvary.

The breaking of bread services are a wonderful inspiration. As the worship rises to the Throne the Risen Christ fills the vision and His divine presence permeates the place. No wonder we sing:

"Oh, Hallelujah! Oh, Hallelujah!
Thou art so lovely and fair;
Oh, Hallelujah! I do love Thee,
Thy beauty is rare.

The Gospel services, too, have been yielding fruit. Sixteen souls have surrendered to the Saviour. Recently about forty have been baptised in water, and several new members received into fellowship.

The prayer meeting is the power-house, and just how much it is valued may be imagined from the numbers that attend. The hall is packed to its utmost capacity. Immediately after this service there is another for those seeking an Acts ii. 4 experience. Last month the Lord baptised 17 thirsty souls—and the end is not yet, praise the Lord.

The ministry by the Pastor on everyday problems of Christianity is proving very practical and helpful. At these services the sick are prayed for according to Mark xvi.

INSPIRING MINISTRIES

Blessed Times at Chelmsford

Chelmsford (Evangelist G. Backhouse). God's presence was strongly felt amongst the hungry souls that united at the Elim Tabernacle, Chelmsford, on a recent Wednesday. We were privileged to have with us Miss Paint on furlough from India, and Pastor Gwilym Francis from Letchworth. Miss Paint told us of the wonderful way our Lord is saving souls, healing bodies, and baptising in the Holy Ghost even in India. To God be all the glory."

Pastor Gwilym Francis spoke on the return of the Jews to Palestine, and portrayed the nearness of the return of our blessed Lord. The Crusaders rendered the gospel in song, and it thrilled one to see so many young people going on with the Lord Jesus Christ. The hall was filled to overflowing with people eager for the truth.

The habit of reckoning on Christ is the key to a restful life.—F. B. Meyer.



Pastor
J. Woodhead



Instrumentalists !

This will Interest You

The London Foursquare Orchestra

The London Foursquare Orchestra has recently been re-organised, and it is hoped to retain this ensemble permanently. Practices are held fortnightly at Elim Woodlands, and there are vacancies for players of certain instruments. We are appealing to those interested to consider joining this musical and vocal combination, which will give ample opportunity to those with such talent as God has given for His service. Particulars and further information can be obtained from Pastor Douglas Gray, under whose direction the orchestra operates. The orchestra will be making their first public appearance at the Crystal Palace on September 5th.

You are invited:

GLOSSOP CAMP

August 1st to 15th

directed by Pastor and Mrs. A. S. Gaunt and Evangelist David Vanstone

A few vacancies left

Book now! We wait for you!

AUGUST BANK HOLIDAY MONDAY

in

The Royal Dome, Brighton

Principal GEORGE JEFFREYS and REVIVAL PARTY

with

Massed Crusader Choir

directed by

Pastor DOUGLAS GRAY



(Conducted by Pastor DOUGLAS B. GRAY)

Crystal Palace Celebrations

Only a few weeks to the great day at the Crystal Palace. What a programme has been arranged. Nothing so surprising or thrilling in the history or events of the Elim Alliance. A vivid portrayal of twenty-one years of aggressive revivalism to be given in a unique and realistic manner. Yes, Crusaders from England, Ireland, Scotland and Wales will be there in great numbers. Special music and song programmes to be rendered. In addition to massed choir singing the following choirs and bands are expected to take part individually:

- The Ulster Crusader Choir.
- United Welsh Choir.
- United Scottish Choir.
- A French Choir.
- A German Yodelling Party.
- The United Elim Ministers' Choir.
- Gloucester Silver Band.
- London Foursquare Orchestra.
- Croydon, Ealing, East Ham, Kensington Temple, Islington, East Essex United, Birmingham (Graham Street), Brighton, Eastbourne, Letchworth, Nottingham, Portsmouth and the London Crusader Choir.

There will be services for Divine Healing, World Crusade, and a great Communion service. A great day is expected. You should not miss this. Come and rejoice with us and join in our praise and gratitude to Him who has through these years led us on victorious.



LLANELLY CRUSADERS

with Pastors S. J. Cooper and Owen Murphy.

South Wales Crusaders

Llanelly Progress

By R. HAROLD HUGHES

"Ynmlaen Llanelly."

The glow of determination ever illuminating the features of each Crusader of the Llanelly united assembly (Carmel and Siloam), is a witness to the fiery zeal, a feature of the Elim Foursquare Gospel Alliance, and which originally gave birth to the above motto, so proudly possessed by the town for centuries past, which, being freely translated, means: "Onward Llanelly."

Never before in the history of the town has there been such enthusiastic and mighty efforts where progress and continuation are concerned in respect of the inspired Word. In political and other respects Llanelly has pushed onwards with a real fortitude, but never with such a remarkable zeal and push which is the lot of the inspired Word since the advent of the Elim Alliance and the gospel as proclaimed by them.

"On fire for God" are words which go far toward illustrating the character of the Llanelly Crusaders. Attention is drawn, magnetically in their direction if only in respect of their faithfulness, their zeal, and the joy they manifest while doing their share for His Majesty on high. But above all to be observed is the unfailing power behind the shoulders that Pastor Cooper of Carmel and Pastor Murphy of Siloam keep dutifully and unwaveringly to the wheel, and that a progressive pace is maintained is chiefly due to their noble efforts while under the influence and guidance of heavenly supervision.

Again, a push "onwards" is being made in respect of additional bands, the Cycle Band fast becoming very popular.

Choir Leaders Note!

special

JUBILEE SONGSTER

now on sale

containing entirely new

SONGS OF JUBILEE

compositions of Pastors E. C. W. Boulton, Douglas B. Gray, Messrs. P. Thompson, C. C. Swift, and A. Hayward; Misses M. Helyer, B. and E. Tetchner.

Obtain the latest in song!

ELIM PUBLISHING CO., LTD.,
Park Crescent, Clapham, London, S.W.4

The Open-air Worker and His Work

(continued from page 489)

discouragement. You felt that nothing was done, and so few of your fellow-Christians helped you, to their shame let it be said. "Awake, thou that sleepest, and . . . Christ shall give thee light." This earth that is spinning its way to eternal destruction is a great harvest field, ripe for the harvest. God forbid that I should sleep while so many reapers are constantly needed. Christian, heaven bears witness against you for your apathy. What the Church does not reap the Devil will. He is packing his eternal granaries with souls that he has reaped. Each minute the death-knell of some passing soul mocks us for our halfheartedness.

I see myself standing before the

JUDGMENT SEAT OF CHRIST

and I am struck with the memories of how little I have done with my opportunities. Fellow workers, the time is shorter than ever, death and hell are never satisfied. Before the sinner is the open vortex of hell from whence the eternal weeping, wailing and gnashing of teeth re-echoes his irreparable loss. O God, stir us up, and fill each of Thy children with an unquenchable passion for souls, that we may go forth snatching them as brands from the burning. "He that winneth souls is wise."

THE MAIDEN'S CURSE



A gospel service was being held in a town in the north of England. In the congregation were two young girls employed in a warehouse. At the close of the address an opportunity was given to any who desired personal conversation. One of the girls rose with the object of going forward to be spoken to, when her companion caught her dress and whispered in her ear: "What will — say if you become a Christian? If you get converted you won't be able to go to the dance." The result was she stayed in her seat, halted between two opinions, and ultimately stifled conviction.

Some time after this Mary was lying on her death bed. She had no peace in the prospect of meeting God. She knew she was unprepared, and her mind reverted to the night when she was "almost persuaded Christ to receive." She might have been saved, but she was not, and now she was dying and going to —. At the recollection of her folly in allowing herself to be laughed out of eternal happiness, she became wretched and miserable. Where was her companion? She had not visited her during her illness.

One day she said to her mother: "Mother, I want to see Jane." Jane was sent for, but she did not wish to go. She had not forgotten the night when she persuaded Mary not to accept the salvation of God. She could not, however, very well refuse the request, and accordingly went with a stricken conscience. On entering the sick-chamber she was met with a storm of invective and accusation. "You remember that night," said the dying maiden, "when I wanted to be a Christian and you kept me from decision. Now I am dying," and in passionate tones added, "Curse you! curse you! You murdered my soul!"

"What a dreadful death-bed!" says one. "What an awful accusation!" says another. Yes, indeed, it was a terrible death-bed and a fearful accusation. Yet, if the truth were told, there are numbers of persons who are guilty of the same terrible sin. Let me illustrate. There are two young men. One of them has been awakened to see that he is a lost sinner, and is eagerly anxious to know what he has to do to be saved. His companion ridicules his fears, and assures him that he does not need to be "born again"; that he has no cause to be afraid; that if he does his "best" it will be all right

with him at last. If he persuades the anxious one to procrastinate, and he dies unconverted, God will not hold him guiltless.

Another case. Two young women are fast friends, both being unconverted. Both listen to a plain, searching, awakening discourse. One is aroused to soul concern, and tells her friend that she purposes seeing the preacher, as she wishes to become a Christian. "If you get converted," says the other, "you will have to bid goodbye to happiness, and become melancholy and sour-visaged. Besides, what will So-and-so say when he hears you have become a 'Revivalist'?" The poor girl hearkens to the voice of her companion, tries to shake off her concern, and says to the Holy Spirit: "Go Thy way for this time."

But God will yet deal with the "soul murderer." It is a terrible sin to stand between a sinner and Christ. When some godless youths tried to keep George Brealey (who afterwards become a successful evangelist) from deciding for Christ, the awakened soul looked into their faces and said: "WILL ANY OF YOU GO TO HELL FOR ME?" "No," was the reply; "we don't want to go to hell for ourselves, let alone for you." "Why, then," said he, "do you try to keep me from getting to heaven?" We hope that none of our readers will ever become "soul murderers." If, however, you go on despising, rejecting, or neglecting the salvation of God, and die unsaved, you will be guilty of spiritual suicide.

Now, as you read these lines, God says: "Turn ye, turn ye, from your evil ways, for why will ye die?" (Ezek. xxxiii. 11). "Why will ye die?" "Why will you perish eternally? When God at an infinite cost has provided, and now presses on your acceptance, a free, full, and present salvation, why will you neglect it? Why? Never mind what your friends, companions, or relations say. Don't allow yourself to be laughed out of heaven and laughed into hell. Far better say, in the language of the old hymn—

"My old companions, fare you well;
I will not go with you to hell;
I mean with Jesus Christ to dwell—
Let me go, let me go." —A. M.

CLASSIFIED ADVERTISEMENTS

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

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

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

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

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

- * **Bangor, Ireland.**—"Armachia" Board-residence, beautifully situated on sea front; convenient to all travel routes; excellent catering, electric light; Christian fellowship; recommended by pastors. The Misses Troughton, 32, Seacliffe Road. C98
- * **Blackpool.**—Comfortable apartments, modern house; all conveniences; near Foursquare Jubilee Temple, five minutes South Shore Station; terms moderate. M. J. Pollard, 23, Romney Avenue, South Shore. B2337
- * **Blackpool.**—Apartments or board-residence, homely and comfortable, modern conveniences; 1 minute to sea; Christian fellowship; Fielding and Kershaw, "Beth-Shan," 34, Holmfield Road, North Shore. C71
- * **Blackpool, S.**—Comfortable, homely apartments, 10 minutes' sea and new Jubilee Temple; Foursquare member; bed and attendance, 3/6 two persons; board if required. Mrs. Allison, St. Bradales, 10, Hudson Road. C110
- * **Bognor.**—Everyone knows holidays are holidays with Mr. and Mrs. Hollyman. Right on sea front; Christian fellowship; highly recommended by Crusaders and Elim Pastors; reasonable terms. Canonbury, Esplanade. Telephone 1029. C99
- * **Bognor.**—Apartments, bed-sitting room, board if required, or bed and breakfast; indoor sanitation; buses pass road to station and sea. Mrs. Gooding, "Laburnam," 5, Newtown Avenue, Newton Estate. C117
- * **Bournemouth.**—Homely apartments, or bed and breakfast 21/- per week; near buses and shops, ten minutes from sea, five minutes from Foursquare fellowship; every comfort. Mrs. Thorne, "Ypres," 127, Shelbourne Rd. C79
- * **Bournemouth.**—Superior accommodation, bed and breakfast; home from home, 1 minute sea; moderate terms; stamp. Mrs. Stroud, "The Homestead," 14, Southern Road, Fisherman's Walk. C89
- * **Brighton.**—Board-residence from 30/-, bed and breakfast 21/-; near station, sea and shops. Mrs. Robinson, "Stafford House," 13, Stafford Rd. C60
- * **Brighton.**—Come and spend your holidays on the glorious Brighton Downs. Bed and breakfast 41 per week, full board if required; Christian home, Foursquare. Mrs. Smith, "Fernleigh" Sea View Road, Woodingdean. C102
- * **Christian Workers' Holiday Home (Devon).**—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from June to September; Summer Bible School, July 15th—September 7th. Subject "Vital Facts of Our Faith." Particulars from Mrs. Parker, "The Rookery," Lynton, Devon. B2289
- * **Cornwall, Newquay.**—Picturesque, Christian guest house, sheltered, secluded position, own beautiful grounds, 1½ acres; tennis, putting; 10 minutes' walk various beaches, comfortable, homely, Christian fellowship; highly recommended by Elim pastors; personal supervision; excellent Cornish cooking, separate tables, electric light; (h. & c.), garage; Foursquare. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. Phone, Newquay 526. B2267
- * **Cornwall, Penzance.**—Board-residence or bed and breakfast; terms moderate; nr. sea and new Elim Assembly. Mrs. Walsh, 24, Penare Rd. C48.
- * **Eastbourne.**—Board-residence, 42/-; bed and breakfast, 25/-; on sea front; Foursquare fellowship; easy distance Tabernacle. Mrs. Weeks, 1a, Queen's Mansions, off pier (late Desmond Road). C111
- * **Elim Holiday Homes.**—See page 466 in last week's "Evangel."
- * **Elim Rest House.**—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4.
- * **Hastings.**—Bed and breakfast, 1 gn. weekly, August 25/-; 3 minutes trams and station. Collins and Lowes, 89, Parker Road. C97
- * **Hove.**—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. C49
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- * **London.**—Christian home, select district; garden; full board, 25/-; without midday meal, 21/-, or bed and breakfast; close to buses and trams; highly recommended by ministers and others. Madgwick, "The Ridge," 3, Womersley Road, Hornsey, N.8. C112

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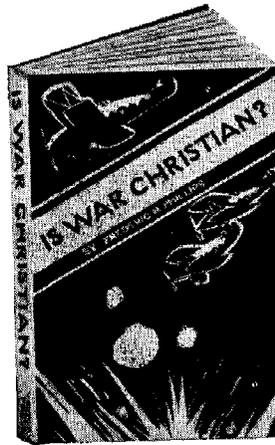
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