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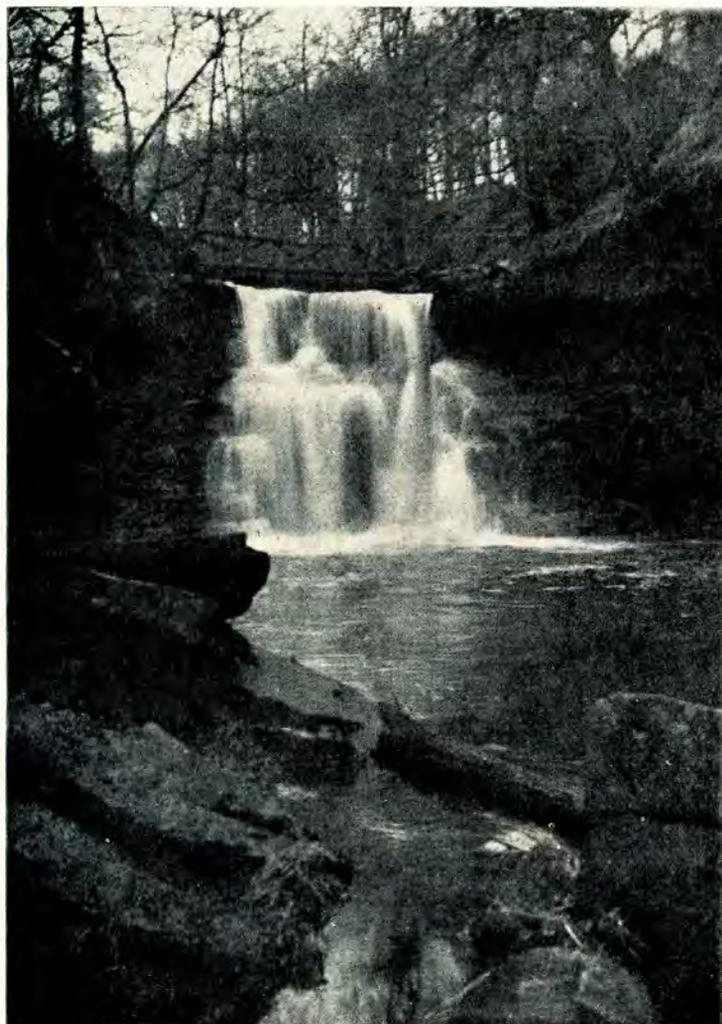
# Elim Evangel & Foursquare Revivalist

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

Vol. XX. No. 11.

MARCH 17th, 1939.

Twopence



"His Voice as the sound of many waters" (Rev. i. 15).

## IN THIS ISSUE :

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**Strife and Its Cure**  
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—Eve and Mary

**The Riches of God's Grace**  
A Consideration of its Limitless  
Supply and Wonderful Workings

**Revival News — Healing Testimonies**  
**Mirror of World Events - Your Problem**

**AND MANY OTHER  
HELPFUL ARTICLES**

# The Elim Evangel

AND FOURSQUARE REVIVALIST  
(Editor: Pastor E. J. Phillips)

Official Organ  
of the Elim Foursquare Gospel Alliance.

**EXECUTIVE COUNCIL:**

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

**General Headquarters:**

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

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**ELIM SUMMER SCHOOLS & HOLIDAY HOMES**

**COLWYN BAY.** July 28 to September 8. Definitely on sea front with extensive views all round the Bay. Bathing from house. Near mountains and valleys of Wales. Splendid centre for excursions and picnics.  
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**HAYLING ISLAND.** August 4 to 29. First two weeks for Crusaders only. On sea front. Sandy beach. Bathing from house. Great holiday centre. Southsea and Isle of Wight within easy reach.  
**SOUTHSEA.** July 29 to September 2. Charming house in own grounds. Tennis courts. Near sea. Excellent centre for excursions to Isle of Wight and inland places of interest.  
**N.B.**—At all the houses there will be Bible Readings and other meetings.  
Applications to be made after May 1st to the Holiday Homes Secretary, 30, Clarence Avenue, Clapham Park, London, S.W.4.

**Principal GEORGE JEFFREYS**  
and Party at  
**JUBILEE TEMPLE, WATERLOO ROAD**  
**BLACKPOOL**

Each week-end until April 2nd. Saturdays at 7.30. Sundays at 11 & 6.30 (The Revival Party will conduct the other usual week-night services in the Temple).

# Coming Events

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

**ADDISCOMBE.** March 19, 20, 22, 26, 27, 29. Adult School, Woodside. Revival services conducted by Mr. R. J. Niles.  
**BALLYMENA.** March 18, 19. Convention services Saturday: 3.30 and 7 p.m. in the Town Hall. Sunday: 11.30 a.m., 3.30 and 7.45 p.m. in Elim Tabernacle. Speakers: Pastors P. N. Corry, W. J. Martin, and F. Farlow. Convener: Pastor G. W. Gilpin.  
**BELFAST.** March 12, 19, 26, April 2. Wellington Hall Y.M.C.A. Special Sunday meetings, 8.30 p.m. Subject: The Trial of the Lord Jesus Christ. Speaker: Pastor P. N. Corry.  
**BIRMINGHAM (Blackheath).** March 12—26. Elim Church, Cardale Street. Campaign by Pastor J. Woodhead.  
**BIRMINGHAM (Blackheath).** April 22, 23. Elim Tabernacle, Cardale Street. Pastor W. G. Hathaway.  
**BIRMINGHAM (Kingstanding).** March 25, 26. Elm Tabernacle, Warren Road, Perry Bar. Pastor E. C. W. Boulton.  
**BOURNEMOUTH (Winton).** March 26—April 12. Elim Church, Hawtorn Road, Winton. Campaign by Pastor G. I. Francis.  
**BRAINTREE.** March 13. Elim Tabernacle, Manor Street. Annual Convention, 3 and 7 p.m. Speakers: Pastors J. McAvoy and H. A. Mason. Convener: Pastor J. Eaton.  
**BRIGHTON (Preston Park).** Commencing March 19. New Elim Tabernacle, Balfour Road. Campaign by Pastor W. E. Smith (nightly except Saturdays).  
**BROUGHSHANE, Co. Antrim.** Commencing March 12. Guides' Hall. Campaign by Miss M. Linton.  
**CANNING TOWN.** March 27. Elim Hall, Bethel Avenue. Mr. J. Douglas Craig, 7.30 p.m.  
**CATERHAM.** March 3, 10, 17, and 24. Co-operative Hall, Upper Caterham. Series of Special Studies on Christian Evangelism by Pastor E. C. W. Boulton.  
**DUDLEY.** April 1—9. Elim Hall, over Dartmouth Garage, Upper High Street. Campaign by Mrs. Anthony.  
**ELIM WOODLANDS** is open to visitors on the last Saturday of each month during the winter, from 3.30 to 9 p.m. Tea followed by meeting. Tickets 1/- each.  
**GRIMSBY.** Commencing March 12. Elim Tabernacle, Tunnard Street. Campaign by Pastor D. A. Vanstone.  
**HUDDERSFIELD.** March 5—23. Elim Tabernacle, St. John's Road. Campaign by Pastor G. I. Francis. Sundays, 6.30 p.m. Week-nights (except Fridays), 7.30. Thursdays, 3 and 7.30 p.m.  
**HULL.** Great Revival and Healing campaign commencing Sunday, March 12, in Regal Cinema, Ferensway (opposite Paragon Station) at 7.45 p.m.; also Sunday 19th. Continued week-nights, 7.30 in the City Temple, Hessele Road (corner of Madeley Street). Conducted by Pastors P. S. Brewster and C. A. C. Hadler.  
**INGATESTONE, Essex.** March 19—26. Elim Tabernacle, London Road. Campaign by Pastor and Mrs. George Kingston.  
**KENSINGTON.** March 5—19. Kensington Temple, Kensington Park Road. Campaign by Principal P. G. Parker (nightly, except Fridays and Saturdays).  
**LETCHEWORTH.** March 26, 27. Elim Tabernacle, Norton Way North. Pastor W. G. Hathaway.  
**PLYMOUTH.** April 7—9. Stonehouse Town Hall. Pastor D. B. Gray and the London Crusader Choir.  
**SCUNTHORPE.** February 26 to March 16. Elm Tabernacle, Ferry Road. Campaign by Pastor W. E. Smith. April 1, 2, Pastor E. C. W. Boulton.  
**SOUTH CROYDON.** March 19. Elim Hall, Selsdon Road. Pastor E. J. Phillips, 6.30 p.m.  
**SOUTHAMPTON.** March 26. Elim Tabernacle, Park Road. Pastor D. B. Gray.  
**WALSALL.** March 22. Elim Hall, Darwell Street. Pastor W. F. South and party.  
**WHITBY.** April 15—18. Elim Hall, Cliff Street. Special services conducted by Rev. T. D. Robertson, D.D. and Pastor E. F. Hall.  
**WOLVERHAMPTON.** March 26. Elim Hall, St. John's Street. Pastor E. J. Thompson. 6.30 p.m.  
**WOOD GREEN.** February 7, 14, 21, 28. Brook Hall, Brook Road, Maves Road. Series of Special Studies on Christian Evangelism by Pastor F. C. W. Boulton.  
**WOOLWICH.** March 29. Elim Hall, Crescent Road. Pastor C. J. E. Kingston.

**EASTER CONVENTIONS**

**BOURNEMOUTH (Springbourne).** April 7—13. Elim Tabernacle, Victoria Place. Good Friday, 11, 7. Sunday, 11, 6.30. Easter Monday, 3, 6.30. Tuesday, Wednesday, and Thursday, 7.30. Convener: Pastor H. W. Fardell.  
**BOURNEMOUTH (Winton).** April 6—13. Elm Church, Hawthorn Road. Speakers include: Pastors F. Shadlock, W. George, and J. Way. Convener: Pastor A. J. Chuter.  
**CARDIFF.** April 7—13. The City Temple, Westbourne Place, Cowbridge Road. Good Friday, 11, 3, 6.30. Saturday, 7.30. Sunday, 11, 6.30. Tuesday, Wednesday, and Thursday, 7.30. Speakers include: Pastors George Kingston, W. J. Hilliard, L. W. Green, H. Palliser and W. H. Francis (Missionary).  
**GRIMSBY.** Elim Tabernacle, Tunnard Street. Further particulars later.  
**LONDON.** See under Royal Albert Hall announcement.  
**YORK.** April 7—11. Elim Tabernacle, Swinegate. Good Friday, 11 (Communion). Saturday, 7.30. Sunday, 11, 6.30. Easter Monday, 11, 3.30, 7. Tuesday, 7.30. Special speakers. Convener: Pastor E. F. Cole.

**Easter Monday**  
10th April, 1939

**FOURTEENTH ANNUAL**  
**FOURSQUARE GOSPEL**  
**DEMONSTRATION**

in the  
**ROYAL**  
**ALBERT HALL**

(London)  
when  
**Principal GEORGE JEFFREYS**  
will preach at the

**Three Great Gatherings**  
11 a.m. - Divine Healing.  
3 p.m. - Baptismal Service.  
7 p.m. - Communion Service.

**Reserved Seats.**—Tickets for seats in the Boxes and Stalls are obtainable at the following prices: Morning, 1/-; Afternoon, 2/-; Evening 2/- . Those who purchase these tickets ensure a good seat, and at the same time help to reduce the rent we pay for the hall. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, London, S.W.7. Enclose stamped addressed envelope.

**SEVENTEENTH ANNUAL**  
**LONDON**  
**EASTER CONVENTION**

**Good Friday, April 7 to Friday, April 14**  
Speakers: Pastors W. Attwood, J. C. Kennedy, F. J. Stlemming, J. Williams, and J. Woodhead, Messrs. A. E. Carter, A. Terry and others. Services will be held simultaneously at Clapham, Kensington, East Ham and Croydon.

**FOR VISITORS TO LONDON**

**Accommodation:** Those requiring accommodation at Elim Bible College should write after March 15 to Miss Barbour, Elim Woodlands, Clarence Avenue, Clapham Park, London, S.W.4.  
**Cheap Railway Tickets.** Monthly return tickets at cheap rates are available from all stations at a single fare and a third for the double journey. The return half is available for one calendar month. Where eight or more travel together from one station and return the same day they may obtain return tickets at a single fare for the double journey.  
**Enquiries** should be accompanied by a stamped, addressed envelope for reply, and sent to the Convention Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4.

# 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. XX., No. 11

MARCH 17th, 1939

Fridays, Twopence

## Principal George Jeffreys at Carlisle

Enthusiastic Revival Services

**T**HE following report is from the *Cumberland News*:

"Revival meetings, reminiscent of times past, have been attracting crowds to church and theatre in the city during the last few weeks. The Revivalist, not unknown to Carlisle, is Principal George Jeffreys, who first visited the border city some twelve years ago. Then, as now, there was an outbreak of religious fervour, when the Military Riding School had to be taken to accommodate the enthusiasts.

Long before the time to commence the services extensive queues have lined up, waiting for the doors to open, all eager to get seats. In addition to the old-fashioned type of convert that is registered, is the new-fashioned method of healing that is applied to the inquirer. The Revivalist applies anointing oil from a chalice to the forehead of the sick and prays audibly for healing. Another method adopted is that of laying on of hands as though the worshippers were being ordained. These ministrations sometimes causes the seeker to come 'under the power' until the body is

charged as though electrified. The singing by young and old is captivating, hymns being sung to simple tunes until the congregations reach ecstatic altitudes of religious fervour.

Prophetic subjects feature largely in the preacher's addresses. The Second Advent of Christ is considered to be almost immediate. Principal Jeffreys is most emphatic that the world is nearing Armageddon. He believes that the final battle will be fought on the plains of Megiddo, outside Jerusalem. This, he declares, 'will be the time when the Deliverer shall come out of Zion to deliver His people.' On Sunday evening, in Her Majesty's Theatre, Principal Jeffreys made a special appeal for all churches to unite in a spiritual revival, which, he said, would turn back the sorrows of war, just as the revival under the Wesleys had turned back the tide of revolution in their day.

A firm stand is made by Principal Jeffreys for the promised supernatural signs to seal the preaching of the gospel. At the revival meetings scores have professed to be 'saved' while others have testified to 'cures.' "

## New Elim Tabernacle at Barnsley

Opening Service conducted by the Principal

**W**E print the following from the *Barnsley Chronicle*:

"On Friday (17th February) a Foursquare Gospel Church was opened in Nelson Street, Barnsley, by Principal George Jeffreys, leader and founder of the Movement. For a considerable time before the opening, people began to form a queue, singing Gospel choruses. At 7.30 Principal Jeffreys arrived, accompanied with the resident minister, Rev. S. E. Hillman. A hymn was sung, prayer offered, then the key was inserted, and the church was opened.

Normally, the building will seat 350 persons; on Friday 450 filled the hall to its utmost capacity.

Unusual and enthusiastic singing was conducted by Principal Jeffreys' colleague, Mr. Darragh. When Mr. Jeffreys came to the pulpit and opened his Bible

there was a marked hush over the congregation. Reading from the Old Testament, he asked the congregation to repeat its words; then followed the sermon and for forty-five minutes there was hardly a stir, except for frequent ejaculations of 'Hallelujah' and 'Amen.'

Service closed with Mr. Jeffreys praying for the sick. One woman testified that after prayer all pain had gone from her affected arm, and her arm was quite free.

During the week-end special meetings were conducted by Pastor P. S. Brewster and his party, and the same religious fervour was witnessed.

Special meetings were continued with Pastor John Woodhead as the campaigner.

Followers of this movement have been worshipping

for seven years in a hall hired for the purpose. When Mr. Hillman came two years ago he decided to make an effort to build. He searched for ground and gathered around him a band of men who were keen for the venture. He made appeals, but made it clear that the gifts were voluntary by members and friends,

and not a penny was raised by the usual method of bazaars or theatricals.

The building is plain, but has upholstered tip-up seats, flood-lighting and central heating. The interior, including the baptistry, pulpit, lighting, and colour scheme, were designed by Rev. S. E. Hillman.

## Modernism and Fundamentalism

By HENRY PROCTOR, F.R.S.L., M.V.I.

**A**MONG Fundamentalists the outcry against Modernism is furious, and from the standpoint of the Bible seems to be justified, for they consider that they are making progress in Christianity by denying foundation truths. But "other foundation can no man lay than that is laid, which is Jesus Christ" (I. Cor. iii. 11). By this denial of the Virgin Birth and the Deity of Christ, they take away from the Christian the very foundations of his faith, thereby destroying his faith, and so emptying the churches and bringing about the great apostasy which will culminate in Antichrist. The Fundamentalist on the other hand, takes credit to himself for his opposition, and entirely forgets the danger of which he is warned in Hebrews vi. 1-8, viz., that of continually re-laying a foundation of

- (1) Repentance from dead works,
- (2) Faith toward God,
- (3) Teaching of baptisms,
- (4) Laying on of hands,
- (5) Resurrection of the dead and eternal judgment.

This summary comprehends all that is taught in many fundamental churches, which pride themselves on their purity of doctrine and consequent safety for themselves. But here they are warned of the danger of standing still; and not going on to perfection by leaving these first principles of Christ and "learning elementary instruction about the Christ, to advance to mature manhood instead of becoming such as have need of milk and not of solid food, which can only be eaten and digested by those who through constant practice have their spiritual faculties carefully trained to distinguish good from evil (see Hebrews v. 11-14, Weymouth).

On the whole the Pentecostal people seem to have made most progress in the right direction, by learning from Acts and the Pauline Epistles as to the Baptism of the Spirit and the Gifts which in greater or less measure accompany it. But even they are warned of the danger of standing still, for from the sixth chapter of Hebrews (*vv.* 4-8) we learn that "it is impossible, in the case of those who have been once for all enlightened and have tasted the sweetness of the heavenly gift, and have been made partakers of the Holy Spirit, and have tasted the good word of God and the

### POWERS OF THE AGE TO COME

and then fell away, it is impossible to renew them again unto repentance seeing they crucify the Son of God afresh, and put Him to an open shame (see Weymouth and Revised Version).

This warning is for all those who continue in the fundamental stage, and do not go on to perfection. Even the Baptism or immersion in the Holy Spirit, is only an initiation. We should seek to be filled up to all the fulness of God, and to be continually clothed with power from on high so that we come behind in no gift, waiting for the revelation of our Lord Jesus Christ" (I. Cor. i. 7, R.V.). We should desire earnestly (even) the greater gifts; that we may *excel* to the edifying or building up of the Body of Christ. The Gifts of the Spirit are for the purpose of building up the Body (Eph. iv. 12). They are free gifts (*charismata*, or gifts of grace) given to those who will use them for the profit of all. The Baptism is always demonstrated by some gift or gifts, such as tongues or prophecy or gifts of healings.

Sometimes, indeed, by a gift of miracle working, or "inward working of powers" (lit.). Miracles have been more used of God for

### THE EXTENSION OF HIS KINGDOM

than any other power, especially when accompanied by gifts of spiritual wisdom and knowledge, or of the special faith which moves mountains. Those who have one or more gifts should use them continually to profit others as well as themselves, and pray without ceasing that the power of them may be increased, and other gifts added to them. Every one who has a gift of tongues should pray that he may interpret, and those who have a gift of prophecy or a gift of discerning of spirits, or power of discriminating between spirits (I. Cor. xii. 10, Weymouth).

The gift of special faith which moves mountains is that which is indicated in Mark xi. 23 as the faith of God (marg.) or God's faith, on which we are exhorted to lay hold. The Greek is *echete pistin Theou*—"HAVE God's faith." By the acquisition and use of these gifts, we can go on to perfection; walking worthy of the Lord unto all pleasing and bearing fruit in every good work (Col. i. 10).

### ANONYMOUS GIFTS

This is our opportunity of thanking kind friends who have given anonymously as follows:

Debt Fund: Sheffield Crusader, 5/-; Kirkcaldy sister, £1; Leamington, £1; Plymouth (O.A.P.), 5/-.

Foreign Missionary Fund: Pontardulais, designated, £1; D.A., 11/9; P. (London), £10; Two Birmingham Crusaders, 2/-; Southport, designated, £2.

World Revival Crusade: Sheffield Crusader, 5/-.

Prison Work: Evesham, 5/-; Southampton (M.P.), £1.

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

# Mirror of World Events

By Pastor P. N. CORRY

## False Signals.

The inhabitants of Lord Howe Island caused a stir on the liner *Orford*, carrying 700 passengers, when cruising round the island a few weeks ago.

A tiny launch flying the mail signal was sighted: the great liner slowed down and manœuvred so that the launch could come alongside.

"Where are your mails?" shouted an officer. The occupants of the launch looked puzzled. "We haven't any mails," they replied. "Then why have you stopped us—you are flying a mail signal?"

"We're having a regatta to-day and the flags are only a decoration."

There are a good many folk who bear the name "Christian," which in the early Church was the signal of a people who not only knew Christ themselves, but were always ready to get alongside any fellow-traveller and pass on the message of life.

Answer these questions: Are you flying the signal as an indication that you are a bearer of "Good News," or is it only a useless decoration? Do you know the meaning of the Name you bear, and are you ready to carry out its implications, or are you a fake?

## Faithful Unto Death.

The devotion of the medical profession to their duty, even though it is often carried out at grave personal risk, has once again been brought to notice through the death of Dr. J. Watson Struthers, aged thirty-nine, of Hadfield, Glossop.

Seriously ill, he refused to take the advice of a fellow-medical practitioner and rest. For months he had been attending to his patients, though he himself was far from fit, and he refused to give up. During the influenza epidemic he was out at all hours, often all night, and to the end continued to issue prescriptions. A specialist was finally called in, and though everything was done, Dr. Struthers died only a few hours after his visit.

An over-mastering passion to carry out the responsibilities to his patients cost him his life: and so another noble gentleman of the medical profession goes down to history because of his devotion to duty.

Surely his example shames many of the children of God. He died in his attempt to stem the ravages of disease—flung all his youth and health into a premature grave to save people from an earthly death, and to do so cared not for himself. We are called upon to give men the message of life which will save them from spiritual death and eternal ruin, moreover, the Word of God tells us not to care for our own life. Oh! for more men and women who will take the example of Paul as their own life's motto:—

"Whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again" (II. Cor. v. 13-15).

## A Vicar and the Public Houses.

A lawyer was speaking at a large gathering with a great display of learning in opposition to prohibition. An old farmer who had been listening quietly, shut up his knife with a snap and said: "I may not understand all the points of this question, but I have seven good reasons for voting for prohibition." "What are they?" asked the lawyer. "Four sons and three daughters," was the reply.

According to a Hampshire paper the old farmer was out-of-date, for a vicar speaking at a Licensees' dinner on the reform of the public house, said that he wanted "to see in this country something far more like the French cafe where it is the most natural thing in the world for husband and wife and children to go, and he suggested that it was quite time

that provision was made for children in our public houses. We are very glad to notice in a letter to the press explaining his statement, that the Rev. gentleman desires to repudiate the monstrous suggestion that he advocated the right of entry of children to licensed premises *under existing conditions*. We wish he was of the old farmer's opinion, and if he has been blamed by people for his statements he can only blame his own lack of wisdom—he has been judged by the company he keeps, and if we may say so—so would the children. Our stand is that the public house is no place for children *under any conditions*, nor does it become this Rev. gentleman to grumble because members of his flock object to the company he keeps.

## The Election of the Pope.

The newspapers of recent weeks have been full of details of the strange election that takes place in the Vatican to elect the next head of the Roman Catholic Church. We are told of the closed double doors, the painted windows, the strict supervision, the burned voting papers, and the final selection and proclamation.

Our hope is that the voting is now more carefully supervised than was the case at the election of Pius II. in 1458. He needed one vote to make up his two-thirds majority. Cardinal Colonna, a supporter of the Archbishop of Rouen, who had just, as scrutineer, falsified the numbers, was preparing to change over when the Archbishop of Rouen and one of his friends flung themselves upon him and tried in vain to prevent him by main force from voting.

If you desire to obtain an insight into the papacy you cannot do better than read "The Triple Crown," by Valerie Pirie; even a critic like Dean Inge, D.D., says, "it is an amazing story of shameless intrigue, corruption, perfidy, and crime." Some of the Popes, he says, "were blackguards of the deepest dye, sunk in debauchery, gluttony, avarice, and every other vice. The word 'nepotism' preserves the memory of the practice of almost all the Popes, to enrich the young men who were politely called their nephews. The avarice of the Popes in the Middle Ages was insatiable. All ecclesiastical dignities were openly sold; taxes on disorderly houses brought in a steady revenue; and there was a tariff for the absolution of all crimes, to which Sixtus IV. added a plenary indulgence to anyone who killed a Venetian.

These are strong words from the late Dean of St. Paul's, but we are sure that the words are not used lightly.

In case you think this only refers to Popes of the Dark Ages, here is what he says of Pope Leo IX.: "His was a long and inglorious reign whom the country folk in Italy believed to have the 'evil eye.' He was an ignorant man of blind, uncritical faith; no hoax was too gross for his acceptance. In his later years, i.e., from 1870, he posed as 'the prisoner of the Vatican,' and received welcome tributes of money, especially from South America. In reality he was not a prisoner at all."

In these days of Romanist propaganda it is well to draw attention to these words, and to remind ourselves again of the words of the Lord, "a corrupt tree bringeth forth evil fruit" (Matt. vii. 17).

## "Jitterbug."

Since the crisis of 1938 I've noticed this new word creeping into our newspapers and magazines. It is intended to describe a human being in a panic. Now from the American papers comes an explanation of its meaning: "A jitterbug is not an insect, but a human being acting like one."

Against it one can place every scripture with a "Fear not" in it, and believe me, they run into a good figure. Christian confidence makes the weakest strong and the coward spirit brave. We need more of it in these days when a new crisis seems to lurk round every corner. The peace of God ruling in the heart is a sure cure for panic.

?

## YOUR PROBLEM

?

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

**Problem No. 8.**—Do Psalm xci. 5, 6, 10 and Isaiah xxxiii. 16 (latter part) refer to the temporal, or to the spiritual only.

**Problem No. 9.**—As "heaven" in the Bible symbolises malice and wickedness (I. Cor. v. 8), how is it that Jesus likens the Kingdom of Heaven to it (Matt. xiii. 33)?

**Problem No. 10.**—Why is it that in the making up of the 144,000 in Rev. vii., the tribe of Dan is omitted?

**Problem No. 11.**—For a long time I have spoken regularly at open air meetings, but with no apparent results. Is it worth while continuing, or should I give it up?

**Problem No. 12.**—On what authority was the Canon of Holy Scriptures considered inspired, and why was the Apocrypha omitted?

**Problem No. 13.**—What does the Apostle Paul mean by the terms "Spirit of God" and "Spirit of Him that raised up Jesus from the dead" in Romans viii. 9 and 11? Does he refer to the Holy Ghost?

**Problem No. 14.**—Is it possible to be saved and yet not to have always the witness of the Spirit within?

**Problem No. 15.**—Does I. Cor. xiv. 26 suggest the pattern service of all gatherings where the true Church is assembled, and the Holy Spirit is in control?

The following are replies received to Problems 6 and 7:

**PROBLEM NO. 6.**—Are Ecclesiastes iii. 19, 20 and ix. 5, 6, and Luke xvi. 19-31 a contradiction on the state of the dead?

*Reply by Pastor S. Gorman:*

The difficulty existing between the statements of Ecclesiastes and Luke seems to be of a twofold character. The one speaks of the dead as knowing nothing, and the body turning to dust, whilst the other appears to reveal the deceased alive after death with a physical body. Ecclesiastes, in general, deals with life as lived "under the sun" (i.e., on the earth), and likens man unto the beast, breathing the same air, being subject to death and corruption. But there is one difference—the spirit of man lives beyond the grave, while the spirit of the beast dies with it; "... the spirit of the beast goeth downward to the earth" (chap. iii. 21).

The writer then indicates that after death men have no knowledge of further happenings upon the earth, about which those living "under the sun" know (ix. 6). It may be objected that Luke's record reveals they do know what takes place on the earth. The only knowledge the rich man manifested was a remembrance of the past; there is no evidence to prove that he had any idea of the doings of his five brethren living on the earth. There is no contradiction between Ecclesiastes and Luke concerning the knowledge of the dead.

But what about the physical condition of the dead as set forth in the above records of the Word? In one record reference is made to the body dying and turning to dust, but the other seems to indicate continuity of the body after death. This is based on the phrases: Abraham's bosom, tip of finger, and tongue. But these phrases are not proof that Abraham, Lazarus, and Dives still possessed their physical bodies. The record states that the rich man's body was buried, there, as Ecclesiastes reveals, to turn to dust. The spirit—not the body—of Lazarus was borne by the angels to Abraham's bosom. This can be gleaned from the words, "... the rich man also died and was buried" (Luke xvi. 22), the also indicating that Lazarus died and was buried. There is also historical evidence that Abraham's body was buried. Then what form had they as suggested by Luke xvi.? This is considered in our reply to the next problem.

**PROBLEM NO. 7.**—It is believed that a multitude of souls ascended from Sheol or Hades to heaven when Christ "led captivity captive," and that these souls possessed physical bodies, as indicated in Luke xvi. of the rich man. If that be so, will there be any need for a resurrection of these in the last day?

*Reply by Pastor F. J. Stemmig:*

We presume that Ephesians iv. 8 is the verse in mind in this question: "Wherefore He saith, when He ascended up on high, He led captivity captive."

Granting the belief that Jesus Christ ascended into heaven accompanied with a multitude of souls from Sheol or Hades, upon what grounds can we assume that they possessed physical or resurrection bodies?

In making a comparison with Luke xvi.—the story of the rich man and Lazarus—the same thing applies, can we say that Lazarus was possessed of his resurrection body?

We have several instances in the New Testament of persons with the extraordinary experience of being raised from the dead. Are we to believe that they will avoid the resurrection of the last day? Lazarus, the child of Jairus, and the widow's son, besides a numberless group of people after the resurrection of Jesus Christ, were raised from the dead. In spite of this we believe they died again and wait to take part in the last day resurrection.

Those to whom, we believe, Ephesians iv. 8 refers (including Lazarus of Luke xvi.), together with all other saints who have died in the Lord and are now with Him (for to be absent from the body is to be present with the Lord—II. Cor. v. 8) are awaiting the climax—the consummation so far as this world is concerned—the second coming of Jesus Christ, and with that coming, the receiving of their resurrection bodies.

*Reply by Pastor S. Gorman:*

The difficulty referred to above is based on the assumption that the people referred to in the question are in possession of physical bodies. But what proof have we in Luke xvi. that such is the case? There is no definite proof that those spoken of had a physical form. The use of the expressions, "Abraham's bosom," "tip of finger," and "tongue," does not necessarily imply that those people referred to had physical bodies. In the Word, angels are called ministering spirits, yet there were occasions when they looked like men. For instance, as the women came to the tomb of Jesus, they saw two "men" in shining garments; but they were angels. Although like men in appearance, evidently their form was not physical, otherwise why should the women become frightened?

In any case, whatever the form in Luke xvi. indicates, it will have to be changed for a resurrection body. This also will apply to the multitude of souls that ascended from Sheol or Hades. But some one will say, "How are the dead raised up? and with what body do they come?" (I. Cor. xv. 35). Paul answers this suggested question by referring to the sower and the seed. The seed is planted in the earth; there it dies. The warming influence of the sun's strong rays penetrating the soil, combined with moisture, brings about the quickening of the grain, causing it to shoot forth into new life—"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body" (I. Cor. xv. 42-44). On the morning of the Resurrection when the trumpet shall sound, out of the "corruption" of the grave shall quickened bodies rise, clothed upon with "immortality."

Job believed that after death the body corrupted, but he also knew that it would be raised again to incorruption. He said: "... And though after my skin worms destroy this body, yet in my flesh shall I see God..." (Job xix. 25-27). Concerning those who depart this life trusting in Christ, the body dies and corrupts, but it is raised an incorruptible body at Christ's coming for His saints.

# TWO TESTIMONIES

## to God's Healing Power

**Malignant Growths Vanish in Answer to Prayer    Healed of Cancer through the Power of Prayer**



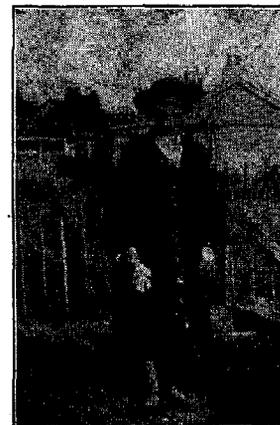
Mrs. A. M. Shaw

me to see a specialist and I went to the hospital here on October 8th and was told I had two malignant growths. I was asked to go inside but I requested a little time to let the Lord show His way, and was then told to go in on November 3rd.

During the next month I obeyed the Word, and according to James v. 14 I called for the elders of the Church and was prayed for, and anointed on several occasions. Even at the Knottingley Convention I asked for prayer, and Pastors Hillman and Naylor prayed for me. On November 2nd I was prayed for again and hands were laid on me. When I returned I found that I had lost both lumps. I went to hospital at 9 a.m. on November 3rd and when the doctor came round to examine me he could find nothing wrong. So he sent me home after first giving me a note to say that the growths had completely disappeared. When he asked me where they had gone, I said, "The Lord has removed them. Glory to His name!" and had to mention where the passage of scripture is in the Bible to explain our belief. I now find a great blessing going out into the highways to tell the people what a wonderful Saviour we have found. "I will never cease to praise Him." I can also find time to testify as I take the *Evangels* round and I often get into houses where there are unbelievers.—(Mrs.) ALICE MAUD SHAW (Castleford).

IN June, 1936, I found a lump had formed in my right breast, but as it gave no pain I did not let it bother me. However, in September, 1938 the trouble began, and after a fortnight's suffering I allowed the doctor to see it. He at once ordered

It is a year last June since I was taken seriously ill. My doctor sent me to Southend Hospital, where I had an operation. I was to have another, but the doctors found it would not be successful, so sent me to the Radium Institute, Portland Place, for treatment. After receiving treatment, I was much weaker and in great pain. After the treatment, I was sent home, still getting weaker.



Mrs. E. Bulley

My relatives and friends were continually praying for my recovery. I could feel the power of prayer hovering around me, although I was so ill. I was home just a week, when my doctor sent me in to Billericay Hospital. There the doctors and sister gave me no hope of recovery. Pastor McAvoy, of the Elim Church, Barking, visited me in Billericay Hospital; I was then at my lowest, and ready to pass over. It was just then that the prayers of the faithful friends were answered, and I was restored to health and strength again.

The sister and nurses say I am a miracle. I have been home from hospital just a year now, and I feel quite well.

The doctors say there is no trace of the trouble now. I feel I have been restored for a purpose, and am anxious to testify to the wonderful answer to prayer and the healing through Jesus Christ.—(Mrs.) E. BULLEY (Pitsea, Essex).

We reprint the above from our issue of March 3rd, when we regret that the wrong photograph appeared.—Ed.

## NEXT WEEK

*The thrilling testimony of healing from cancer of*  
**A FAMOUS FOOTBALLER**

# Strife and its Cure

(Philippians ii. 3, 5)

By GEORGE RAINEY

**T**HE great longing in the heart of Paul for the saints at Philippi was oneness of mind, "Fulfil ye my joy, that ye be like minded, having the same love, being . . . of one mind."

This is our desire for the Church to-day, and we believe it is needed if God is to be glorified in His testimony on earth. We should be characterised by unity of mind. "Let this mind be in you, which was also in Christ Jesus." This is the only cure for many of our ills and much weakness. It will produce power and peace in our ranks, and bring healing to the sick in the world. Let us heed the exhortation and manifest in our lives the mind that was in Christ.

"Let nothing be done through strife." The proverb says, "Only by pride cometh contention."

## WE ARE TO AVOID STRIFE.

In Genesis xiii. the theme is strife, and there we have the record of the quarrel between the herdsmen of Abraham and Lot. Something of the mind that was in Christ is seen in Abraham even then. The land was his by promise and he would have been within his rights had he commanded Lot to leave. However, we have the more excellent way, and we learn from the Word of God why Abraham acted as he did, without strife, in this matter.

"The Canaanite and the Perizzite dwelled then in the land." Abraham knew how watchful were his foes and that daily they observed his behaviour as the new leader among the Hebrew pilgrims. It was needful that he should so walk to the praise of his Master. He belonged to God and was to be separated to and for Him. He knew how the tongues of these dwellers in the land would take up the story, if he and Lot were to fall out one with the other. Instead of reproach, the name of God was honoured by the act of Abraham.

It is the same to-day. The sharp eyes of the children of the world watch us, and how delighted they are when able to speak against us. How dishonouring to the name of the Lord Jesus and to our testimony, when brethren strive among themselves before the world. It is to our shame if we give the present-day "dwellers in the land" the opportunity to speak evil of us and of the Lord of glory.

We have Abraham's second reason,

## "FOR WE ARE BRETHREN."

It is sad to see men striving, who are bound with no filial ties; but for brethren to strive is a disgrace indeed. We, in Christ, have a common interest, having been called into the one fellowship, worshipping the same Father, and thus should dwell together in peace and love. "Behold; how good and how pleasant it is for brethren to dwell together in unity" (Psalm cxxxiii. 1).

Finally, Abraham reaches the high-water mark when he says, "Let there be no strife . . . between me and thee. . . . Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

Abraham has reached a state of grace here that reminds us of our wonderful Lord who was full of grace and love. It would be rather difficult to quarrel with a man who is like His Lord. He is Christ-minded. Such an one is willing to give up rights rather than bring reproach upon Christ and the Church. When only our rights, our interests, our advantages are at stake, there is no need for strife. We must be prepared to yield up our rights until that day when our Lord will come. Let us be willing to "let our yielding spirit be known unto all men," for "the Lord is at hand."

## Glorious Galilean

E. C. W. BOULTON.

M. HELYER.

To Thy Cross this heart is cleav-ing, To Thy con-quest glad-ly yield-ing,  
Love's deep ad-o-ra-tion breathing, Glo-ri-ous Ga-li-lean!

Copyright.

## Bible Study Helps

### THE MOST EXCELLENT MOTHER (Proverbs xxxi. 29)

1. She is loyal to her husband (Prov. xxxi. 10-12).
2. She is faithful in her home (vv. 13-16).
3. She is tireless in her responsibilities (vv. 17-19).
4. She is generous toward the needy (v. 20).
5. She is fearless about circumstances (vv. 21-23).
6. She is honest in business matters (v. 24).
7. She is secured for the future (v. 25).
8. She is wise in her utterances (v. 26).
9. She is dependable in daily duties (v. 27).
10. She is praised by her children (vv. 28, 29).
11. She is beautiful in her conduct (v. 30).
12. She is appreciated by her neighbours (v. 31).

# FAMILY ALTAR



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

**Sunday, March 19th.** Luke xviii. 18-30.  
"One thing" (verse 22).

How many excellent lives have been marred by one thing. We cannot but admire the character of the young man to whom our Saviour speaks. If he is telling the truth—and we believe he is—then he was a noble fellow. But he could not comply with Christ's requirement. The break with self was too difficult a task. Is not this the one thing that has spoiled our devotion to the Master? We have not fully crucified the flesh: it seems such a difficult thing to do. We love to worship the Lord, to testify for Him, to proclaim Him. Yet one thing more: for Him let us forsake all.

**PRAYER TOPIC:**

Thanksgiving for all the Lord has wrought during the past week.

**Monday, March 20th.** Luke xviii. 31-43.

"But he cried so much the more" (verse 39).

Of course! The solution of this man's problem lay in arresting the attention of the Solver. It is unthinkable that He should be allowed to get out of reach. Every moment is precious. Darkness seems to deepen at the awful thought that Christ may not hear. The blind man is desperate. Christ *must* hear. Heartless attempts to silence him fail. His deep sense of need gives him a prevailing prayer. It is wrestling Jacob again. Oh, get to grips with God, beloved. Let your need determine the staying power of your praying life.

**PRAYER TOPIC:**

For blessing on all the arrangements for the Albert Hall meetings on Easter Monday.

**Tuesday, March 21st.** Luke xix. 1-10.

"A guest . . . with a sinner" (v. 7).

What a crime! Such was the religious outlook on life when Jesus walked this earth. Religious self-righteousness and sinful reprobation were in two water-tight compartments, and woe betide the man who cut through the division. It had never occurred to the good men that their moral inferiors might be offered a helping hand—which shows how necessary was the advent of the Messiah. When Christ entered the house of the detested Zacchæus, He showed in crystal the purpose of His visit earthward. And He best fulfils that purpose as the guest of a sinner.

**PRAYER TOPIC:**

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

**Wednesday, March 22nd.** Luke xix. 11-27.

"Occupy till I come" (verse 13).

The original word for "occupy" in this verse means to be engaged in busi-

ness or trade. In the parable, the missing nobleman expects his representatives to be engaged in business or trade while he is away. On his return he hopes to find that they have used the advanced capital successfully. We are expecting more than a nobleman to return. He will expect an account of us as surely as did the nobleman of his servants. How are we managing His affairs? Like the first two in the parable, or like the third? May God put upon each one a real sense of responsibility!

**PRAYER TOPIC:**

For abundant blessing on the work of our missionaries in India.

**Thursday, March 23rd.** Luke xix. 28-40.

"As He had said unto them" (v. 32).

It is proverbial that life is full of uncertainties. But that is not the whole truth. It is the unsanctified life that should be so described. The life of the believer set apart for God is full of certainties. We are always finding things turning out not uncertainly, but as He has said. God has pre-written history. We call it prophecy. And daily we watch the unfolding of the divine purpose. We are not staggered at the rapid change of international situations. They have already been outlined by the All-knowing One. They turn out as Omniscience has said.

**PRAYER TOPIC:**

That all new converts may be led on into deeper fellowship with God.

**Friday, March 24th.** Luke xix. 41-48.

"The time of thy visitation" (v. 44).

When one considers the poor attendances at places of worship, and the general universal indifference to the things of God, it would appear that the Jews were not alone in failing to recognise the time of their visitation. Grace is flowing like a river, yet how few plunge in and benefit by it. Changed lives, evidencing that the visitation is divine, are constant reminders of the purpose of the visit; yet men and women still wallow in the mire of sin and degradation. There is not only a time of visitation; there is also a time-limit. May God bring this to the consciousness of men, that it may lead to their repentance.

**PRAYER TOPIC:**

The hastening of God's Kingdom by means of world-wide revival.

**Saturday, March 25th.** Luke xx. 1-18.

"Broken" (verse 18).

It is obvious that contact with the stone may be made in two ways. It is left to those who are to make that contact with it as to which of the two it shall be. Christ steps in to assist men in their decision. It is the divine giving

support where humans are weak. A man with his eyes open will see the advisability of being broken by throwing himself on the mercy of the divine. Such contrition is well pleasing to the heart of God. It is with such that God is glad to dwell. How wise are they who thus become broken. Better to be broken through grace than to be crushed in judgment.

**PRAYER TOPIC:**

For spiritual outpouring among our young people.

## Helpful Illustrations for Christian Workers

### Not the Shady Side

An old man who had lived a long life of fellowship with, and service for his Lord was asked, "You are on the shady side of seventy, I suppose?" "No," he replied, "I am on the sunny side, for I am on the side nearest glory."

### Why the Sermon Went Home

Once, after a certain Philadelphia minister had completed the service, as he was leaving the pulpit, he was met by an old coloured man, a former slave. The tears were rolling down his cheeks, and he said: "O Massa Allen! dat was a heap good sermon yo' gave us to-day. I understood ev'ry word. Yo' preached just as if yo' was one of us niggers." The minister was delighted with the compliment. It was one of the best he had ever received.

### What He Left

In a little village lived a lawyer famous for drawing up wills, in which branch of his profession he had long enjoyed a monopoly of the business of the country. On the death of a certain respected neighbour there was much speculation as to the value of the property, and the village gossip undertook to find out the facts. "I suppose you made Blank's will?" he said bluntly to the lawyer. "Yes," the lawyer answered. "Then you probably know how much he left. Would you mind telling me?" "Not at all," answered the lawyer deliberately: "He left everything he had." (I. Tim. vi. 7).

### How to Measure Love

In an engine room it is impossible to look into the great boiler and see how much water it contains. But running up beside it is a tiny glass tube which serves as a gauge. As the water stands in the little tube, so it stands in the great boiler. When the tube is half full the boiler is half full; when the tube is empty, the boiler is empty.

But you ask, How do I know that I love God? I believe I love Him, but I want to know. Look at the gauge (I. John iii. 14). Your love for your brother is the measure of your love for God.

# Two Mothers

By MADALINE W. BRAND (*Elim Crusader, Dundee*)

The bravest battle that ever was fought;  
Shall I tell you where and when?  
On the maps of the world you will find it not,  
'Twas fought by the mothers of men.  
—From *The Mothers of Men*, by JOAQUIN MILLER.

“WOMEN of the Bible” was the theme of my musing one day, and while I was pondering my thoughts seemed to form into a question, “Who is the foremost woman in the Book?” Before me passed in splendid panorama God’s women, and I wondered. To whom can be ascribed the place of “foremost”? Mary the mother of our Lord Jesus Christ rose up to view; surely to her must be given this honour. Yet, beside her, somewhat shrinking perhaps, was one other—Eve, the mother of all living. I took up my pen and wrote, “Two Mothers!”

Two outstanding women; two outstanding mothers: Eve and Mary. It may seem that between these two there lies a great gulf. On the surface they are vastly different; their lives are far apart and not to be compared. But draw near reverently, and methinks we shall find that these two, Eve and Mary, can bear comparison, and that their lives are strangely interlinked; yea, so wonderfully interwoven that we needs must bow in awe before the God who planned it so.

God is a merciful God: His mercy is over all His works. Let us listen firstly to Mary’s song of thanksgiving in Luke i. 46-55.

## PONDER DEEPLY

her joyous avowal:

“He hath regarded the low estate of His handmaiden” (verse 48).

“He has considered the humiliation of His servant” (Moffatt).

“He hath exalted them of low degree” (verse 52).

“The poor He has uplifted” (Moffatt).

Does Mary speak of herself? Yes! and No! Somehow, it seems that if we would plumb the depths of her words, or comprehend their utmost significance, we must for a while leave Mary and turn to Eve—God’s first woman, God’s first mother.

In the Garden of Eden man had everything but a help meet. So God made a woman.

And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. . . . And the Lord God caused a deep sleep to fall upon Adam, and he slept: And He took one of his ribs and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made He a woman, and brought her unto man (Gen. ii. 18, 21, 22).

And why was it not good for man to be alone? Had not God made man in His own image? Had not God made him perfect? Yes, but it was just this which caused God to make a woman: God is Love; He must therefore have something or someone upon whom He can bestow His love, and so He created man—a being who could be loved and who could love. If man is after God’s likeness he too needs someone to love and cherish, someone to love him, to share with him and be a helpmeet. Thus God gave the man a woman.

So Adam and Eve in their paradise dwelt in a perfect state under the approving smile of God. But into that sanctuary of holy bliss sin entered. There came the Fall. Eve was tempted of the Devil and yielded. Adam too became a partner in sinning. “The serpent beguiled Eve through his subtilty” (II. Cor. xi. 3). “Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression” (I. Tim. ii. 13, 14). Disgraced and humiliated, they are driven from the Garden of Eden. Their punishment was God’s displeasure, a cursed earth from which they would eat in sorrow, and a future which foreboded but fear and death (Gen. iii. 16-19, 22-24).

Yet the “Fall” so terrible and tragic, gives promise to the “uprising.” Good is born out of evil, for God, even then, reveals His plan of redemption—a deliverance from the curse caused by sin. We read that God clothed Adam and his wife with skins of animals. Slain animals and shed blood! How significant! “Almost all things are by the law purged with blood, and without shedding of blood is no remission” (Heb. ix. 22). It had happened thus: “Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Rom. v. 12). Lust, sin, death!—God so loved, salvation, life! God speaks a curse, but God speaks also a cure. To the serpent He said, “And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise His heel” (Gen. iii. 15).

Still Mary sings on, “He hath regarded the low estate of His handmaiden.” And with her song is borne

## THE WONDROUS REALISATION

of the wideness of God’s mercy and the depth of His love. “How unsearchable are His judgments and His ways past finding out!” God’s Redeemer was to be His own Son, and, oh, the wonder of it all, “when the fulness of time was come, God sent forth His Son, made of a woman” (Gal. iv. 4). The Christ of God could have come some other way, but no, God chose a woman to be the vehicle of grace—the bringer-forth of the Divine Saviour. A woman in the Devil’s hands had brought about the “Fall”: a woman in God’s hands was to bring about the “Uprising.”

With the rolling on of ages, God’s Eden promise to save and redeem reaches glorious fulfilment. The day comes when an angel voice declares, “She shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins” (Matt. i. 21). And the virgin Mary became a mother—the mother of our Lord Jesus Christ. That the Babe who nestled close to a woman’s heart was God-incarnate there is no doubt. The infallible record cannot be gainsaid. The miraculous conception, the remarkable heavenly visitations at His birth, the angelic choirs, the wondrous constellation in the sky which led the Magi from afar to worship, the lowly shepherds around

whom glory had shone and who made haste to pay Him homage;

#### ALL THESE AND MANY OTHER

signs assure us that He who was born of a woman was none other than the Divine One, the Son of God, God manifest in human flesh. Offspring of a virgin's womb, and yet a Saviour born to redeem.

Surely the lesson our story teaches is just this:

(a) Listening to the voice of Satan brings sin, sorrow, and death: listening to the voice of God brings righteousness, salvation, and life. Eve heard the Devil; Mary heard God.

(b) The Devil ever seeks to destroy the fair handiwork of God; he is mighty in destruction, but, thank God, the Lord is almighty to deliver. Where Satan brought forth evil, God brought forth good.

\* \* \*

#### THEIR SORROWS AND JOYS.

Ere we leave the meditation of "Two Mothers," let us consider for a while their sorrows and also their joys.

Some may ask, if God made man why did He not keep him from sin—sinning with all its sad results and tragic consequences? In reply, we must remember that God made man with a free will. He made a man who could serve Him and love Him and worship Him of his own free will. He made him a man and not a puppet, not a mechanical robot with no power but as his controller willed. Let us also ponder and treasure the thought that it was only by the Fall and the subsequent deliverance that the great love of a compassionate God and heavenly Father has been revealed.

#### FIRSTLY, LET US CONSIDER EVE

In thinking of Eve's sorrows, let us remember in the first place that she was a woman alone. In Hebrews xi. we have portrayed to us the triumphant ones of old. At the beginning of the next chapter Paul exhorts the believer to run with patience the race that is set before him, and, let us notice carefully, he says, "Seeing we are compassed about with so great a cloud of witnesses." And what a rich heritage the departed saints have left us. In the world, too, example has ever been a splendid medium to encourage and incite. Many of those who have reached the heights of success and who have gained renown have been fired to enthusiasm by another's magnificent prowess. One has but to achieve some noble aim, and others will catch the vision and seek to do likewise. But mother Eve had no other life to look to for inspiration, example and comfort. She was the pioneer of the path of womanhood. Her way was one wherein no other yet had trodden. What fears must have possessed her, what doubts must have gripped her as she traversed that way alone; that way so forbidding, unknown and unexplored!

Secondly, self-reproach would often cause her heart to grieve. From the very first utterance of the curse to the day she died, Eve, methinks, had felt the pangs of this sorrow. From the time when,

#### DRIVEN FROM EDEN,

she had looked back with tear-bedimmed eye to view the cherubim with flaming sword who guarded the way to their garden home, remorse and regret had often

gnawed at her soul like a canker. And as she looked back, I wonder,—did she pause to brush aside those tears which fell so fast and painfully? In the Garden with Adam she had smiled in the sunshine, her soul had thrilled in ecstasy to the accompaniment of the rippling brook, her heart had leapt with the birds, and oft-times her laughter had outvied their song for very joyousness. But now—regret: she weeps.

Again, with the passing of time she would watch Adam, her beloved Adam, toiling as God had said. "Cursed is the ground . . . in the sweat of thy face shalt thou eat bread." She would see his care-lined brow, his bending shoulders, and I fancy as she beheld these things, the sight but increased her sorrow. Conscience would whisper plaintively, "All because of me," and her self-reproach would grow.

Then, thirdly, consider the sorrow her children brought her: As she cherished, nourished, and watched them grow, did her anxious eyes see

#### EVEN IN THOSE LITTLE LIVES

the first signs of waywardness, or the seeds of lawlessness? Did those babes, conceived in sin, offspring of a fallen humanity, cause pain and grief to tear that mother-heart? From their babyhood to manhood she battled on, and then there came a day of great sorrow: Cain in a moment of passion slew his brother Abel. Try to imagine what that day held for a mother. We cannot conceive the agony and horror of that hour. Her firstborn son was a murderer!

Though sorrow had its part in the life of Eve, I believe somehow she had her joy: and that joy—the joy of victory. Cain when condemned and justly punished cries out weakly, "My punishment is greater than I can bear." But of Eve we read of no such complaint. We search the record in vain and its silence on this point but serves to suggest that Eve bore her punishment like a heroine. The Scripture's silence is surely but an eloquent testimony of a woman and a mother who endured; one who triumphed in her defeat, who was strong in her weakness. Can we know the secret of her victory? Yes! Her hope and trust was in God. After the death of Abel another son was born. Him she called Seth, and her words are very suggestive of a God-ward trust,—"For God," said she, "hath appointed me another seed." Reading further, the Scriptures state: "Then began men to call upon the name of the Lord." How much did the witness of an

#### UNASSUMING, BUT BRAVE WOMAN

bear upon this latter statement? I wonder?

How easily Eve could have gone under; but no, she rose up again and began anew. First to fall, she was first to rise. God, who is gracious, saw and knew a woman's heart. Perhaps He read therein a longing, a longing to recompense. "A broken and a contrite heart God will not despise." He ever delights to pardon, so lovingly and tenderly He took again the hand of Eve and led her forth from despair and disaster. Did she quell or shrink? Did she fear she would again make Adam sin? If she did, I fancy then that God assured her thus, "I am depending on thee, Eve. It is not good that man should be alone; behold, I have given thee for an helpmeet to him!"

(To be concluded next week).



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.

## Twentieth Century Civilization!

In the House of Commons on the first of this month, Sir John Anderson, Minister for Civilian Defence, announced that 50,000,000 gas masks for adults had already been delivered. He further stated that in a few months there would be ready for delivery 1,400,000 of the special device for the protection of infants up to two years of age, and 1,300,000 gas masks for young children of two years and upwards.

Nearly two thousand years after the Lord Jesus Christ came into the world as the Babe of Bethlehem, gas masks are being made by the million to protect innocent children from the diabolical weapons of aerial warfare. And yet we are told that man is evolving, slowly but surely, from a state of barbarism to one of perfection. When will man be humble enough to acknowledge that he is an utter failure and that his so-called progress is but leading him to the abyss? In such a confession and turning to God lies the only hope for a fever-stricken world.

## God's Delays.

WHY is God sometimes so slow to do what we long to have Him do? A writer urges us to "trust against appearances," and asks: "Why did the perfect Master sleep in the boat when winds and waves were raging? Why did He linger on the road when Jairus's daughter was dying? Why did He tarry where He was when His friend Lazarus was sick in the distant village of Bethany?" The answer is plain, in the light of what followed. Each of these seeming delays brought greater blessing than would have been possible if there had been no delay. Because we often think we can understand the whole matter beforehand as well as God does, we let His delay mean our dismay. If we could but see and understand as God does, we should welcome His every delay as a fresh delight. We see only a very small part, and God sees the whole. God never really delays a fraction of a second in doing what His perfect wisdom and His perfect love knows are for our best blessing. All His actions in our behalf are perfectly timed, infallibly punctual. The only real delay is our tardiness in trusting Him.

## Extra Copies.

Will friends ordering extra numbers of any particular issue of the *Elim Evangel* please always state the date of the issue required. It is not sufficient to say "this week's" or "next week's," as the case may be.

## SECRETARIAL NOTES

By W. G. H.

*Elim meetings are now being held at Chippenham, and at Gosport, Hants.*

*The Principal is conducting a campaign at Blackpool, and expects to remain there during March. Pastor R. G. Tweed will be at Carlisle during that time. Pastor W. L. Taylor remains in charge of Glasgow for the present.*

*Applications for Balcony tickets for the Royal Albert Hall meetings at Easter for parties travelling from the provinces should be made to the Convention Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4.*

*Pastor C. J. E. Kingston has conducted a fortnight's Bible study campaign in Sheffield from February 27th, following the campaign by Pastor P. S. Brewster.*

## REVIVAL NEWS

### Grand Results at Carlisle—Converts Baptised— New Members Received In

ENTHUSIASTIC scenes characterised the closing meetings of Principal George Jeffreys' campaign at Carlisle. The Tabernacle was crowded to capacity, hundreds being unable to gain admission. Similar scenes of revival power were witnessed at the Methodist Church, Halton-Lea-Gate on Friday, March 3rd, where the Principal preached to a crowded congregation. During the five weeks' campaign God's people have been healed in body, baptised in the Holy Ghost, and baptised in water, about 200 converts were registered and fifty-seven new members received the right hand of fellowship into the Carlisle Elim Church at the closing Breaking of Bread service on Sunday morning. The following press report will be of interest:

Amazing scenes of religious fervour were witnessed last night at Elim Tabernacle, West Walls, Carlisle, when Principal George Jeffreys, the Foursquare Revivalist, baptised by total immersion the first batch of his revival converts.

Principal Jeffreys has been conducting services in Carlisle during the past five weeks and will conclude his mission on Sunday night. The services have been attended with great success and have drawn very large congregations.

The Tabernacle was crowded to capacity to see the baptism of the converts. About a thousand people were present and many hundreds more were unable to gain admission to the service.

Owing to the limited accommodation it was not possible to baptise all the converts last night and the first batch numbered about thirty. Among them was a woman who has obtained the use of her right arm, which had been crippled with rheumatism.

### BARNSELEY.

The new Elim Tabernacle at Barnsley was crowded to capacity at Pastor Woodhead's final service, when twenty decisions were registered, making a total of more than forty for the campaign.

### SHEFFIELD.

Pastor Brewster's campaign at Sheffield concluded on 26th February and the final report appears on the opposite page. He commences at Hull on 12th March.

# Revival at Sheffield

## Over 450 Decisions at Pastor Brewster's Campaign

### By Pastor A. S. THORNE

**T**RULY the Spirit of God has visited Sheffield, and revival services similar to those conducted seven years ago when the Church was formed, have been owned and blessed of God.

Much intercession had been made and much work put in, especially by the young men of the Church, prior to the arrival of Pastors P. S. Brewster and C. A. C. Hadler, who came freshly anointed by the Holy Spirit. The first Sunday 1,000 people came crowding into the Coliseum Theatre. After a powerful message on Bible Prophecy, the net was drawn in and over fifty converts were counted. Praise the Lord! This, however, turned out to be only an earnest of what was yet to come.

This very first meeting witnessed signs and wonders done in the name of the Lord. One sister, Mrs. Christian of Mount Pleasant, Sharrow, Sheffield, was prayed with and instantaneously healed of a paralysed arm. For 8½ years she had suffered and her general health was consequently impaired, but to-day—six weeks after her healing—her doctor at the hospital certified her to be perfectly whole.

The revival fire had started, and, fanned by the prayers of God's people, it began to spread. Night after night souls were saved—103 on the second Sunday. By the time the fifth Sunday came the Coliseum

was too small to accommodate the crowds, so the largest theatre was taken. When the doors opened 2,000 eager, seeking people crowded in. Again the Spirit of God fell upon preacher and people, and over 110 came publicly to the front to decide for Christ. During the campaign over 450 decisions have been registered. Praise the Lord!

There were many other notable cases of healing. A dear mother brought her little boy of seven years, who had been dumb from birth. After being prayed with he said "Dadda." This was the first recognisable sound he had ever made. Now he is repeating words. Hallelujah! the dumb spirit had been cast out by the power of the living Lord! Another sister, living at Newcastle-upon-Tyne, suffered from abscess. A note was sent requesting prayer, and a day or two later this lady came to Sheffield to say that the abscess had disappeared the same night that prayer was made.

The last Sunday of the campaign found the Coliseum thronged with hundreds of men and women. Again the Lord manifested His mighty power and thirty-three stood publicly for Christ.

Pastor Brewster and his party have taken their departure, but the Lord is still in the midst, and has set His seal upon the special Bible studies now being conducted by Pastor Charles Kingston.

# The Riches of God's Grace

By Rev. S. B. QUINCER

**G**RACE, one of the greatest words of the Bible, is found one hundred and thirty times in the Authorised Version of the New Testament.

In the Greek New Testament two words are used for grace. The one, *euprepeia*, is used only once, while the other, *charis*, is used one hundred and fifty-five times. In the Authorised Version the latter word is translated grace one hundred and twenty-nine times, but in the other twenty-six instances it is translated favour, thanks, thankworthy, liberality, benefit, gift, joy, gracious, pleasure, and acceptable.

### 1. The meaning of grace.

As *charis* is the word uniformly used in the Greek New Testament for the grace of God, we confine our study to it. It comes from *chairo*, to rejoice, and originally meant that which gives joy or pleasure. Later it took the meaning of the thing itself or the favour, and still later it came to mean gratitude for the favour. But it remained for the Bible to lift it to its loftiest meaning, namely, the absolutely free and spontaneous loving-kindness of God toward men. It is this aspect of it that we consider here.

In II. Samuel ix. we have the record of David's dealing with Mephibosheth, the grandson of Saul, who "was lame on both his feet." As the grandson of the man who sought David's life, he had no right to expect any kindness from him. Also,

being lame, he was helpless. Nevertheless, David sought and found him, brought him into his family and seated him at his table. All this was done without any assistance from Mephibosheth, because of David's love for Jonathan. What a picture of the sinner and the grace of God! His loving-kindness to undeserving, helpless, sinful man whereby He, for the sake of Jesus Christ, without man's assistance, brings the sinner into His family and seats him at His table of blessing.

### 2. The supply of grace.

It is abundant. "My grace is sufficient for thee" (II. Cor. xii. 9), sufficient to meet man's every need. The tense of this verb in the original should be noted to get its full force. It is the present tense which denotes continuance. The grace of God is sufficient not only under certain circumstances or at certain times, but it is always sufficient, under all circumstances and at all times.

It is superabundant, that is, more than sufficient. In II. Corinthians ix. 8 we read: "And God is able to make all grace abound toward [or unto] you." "Abound" is the same as in Luke xv. 17 where it is translated "enough and to spare." It is also in John vi. 12 and translated in the Revised Version "remain over." To abound means to have

### MORE THAN IS NECESSARY.

The grace of God is greater than our needs.

It is unlimited. Romans v. 20 tells us that "where sin abounded, grace did much more abound" (lit. superabounded). Since to abound means to have more than enough, to superabound means to have more than more than enough. It is interesting to note in this connection also, that another word from the same root is translated in Mark vii. 37, "beyond measure." Again, John i. 16: "And of His fulness have all we received, and grace for [lit. against] grace." Grace heaped up until it is limitless in its supply. As we use the grace given, still more is constantly bestowed. It is "grace in the place of grace, constant, fresh, abundant supplies of new grace, to take the place of old grace, and therefore unfailing, abundant grace, continually filling up and supplying all our need."

God's grace to man is abundant; it is superabundant; it is unlimited in its supply.

It may be well to remind ourselves that these things are not the fancies or hopes of men, but that they are divine facts and as such we should receive and use them.

### 3. The work of grace.

Salvation is by grace. "For 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" (Eph. ii. 8, 9). Here is a statement which refutes Galatianism and every other form of legalism which teaches that man must either save or help save himself. Salvation is wholly the work of God. Christ meant exactly what He said, when on the Cross He cried: "It is finished." The work of redemption was completed. Nothing more can be added. Men are "saved by grace alone." As Dr. Scofield has pointed out, salvation is the great inclusive word of the gospel. It includes justification, sanctification, and glorification. Everything pertaining to our salvation, past, present, and future, is by grace.

The believer's standing is in grace. Romans v. 1, 2 declares: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand." The believer is not only brought into a position before God, but into a permanent position or standing. The verb "stand" in the original is in the present tense, signifying habitual or continuous standing.

As the grace wherein we stand refers to justification and whereas justification is by grace, therefore our permanent position before God or our security

#### DEPENDS UPON GRACE

and not upon human effort.

The believer is disciplined by grace. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus ii. 11-13). The word "teach" primarily means child-training, and from that comes the meaning to instruct. But child-training in-

cludes correction as well as instruction, and therefore this word also means discipline and is sometimes translated chasten (Heb. xii. 5-11).

It is by grace that the child of God is disciplined in order that he might become a better child. As another has said, this "education which the Christian receives from 'the grace' of God is a discipline often trying to flesh and blood." Nevertheless it is needful and we should thank God for it.

The believer is to serve by grace. The Apostle Paul's testimony was: "By the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me" (I. Cor. xv. 10). All of the apostle's labours for the Lord were by

#### THE GRACE OF GOD.

We may wonder at the abundance of his labours, at the sufferings endured, at his fearlessness in declaring the whole counsel of God, or at the fruitfulness of his labours, but the secret of it all was the grace of God.

Service rendered by His grace in the present day will bear these same marks. It is such service that honours and pleases the Lord Jesus Christ.

The believer has been given consolation and hope in grace. "Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through [lit. in] grace" (II. Thess. ii. 16).

First, we note that the Lord Jesus Christ and God the Father in grace have given to the believer everlasting consolation. "Consolation" is composed of *para*, meaning to the side of, and *kaleo*, to call, therefore, to call to one's side. Vincent tells us that it means, literally, a calling to one's side to help, and therefore entreaty, passing on into the sense of exhortation, and thence into that of consolatory exhortation, and so coming round to mean that which one is summoned to give to a suppliant—consolation. Thus it embodies the call for help, and the response to the call.

It should be remembered that this is not a transitory, but an abiding consolation.

Second, the believer has in grace been

#### GIVEN GOOD HOPE.

Human hope and New Testament hope differ in that the former has in it the element of uncertainty while the latter has not. There is no uncertainty in the Christian's hope; he is certain of its realisation. Why? Because God is the source of the hope and He is willing and able to make it a reality.

We wonder if we may ask the reader a few personal questions? Are you being tested? Are you troubled? Are you discouraged or dismayed? Look up and consider the riches of God's grace which is to you-ward! Consider what it is. Consider its limitless supply and wonderful workings. Believe it! Accept it!

Back numbers of the *Elim Evangel* for free distribution can be obtained at 3/6 for 130, post free. Write to the Elim Publishing Company, Ltd, Clapham Crescent, London, S.W.4.

# CONTENDING FOR THE FAITH

## Annual Church Meetings—Widespread Progress Reported

### PRAYER MEETING AS SPIRITUAL BAROMETER

**Bath** (Pastor F. J. Stlemming). The recent Annual Fellowship meeting saw a splendid company of the Lord's people gathered together. A review of the past



**Pastor F. J. Stlemming**

twelve months' work in this church provides much cause for praise and thanksgiving to God. The various Church officers brought encouraging reports which were sufficient testimony to the progress of the church both spiritually and financially. Under the faithful ministry of the

pastor, souls have been saved, bodies healed, and the saints have been instructed in many fresh truths from God's Word.

The marked increase in attendance at the weekly prayer and healing services gives real cause for rejoicing.

### SURREY CHURCHES' CONVENTION

**Redhill** (Evangelist F. H. Coleman). Heaven! This was the grand theme of the Convention of the Elim Surrey Churches held at Redhill on Saturday, February 25th. From the first hymn to the close of the splendid address by Pastor Patterson, the eyes of the Christian were directed to that upward look, and all felt that the prospect was bright indeed. To many the thought that God will one day open heaven, and resurrection and translation saints would go in together, was new. As a result some will find Bible study on this subject refreshing, helpful, and inspiring.

### FEBRUARY PROGRESS

**Southport** (Pastor F. G. Cloke). During February four souls surrendered to Christ, and ten new scholars were registered in the Sunday school; and in the current quarter three young people have joined our Crusader ranks.

### ENCOURAGING SERVICES

**Dudley**. On February 26th, Mr. McKenzie of Graham Street Tabernacle, Birmingham, was the speaker, and after an inspiring address, one soul decided for Christ. God is answering prayer for the sick among us. The Monday night Bible studies are a source of much blessing. To God be the glory!

### SIX CONVERTS

**Banstead**. "God working with us!" We do thank Him that we have had that blessed assurance from the first meeting held here three years ago, when God set His seal on the work by one

soul being saved. We praise Him for all those who have found Jesus as their Saviour, and those who have been baptised in the Holy Spirit in these meetings.

On a recent Sunday evening Mr. Ibbotson, from Caterham, visited us and we had a real time of blessing, when three souls were saved. Last Sunday evening we were rejoicing over three more won for the Master. To God be the glory!

### ANNUAL CHURCH MEETING

**Eastbourne** (Pastor H. Kitching). God is still blessing us in Eastbourne, and at the Annual Fellowship Meeting, held on February 22nd, there was ample evidence of that pleasantness which springs from "brethren dwelling together in unity." The reports for the past year given by the officers of the church were very encouraging; there has been much spiritual blessing experienced, as well as loyal and effective financial support from the members. Pastor Kitching gave a closing address of cheer, expressing his belief and hope that God would continue to bless abundantly in the coming year.

### PROGRESS

#### IN EVERY DEPARTMENT

**Thornton Heath** (Pastor G. H. Thomas). "Truly our fellowship is with the Father and with His Son Jesus Christ." No truer words can be found to express the spirit of our Annual Meeting; from beginning to end we were conscious of the Divine Presence.

The Secretary sounded a worthy note of praise for God's Word so faithfully preached, and for new members received into fellowship. The Treasurer spoke of the business side of the work, which was most encouraging. The women's meeting reports healthy progress, and many of the sisters who in spite of opposition stand true to God in this the only meeting they are able to attend. Mention must be made of the Crusaders, Cadets, and Sunday School—all of which show increase and progress. An important part of the Lord's work here is in the open air, the results of which are anticipated with joy in a future day. A Farthing Fund has afforded assistance to outgoing missionaries, and the World Crusade Boxes are well supported, and show an increase over previous years.

The meeting closed with our Pastor giving thanks to God for His goodness, and to the officers and members of the church for their loyalty in the service of Christ.

### SPIRITUAL OUTPOURING

**Guildford** (Pastor J. Frame). Many are the blessings that the Lord has been pouring out upon us. Recently, through the kindness of the Croydon Church, a

number of our members were baptised; it was a service which will long be remembered. In recent weeks, there has been an outpouring of the Holy Spirit, and several have received their Acts ii. 4 experience. The first Annual Fellowship Meeting was recently held in connection with the Elim church in this city, and it was with great joy that we recounted the many ways in which the Lord had blessed us. Barriers had been broken down, and, whilst in Guildford a large and expensive cathedral is being built, with its symbols, such as the tongues of fire, and though formalism is rampant, we are, praise God, seeing living temples possessed by the Holy Ghost Himself. Most encouraging was the report of the Sunday School. It was pointed out that although eighteen months ago only nine scholars were on the register, now there was a flourishing Sunday School with sixty-seven names. Through the summer of last year, the Pastor with members of the Church went into the thickly-populated parts of the town, and with bright services and competitions for the children, the Sunday School numbers had grown. Various other reports went to show that this work is proving a blessing in the lives of its members.

Recently two men have signified their desire to accept Christ as their personal Saviour. We go forward with hearts full of hope for the future.

### TWENTY-FIVE CRUSADERS AS SUNDAY SCHOOL TEACHERS

**Plymouth** (Pastor A. V. Gorton). The Annual Fellowship Meeting was held on February 23rd, when about 150 partook of tea. The evening meeting was well attended, when reports were given by the church officers, whose reviews of the financial and spiritual outlook of the church were very favourable. The Sunday School is progressing, there being over 150 scholars and 25 teachers, all of whom are Crusaders.



**Pastor A. V. Gorton**

The preaching of the Word of God is being richly blessed, eight souls having been saved so far this year, four after a recent Sunday evening service; two were saved through house visitation. We enjoyed the visit of Pastor D. Gray, and one soul decided after the meeting.

### BAPTISMAL SERVICE

**Becontree** (Pastor H. Jeffery). On Sunday evening, February 26th, a baptismal service was arranged at Becontree

Temple, and it was very encouraging to see the number which gathered. Eight candidates passed through the waters, four sons and one daughter being of one family. The earnestness and desire of these young people is very real and refreshing. Pastor H. Jeffery conducted the service, and by the preaching of the Word two souls came to Jesus, and one backslider was restored.

**NEW PASTORATE**

**Dunfermline** (Evangelist T. Ellerington). God is pouring out His blessings upon the ministry of His servant who has recently come amongst us. Every service is pregnant with the power of the Holy Spirit, and in our hearts we feel that God is going to work mightily. We praise Him for His blessing upon the Sunday school. He has marvellously answered prayer and set His seal on the visiting of the teachers in the district around the church. The children have been coming steadily, and we have had to get three new teachers. The numbers were so encouraging that Mr. Jones, who is now ministering elsewhere, started a Cadet class, and the little ones now come regularly. Mr. Ellerington keeps them busy and interested, and has won all their hearts already.

**FOUR MONTHS OF PROGRESS**

**Beeston, Nottingham** (Pastor V. Petersen). From the very first meeting since the opening of this church last October, God set His seal upon His faithful servant. The Word preached has strengthened and encouraged the Lord's people, and every message has been freighted with

power and blessing. A Sunday School has been formed which is going forward with increasing numbers. On a recent Sunday the Pastor had the joy of welcoming into fellowship quite a number, each one showing a keen desire to become members of the church.

Mention must also be made of the visit of Mr. and Mrs. Petersen of London, the beloved parents of our Pastor, just for a day—but what a day, a real Foursquare day! A large congregation gathered to listen to the inspiring testimonies given by both Mr. and Mrs. Petersen. The gospel was preached in power by Mr. Petersen. All will look back on this day with happy memories.

On February 16th was our first baptismal service, and well over 200 people assembled to witness this ceremony; twelve candidates passed through the waters. Amongst those baptised was a mother and two daughters. All are looking forward with keen anticipation to greater things. Readers, pray on for Beeston!

**OVER EIGHTY DECISIONS AND REMARKABLE HEALINGS**

**Halifax** (Pastor T. E. Francis). Over eighty decisions for Christ were recorded at the recent campaign conducted here by Pastor Gwilym I. Francis. The lantern talks on Saturday nights were most interesting and edifying, the subject every night being "Palestine." For these services the Tabernacle was full.

The following testimonies of healings experienced during the campaign were given the night following the close of the services:

A sister was healed from neuritis in the leg, and kidney trouble; she had suffered with these complaints for many years.

A sister who had not been able to walk for years, and who had rarely seen the outside of her own new house, was brought to the meetings in a car; since being prayed for she has got up every day, and is a living wonder to all the people of her district.

A sister had suffered for four years with a serious internal complaint; the doctor ordered her to the Infirmary for an operation, but after prayer she was healed, and is now well and strong.

A sister suffering from pernicious anaemia was healed.

Another sister testified of healing from varicose veins.

A sister who had not been able to walk without the aid of a stick, her hip joint being locked, testified that the joint had been loosed, and she was now able to do without the stick.

A sister who had terrible pains in her shoulders and legs was immediately delivered from all pain.

Another who came to the service unable to raise her arms without terrible pain, and unable to put them behind her back, was immediately delivered, and has since been able to do her work and move her arms freely.

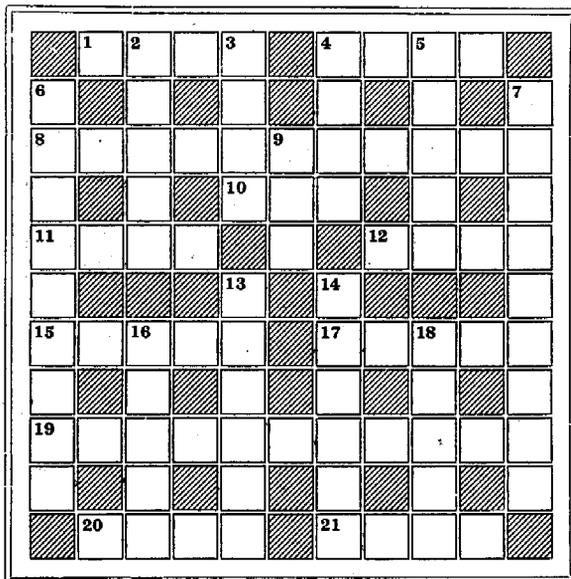
A deaf sister sent a letter that she could now hear the service and enjoy the singing; she had been deaf for years.

The campaign came to a close in the Cinema Royal, when sixty-eight decided for Christ, 1,400 being present.

**OUR SPECIAL "EVANGEL" CROSSWORD**

For Increasing Bible Knowledge

No. 19.



The solution will appear next week.

**CLUES ACROSS:**

1. Associated with Gilead (Jer. 8).
4. Destructive to a garment.
8. Charity is the bond of this (Col. 3).
10. To attach.
11. Jesus was asked by Pilate if He were this.
12. Adam's third son (Gen. 5).
15. The Lord is thy — upon thy right hand" (Psa. 121).
17. This and provender are needed by camels.
19. What Job's three friends had made together (Job 2).
20. Eli fell off this backward.
21. Foundation (Zech. 5. 11).

**CLUES DOWN:**

2. Brother of Moses.
3. Suitable (Matt. iii. 8).
4. To measure (Mark 4).
5. "Where two or three are gathered together in My name, — am I in the midst of them (Matt. 18).
6. One deputed to speak for others.
7. What an upright man does with evil (Job 2).
9. Father of Saul (as in Acts 13).
13. The Christian should do this concerning the Devil (James 4).
14. The children of Ammon hired Syrians from here (2 Sam. 10).
16. Pupil of the eye.
18. Tall water plants.

**SOLUTION TO NO. 18 CROSSWORD**

- Across:** 1. Glass (Rev. 4: 6). 4. Outer (Matt. 8: 12). 7. Naves (1 Kings 7: 38). 8. Pains (Rev. 16: 11). 9. Ash (Isa. 44: 14). 10. Linen (1 Chron. 15: 27). 12. Anger (Eccles. 7: 9). 14. Anani (1 Chron. 3: 24). 16. Praises (Acts 16: 25). 17. Stays (1 Kings 10: 19). 20. Peace (Mark 4: 39). 22. Perpetual (Jer. 50: 5).
- Down:** 1. Gentleness (Gal. 5: 22). 2. Alnan (Gen. 36: 23). 3. Susanna (Luke 8: 3). 4. Orphans (Lam. 5: 3). 5. Thing (Dan. 2: 15). 6. Restrained (Gen. 8: 2). 11. Early (John 18: 28). 13. Niece (Gen. 29: 12). 15. Air (Rev. 16: 17). 18. Age (Luke 2: 36). 19. Sap (Psa. 104: 16). 20. Pot (John 4: 28). 21. Asa (1 Kings 15: 23).



# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

### CRUSADER SECRETARIES!

News for publication is always welcomed. It must, however, be concise, to the point, and most important, please note, up-to-date. Now please let us have news from England, Ireland, Scotland, and Wales, regularly. Thank you!

## South-East London Rally at Woolwich



Mr. J. Douglas Craig  
(Crusader Commissioner)

They were a happy company—those Crusaders who gathered together from various assemblies in East London. They came with the joy of the Lord in their hearts, and notes of praise on their lips.

The Barking Crusader Choir contributed stirring messages, and encouraged in those songs the consecration of youth. Another vocal item came from Ilford, when a sister sang to us, "Within the Veil."

Testimonies, blessed and owned of God, showed the greatness of His handiwork. How we rejoice to see these brands plucked from the burning.

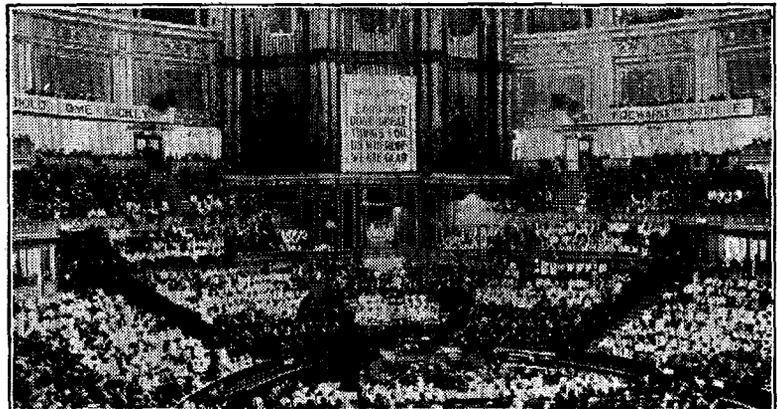
We were enriched as Mr. Douglas Craig, the special speaker for the evening, took us to a Palestinian plain. We saw the hungry crowd, and a wee boy who was hungry too—but he parted with his lunch! We felt that if we could part with something the multitudes of 1939 would not be fainting by the wayside. And so we went home praying that our basket of supplies may, like the lad's, be sufficient in the Master's hands to supply the needy folk around us.

### FELLOWSHIP TIME

Easter is rapidly approaching, and the very mention of the word brings to the minds of Elim Foursquare Gospellers everywhere thoughts of the great meetings at the Royal Albert Hall. Memories of these great gatherings of the past are accompanied by glorious anticipation for the Demonstration now drawing near. Already we have received letters from some of our Fellowship members telling us of their efforts to be present this year. To those who are coming for the first time we can give an assurance of a time of rich blessing in store—those who have attended previously will bear us out in this statement. At this year's Demonstration, let "fellowship links become fellowship handshakes" as one of our members wrote. Make a point of making an appointment with your Fellowship Link!

Just one or two further reminders. Firstly, after you have become acquainted with your correspondence partner at the Albert Hall, you will want to meet again. Let the next appointment be at the Crusader Holiday House Party. This year's party will be of special interest and will be announced shortly. This will be held during the first two weeks in August, and the prices are very moderate.

Secondly, some of our Unattached Crusaders and friends overseas have expressed a wish to receive copies of the *Evangel*, and of special numbers in particular. Will those Crusaders who belong to branches and who are members of the Fellowship Links, kindly send on their *Evangel*s after they have been read? If you already pass your *Evangel* elsewhere, would it not be possible for you to arrange for one of your friends to do this?



The Elim Crusader Choir at the Royal Albert Hall

### National Crusader Secretary's Visits to Crusader Branches, etc.

- |           |                    |          |  |
|-----------|--------------------|----------|--|
| March 11. | } Grimsby.         | April 5. | Clapham.                               |
| " 12.     |                    | " 7-9.   | Plymouth.                              |
| " 13.     | Bradford.          | " 16.    | Maidstone Prison.                      |
| " 14.     | Sheffield.         | " 23.    | { Wormwood Scrubs Prison.<br>Coulsdon. |
| " 15.     | Birmingham.        | " 26.    |  |
| " 19.     | Wandsworth Prison. | " 30.    | Oxford.                                |
| " 20.     | Brighton.          |          |  |
| " 22.     | Eastbourne.        |          |  |
| " 26.     | Southampton.       |          |  |
| " 27.     | Bournemouth.       |          |  |
| " 29.     | Portsmouth.        |          |  |

All Crusaders heartily invited to attend the meetings where possible.

### WHAT ABOUT YOUR HOLIDAY?

As announced last week, plans are almost completed for this year's Crusader holiday centres. One or two changes have been made as to the resorts this year, but excellent accommodation has been selected. See announcement on page ii. of the cover of this issue, and make a mental note of holiday dates, August 5th to 19th.



Conducted by Pastor DAVID A. VANSTONE

The other day I came across three stories which I thought you might like to share. Here they are. The first is about the chair which once belonged to Voltaire, the notorious atheist.

#### IN VOLTAIRE'S CHAIR

Peter M'Kenzie, the famous Methodist preacher, was being shown over Madame Tussaud's Waxworks in London. Coming to one object, his guide said, "This is the chair in which Voltaire sat and wrote his atheistic blasphemies."

"Is that the chair?" asked Peter; and then, without seeking permission, he stepped over the cord, sat down on the chair, and sang as only a real old Methodist could:

"Jesus shall reign where'er the sun  
Doth his successive journeys run;  
His kingdom stretch from shore to shore,  
Till moons shall wax and wane no more."

Which would you rather have—M'Kenzie's faith or Voltaire's atheism?

Incidentally Voltaire thought he had "exploded" the Bible, but to-day more copies than ever of God's Word are being sold, and Voltaire's house is a depot of the British and Foreign Bible Society!

Now a soldier's yarn:

The Duke of Wellington, Commander-in-Chief of the British armies, was approached by an officer who complained of a general. The Duke listened to the man's tale in silence. Presently he enquired, "Did the general really say he'd hang you if the rations were not there by twelve o'clock?"

"Yes, your Grace," replied the officer.  
"Are you sure he said he would hang you?"  
"He did, indeed, your Grace," replied the officer, thinking that a severe rebuke was in store for his superior.  
"Well," said the Duke, "I know the general very well, and I know that he is a man of his word. If I were in your place I should take care to have the rations there."

The officer went away, and the rations were there punctually at twelve o'clock!

God, in His Word, has told us plainly what will be the end of those who do not believe in His beloved Son and receive Him as Saviour. "My heart standeth in awe of Thy Word" (Psa. cxix. 161).

Those who really believe that judgment awaits unsaved sinners, will "flee from the wrath to come" and accept His loving invitation who still says, "Come unto Me." In Him alone is safety (salvation), and the matter is urgent. Therefore seek Him now, before the opportunity is gone and it is too late.

And now one more—about showing our colours:

#### THE TWO MARTINS

At the beginning of the Reformation, Martin of Basle came to a knowledge of the truth, but, afraid to make a public confession, he wrote on a leaf of parchment: "O most merciful Christ, I know that I can be saved only by the merit of Thy blood. Holy Jesus, I acknowledge Thy sufferings for me. I love Thee! I love Thee!" Then he removed a stone from the wall of his chamber and hid it there. It was not discovered for more than a hundred years.

About the same time, Martin Luther found the truth as it is in Christ. He said, "My Lord has confessed me before men; I will not shrink from confessing Him before kings."

The world knows what followed, and to-day it reveres the memory of Luther, but as for Martin of Basle, who cares for him?

By the way! Which Martin are you like?

### The Way of Salvation.

## Jesus Christ is the Appointed Saviour, and can Save You

"JESUS Christ came into the world to save sinners" (I. Tim. i. 15). "Whosoever shall call upon the name of the Lord shall be saved" (Rom. x. 13). "I am the way, the truth, and the life: no man cometh unto the Father, but by Me" (John xiv. 6).

*Jesus Christ can deliver you from your sins.*

"He shall save His people from their sins" (Matt. i. 21). "The blood of Jesus Christ His Son cleanseth us from all sin" (I. John i. 7; I. Pet. ii. 24).

*Jesus Christ can heal your every sickness.*

"Jesus Christ went about . . . healing every sickness and every disease" (Matt. ix. 35). "I am the Lord that healeth thee" (Exod. xv. 26; Matt. viii. 17; Mark xvi. 18).

*Jesus wishes to fill you with the Holy Spirit.*

"The promise is unto . . . as many as the Lord our God shall call" (Acts ii. 39). "On the Gentiles also was poured out the gift of the Holy

Ghost. For they heard them speak with tongues, and magnify God" (Acts x. 45, 46; Luke xxiv. 49).

*Jesus Christ is soon coming again for all His saints.*

"I will come again, and receive you unto Myself" (John xiv. 3). "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye" (I. Cor. xv. 51, 52; I. Thess. iv. 16-18).

*Unless saved by faith in Jesus, you will be eternally lost.*

"He that hath not the Son hath not life" (I. John v. 12). "The wicked shall be turned into hell, and all the nations that forget God" (Psalm ix. 17; Rev. xxi. 8).

¶ The above is one of a series of "Broadcast" tracts we have just reprinted. Price 4d. per 100 (by post 6d.), 3/- per 1,000 (by post 3/9).

**CLASSIFIED ADVERTISEMENTS**

30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 6d. per insertion extra.  
All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

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

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

**BOARD-RESIDENCE, ETC.  
Holiday Apartments, etc.**

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- \* **Brighton.**—From 3/6 per day, bedroom and breakfast; Easter bookings; five minutes from Elim Church, sea, station and shops. Robinson, "Upper Maisonicite," 78a, Dyke Road. C755
- Cornwall, Newquay.**—Spend Easter at the picturesque Christian Guest House; sheltered secluded position, comfortable, homely; excellent Cornish cooking; personal supervision; electric light (h. & c.); tennis, garage; Foursquare. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor. C764
- \* **Eastbourne.**—"Avonmore," 48, St. Leonards Road—for your holidays. Book now. Board-residence; moderate terms, Christian fellowship; ten minutes' walk to sea, bus outside for pier; garage. Write, Mrs. Webster. C758
- \* **Eastbourne.**—Comfortable accommodation offered; bed-breakfast, teas if required; near sea, shops, station, tabernacle; recommended; terms moderate. Miss A. Nichols, 61, Friele Road. C765
- \* **Elim Bible College.**—Visitors welcomed; spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elim Woodlands, 30, Clarence Avenue, Clapham Park, London, S.W.4.
- \* **London.**—Elim Rest House—Adjoining Elim Woodlands. Comfortable home life for those desiring rest or change in quiet, spiritual surroundings. Apply: Miss Baker, 21, Rodenhurst Road, Clapham Park, London, S.W.4.
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- London.**—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 5/-. Phone Euston 1193. C724
- \* **London.**—Christian greetings! Bed-sitting room; breakfast or meals optional; easy access city west end; well recommended ministers and guests. Mrs. Barnwell, 96, Granville Road, Stroud Green, N.4. Phone Mountview 7040. C737
- Ramsgate.**—Holiday home, for rest and fellowship; Easter vacancies; open for visitors all year. Book now. Close sea and country; terms 85/- p.w. Stamped envelope. Mr. & Mrs. Webster, 85, West Cliff Road. C766
- Worthing.**—Homely apartments, board-residence or bed and breakfast; 3 minutes sea, gardens and shops; bus from end of road direct to top of downs. Mrs. White, 78, Lyndhurst Road. C752

**SITUATIONS VACANT**

**Wanted,** strong general for Christian Holiday Home; plenty of time off for meetings; close to Elim Church. Write, Mrs. Webster, "Avonmore," 48, St. Leonards Road, Eastbourne. Interview. C759  
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**Swiss girl,** Christian, aged 20, seeks place with good private family. Able to care for children, supervise their lessons, and to give German and French lessons. Small remuneration and board. Apply Box 505, "Elim Evangel" Office. C756

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**MISCELLANEOUS**

**Urgently needed,** copies of "Elim Evangel" for free distribution in New Housing Area with over 50,000 population. Please help us. Send your copies to: Pastor J. Williams, 105, Halesowen Road, Old Hill, Staffs. C757

**BIRTH**

**Lenton.**—On February 15th, to Mr. and Mrs. T. Lenton, of Sheffield; the gift of a son.

**WITH CHRIST**

**Bolts.**—On February 16th, Mrs. Betts, member of Graham Street Church, Birmingham. Funeral conducted by Pastor S. Gorman.

**Dalton.**—On February 22nd, Mr. A. A. Dalton, aged 76, Treasurer of Elim Church, Ilford. Funeral conducted by Pastor P. N. Corry.

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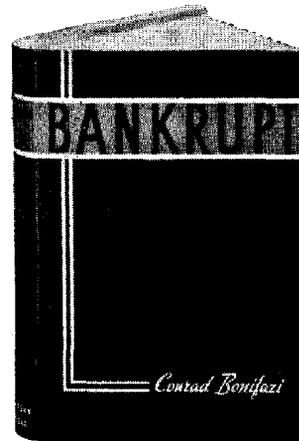
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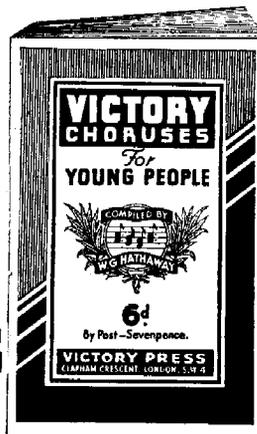
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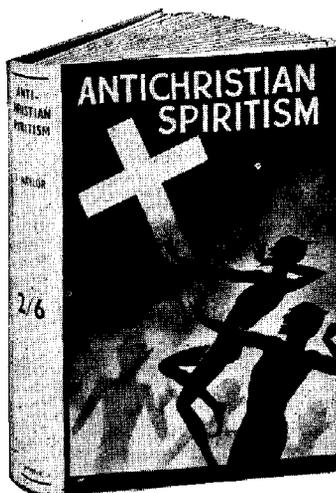
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