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Elim Evangel

&
Foursquare Revivalist

May 12th, 1939

VOL. XX.

No. 19.

2d.

By subscription, anywhere
6 months, 5/-; 1 year, 10/-

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

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"I Was There!" (The Great War Foretold)

Mirror of World Events

Christ Died for the Ungodly

A Burning Heart

YOUR Problem

Two Famous Revivalists at Cardiff

Tested of God

And then read these and other interesting articles within

NEXT WEEK'S

"ELIM

EVANGEL":

SPECIAL

SUNDAY

SCHOOL

NUMBER



Photo by]

ON THE BANKS OF THE CROCODILE RIVER, E. TRANSVAAL.

[W. H. Francis.

The Elim Evangel

AND FOURE SQUARE REVIVALIST

(Editor: Pastor E. J. Phillips)

Official Organ
of the Elim Foursquare Gospel Alliance.

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General Headquarters:
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S.W.4.

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DOES YOUR CHILD

have a Christian magazine regularly? If not, order the "Young Folks' Evangel" at once (only 1/6 per annum), and make sure good literature has a place in your home.

The "Young Folks' Evangel" is a magazine for children of all ages and is enjoyed by grown-ups as well. It is published monthly in weekly parts, price 1d. per month (by post 1½d.), or 1/6 for one year (52 parts) post free to any address. Specimen copy free on application to Elim Publishing Company, Ltd., Clapham Crescent, London, S.W.4.

Coming Events

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

ALDWINKLE, near Kettering. Commencing April 23. Baptist Church. Campaign by Pastor Gwilym I. Francis.

ASHBOURNE, May 13, 14. Elim Hall, South Street. Pastor W. G. Hathaway.

BOURNEMOUTH (Springbourne). May 7, 8. Elim Tabernacle, Victoria Place. Pastor E. C. W. Boulton.

ELIM WOODLANDS. May 13. Annual Young People's Leaders' Conference, 3.30 p.m.

ISLINGTON. May 7. Elim Tabernacle, Fowler Road (off Walton Road), London. Crusader Choir, 6.30 p.m. (Choir at Pentonville Prison during afternoon).

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

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

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

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

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

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

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

Whitsuntide Conventions

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

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

LONDON. May 28-June 1. Elim Tabernacle, Clapham, Croydon, and East Ham. Speakers include Pastors G. Kingston, P. N. Corry, W. Barton, W. L. Taylor, and H. O. Bale.

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

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

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

Elim Summer Schools, Holiday Homes, & Camps

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

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

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

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

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

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

Applications to be made after May 1st to the Holiday Homes Secretary, 30, Clarence Avenue, Clapham Park, London, S.W.4. Applications for Skegness to be made to Mrs. Saxon Walshaw, Bell Grove, Rothwell Road, Halifax, Yorks.

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Ideal holidays for boys and girls under experienced leadership.

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

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

Principal GEORGE JEFFREYS and Revival Party's Engagements

ILFRACOMBE. Commencing April 30th. Revival and Healing Campaign. Sundays at 3 and 6.30 p.m. in the Alexandra Hall. Week-nights (except Friday) at 7.30 p.m. in the Town Hall, High Street.

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

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

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

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. 19

MAY 12th, 1939

Fridays, Twopence

"I Was There!"

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

II. THE GREAT WAR FORETOLD.

By Pastor P. N. CORRY

THE war of 1914—1918 is not a pleasant memory. Its horror still haunts the mind of Europe, and is at the back of most international troubles of our day. The millions of graves, known and unknown, both in this land and in Asia, Africa, and most of all in Europe, tell a sad story of human efforts at peace-making, and their failure. But supposing you had heard it all in brief almost two years before it began, heard its horror foretold with graphic power until your tears flowed and your heart almost failed, what would you think of prophecy then? Yet that is just what happened, and here is the story.

I was staying in Amsterdam towards the end of 1912. In October of that year the Balkan States combined to attack Turkey, who was already engaged in conflict with Italy over the occupation of Tripoli in Northern Africa. The Turks were thrown back on all points. Salonika had fallen and the allied armies now threatened Constantinople itself. An armistice was signed, and the newsboys of Amsterdam that night carried bill-boards with the words, "Peace in Europe," and the world

SEEMED TO BREATHE FREELY

once again.

We had just come in from a meeting in the minor hall of the Pentecostal Church in Amsterdam, and after supper knelt to seek the blessing of God before retiring. I am not sure if someone returned thanks for the peace of Europe, but during that time of prayer the power of God fell upon Mrs. P—— and she said, "My people, do not be deceived by the peace of the world nor by this peace, for from the embers of this fire a spark shall go out which shall set the world aflame." In prophetic vision she described the fire spreading from the Balkans to Russia, Germany, Belgium, France, England, Italy, Egypt, Africa, Palestine, Mesopotamia, Turkey, Asia, and even to the far-off Falkland Islands. By sea, by land, and by air, the

flood of hate was traced from country to country until in terror all who listened held their breath for horror. The awful fate of Belgium was told in detail, and some of the villages that were wiped out in Northern France were named with the words, "Thou shalt be moved brick from brick and though men search for thee there shall be no trace nor any home intact." For over three hours the prophecy continued and as I look back over the years

THE MEMORY IS AS FRESH

as when I heard the words spoken. No nation engaged seemed to escape; they were to be used one against the other: but the message to Holland was very clear, "Though all round thee nations war and fight on sea and land, yet it shall not cross thy land: for I will keep thee at peace and cause thee to be a refuge in the storm." This word was to receive a very blessed fulfilment, for the same lady that prophesied was most active during the war in ministering to the prisoners of war and to others who flooded Holland.

Its message seemed to be a real call to the Christians of the Netherlands to prepare for the trouble to come, but not to be disturbed by it: rather to use every opportunity of witnessing to salvation. All that night and the next day the question upon our lips was, "When shall it be?" It seemed more awful than the Book of the Revelation, and I well remember Pastor P—— sitting on my bed and asking me what I thought of making it public. To us at that date it sounded like the end of all things, the horrors of the last days; and always the word "Watch!" made us wonder what should come.

I returned to Preston soon afterwards, and at an evening meeting told them of what I had heard, and of the horrors foretold to rise from a war starting in the Balkans.

THE BRETHREN WERE ASTOUNDED

and counselled me to keep what I had heard in my

heart and not tell it abroad, for to them as to me it sounded incredible. Yet that prophecy came to pass as literally as any I have ever heard, and looking back I realise that on that solemn night in 1912 God spoke to us, warned us, and prepared those Dutch saints for

work that lay ahead.

Prophecy that night took on a very real character to me, and with the memory of those hours spent in the presence of God, I cannot doubt the reality of the present-day use of the gift of prophecy.

Christ Died for the Ungodly

By WILLIAM BARROW (Islington)

MY first contact with this rough dock labourer was some twenty-five years ago when I first saw him standing at a busy crossing in London lifting up now and again a large oblong piece of cardboard with a long cane running up the back so that he was able to hold it up for carmen and others to see, and painted upon it on white paper in large red letters were these words : " *Christ died for the ungodly.*"

He was a man coarse in features, his face marked by drink and evil-living, his clothes rough, and he wore a choker round his neck. I took good stock of him, and as I watched him I could see he was a man who was quite happy in what he was doing, and there was a broad smile playing upon his face. He was as earnest in what he was doing as any costermonger is when selling his goods in the market-place. The remarks he made to those who shouted back to him in ridicule were as follows : " This is what you want, my boys, to be saved from your sins and be cleansed as I have been from being a dirty, foul-mouthed, drunken blackguard, into a sober, clean-living, God-fearing man ; that is what Christ has done for me, bless His holy name ! "

Being somewhat curious about this man whom I had never seen before, I watched an opportunity until I saw he was standing quietly at a corner nearby, so I walked up to him and whispered into his ear, " I say, friend, do you believe what you have painted on that board, that *Christ died for the ungodly?*" " Believe it, sir, of course I do. Look at this, sir," as he pointed to a medal with a ribbon on his breast. I said, " What has that got to do with it ? " I saw that it was a medal for long service in the Navy. He replied, " Look closer, sir." I bent down and looked, and engraved small in cipher on the plain parts of the medal I read these words which he had had engraved on the medal : " *Redeemed by the precious blood of Jesus Christ.*" The centre of the medal had his name and particulars of service, so I asked if he would mind telling me what caused him to have those words engraved there, and what he was carrying about this banner with "*Christ died for the ungodly*" upon it.

Well, sir, it was like this. Being a dock labourer, I was working on the barges down at the docks, stealing as often as I could get the chance, in order to obtain all the drink I wanted, and one day

SOMETHING HAPPENED.

There was an accident and I went down into the river and as I sank the second and third time, I cried to God to save me and He answered my desperate prayer for a hand clutched the hair of my head as I came to the top again, and I was saved from a watery grave

and since then I have cried to God again, but this time to save my soul, and He has saved not only my body, but also my soul. Glory to His precious name, for I have been saved, sir, from a rotten life, a filthy tongue, lying lips, and thieving hands, that strong craving for drink has been destroyed by God in answer to my prayers and also the desire for the other rubbish of life, and He has given me a new heart and a right spirit, and a new outlook on life, also a new joy and a wonderful peace, the peace of God which passeth all human understanding. Christ has made a man of me, thieving, gambling, drunkenness and vice all gone, and He has put a new song in my mouth, even praise unto God.

" Jesus Christ is so real, sir, that I feel that I must do something in return for what He has done for me, and that is why I am doing this, and what He has done for me, He can do for others."

To see this man as I have seen him, singing and joining in the

WORSHIP OF GOD

has done me good, and at times of prayer he has been an inspiration. He is very original in his ways, and in his speech and general manner, for I have heard him telling rough, foul-mouthed dockers to go and wash their dirty mouths, and telling them of how he was once like them, a swearing, gambling, sinful, godless man, and telling them of the one Jesus Christ, who can change their lives, and save them also, and of how they can get the victory over their besetting sins, by the help of God.

There is no doubt whatever that Christian people have the key to life, for it was Christ who said : " I am the Way, the Truth, and the Life," just as He also said : " I am the Light of the World, and he that followeth after Me shall not walk in darkness, but shall have the Light of life."

It is a great Scripture truth that Christ died for the ungodly, and for all mankind, and millions have proved for themselves the truth of that text which this rough docker carried about with him, that " Christ died for the ungodly."

Resting in the Lord

The branch of the vine does not worry, and toil, and rush here to seek for sunshine, and there to find rain. No; it rests in union and communion with the vine ; and at the right time, and in the right way, is the right fruit found on it. Let us so abide in the Lord Jesus.—J. Hudson Taylor.

?

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. 18.—How can one reconcile the love of God for us with the physical suffering and often early deaths of those who are really His children?

Problem No. 19.—Is it possible to distinguish between healing by hypnotism and divine healing and if so, by what means?

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

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

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

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

We invite our readers to send us further problems so that the usefulness of this feature may be increased.

Following are replies received to Problems 13, 14, and 15:

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?

Reply by Pastor J. Dyke:

The Spirit spoken of in verses 9 and 11 as indwelling the believer is obviously the Holy Spirit. The teaching is: Just as the human spirit, dead in trespasses and sin, is regenerated at the entrance of the Spirit of Christ on conversion (verse 10), so the mortal body is quickened by the indwelling of the Holy Spirit. He that raised up Christ was God (Acts ii. 32), who quickened His inanimate body by the Holy Spirit, and will quicken the "prone to death" bodies of indwelt believers. This quickening does not refer to the future resurrection of the body, but the present-day power of God's Spirit to strengthen mortal bodies that are likened in II. Corinthians iv. 7 (Moffatt) to "frail vessels of earth." Personal experience proves that being filled with the Spirit is conducive to good health.

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

Reply by Pastor J. Dyke:

The Scriptures offer no special privileges to specially favoured individuals as far as Christian experience is concerned. They utter not one word about the blessing of assurance being reserved for particular times or peculiar needs. The expressions used clearly imply that that which is once given remains (Mark the present tense in Romans viii. 16, I. John v. 10, etc.). Again and again the New Testament both assumes and asserts that believers know their own spiritual condition. I. John v. 19, 20 says: "We know that we are of God. . . . We know that the Son of God is come," and John traces this knowledge directly to the Holy Spirit (I. John iii. 24).

But although the witness of the Spirit is a blessing which we all may consciously enjoy, experience goes to prove that some true Christian may, during a severe time of testing, not possess, or at all events not *realise* assurance. However, if faith is exercised in the promises of God the blessed witness will soon be evident (Isaiah i. 10).

Reply by Pastor P. N. Corry:

If a child of God ceases to walk in obedience to the Word or to walk in the Spirit, he cannot expect to have the witness of the Spirit within. The Psalmist asked for the *joy* of his salvation to be restored, as well as for a renewal of the Spirit

(Psalm li. 10-12). It is possible for a born-again person to lose his joy and the witness of the Holy Spirit with his spirit, through failure to walk in the light (I. John i. 7). It is God's will that we sin not, but if we sin we have an Advocate who will restore the joy as well as the witness (I. John ii. 1, 2).

PROBLEM NO. 15.—Does I. Corinthians xiv. 26 suggest the pattern service of all gatherings where the true Church is assembled, and the Holy Spirit is in control?

Reply by Mr. L. Naumann:

Yes, undoubtedly it does. It is the only doctrinal statement giving a basis for a believers' meeting in the New Testament.

Sometimes it is said that it is a rebuke by Paul to the Corinthians, in which he blames them for reading psalms, giving doctrines, prophesying, speaking in tongues, etc., all at the same time, and that the result is chaos. This cannot be so, as the following verses prove. Assuming that it is a rebuke for chaos in the Corinthian meetings, the following verses build up the very thing which Paul is said to have condemned in verse 26,—thus, in verses 27 and onwards, he says, "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret." "Let the prophets speak two or three . . ." "For ye may all prophesy one by one. . ." The phrase, "*every one of you*," in verse 26, is an old English form for which we would now say, "One of you hath a psalm, another a doctrine, another a tongue, another the interpretation, another a revelation." This is proven from chapter i., verse 12, where Paul rebukes them because, he says, "every one of you saith, I am of Paul; and I am of Apollos; and I of Cephas; and I of Christ." But in chapter iii., verse 4, it is made quite plain, that this means, "One saith, I am of Paul, . . . another, I am of Apollos," etc."

Even if Paul had made no such doctrinal statement on procedure of a believers' meeting, such meetings must emerge where Christians have supernatural spiritual gifts, in which the power comes on one to prophesy, on another to speak in tongues, on another to interpret, etc.; which in turn, shows the need for the meetings to be gently led by those in control, lest they quench the Spirit, whereas their chief function is to make it possible for the Spirit to have His way, and to see that all is done decently and in order.

Only such meetings truly satisfy the believer baptised in the Spirit; only in such meetings can there be true Holy Ghost teaching and revelation through the teachers and the gifts. Such meetings can only take place where there is true fellowship amongst believers, between elders and their flocks; and only in such meetings can sin be fully uncovered, and lurking demon power dealt with. Nor must we fail to judge the prophetic utterances (verse 29). Any assembly of baptised believers missing such meetings, is missing God's best.

Reply by Pastor P. N. Corry:

I think it is a great mistake to take this verse alone and say it shows the pattern service of the Church.

Read all the chapter and you will see that a certain amount of confusion was evident at Corinth. Some were using the gift of tongues without any thought of interpretation (vv. 4-13). The remedy was to excel to the edifying of the Church, not self-edification (verse 4), and to pray for the interpretation. Others were praying in the Spirit (verse 14), some singing in the Spirit (verse 15), and again giving thanks in the Spirit (verse 16). But the others were not edified, and so the apostle lays down the rules of speaking with the understanding, and warns them not to be children (vv. 18-20). As an illustration Paul shows the value of prophesying (i.e., speaking to edification, verse 3) as against speaking in tongues without interpretation, and says that the result of the right use of the gifts will be the report that God is in the midst (21 to 25).

Now in verse 26 he shows what kind of service they are having, and it bears out the previous verses, everybody was doing as he liked, everyone had a psalm, had a discourse of doctrine (Alford), had a tongue, had a revelation, had an interpretation. They were all at it, and so Paul again sounds out

the warning: "Let all things be done unto edifying." How? He tells them: At the most only three must speak in tongues, and that one after the other, with one to interpret; if no interpreter, then silence. The prophets the same, and the others (many authorities say "the other prophets") to judge. All may prophesy one by one, but at the most three in a single meeting. He shows that it is even wrong to say that they could not control their gift—for "the spirits of the prophets are subject to the prophets." Then to crown his ruling he says: "God is not the author of confusion (margin, tumult and unquietness), but of peace. Does it not seem quite clear from this verse that Paul produces the peace and order of verses 27-33 from the confusion of verse 26.

Editor's Note:

The context certainly points to the fact that the passage in question should not be taken as a pattern to be followed, but rather as a rebuke to the Corinthians for the confusion of their meetings. In a chapter devoted almost entirely to the correction of excesses and errors in the exercise of spiritual gifts by the Corinthian believers, one is hardly justified in taking a statement of the practice of those believers and making it a doctrinal basis for the exercise of the gifts. If we were to have a doctrinal basis, surely it would be given us in the form of instruc-

tion by Paul himself, and that is exactly what we have in the verses which follow, where he does not build up, but rather corrects the conditions of verse 26.

As regards the expression "every one of you," a literal translation is "each of you," meaning that *all* of those present exercised *one* gift. The same word is used in I. Corinthians i. 12, indicating there that *all* of them claimed to be identified with one—Paul, or Apollos, or Cephas, etc.

It is interesting to note that throughout the New Testament, the expression "How is it?" with which the verse in question begins, appears to indicate disapproval rather than commendation (see Mark ii. 16, Luke ii. 49, Acts v. 9, etc.).

However, the exegesis of this verse is not of paramount importance, provided that in practice: (i) the exercise of the gifts is confined to meetings of believers, (ii) it is not considered essential that the gifts be manifested in every such meeting, and (iii) the gifts are exercised in accordance with the rules laid down by the Apostle Paul in this chapter. One must guard on the one hand against quenching the Spirit, and on the other, against the confusion of Corinth.

N.B.—Problems 16 and 17 are not printed above, as replies to these will appear the week after next.

Mirror of World Events

By Pastor P. N. CORRY

Are You on the Shelf?

A good many people in the world are so tired of its panics, its crises, its fears, that they imagine the less they have to do with it the better. Scholars, teachers, writers, professional men, as well as the ordinary working man, tend more and more to think that *isolation* would be the way of escape from trouble. But it is simply a political application of monasticism, and will cause the same trouble if not checked. In the third century Christian men began to despair of the world; nothing could be done about it and the best thing they could think of was to escape from it. Hermits in caves, saints on pillars, anchorites in thousands, fled from the world to save their own souls, and to cultivate their own piety. The mountains of Sinai, the deserts of Arabia and Africa, and the rocky hillsides of Palestine were infested with these communities. The world, in the meantime, went from bad to worse, with all the good people withdrawn and the wicked having it more and more their own way. *The monastic life of the early centuries paved the way for the Dark Ages.*

Let us beware lest our separation from the world leads to a similar result. The Lord Jesus said, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil . . . as Thou hast sent Me into the world, even so have I also sent them into the world" (John xvii. 14-18). Christian men and women, as well as Christian homes, are intended by God to be in the world, right in the midst of the awful mess that men are making of life, and they are intended to make their influence felt. "Ye are the salt of the earth," yes—but monasticism, isolation, separation, or whatever name you like to call it, forgets that the place for salt is on the meat, not on the shelf.

Mobilise for Witness.

While the world lavishes millions on arms, while ordinary trade starves through uncertainty and fear, while in some parts wheat, coffee, and other foods are burned to keep prices up when other nations have to use inferior substitutes which do not nourish—disease has a rich harvest. *News from Japan* states that tuberculosis cases are increasing at the rate of a million a year, of whom 100,000 die each year. It is attributed chiefly to the diet of low nourishment value which is all that the masses of the people can afford. *News from Germany* states that ninety-six per cent of the population are suffering from caries (decayed teeth). The facts are, that only two per cent of mankind had caries in the Stone Age, eight per cent in Roman times, nineteen per cent in the Middle Ages and ninety-six per cent now. A mass campaign in diet reform is urged; fruit and vegetables rich in vitamins are advised, but such things are not to be had in

sufficient quantities in Germany. Apples and oranges are not obtainable, and vegetables are scarce. 548,000 agricultural workers (twenty-eight per cent of the agricultural working population) have left the land in the past four years. *News from South America* states that ten years ago no anopheles (the malaria-carrying mosquito) were to be found in South America. It has now arrived and the authorities have taken no steps to check its breeding. The President of the Rockefeller Foundation has declared it to be a threat to Western civilisation: he says: "If the anopheles should break through to the well-watered Parnahyba and San Francisco river valleys, it is feared that it would be impossible to prevent it spreading to the South, Central, and even to North America." The deadly mosquitoes are already half-way there! The head of the London School of Tropical Medicine says: "We are witnessing the beginning of what may be one of the gravest epidemics in history."

So while mankind wastes its substance on arms and more arms, Death prepares to reap a harvest, not only from guns, but by the more deadly weapon of disease and under-nourishment. Is it not high time that every Christian was mobilised to witness for Christ as never before, for the night cometh, the night cometh!

Seeing Stars!

A recent gathering of astrologers at Harrogate had some strange things to say about the stars and conduct. One lady speaker said, "Take juvenile crime—thousands of boys and girls are getting into trouble each year and coming before the Courts. Many go to Borstal and Home Office Schools, all because of their stars." She suggested that magistrates might order astrological treatment just as they now order medical observation, and it would be the duty of probation officers to enquire into a child's horoscope and guide the child accordingly. The lady speaker declared that a child's star was *really to blame* when he or she was naughty.

I may be considered hard, but I say that propounders of theories like the above should be medically examined, not the children! This undermining of the fundamental principle of moral responsibility is something which cannot be allowed to pass unchecked. Men and women, and in a lesser degree, in accordance with knowledge, boys and girls, are responsible for their own acts to God, and to the world at large.

A Story from Austria.

"In one Church the minister stood up to announce that in view of recent orders, all Jews must leave the Church. A figure slipped quietly down from the cross and went out."



Top left: Some of the visitors to the Convention at Englefield Green on Good Friday.

Middle left: Sunday school scholars at Elim Tabernacle, Graham Street, Birmingham, in an item entitled "The Golden Ladder" at the prize distribution.

Centre picture. Pastor and Mrs. David A. Vanstone who were united in marriage on 15th April.

Top right: A few of the converts at Pastor Brewster's Cam-

paign at Hull. Pastor Woodhead is seen next to Pastor Brewster.

Second right: Pastor H. C. Phillips and John, who with Mrs. H. C. Phillips, are expected on furlough in July.

Third right: The spacious entrance hall to our Holiday Home at Eastbourne. Are you coming?

Two pictures at foot: Second Anniversary Services of the Elim Sisterhood at Letchworth, reported on page 302. (Photos by permission of Letchworth "Citizen.")

A Burning Heart

By PAUL W. ROOD

IN these days of cold intellectualism and dead formalism we need to emphasise the necessity of a heart experience of Christ's presence and power. We are surrounded by coldness on every hand. There is a lack of fire and enthusiasm in most churches. We are affected by our environment, and consequently we reflect individually what is true collectively of the average church. If we are spiritually cold, we become negative and often critical and cynical. Under these circumstances we are unhappy and useless as far as effective service is concerned. We admit and deplore the coldness of the churches and of our own hearts, but what are we doing to remedy the situation?

First of all, we should recognise the fact that it is unnecessary and abnormal for a Christian to be spiritually cold, and that it is possible and normal to be spiritually warm, filled with love for Christ. Then we should examine ourselves and ascertain our spiritual condition. The physician makes a diagnosis before he prescribes the remedy.

When we have learned our lack and its cause, we should confess it to the Lord and ask Him to restore unto us the

JOY OF HIS SALVATION.

We need spiritual renewal. Charles Finney said that he needed to go to the altar once a month in order to maintain a normal spiritual state. If Finney, Spirit-empowered as he unquestionably was, needed spiritual adjustment and renewal, who to-day will dare to deny his own personal need? Coldness and laxity must be confessed and judged if we are to escape the chastening of the Lord.

Spiritual indifference may arise from various sources. The two disciples on the way to Emmaus were despondent. Their hearts were sad because of unbelief (Luke xxiv. 17, 21). Doubt chills the soul. You cannot have scepticism in your mind and fire in your soul. Has your coldness been caused by reading sceptical books and periodicals, and by listening to teachers who excel in question marks instead of in exclamation points? Or, it may be that you have not yielded to the Lord when He has allowed your own plans to come to naught. Frustrated hopes cast a dark shadow upon your pathway. Your hopes have not been realised, and therefore you have allowed clouds of disappointment to hide the face of the One altogether lovely. Or is it that some unconfessed sin has broken the fellowship that caused the joybells to ring in bygone days? In all of these needs, the Lord Jesus is the sufficient Saviour.

"Jesus Himself drew near, and went with them." The Lord does not forsake us in our hour of gloom. He comes to us in the darkness and

GIVES US SONGS IN THE NIGHT.

He deals with us faithfully and tenderly. He upbraids us for our unbelief and then proceeds to restore our faith by His unfailing Word. He reveals Himself as the living Christ and as the subject of divine revela-

tion. He opens the eyes that were "holden," and we recognise Him. Cleopas and his companion saw the nail-prints when Christ broke the bread, and then they knew that He was their risen Lord. Look for the nail-prints when you read a book or listen to a sermon or to teaching that purports to be Christian. The nail-prints are the credentials. If there be none, the teacher or the teaching is spurious. We will never get away from the Cross. Throughout eternity we are going to worship the Lamb that was slain. We "shall know Him by the print of the nails in His hand."

When the Emmaus disciples had received this wonderful revelation, they said to one another: "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" Oh, that is what we need—burning hearts! There are many who have religion in the head. We need the Holy Spirit in the heart. We must have hot hearts and cool heads. Flaming hearts will kindle revival fires in other lives.

Fellowship with the living Christ caused the hearts of the disciples to glow with holy fervour and enthusiasm. Restored fellowship with the Lord will rekindle the fire, and continued unbroken fellowship with Christ will

MAINTAIN THE FIRE ON THE ALTAR.

The first secret, then, of a burning heart, is the experience of sustained fellowship with the Lord Jesus. Allowing Christ to open to us the Scriptures is the second secret of a burning heart. Do we take time to read and to meditate upon the Word of God? Do we talk to the Lord about our problems? Do we listen to His voice? If we do, our hearts are afame.

The result of this experience in the lives of the Emmaus disciples was that they were saved from doubt and despondency, for the Scriptures were made plain and these believers had a ringing testimony, a report of meeting their *risen* Lord. In the understanding that "the Lord is risen indeed," there is assurance, enthusiasm, and victory. When our hearts are set on fire by the Lord, we likewise will be living above the clouds of scepticism and discouragement, and we will understand the Bible. With burning hearts we will witness boldly and enthusiastically for our resurrected Lord.

THANKSGIVING

John Quincy Adams, when he was eighty, was met by a friend one morning who said, "Good morning, and how is John Quincy Adams to-day?" "Thank you," the old man replied, "John Quincy Adams himself is quite well, quite well. But the house in which he lives at present is becoming dilapidated. Time and the seasons have nearly destroyed it. The old tenement is becoming almost uninhabitable. I think John Quincy Adams will have to move out soon. But he himself is quite well, quite well."

FAMILY ALTAR

The Scripture Union Daily Portion: Meditations by Pastor T. BURTON CLARKE

Sunday, May 14th. Phil. i. 12-30.

"Let your conversation be as it becometh the gospel of Christ" (verse 27).

Paul is in reality saying to the Philippians Christians, "Act as citizens of that country whither Thou art bound." That word "conversation" is straitened in its English signification. In the Greek it covers all life's activities. "Let it be known," says the Apostle, "by the manner of your life, that you have adorned the doctrine of Christ Jesus. Presuming the heart is right in the sight of God, all life's activities will find their true motive there. Far too much conversation is out of tune because the heart is out of touch."

PRAYER TOPIC:

For an ingathering of souls as a result of the faithful preaching of the Word to-day.

Monday, May 15th. Phil. ii. 1-18.

"Obedient unto death" (verse 8).

He humbled Himself, becoming obedient unto death, yea, the death of the Cross. Here is the very centre of the gospel—Jesus died the death of a malefactor; tasted death for every man; was accursed of God, for cursed is every one that hangeth upon a tree. Christ by His obedience unto death, redeemed us from the curse of a broken law. It has been pointed out that a third of the New Testament is occupied with the events of the last week of our Lord's life. This is significant. His death matters everything to lost and ruined sinners. It is their gateway to life eternal.

PRAYER TOPIC:

God's blessing on lecturers and students at the Elim Bible College.

Tuesday, May 16th. Phil. ii. 14-30.

"For the work of Christ he (Epaphroditus) was nigh unto death" (verse 30).

Are there not a few worthy successors of Epaphroditus? But isn't it a pity they should have to spend themselves so utterly because of the indifference of the many. Here is a story that points the moral. Two boys were discussing their respective fathers' accomplishments. One said, "My father is a speaker, and draws great crowds to hear him." The other said, "My father is a Christian, but he doesn't work much at it." Must Epaphroditus continue to burn his candle at both ends because his brethren refuse to light theirs?

PRAYER TOPIC:

For much blessing on the work of Mr. and Mrs. Scott, our missionaries in Belgium.

Wednesday, May 17th. Phil. iii. 2-16.

"That I may know Him" (verse 10).

How different is that kind of knowledge. Such knowledge is only attained by intimacy with Him. We read of those first disciples that they asked of Jesus, "Where dwellest Thou?" He challenged their curiosity and said, "Come and see." The

record reads they abode with Him that day. It was their first taste of a fellowship that should never lose its thrill. We know of so many people, whereas our personal acquaintance may just include a very few. Make the great apostle's prayer your own: "That I may know Him." He is worth knowing, praise Him!

PRAYER TOPIC:
God's touch to rest on all who minister to the sick.

Thursday, May 18th. Phil. iii. 18-21.

"Jesus Christ, who shall fashion anew the body of our humiliation" (v. 21, lit.).

"Behold, I make all things new." The new birth is but the earnest of that complete redemption that we shall enjoy when clothed with our house which is from heaven. He is coming as He went away and at His coming, we are to receive a body like unto His own precious resurrection body. Blessed hope, oh, blessed prospect, like Himself we then shall be. John says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." This will be the consummation of our redemption.

PRAYER TOPIC:

That the Holy Spirit may pour comfort into the hearts of those who are bereaved.

Friday, May 19th. Phil. iv. 1-9.

"Let your moderation (forbearance) be known unto all men. The Lord is at hand" (verse 5).

The word moderation is changed to forbearance, and rightly so. Moderation in common usage suggests a half-way line, but really there should be no half-way line. There are two other words also that are very apt. Pliability and yieldedness. Paul is really saying, you can afford patiently to wait, for the Lord is at hand. He is always at hand to encourage those who for righteousness' sake, suffer the cruel taunts of fallen man. He is also coming in person to redress all earth's wrongs. Keep that spirit of forbearance toward all men. His coming will compensate for all hardships and trials.

PRAYER TOPIC:

For God's rich blessing on all readers of the "Elim Evangel."

Saturday, May 20th. Phil. iv. 10-23.

"My God shall supply all your need" (verse 19).

It would be impossible to pass by this verse in our reading without comment. Our familiarity with it nevertheless must not blunt its big and bountiful promises. It is the most comprehensive promise of the New Testament. D. L. Moody spoke of it as God's blank cheque, and puts it thus: The Firm—my God: the Promise—shall supply: the Amount—all you need: the Capital—His riches: the Bank's Address—

in glory: the Signature—Jesus Christ. Moody did not forget to say the cheque needs our endorsement.

PRAYER TOPIC:

That God's controlling hand may rest upon those responsible for the affairs of State in this and other lands.

Helpful Illustrations for Christian Workers

A Hinge

A hinge is a tiny thing, compared to the door on which it is placed; yet it swings the greatest door outward or inward. What seems to you a very unimportant question of right or wrong may prove the hinge on which your life swings toward good or evil destiny.

How Sin Ruins

A relief lifeboat was being built many years ago. While the workmen were busy over it, one man lost his hammer. Whether he knew it or not, it was nailed up in the bottom of the boat. Perhaps he thought that the only harm done was the loss of one hammer. But the boat was put to service, and every time it rocked on the waves the hammer was tossed to and fro. Little by little it wore for itself a track, until it had worn through the planking and keel down to the very copper plating, before it was found out. Only that plate of copper kept the vessel from sinking.

It seemed a very little thing in the start, but see what mischief it wrought. So it is with a "little" sin in the heart. It may break through all the restraints that surround us, and but for God's great mercy, sink our souls in endless ruin.

Joint Tenancy

A dying judge, the day before he departed to be with the Lord, said to his pastor, "Do you know enough about law to understand what is meant by joint tenancy?" "No," was the reply; "I know nothing about law, but I know a little about grace, and that satisfies me." "Well," he said, "if you and I were joint tenants on a farm, I could not say to you, 'That is your hill and this is mine; that is your blade of grass and this is mine,' but we would share and share alike in everything on the place. I have just been lying here and thinking with unspeakable joy that Jesus Christ has nothing apart from me, that everything He has is mine, and we will share alike through all eternity."

Testings for the Christian

If we are really Christians, we must expect severe tests. A soldier in the East Indies, a stalwart man who had been a prize fighter, was a terror to his regiment. He was converted, and the lion became a lamb. Two months afterward in the messroom some of those who had been afraid of him before, began to ridicule him. One of them threw a basin of hot soup over him. The whole company gazed in breathless silence, expecting that the offender would be murdered. But after he had torn open his waistcoat and wiped his scalded breast, he turned around and said, "This is what I expected when I became a Christian!"

IT is just like old times again, Mr. Jones," said that elderly brother who has lost his right hand, showing proof that he has a real punch in his left, when we met at the Cardiff City Temple on Saturday evening, April 15th. This was nearly half an hour before the advertised time of meeting, and the beautiful building was more than three parts full already. And this has been another nightmare week of crisis, of dread and danger, of a special meeting of Parliament, all due to the sad events in Albania on Good Friday. But here, in the City Temple, there is no gloom, not a sign of depression or fear. Nearly a thousand people, young and old, joyfully, hopefully singing the old choruses that we sang in the Cory Hall, the Drill Hall, Wood Street and Splott Road Chapels, nearly ten years ago during Principal George Jeffreys'

FIRST CAMPAIGN IN CARDIFF.

Mr. Edsor, who has developed in more senses than one, leads the smiling crowd :

Wide, wide as the ocean, high as the heaven above,
Deep, deep as the deepest sea, is my Saviour's love;
I though so unworthy, still am a child of His care,
For His Word teaches me, that His love reaches me,
Everywhere.

Everywhere ! They snap their fingers at the thought of bombers in the air, and submarines under the sea. What confidence, what trust, and all due to what took place on Calvary, Good Friday, over nineteen hundred years ago.

The Principal was greeted with smiles of affection and love from hundreds who had been saved, and many who had been healed, during that great Cardiff campaign in 1929. We were all delighted to see and to welcome him, and he seemed as pleased as we. Pastor Lewi Pethrus of Stockholm, who accompanied the Principal, was also given a real Welsh welcome. The late Hugh Price Hughes, once asked for his favourite quotation, said, "Thou, O Christ, art all I want," and the leader of the Foursquare Movement is never far from that truth. He invited us to start off from there by singing, "My faith has found a resting-place, not in device nor creed," and what a thrill it was to hear a great crowd of believers proclaiming : "It is enough that Jesus died, and that He died for me." It takes something to stop them, "*Pen Calfaria*," "*Diolch Iddo*," "It is lovely," "He taught me how to watch and pray, and live rejoicing every day." Some time ago I watched men digging trenches down in Mother Earth, but one could never feel entirely

SAFE OR HAPPY IN A TRENCH.

But we are happy because we have found an eternal hiding place. "Hiding in Thee," and the response was a loud and fervent "Glory," and a burst of united testimony. "Thou blest Rock of Ages, I'm hiding in Thee." It is evident that the Principal will have nothing to do with the new "jitterbug" creed of those trembling folk who can see no way out. He proclaimed a "coming King" and a "way up." "When ye see

Two Famous Rev City Temple Crowded out During Cr

these things," he read, "rejoice, for your redemption draweth nigh," and the hallelujahs were in the major key.

Pastor Pethrus, the great Swedish Revivalist, gave us his most remarkable testimony of how God saved him at fifteen and his hunger and thirst for a deeper experience, and for the Baptism in the Holy Spirit which would fill him with power, and endue him with the gifts which he read of in the Book of Acts. Disillusioned, disappointed, and often discouraged, for years those strivings continued, often in travail and terror. Then came the glorious culmination, when he, an ordained minister, helpless and powerless, was suddenly charged through and through with the Holy Ghost, thrilled with an experience which cannot be described in ordinary language; laughing and weeping, he praised God with divine eloquence in other tongues. "It was glory indeed," he said. After years of striving, and pleading, and praying, he just took God at His Word, and his world was changed. Henceforth "God's will" was to be his motto. That red-letter day in 1910 became

THE REAL STARTING POINT

of his Christian ministry. Endued with power, fully equipped, he was prepared to face the future, simply trusting in God who had proved Himself just the same in the twentieth century as in the first.

Then followed the story of how he had marched in line with his God, from the day of his expulsion by sectarian authority, the forming of a new Church at Stockholm with only thirty members, preaching the full Foursquare Gospel right up to 1939, with a Church now—which is a miracle in itself—numbering over 5,800 members. In addition, over 600 Churches have been founded all over Sweden, accepting the same gospel and believing the same truths. From the day of small things, in twenty-eight years the Pentecostal fellowship had become "a great people." Whatever else may be taking place in Europe, our God is marching on in Sweden ! We left the City Temple more convinced than ever that "God is still on the Throne."

People flocked early to the spacious Temple for the Sunday evening service. At six o'clock every seat was occupied, even the chairs set apart for the male members of the choir had been commandeered. We saw Miss Kennedy seeking to do the impossible, trying to find room for a few more, while Mr. Edsor had to prove his athletic powers in jumping over the grand piano ! All the vestries were packed, and the "mike," that hard-worked member of the Foursquare staff, was in evidence, while hundreds, we are told, were turned away. Pastor Morgan, genial Irishman, having

Revivalists at Cardiff

By Rev. R. J. JONES, J.P.

been transferred from the City Temple, Cardiff, to the City Temple, Glasgow; Mr. Strange acted as convener, and his quiet, earnest manner appealed to all, especially during the prayer. This is going to be a great meeting. The

CONGREGATION IS EXPECTANT.

Two great men of God, both revivalists of international repute, are to speak, to preach the old, old story from a Bible unabridged. The Principal led the singing, "Low in the grave He lay, Jesus, my Saviour." "But, my friends," said he, "what would have happened to us if it were not for the truth contained in this chorus—Up from the grave He arose?" Singing! I wish the tyrants who close and lock up churches, imprison the saints, and try to tear down the cross, could have heard it. "Hallelujah! Christ arose," and the yellow (glory) leaflets waving, yes, after the singing had ended, and we thought it was the swish of angels' wings. Our old Welsh hymn speaks of:

Y ddaear yn esgyn i fyny,
A'r nefoedd yn disgyn i lawr.

"Earth ascending and heaven descending." It was a heavenly atmosphere.

Pastor Pethrus, at the outset, apologised for his broken English, a fault which was more imagined than real; the only thing we felt was that he would have accelerated had he been speaking in his native tongue. An old Welsh divine preaching in a large London church cried out, "Please excuse me breaking the rules of your English grammar." "Carry on, brother," said the great Rowland Hill, "you are breaking English hearts at the same time." The Pastor's subject was "Faith." "Go down in the dust; that is the way to have faith in God," said he. And it reminded us of Evan Roberts' prayer, "Plyg ni Arglwydd" (Bend us, Lord), before he started out as a flaming torch.

DURING THE WELSH REVIVAL.

Incidentally, Pastor Pethrus referred to Wales as the land of revival, and we prayed that our dear land may regain that name and character. The preacher pleaded for recognition of the supernatural, which is only possible by faith. All God's miraculous powers are needed to overcome the power of evil. This message, coming from one who has had such a wonderful experience of God's supernatural power, left a deep impression, and filled us with a fear lest the Lord may still find greater faith in other lands than in the people of this Christian England who are to-day ignoring, if not denying, the supernatural and the miraculous.

After singing, "Oh, it must be the breaking of the

day," Principal Jeffreys immediately brought us face to face with the problems and perplexities of the day. "What have we believed? In whom have we believed? We have believed in Jesus." He answered the man in the street who is asking, "What is going to happen next?" by saying, "The second advent of the Lord, and without this hope I would of all men be the most miserable."

What a wonderful Book the Bible is when a divinely inspired expert deals with its contents. The subject of Prophecy is one that can only be handled by men whose minds are illumined by the Holy Ghost, and in this service we had to agree that the Principal's message contained the results of deep research and divine revelation. From the Book we saw actual pictures of what is taking place around us to-day, and had definite proof of prophecy fulfilled. "Let us bring back the

FIRE OF THE REFORMATION

to our land and God will intercede without the shedding of rivers of blood. Stand, and see the salvation of our God—no arrow—no sword. God is prepared to deliver by supernatural power. Those who saw the white cavalry at Mons cannot deny Divine intervention." We saw the five fools of the Bible, and rejoiced that we were "fools for Christ." "The salvation of the world does not depend upon power and might, 'but by My Word,' saith the Lord. The Bible, not bombs. What would our God not do for a people on fire again? God's Word is true, prophecies are fulfilled. Jerusalem was delivered after 2,520 years (the very year 1917) according to prophecy. The swamps of Palestine are now orange groves, and the desert—gardens." How vivid was the picture, the prophetic picture of this generation! We are on the brink of Armageddon. And with face beaming, his voice ringing in the Welsh *hwyl*, the Principal cried, "Then they shall see the Son of man coming in glory (Hallelujah!), and a way out for the believer—caught up to meet Him in the air (*Diolch*). Ten souls decided to link up with those who are prepared to stand for God and the truth. Ten more from the unhealthy, unsafe trenches of sin, for the liberty and safety which belongs to the children of God. And there was a great shout of thankfulness.

If this sermon had been broadcast it would have brought hope and peace to millions who are seeking in vain for comfort from special news bulletins. The Foursquare Gospellers opened crisis week, Easter, 1939, with a great burst of praise at the Royal Albert Hall, London, and closed the black week with these wonderful services at the City Temple, Cardiff. Is it any wonder that we repeated over and over again at the close :

Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide;
Oh, receive my soul at last,



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.

The Christian and War.

IN view of the present position, we are reprinting from the *Elim Evangel* of November 15th, 1935, the Resolution of the General Conference of the Elim Foursquare Gospel Alliance on the subject of the Christian's attitude to war. The Resolution passed at the 1935 Conference is as follows :

"That while this General Conference of the Elim Foursquare Gospel Alliance affirms its loyalty to His Majesty the King and to the government of our land, it believes that the Church of Jesus Christ which is called out from the world to preach the Gospel of salvation and peace to all men is based on spiritual principles which are incompatible with the Christian's participation in war. It considers, however, that this is a matter which every believer should settle for himself in the light of the Word of God."

Elim Holiday Homes.

To be present at an Elim Holiday Home reunion, such as was recently held at Elim Woodlands, is an inspiration, for one hears thrilling testimonies of *holidays* which are also *holy days*. To listen to incidents of conversion to Christ, full consecration to His service, and the outpouring of the Holy Spirit and the gifts which He imparts, is to be convinced that a new milestone was passed in our work when Miss Barbour commenced to organise Holiday Homes and Camps in Elim. No one who has listened to such testimonies can fail to be impressed by the way lives are transformed year after year at each of these resorts.

If you have never experienced a holiday combining the best both in physical recreation and enjoyment, and in spiritual fellowship and uplift, then look through the list of Holiday Homes for yourself and Camps for your children (on page ii. of cover) and write for accommodation before it is all booked !

Revival News.

We praise God for news of 115 decisions for Christ during the first fortnight of Pastor Brewster's campaign at Stockport. We hope to publish further reports next week.

SECRETARIAL NOTES

By W. G. H.

A number of changes of appointment took place in Elim Churches on Sunday, May 7th, and next week we hope to give a complete list.

* * *

Pastor P. S. Brewster has, for personal reasons, decided to discontinue campaigning for the present. He is taking charge of a church as regular pastor as from May 7th.

* * *

Pastor J. Woodhead, recently in charge of the City Temple, Hull, is being freed from a pastorate for the present, in order to conduct a series of revival campaigns.

* * *

Pastor C. A. Hadler will also for the present conduct a number of campaigns. The first will be in conjunction with Miss Kennedy in the Elim Gospel Hall, Wychtree Street, Morriston, near Swansea.

* * *

The announcement on cover ii. re the Principal's pioneer revival Campaign at Ilfracombe, where there is no Elim Church, will no doubt be of interest to many. We trust he will be the means of bringing revival to Ilfracombe.

* * *

The new session of the Elim Bible College opened on April 17th, and is due to continue until mid-July.

Prayer Changes Things

Philippians iv. 6

Prayer is requested for :

The way to be opened for the preaching of the Full Gospel in our town, and that those in darkness through false teaching may have the light.—M.A.G.

A sister sick in body and soul, and bearing a heavy cross.—R.H.

The conversion and healing of a young man who has been ill for four years.

The healing of a sister of catarrh.

The reconciliation of two neighbours.—E.G.

The conversion of one in America with whom I am in correspondence.—D.C.C.

A little girl—an Elim Sunday School scholar—ill in hospital, that God will heal her for His glory.—W.A.L.

A sister shut off from the fellowship of God's people, having lost the sight of one eye, with the other eye and her hearing affected.—P.M.

NEXT WEEK :

Special Sunday School Number

ARTICLES & PHOTOGRAPHS OF INTEREST
TO ALL.

Gleanings from the Garden of Communion. No. 35.

Tested of God

By Pastor E. C. W. BOULTON

"There He proved them."—Exodus xv. 25.

I would not fail Thee, blessed Lord,
But gladly leap to Thy behest,
And in the centre of Thy will
Find all my life's true quest.

LOOKING back o'er the pathway of the past, here and there we may find those places where peculiarly hard tests have been encountered; places where vital spiritual issues have been decided, and the soul has been called upon to prove the strength of its confidence in the Eternal.

As memorials of the unfailing goodness and unfainting love of God, some of these soul crises provide inspiring cause for contemplation. They have wonderfully vindicated the Divine faithfulness, and demonstrated the Divine ability to deliver, and consequently offer abiding encouragement and incentive to the soul. However, let us remember that when the soul actually stood confronted with the challenge, and faced with the crisis, it took a great deal of courage, and no little faith to react manfully and fearlessly to that which threatened disaster. In such an hour it would have been so easy to have chosen the path of least resistance, and found relief in some apparently safe alternative to that to which the Holy Spirit pointed.

There are times when it is almost impossible to trace God's hand in the seemingly contradictory and complex circumstances of life. The soul looks in vain for anything of a visible character to assure it of His leading. Things work out so entirely differently from what has been planned and for what one has prepared. There appears to be an aggravating contrariness and freakishness in events, which constitutes a real test of patience and faith. Some insurmountable hindrance is thrown athwart the path, or some serious handicap is suddenly imposed, which necessitates new adjustments for the fulfilment of life's vocation.

How blest are they who humbly bow
To all God's love allows,
Who bravely bear life's hurtful things,
Who gladly pay their vows.

"There He proved them." It is well to note that God chooses both the time and the place of the test. Ofttimes it is at the entrance to some new kingdom of spiritual possibility and power. The crisis marks the passage from the old to the new. It is as though the soul is crossing its Jordan of separation into newness of life in God. So much hinges on the soul's response to the

test. Obedient faith may mark a fresh epoch of Divine manifestation. All that God asks, however it may appear to the natural, is the opportunity to bestow Himself in larger measure—to impart Himself in greater fulness, and the soul's unreserved surrender makes this blessedly possible and actual.

The entrance to God's larger world of spiritual power and blessing is often too narrow for the encumbered soul to pass through. Many are called but few are able to obey the call. To pass this way may mean stripping and emptying. For those who would possess the rich inheritance of the saints in light there must be willingness to learn the lesson of renunciation. Blessed are they who are prepared to "count all things but loss" in their quest of the utmost and highest. Great shall be the spiritual reward of such souls. Theirs shall be the kingdom of God; they shall inherit the promises, and possess the wealth of fellowship with the Infinite.

Sometimes the test reveals unreadiness to go all the way along the path of consecration; the shadow of the Cross chills the ardour of the disciple, loosening his hold upon the outstretched hand of the Master. Some secret flaw in the believer's devotion displays itself in the moment of soul crisis, and he is turned aside from God's best. As the flower beneath the burning rays of the sun flags and droops, so the soul shrinks before the demands of the Divine will. He "turns away sorrowful" from what would mean immeasurable spiritual gain. The sharpness of the Cross is more than the flesh can bear.

Grant unto Thy servant grace to cleave unto Thee in the hour of perplexity and pain! Suffer me not to forsake the altar of sacrifice for some pleasant bower of selfish ease. Let the mainspring of all my motives to Christian ministry be devotion to Thee. May the glory of Thy Cross and the beauty of Thy will prove irresistibly attractive to this soul. Draw me from all that would challenge Thy plan in this life. Give unto Thy child an unswerving loyalty to the heavenly vision. Make me obedient to "the law of the Spirit of life," that operates in the kingdom of Thy love. Baptise me into the fellowship of Thine own redeeming passion.

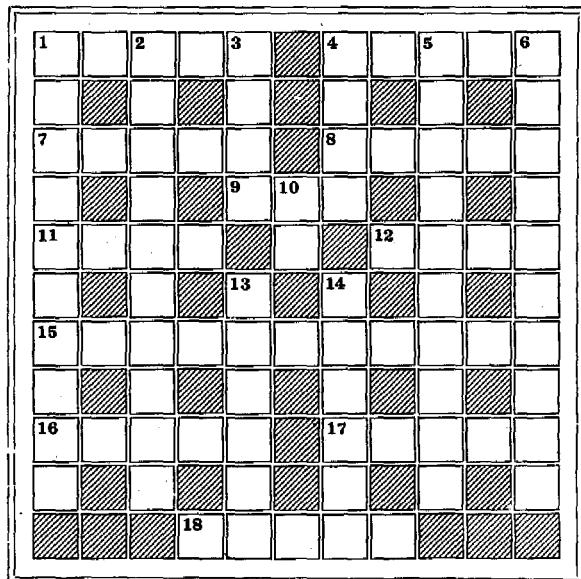
Whate'er the test forbid that I
Should ever seek an easier way,
'Tis mine to choose the path of death
To all that would my Lord betray.

Alphabet of the Bible Scriptures

- A—Ask, and it shall be given you, seek and ye shall find (Matt. vii. 7).
 B—But seek ye first the kingdom of God and His righteousness (Matt. vi. 33).
 C—Come now and let us reason together, saith the Lord (Isaiah i. 18).
 D—Draw nigh to God, and He will draw nigh to you (James iv. 8).
 E—Except a man be born again, he cannot see the kingdom of God (John iii. 3).
 F—For God so loved the world, that He gave His only begotten Son (John iii. 16).
 G—Go ye into all the world and preach the gospel to every creature (Mark xvi. 15).
 H—Him that cometh to Me I will in no wise cast out (John vi. 37).
 I—If God be for us, who can be against us? (Rom. viii. 31).
 J—Jesus Christ the same yesterday, and to-day, and for ever (Heb. xiii. 8).
 K—King of kings and Lord of lords (Rev. xix. 16).
 L—Lo, I am with you alway, even unto the end of the world (Matt. xxviii. 20).
 M—My God shall supply all your need, according to His riches in glory by Christ Jesus (Phil. iv. 19).
- N—No good thing will He withhold from them that walk uprightly (Psalm lxxxiv. 11).
 O—Obey My voice and I will be your God, and ye shall be My people (Jer. vii. 23).
 P—Praise ye the Lord, praise the Lord, O my soul (Psalm cxlv. 1).
 Q—Quench not the Spirit (I. Thess. v. 19).
 R—Repent ye and believe the gospel (Mark i. 15).
 S—Search the Scriptures, for in them ye think ye have eternal life (John v. 39).
 T—The Lord is my Shepherd, I shall not want (Psalm xxiii. 1).
 U—Understanding is a wellspring of life unto him that hath it (Prov. xvi. 22).
 V—Verily, verily, I say unto you, if a man keep My saying, he shall never see death (John viii. 51).
 W—Wait on the Lord, and be of good courage, and He shall strengthen thine heart (Psalm xxvii. 14).
 X—eXalt her, and she shall promote thee (Prov. iv. 8).
 Y—Ye ask and receive not, because ye ask amiss (James iv. 3).
 Z—Zion heard, and was glad; and the daughters of Judah rejoiced because of Thy judgments, O Lord Psalm xcvi. 8).

OUR SPECIAL "EVANGEL" CROSSWORD For Increasing Bible Knowledge

No. 27.



The solution will appear next week.

SOLUTION TO NO. 26 CROSSWORD

Across: 1. Champaign (Deut. 11: 30). 8. Padon (Ez. 2: 44). 9. Slave (Jer. 2: 14). 10. Ewe (2 Sam. 12: 3). 11. Enemy (Matt. 13: 25). 13. Spent (Jer. 37: 21). 16. Remembrance (Mal. 3: 16). 17. Defamed (1 Cor. 4: 13). 18. Earth (Matt. 5: 35). 19. Ashes (Job 2: 8).

Down: 2. Hedge (Mark 12: 1). 3. Money (Matt. 17: 24). 4. Asses (2 Chron. 28: 15). 5. Grace (John 1: 17). 6. Appearance (1 Thess. 5: 22). 7. Gentleness (Gal. 5: 22). 12. Meetest (2 Kings 10: 3). 14. Prayers (Mark 12: 40). 15. Abram (Gen. 17: 5).

CLUES ACROSS:

1. To try a thing thoroughly.
4. "The — of death is sin" (I. Cor. 15.).
7. Vegetables eaten by the Israelites in Egypt (Num. 11).
8. Illness of Simon's mother-in-law (Mark 1).
9. First word in the New Testament.
11. A book of the Bible.
12. Paul was thrice beaten and — stoned.
15. Carried by ships (Ezek. 27)
16. Paul was asked if he spoke this tongue.
17. "Arise, let us go —" (John 14).
18. He that is surety for a stranger shall do this (Prov. 11).

CLUES DOWN:

1. With Jacob this lasted 130 years (Gen. 47).
2. Condition of a tent hit by a cake of barley bread (Judges 7).
3. From whence wise men came to Jerusalem.
4. Whoso putteth his trust in the Lord shall be this.
5. Devices called witty by writer of the Proverbs.
6. Jesus went to the country of these people by ships (Matt. 8).
10. Exclamation used by Boaz (Ruth 4).
13. Nebuchadnezzar made this man's son a ruler (II. Kings 25).
14. The blessed hope of God's people is likened to this (Heb. 6).

ANONYMOUS GIFTS.

We express our warmest thanks to those friends who have sent anonymous gifts as follows:—

Royal Albert Hall Demonstration: N.W.1, 10/-.

Foreign Missionary Fund: Halifax (per Pastor Francis) designated, £1; East Ham Sister, £1; D.A. (for missionaries at home), 10/-; E. and D. (Leeds 8), £2.

Debt Fund: E. and D. (Leeds 8), £5; S.T.A.S., £1; Bournemouth (C.A.), £3; Middlesbrough, £10 7s. 1d.; Wimbledon, 10/-; Lamlash (Isle of Arran), 5/-; Colwyn (Grateful Heart), 10/-.

World Crusade: Norwood (J.N.T.), £10.

Prison Work: E. and D. (Leeds 8), £2.

Leaflet Campaign: E. and D. (Leeds 8), £1; Birmingham, 2/6; Kingston-on-Thames, 10/-.

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.



Conventions—Campaigns—Conversions—Baptisms

SEVEN DECISIONS

Eastbourne (Pastor H. Kitching). A large congregation gathered at our Tabernacle on a recent Sunday evening to enjoy the service, in word and song, of the London Crusader Choir. Under Pastor D. B. Gray's able leadership these young people delivered God's Word in a way both convincing and melodious; and at the close of the meeting, six raised their hands to signify their acceptance of Jesus as Saviour. The following Tuesday another soul decided for Christ.

Pastor Kitching has been giving a series of Thursday evening addresses on "Immersion in the Holy Ghost." These have proved a great source of blessing and, as a result, some who have not yet received the promised baptism are seeking with renewed earnestness this wonderful endowment of power from God.

THIRTEEN NEW MEMBERS

Aberdare (Pastor J. W. Newman). Good Friday morning ushered in the annual Easter Convention. The breaking of bread service conducted by the Pastor was a heavenly time, and the Lord's presence was mightily felt.

The special speakers including Pastors S. J. Cooper (Pontardulais), L. W. Green (Dowlais), H. Palliser (Neath), F. A. Hodge (Merthyr), and Mrs. Jones (Aberystwyth), delivered inspiring and heart-searching messages.

We were also favoured with a visit from Salvation Army friends and from Pastor W. Francis, missionary from South Africa, whose message should create a glorious missionary zeal in the assembly. The church has gone through a testing time, but we can give God the glory for many evidences of real growth in grace. Recently a sister and a brother were baptised in the Holy Ghost.

Pastor Newman has just concluded a series of Bible studies on The Humanity and Deity of Christ, and on Fulfilled Prophecy. Thirteen members were given the right hand of fellowship at a recent Sunday evening breaking of bread service.

EASTER CONVENTION.

Bournemouth (Springbourne)

(Pastor H. W. Fardell). The Easter Convention proved to be a time of spiritual feasting. Pastors Court and Ladlow ministered throughout; their messages were full of power, and given under the Holy Spirit's guidance. Good Friday morning around the Lord's table was a hallowed time; the gifts were manifest and the message by Pastor Ladlow brought us into close contact with the risen One.

In the evening we were greatly encouraged as Pastor Court spoke on "God's Memory" (Isaiah xliv. 21) and Pastor Ladlow on the message of "The Cross" (I. Cor. i. 22). The Convention continued in power until Thursday night. Pastor Court's final message linked up with previous ones, that we comfort one another, waiting in glorious anticipation to hear the Saviour's triumphal shout of victory. "Even so, come, Lord Jesus," was the prayer on every heart as we left the Tabernacle.

CAMPAIGN AND CONVENTION

Bournemouth (Winton) (Pastor A. J. Chuter). "What God hath wrought!" The remembrance of the recent campaign conducted by Pastor G. I. Francis is summed up in these words.

It has been our joy in this church to witness some remarkable instances of God's power to heal—arthritis being removed, life brought to weak and useless limbs, and the accompanying quickening of the spiritual life amongst the people. This manifestation of God's healing power has led quite a few into the joy of salvation, and we praise God for many souls that have been saved amongst old and young.

The campaign concluded with a baptismal service when five brethren and sisters followed the Lord. We rejoice also that on the Sunday following the campaign three adults and five children accepted the Lord as their Saviour, and ten other friends have expressed their desire to be baptised.

We have been conscious of the Lord's presence in a mighty way and shall look forward prayerfully to a further visit by Pastor Francis in the autumn.

The Easter Convention was a time of real spiritual uplift, when Pastors George, Bonifazi, and Shadlock visited us. The

choir's rendering of Haydn's "Passion" music on Good Friday was given in an atmosphere of intense reverence and many heard the meaning of the "Words of the Cross" with renewed wonder that He should suffer so much for us.

MISSIONARY VALEDICTORY SERVICE

Bradford (Pastor H. W. Greenway). Southend Hall was filled to its utmost capacity on Sunday, April 16th, when Miss Alice Wigglesworth held her farewell service before leaving for the Belgian Congo. She has been a member of the Crusader Band, and has taken an active part in the Church work since the Elim Church opened at Bradford.

Her brother, Mr. Leslie Wigglesworth, was present, also Miss Ruth Boulton. Mr. Wigglesworth is home on furlough after four years of service in the Congo. Mr. Nosworthy, prospective missionary, gave a short encouraging message.

It was a great joy to have Mr. J. Salter present; he told many thrilling stories of work accomplished in the name of the Lord in the heart of Africa, and how on several occasions God had raised him from his deathbed when the natives had given up all hope and left him to die. When the appeal was given souls were saved.

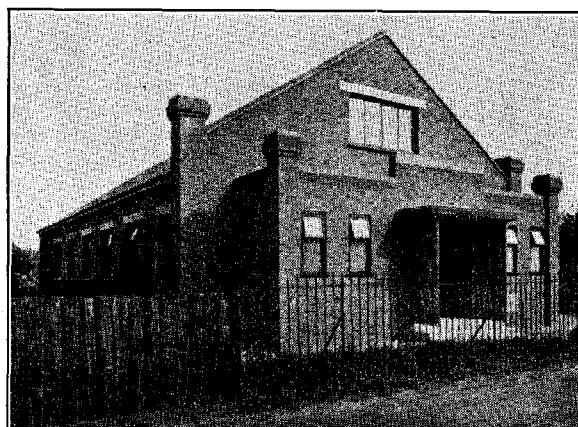
GOOD FRIDAY CONVENTION

Southend-on-Sea (Pastor H. A. Mason). There were two crowded meetings for the Good Friday Convention. About 300 people gathered in the afternoon to hear Pastors Newsholme and Nolan, and a large number stayed on for tea. Between tea and the evening gathering there was a meeting for seekers after the Baptism of the Holy Ghost, and also a short open-air witness on the sea front. In the evening over 400 people, representing about eighteen different assemblies, more than filled the hall, it being a case of "standing room only." In this service two souls decided for Christ.

MISSIONARY CONVENTION

Wood Green (Pastor A. S. Thorne). God has been wonderfully blessing here of late. Recently Pastor E. C. W. Boulton gave us the rich benefit of his ministry for several weeks and God's people delighted in the sweetness of the Word of life.

Then the glorious and encouraging Annual Fellowship Tea reminded us of past mercies and new ventures all accomplished by His daily goodness.



Elim Church, Winton, Bournemouth.

The Second Advent studies given by our Pastor on Sunday evenings have called for a greater separation and a keener searching of God's Word.

Good Friday saw our first annual Missionary Convention, and God literally granted us a day of heaven upon earth. God's servants who came along were Pastors Payne, Thomas, Gough, and L. Wigglesworth, Mrs. Thomas, Miss Henderson, Miss Boulton, and Mr. J. Davies. The inspiration of that day will live long with us, because one and all were divinely equipped by the Spirit. One very noticeable thing about the whole day was each missionary's interest in the other's field of labour, and this gave us a passion to further God's plan by taking the benighted souls of heathen lands to our hearts.

ELIM SISTERHOOD ANNIVERSARY

Letchworth (Pastor H. Burton Haynes). The second anniversary services of the Letchworth Elim Sisterhood took place recently.

Two meetings were held, the special speaker for the day being Mrs. Joseph Smith of London. The musical items, and recitation were provided by the sisters at both meetings. Mrs. Burton Haynes presided over the afternoon gathering, and Miss D. Phillips the evening. The meetings were well attended, and were supported by the sisterhoods of five local Churches, and friends from Stevenage and elsewhere.

Between the meetings teas were served to which a good company sat down. Gifts of flowers and cake were sent to the sick and aged of the sisterhood. (See pictures on page 293).

A HEALING TESTIMONY

Sheffield (Pastor A. S. Thorne). It is with great joy that we report the healing of one of the sisters of this Church, namely, Mrs. Gregory. Some time ago she was afflicted with blindness in one eye and was told by the doctor that there was no hope of recovery, and that in time the other eye would be affected too. To make

matters worse, our sister had a seizure and became seriously ill. However, she obeyed the Scriptures, and was anointed and prayed for by the Pastor and the Treasurer. God has answered prayer. On recovering she was led one day to look at the "Elim Evangel," with what was to all intents her blind eye, and she found to her intense joy that sight was restored. The first words she read were, "The best gift is the Word of God." Her health has returned and her eyesight is perfect; all glory be to God!

Recently we held the annual Fellowship Tea, when 375 people gathered as one big happy family. A congregation of over 400 attended the evening service, when various reports were read, and it was altogether a real praise meeting, especially when Pastor Thorne tested the gathering and over fifty of those present testified to having been converted during the past year.

More recently still, a baptismal service was held in the Leigh Street Baptist Church, when forty-two candidates passed through the waters.

VISIT FROM THE PRINCIPAL

Southport (Pastor F. G. Cloke). On Wednesday, April 5th, almost every seat was occupied an hour before the service commenced, for Principal Jeffreys and the Revival Party were visiting Southport.

Every voice rose with increasing volume as Mr. Darragh led the singing. Chorus after chorus echoed to the roof and swelled out through the open doors into the street. Every heart was filled with joyful anticipation for our Easter Convention had commenced.

As Principal delivered the message a hush rested upon the whole church, the silence broken only by an ecstatic "Praise the Lord!" "Hallelujah!" The blessing received at this first service of our convention gave us spiritual appetites for more.

Pastor and Mrs. Francis from Halifax, and Pastor Burton Haynes of Letchworth were with us for the remainder of the convention.

How refreshed and cheered we were by their Spirit-filled ministry in word and song. From the pages of God's Word they brought messages to suit every circumstance and to satisfy the need of every soul.

Truly God richly blessed every minute of the convention, and we praise Him that four souls were brought out of darkness into His most marvellous light.

EASTER CONVENTION

Birmingham (Graham St.) (Pastor S. Gorman). The Lord has been in the midst of His people in a special way during the Easter Convention. Pastor and Mrs. Stoneham ministered under the anointing of the Holy Spirit, and God's children were mightily blessed.

There were three decisions on Sunday evening. Meetings were held all day on Monday, and although many people visited the Albert Hall, London, quite a number of friends from Elim churches round Birmingham spent the day with us, and God's praises resounded as once again the Word was ministered in message and song. On Tuesday evening, the last meeting of the convention, Mrs. Stoneham, by special request, gave her testimony. Hearts were thrilled as she told of the way God had led her. The Crusader Choir rendered several items in song, and we offer our praise to Him, who so richly blessed us this Easter time.

SPECIAL CAMPAIGN

Dudley. We give thanks to God for His blessings upon Pastor W. G. Anthony during his campaign here. The Gospel message was faithfully proclaimed, with the result of backsliders returning to the Lord, and new members being received into fellowship. A party of thirty-two went to the Albert Hall, and all had a mighty time of blessing there. Now we all feel the urge to extend Christ's Kingdom.

"A VERY PRESENT HELP"

THERE are no circumstances in the lives of God's children in which He is not "at hand." Says the Psalmist, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof" (Psalm xlvi. 1-3).

What greater calamity could come to one than the above-mentioned, yet our God is very present in such times to be our refuge, strength and help! What security in Him!

The Apostle Paul had a taste of such danger and calamity when he was in that shipwreck on his voyage to Rome. But this was his testimony even to those ungodly men on board the ship: "There stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul" (Acts xxvii. 23, 24). "Whose I am," he said. That is the secret. He was in God's hands, and though the waters roared, Paul was safe because he was in the hands of the God of

the waves. And who knows but that the sailors and all the other prisoners were saved from a watery grave because of one being on board who belonged to God? God does great miracles for the sake of the least of His children when they trust Him.

Paul gives testimony concerning another time when the Lord was his "very present help." He wrote to Timothy: "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; . . . And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom" (II. Tim. iv. 16-18).

David said concerning his enemies, "They prevented me in the day of my calamity: but the Lord was my stay" (Psalm xviii. 18). "When I cry unto Thee, then shall mine enemies turn back: this I know; for God is for me" (Psalm lvi. 9). "The Lord is on my side; I will not fear: what can man do unto me?" (Psalm cxviii. 6). Truly He is a very present help!



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Annual Youth Leaders' Conference

London and Home Counties

Youth leaders of London and Home Counties are reminded of the Annual Conference and fellowship gatherings on Saturday, 13th May, at the Elim Bible College, London.

The Chairmen of the two sessions will be Pastors E. J. Phillips and E. C. W. Boulton (Crusader Vice-Presidents). Speakers will include Pastor Douglas B. Gray (National Crusader Secretary), Pastors Joseph Smith, G. Stormont, and W. Evans, Miss M. F. Barbour, Miss Adelaide Henderson, Miss I. Volckman, and also Mr. Douglas Craig (Crusader Commissioner).

Sunday school teachers this year are specially invited to the evening session at 6.30 o'clock, in the Clapham Tabernacle.

Youth leaders and teachers should not miss these meetings. Plan to be present, without fail.

More Socialist Sunday Schools

The National Council of Socialist Sunday Schools is to embark on a policy of expansion. This was decided last week at the thirtieth annual conference at Fulham Town Hall, London. Delegates were unanimous in their determination to strengthen the present schools and to form new ones in areas yet untouched by the organisation.

Elim youth leaders and young people's workers are fully acquainted with the teaching and principles instilled into the children at many of these Socialist Sunday School centres. It is a further challenge to every Christian worker to do something—and do it now—to win every boy and girl possible to the cause of Christ and the Gospel.



BIG GAME HUNTING

By Pastor George Backhouse

"Behold, I send you forth as sheep in the midst of wolves."

—Matthew x. 16.

If civilisation continues to spread over the parts of the world where once roamed the big game, then those folk who delight to stalk these animals will soon have to abandon the sport. Yet, I wonder if those who are spiritually rich—because the Son of God once became poor—realise that God would have His children go in for this? It requires much time and money to indulge in the hunting of wild animals in other countries, but the vastly more important business of "catching men for Christ" is certainly God's will for His people. We must not forget that the spreading of the gospel has not been committed to angels, but left to believing men and women to see to it that others in a like manner are persuaded to a saving faith in Him. There are many ways of doing this, but to go out into the world each day seeking to "catch men" for Christ by personally speaking for Him, is to go big game hunting for God.

All the courage, strategy and discretion required in this pursuit are needed in this glorious effort. Animals, we know from the Word of God, have no eternal existence, but to catch a soul for Christ means such an one's eternal gain. You, dear believer, who feel that you are not fitted for the platform or public service, why not go in for stalking men and women with the object of getting them the "slain of the Lord"? Just think what joy will be yours when at the end of the long and difficult journey of life, you meet Him with those unsaved ones, who by much care, and following-up were eventually won for Christ.

Now that it has served to illustrate its purpose, we will leave this simile of big game hunting and speak more definitely concerning that to which we have been leading—*personal work for Christ*.

Let us ask ourselves a few questions as regards fitness to undertake working in this way for Him. Do we love Him enough to be really enthusiastic about Him? Is our loyalty and sense of Christ's Lordship of our lives strong enough for us to stand being sneered at? This might often be our portion. Those who faithfully speak for the Lord Jesus Christ often prove the truth of the scripture, "They that will live godly . . . shall suffer persecution." Are we sufficiently devoted to our Lord's service to make soul-winning the paramount aim of our lives? We must be on the look-out for opportunities to witness, and regard each one with whom we are brought into contact in the light of a potential soul to win for the Master. Experience will prove that any attempt to serve the Lord in this personal way will only be successfully accomplished by those who possess at least three essentials, viz., keenness for the cause of Christ, a disregard of the world's scorn or approval, and concentration of time and attention to this one aim. These, let it be repeated, are *essentials* in the personal worker's make-up; but in addition, to possess a ready smile, a friendly manner, and being fond of meeting people, is to be yet better equipped for the task before us.

An objection might be raised by some thoughtful ones that only those whose circumstances or business bring them into touch with

REMEMBER YOUR HOLIDAY CENTRES

Only a few weeks to the joyous summer holiday season. Excellent centres and facilities for Crusaders again this year. Write for particulars without delay.

many different people each day should undertake this peculiar form of service. Certainly, such people have *more* opportunities than those in workshops or other occupations which cause them to meet and mix with the same people day after day. Let such who complain and would excuse themselves from personal work on these grounds remember that they have the additional advantage over their fellow-workers for Christ, in that they can back up their testimony by *Christlike conduct*. All things taken into consideration, it is safe to assert that there is no child of God so situated as to be without opportunities of winning others to Christ.

Perhaps you long to speak to those unsaved around you; you feel you owe it to your Lord to own allegiance to Him; you want to look forward to hearing His "Well done, good and faithful servant," yet being naturally timid and lacking aggressiveness, you allow opportunities to slip by. Sometimes when you are with one to whom you intend to speak of Christ, and being in communication with the indwelling Spirit, asking for opportunities to be given you, it seems that none present themselves—you can at such times assure yourself that God saw the desire in your

heart to do something for the extension of His Son's kingdom, and would have given opportunities had it been wise. When, then, is it expedient to be aggressive and to enquire boldly as to your companion's relationship to Christ? When out on tract distribution or the distribution of invitations to meetings, etc., one would say that the mere presentation of such at the door or in the street, warrants the personal worker to lead right into dealing with the recipient. If, however, by so doing your friendship may possibly be severed or antagonism to Christ's work will be aroused, use wisdom. It is obvious that a too direct approach will do more harm than good, and it is far better to wait for the Divine Guide to make the opportunity.

Personal work—this preaching to an audience of one—might be slower than holding meetings or missions, but how liable men and women are to pass on the message of the preacher to the one next to them, when listening to the gospel in a crowd. Procuring a hall, getting together an audience, with all the other necessary accessories, costs time and money, but the personal worker can give point and personally apply the gospel. Both the proclaiming of God's message

to the few as well as to the many, are alike pleasing to the One who commanded His own to "Go into all the world and preach the gospel." Seeing that the unsaved are hard to persuade inside the church doors, does it not make *personal evangelism* the most suited method for this our day and generation? People may avoid attending churches and thereby miss hearing the gospel preached and the Word of God read, but the genuine seeker after individual souls will *find* ways and means of facing them up to the claims of Christ. My earnest prayer is that our whole beings might be stirred up to be more determined to speak daily, definitely, and enthusiastically for Him.

HIS GIFT AND MINE

Over against the treasury,

He sits who gave Himself for me,
He sees the coppers that I give,
Who gave His life that I might live.

He sees the silver I withhold,

Who left for me His throne of gold,

Who found a manger for His bed,
Who had not where to lay His head.

He sees the gold I clasp so tight,
And I am debtor in His sight.

He is Coming

IN reading the above words, you may perhaps ask the question:

WHO ?

The answer is Jesus! The One who came to this earth "once in the end of the world" (Heb. ix. 26), "who went about doing good, and healing all that were oppressed of the devil; for God was with Him" (Acts x. 38). The One who said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28). The One who, in infinite love and condescending grace, took the sinner's place and died, the Just One for us the unjust, to bring us to God. The One who rose triumphantly from the grave and ascended to the Father's throne. Who sits there to day, awaiting the moment, fixed in divine counsels, when He will come again.

HOW ?

First, He is coming in grace, to receive to Himself His own, fulfilling His promise: "I will come again, and receive you unto Myself; that where I am, there ye may be also" (John xiv. 3). Then, He will come "with ten thousands of His saints." Then, "every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him" (Rev. i. 7).

WHEN ?

It may be to-day, for there is no sign to be looked for, nothing to be fulfilled ere He comes for His own. He

has said, "I come quickly." Already faith sees the "Bright and Morning Star," herald of approaching day, and faith says, "Come, Lord Jesus." How would His coming affect you, should He come to-day? Would you be among the vast throng who will rise to meet Him at His coming, or would you be left for the awful judgments that will be poured out upon this ungodly world?

WHERE ?

For His own, in the air, Paul wrote to the Thessalonians, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together . . . to meet the Lord in the air: and so shall we ever be with the Lord" (I. Thess. iv. 16, 17). For the un-saved: "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him" (Jude 14, 15). Friend, how will His coming affect you? Are you ready for this momentous happening? Will you go up to be with Him, when He comes, or will you be among those who "will wail because of Him"?

To-day, the Saviour calls; will you not heed His blessed voice and trust Him now, as your personal Saviour? Then you will triumphantly say: "Come, Lord Jesus."

CLASSIFIED ADVERTISEMENTS

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

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

Advertisers under "Board Residence, etc., 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.

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Holiday Apartments, etc.

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

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Brighton.—Come and spend your holidays on the glorious Brighton Downs; Christian home, Foursquare; bed and breakfast £1 per week, other meals if required. Mrs. Smith, "Fernleigh," Sea View Road, Woodingdean. C784

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

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

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* **London.**—Elim Rest House.—Adjoining Elim Woodlands. Comfortable home life for those desiring rest or change in quiet, spiritual surroundings. Apply: Miss Baker, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

London.—Superior accommodation, bed and breakfast 4/-, select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean; splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C806

London.—Central London Christian Guest House, 23-26, 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

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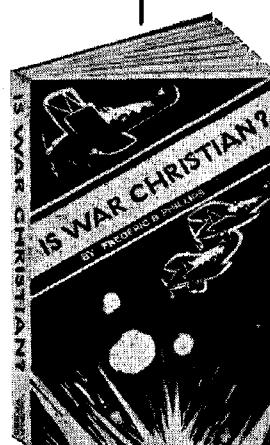
Duchemin:Langlois.—On April 25th, at Eldad Church, Guernsey, by Pastor V. S. Pritchard, assisted by Pastor H. Fielding and Mr. D. Kirkby; Cyril Duchemin to Miriam Langlois.

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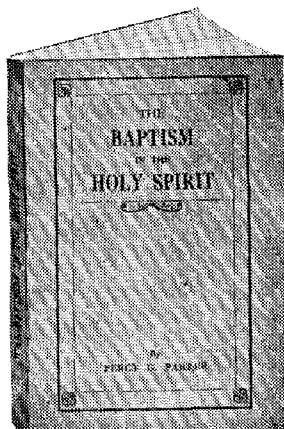
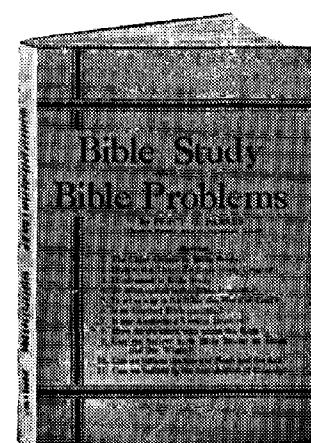
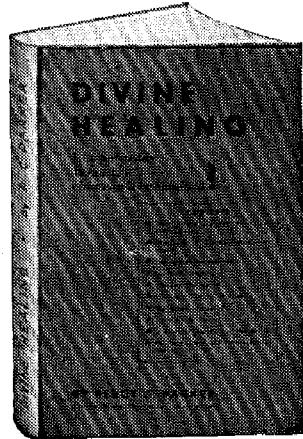
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