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The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XV., No. 5

FEBRUARY 2, 1934

Twopence

SAVIOUR

COMING KING



CHRIST be with me, CHRIST within me,
CHRIST behind me, CHRIST before me,
CHRIST beside me, CHRIST to win me,
CHRIST to comfort and restore me,
CHRIST beneath me, CHRIST above me,
CHRIST in quiet, CHRIST in danger,
CHRIST in hearts of all that love me,
CHRIST in mouth of friend and stranger.

From St. Patrick's Breastplate.



"I am
come
that
they
might
have
life."

John X.
10.

"I
will
come
again."

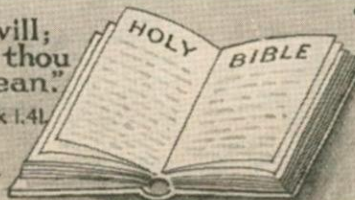
John XIV. 3.

HEALER

BAPTISER

"I will;
be thou
clean."

Mark 1.41.



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

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance

Founder & Leader, Principal George Jeffreys.

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

Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XV.

February 2, 1934

No. 5

CONTENTS

Rivers of Living Water	65
A Place of Refreshment and Rest	67
The Evolutionary Bridge	68
Music: Ireland for Christ	70
Bible Study Helps	70
Family Altar	71
The Lame Man of Lysira	72
Editorial	74
Irish Trophies	75
Revival News of the World	75
Evangelist's Memorial	76
Elim Crusader Page	77
Crowning Conventions at Christmastide	78
A Soul Saving Verse	80

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Principal GEORGE JEFFREYS

AND REVIVAL PARTY'S

REVIVAL

& HEALING CAMPAIGN

IN THE
EXHIBITION BUILDINGS

: YORK :

COMMENCING SUNDAY, FEBRUARY 4

∴ EASTER MONDAY, 1934 ∴

THE NINTH ANNUAL
FOURSQUARE GOSPEL

DEMONSTRATION

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LONDON

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4 Watch these Dates 4

ANDOVER. Commencing Feb. 4. Mission Hall, George's Yard, High Street. Evangelistic Campaign by Pastor J. Dyke.

BERMONDSEY. Commencing Jan. 23. For three weeks. Elim Tabernacle, Upper Grange Road. Palestine Exhibition by Miss C. Wells. Tues., Wed. and Thurs. of each week.

BRIGHTON. Feb. 13—15. Elim Tabernacle, Union Street. Palestine Lectures by Miss C. Wells, with Crusaders in Eastern costume.

DORKING. Feb. 4—18. Oddfellows' Hall, High Street. Revival and Healing Campaign by Pastor W. E. Smith.

DOWLAIS. Feb. 24—26. Elim Tabernacle, Ivor Street. Bible School Campaign by Principal P. G. Parker.

EALING. Feb. 22. Cranmer Hall, Cranmer Avenue. Pastor W. G. Hathaway.

ELIM WOODLANDS. Feb. 3. Open to visitors from 3 to 9.30. Meeting at 6. Special speaker. Tickets 1/-, obtainable at Elim Churches or 1/3 at the door.

GLOSSOP. Feb. 3—5. Elim Tabernacle, Ellison Street. Bible School Campaign by Principal P. G. Parker.

GRIMSBY. Feb. 10—12. Elim Hall, Tunnard Street. Bible School Campaign by Principal P. G. Parker.

HULL. Feb. 17—19. City Temple, Hessle Road, corner of Madeley Road. Bible School Campaign by Principal P. G. Parker.

ILFORD. Feb. 17. Elim Hall, Scrafton Road. Visit of London Crusader Choir. Special service 7.30: "Immortal Music." Speaker: Pastor E. J. Phillips.

ILFORD. Feb. 18. Elim Hall, Scrafton Road. Pastor W. G. Hathaway.

KENSINGTON. Feb. 7. Kensington Temple, Kensington Park Road. Elim Crusader Rally. Speaker: Pastor J. McWhirter.

KENSINGTON. Every Friday at 7.30. Kensington Temple, Kensington Park Road. Weekly Rally. During February, special speaker: Pastor P. N. Corry.

KINGS CROSS. Commencing Jan. 21. Spa Fields Church, Wharton Street. Evangelistic Campaign by Pastor H. W. Fielding.

WIMBORNE. Commencing Feb. 4. Elim Church, Leigh Road. Evangelistic Campaign by Pastor R. A. Gordon.

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, Elin. Bible College, Elim



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

Vol. XV., No. 5

FEBRUARY 2, 1934

Fridays, Twopence

Heart Talks on Vital Themes

Rivers of Living Water

By Principal P. G. PARKER (of the Christian Workers' Bible Correspondence School)

He that believeth on Me, as the scripture hath said, out of his innermost being shall flow rivers of living water (But this spake He of the Spirit, which they that believe on Him should receive for the Holy Ghost was not yet given)—John vii 38, 39

IN the country of Eden there was a glorious river! It was a river of life!

There was no corruption in that river! It was not befouled by putrid carcasses and diseaseful refuse!

It belonged to the recreated earth before sin marred its beauty and cankered its heart.

At the east of this beautiful land God planted a garden. We call it the garden of Eden. From the country of Eden the river flowed into the garden of Eden. But the river was not exhausted in Eden. It was divided into

FOUR HUGE RIVERS.

One was the Pison, the second the Gihon, the third the Hiddekel, and the fourth the Euphrates. It entered the garden as one river. It flowed from the garden as four.

Attempts have been made to identify those rivers. One recent writer says "Two of the four rivers were the Euphrates and the Tigris. A writer in *The Evangelical Quarterly* says that the other two, Pison and Gihon, have been identified by Captain Crauford of the British Naval Survey of the Persian Gulf. The Pison now runs under the sea, and is identified geologically ashore by a gold strata with bdellium (a marble) and agates, or onyx. Gihon, Captain Crauford thinks to be now subterranean, represented by a dry wadi." Whether this view is correct or not we cannot say—the land surface was altered so greatly at the time of the Flood. We are on safe ground in saying that four mighty, copious rivers flowed powerfully forth from the garden of Eden. The meaning of the names is very suggestive. Fausset's *Commentary* says that Pison, means "overflowing"; Gihon, "bursting forth"; Tigris, "swift"; Euphrates, "abundance."

From the heart of the country of Eden there flowed a mighty river into the heart of the garden of Eden—and from the heart of the garden of Eden there flowed rivers of living water into the vital places of the earth.

We know another River. We must spell this River with a capital. It flowed from the heart of the Eden above—

FROM THE HEART OF GOD.

That River is a Person, the Holy Ghost. Calvary spoke in heaven, and the Holy Ghost as a great river of power was sent down to earth. He enters into the garden of men's hearts. And out of the heart of man that River flows forth in streams of living water. It is only another way of speaking about the baptism in the Holy Ghost. He fills prepared hearts with Himself, and then out from the innermost being of men there flow rivers of living water.

There are at least four rivers of living water which flow from the innermost shrine of the Spirit-filled man. Let us name those rivers.

- 1 River Home Power
- 2 River Business Power
- 3 River Church Power
- 4 River World Power

1 River Home Power

When a person is baptised in the Holy Ghost home is the place where first that life-giving power is felt. The Spirit of God is felt most where we live most. From the heart of man the river flows first of all into the home of man. It is a marvellous river. It flows upstairs and downstairs. It flows round the coal-scuttle and the washing up. It flows round the crying baby and it flows round the feeble grandma. It flows round the dining table and the ironing board. It flows

into the dusty corners and it flows into tired hearts. The Spirit-filled life flows with refreshing power into every corner of our home life.

A young girl who was eager to have soft hands wrote to a lady and

ASKED HER FOR A RECIPE.

The lady replied "Soak your hands thrice a day in dish-water, washing up the plates and dishes, *while your mother rests*"

It is rather changing the figure of speech, but that is the kind of thing that the Holy Ghost does when He flows out from the hearts of men and women.

The Spirit-filled life knows that knees are to kneel down and pray, and also to kneel down and scrub. Likewise the voice is not only to sing praises unto God, but also to sing lullabys to baby. Likewise that the piano is to play joyful hymns of praise to God but also to be quite silent when father has a headache. Likewise that money is to be given to the service of God but also that it is to buy a suitable and loveful present for a sacrificial mother on her birthday. The Spirit of God sends forth very practical rivers

2 River Business Power

The Spirit of God has a river for our place of occupation. As we move in the school or the shop the river flows. As we write at the desk or tap on the typewriter the river flows. As we harness the horse or milk the cows the river flows. As we humbly control the lift or conspicuously control the factory the river flows.

Here is a true story known to me personally. A Spirit-filled lad asked his owner-manager to attend some special Elim meetings. It was not an easy thing to do, for inwardly that young man was half afraid of his employer. But he did it. The river began to flow. That employer said "No, I will not come in on a special occasion, I would rather drop in

ON AN ORDINARY OCCASION,

for that is the real test. I will come when your own pastor is preaching." The special meetings came and passed. The employer did not attend. But, true to his word, he slipped in to an inconspicuous place one Sunday evening when the usual pastor was preaching. The pastor preached that night on, "Ye must be born again."

Next day the young Christian employee was sent for into the master's office. Whatever was it for—was it "notice"? Said the employer "I went to your meeting last night. I heard what your pastor said. I have spent a very uncomfortable night. I was not born again, but this morning I want to tell you *I am born again*."

It was a pleasure a few weeks ago to have a few words with that employer. He has indeed come out on the Lord's side. You see, the river of power flowed in the business. That young man was himself powerless, but the Holy Ghost sent a river of power out from him and lo "the master" was converted.

3 River Church Power

When a person is baptised in the Holy Spirit there is a very decided river of power in the Church. There are handshakes, and smiles, hallelujahs and praises, punctuality and regularity far exceeding anything in

the past. The open-air meetings are better attended, the collection bag is a little richer, and there are fewer grumbles and useless gossipings in the Church.

Paul wrote to Timothy giving him instructions how to behave himself in the Church. The exact words are "These things write I unto thee . . . that thou mayest know

HOW THOU OUGHTEST TO BEHAVE

thyself in the house of God (I Tim iii 14, 15)

The Spirit-filled man knows how to behave himself in the Church. Paul's instructions to Timothy are both general and particular. But the embrace of thought is that the Church is "the pillar and ground of the truth." Or the pillar and *plinth* of the truth. In other words the Church is as a great pillar and its base is designed to lift the truth into prominence. That is always what a Spirit-filled man does. He lifts the truth of the Word of God into prominence. He lifts up the written Word and the living Word. He does not seek to lift himself up, neither does he seek to lift a pastor or office-bearer up into commanding prominence. He seeks to so lift up the Book of God and the Son of God that supreme glory and obedience will be given to God.

4 River World Power

The prayers of a Spirit-filled man touch the ends of the earth. He is not bound by geographical landmarks. He can move the people in his own neighbourhood. He can move the people in dark, Central Africa. The Lord Jesus knew that Spirit-filled men would touch the tip-ends of the earth. Therefore He clearly told His disciples that they should be witnesses for Him in Jerusalem, Judæa and Samaria, and unto *the uttermost parts of the earth*.

Dr Morgan once told a wondrous and beautiful story at a Salvation Army meeting.

"A young girl was converted and earnestly desired to be a channel of blessing to others. She gave herself up as a living sacrifice, and not only prayed for, but claimed, power for service. She was walking up and down the platform of York Station, wondering how she could witness for the Lord she loved so much. There seemed no appropriate way of doing so. But a Scots train stopped, and as she walked along the whole of its length, she

COULD NOT CONCEAL

her inward joy. She peered into the compartments, and smiled as she passed each window. The happiness outwardly manifested could not be hid.

"As she passed a first-class compartment for the second time, a lady beckoned her, and said

" 'Why are you smiling so?'

" 'Because I am so happy, madam,' she answered.

" 'But why are you so happy, child?' the lady asked again.

" 'Jesus makes me happy,' was the girl's reply.

" 'Will you tell me all about it?' asked the lady.

" 'With pleasure, madam,' was the glad answer.

"Quickly the lady called a porter, bundled her luggage out of the carriage, stepped out herself, and both the lady and the girl sought the seclusion of a waiting-room. There the story of her assurance and light was related, and in that waiting-room the weary and heavy-laden traveller found peace.

"That lady was a peeress and herself told me the story," said Dr. Morgan

The author of the book, *A Mighty Means of Usefulness*, tells of the marvellous results of the Spirit-inspired prayers of a helpless invalid "Some years ago an earnest man gathered about him a praying band and made this suggestion to them 'When you reach home this evening write down the names of persons whom you would like to have saved, and then pray for them by name, three times a day, that they may be saved. Then make your

BEST POSSIBLE EFFORTS

to induce those persons to turn to God for salvation' "

"An invalid woman who had been bedridden for seventeen years adopted the plan. She had been for a long time praying to God in a general way to save a multitude of souls. She said 'Here is something I can do.' She could still use her right hand. She therefore wrote down the names of fifty-seven acquaintances. She prayed for each of these by name three times a day. She wrote them letters telling of her interest in them. She also wrote to Christian friends in whom she knew these persons had confidence, and urged them to speak to these persons about their souls. With great unction she prayed for these unsaved ones. The Spirit of God gave her faith to believe. In time every one of those fifty-seven persons professed faith in Jesus Christ. A great river of power thus passed out into the world through the Holy Ghost prayers of this one invalid woman."

There was one well-known man, Dr F E Yoakum, leader of the Pisgah work in America, who was wondrously filled with the Spirit of God. Out of his innermost being there flowed many rivers of living

water. He was certainly a blessing in the home, in the business, in the Church and in the world. In an address of his he gives the secret of his usefulness. Instead of referring to the work of the Spirit under the figure of "rivers" he does so under the figure of "dynamite," but the truth is the same. He said: "Now remember that the Holy Ghost means power—dynamite. Did you ever think—

DYNAMITE SHOOTS EVERY WAY.

What is the reason they do not put dynamite in a shot gun? It is said that dynamite is one hundred times more powerful than powder, and it shoots backward as well. That is the way with you when you are filled with the Holy Ghost—you will work every way. I shall never forget that night up there on Mount Pisgah, when I went up at midnight and the Lord spoke to me. He said 'I have no hands, no feet, no eyes, no ears, no heart,' and I answered back 'Lord, you may have my hands, my feet, my eyes, my ears, and my heart,' and then I laid down my old pocket book, and said, 'Lord, You have that too.' And since that time I have never had a thought of calling one dollar my own. I could not go where Jesus Christ would not go, because I have given my feet to Him. I want you to understand when you ask for the Holy Ghost you are asking for something that will shoot out in every direction."

It matters very little whether we think of dynamite shooting out in all directions or of rivers flowing out in all directions. The fact is that if we are baptised in the Holy Ghost as Dr Yoakum was then our lives will be centres of power that radiate forth into a needy world in every direction. Each one of us can be as a garden of Eden out of which will flow rivers of living water.

A Place of Refreshment and Rest

By Miss ADELAIDE HENDERSON

WHAT a joy it is to find a place of quiet restfulness and peace where faith in God and faith in prayer banishes the tug and turmoil, the fret and fidget of almost overwhelming days! What a blessing to find a home, the atmosphere of which is so pregnant with life and love that the weary spell of convalescence is changed into happy days of sunshine, where morbid forebodings for the future are exchanged for a strong, brave spirit that stretches out to grasp God's promises and to believe His Word. Songs of praises and prayers of thanksgiving burst forth and are blended with a steadier and deeper confidence in God than ever known before.

Such a place of quiet restfulness and peace, such a home pregnant with life and love, is to be found at the Elim Rest Home, 21, Rodenhurst Road, Clapham Park, London. After a severe illness I found myself in this beautiful home last summer, so it is from a very rich experience of kind care and a real life-giving, peaceful atmosphere that I now write. This, together with the healing touch of the pierced Hand, brought about a gracious and wonderful recovery to health, for which I do thank God.

I write this little tribute of praise, therefore, that others of my Father's children who perhaps do not

know that such a rest home exists, may in like manner be helped and restored. In the Elim Rest Home, where the atmosphere is definitely that of prayer and loving, practical sympathy, the streams of living water and wells of blessing and healing abound for all who have become weary and exhausted along life's highway. Applications should be addressed to the Superintendent, 21, Rodenhurst Road, Clapham Park, London, S W 4.

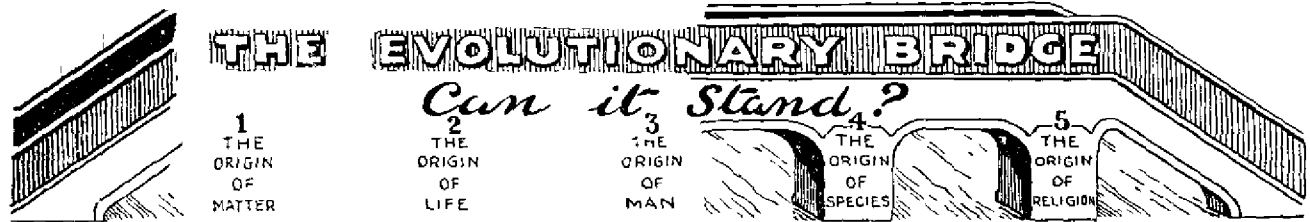
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Revival and Healing Campaigns Belfast, 10/-, Ealing convent, 10/-, Glasgow sister, 10/-, Bucks friend, 10/-.

Elim Foreign Missions Clapham Park, £1, Ealing sister, 10/-, Carlisle friend, £3, Dundee friend, £2, Bucks friend, 10/-, Cardiff for local Building Fund £5.



IV. The Origin of Species

By Pastor P N CORRY

THE theory of evolution as it is at present understood by the ordinary man and woman and by the boys and girls in most schools and colleges is that all higher forms of life—man not excepted—have gradually risen out of the lower, and that this has been brought about by the change of one species into another. Charles Darwin's book, *The Origin of Species*, was not only a great sensation at the time of its publication, but was hailed with delight by many scientists, so that before very long it was considered that a man was out of date and ignorant who did not accept the theory of natural selection as the explanation for the origin of all species. E. H. Haeckel laid it down that the course of evolution ran as follows:

(1) Green cells, (2) Amoebae (i.e., microscopic animal forms of life of changing shape), (3) sponges, (4) Anemones, (5) Worms, (6) Amphioxus (i.e., the fish lancelet), (7) Fishes, (8) Amphibians (i.e., animals that can live both on sea and land), (9) Reptiles, (10) Monotremes, (11) Marsupials (i.e., animals having a pouch), (12) Insectivores (i.e., small invertebrate animals), (13) Primates (i.e., the higher order of mammals, which include monkeys, gorillas, chimpanzees, the orangs, lemurs, etc.), and finally man himself. It will thus be seen that those who believe in

THIS FANTASTIC THEORY

regard all animal groups as branches of one gigantic genealogical tree, embracing all species of animals both past and present, though it is also true to say that hardly two scientists agree regarding this tree, their opinions differing very widely. The reader will thus see very clearly that those who receive this hypothesis do not regard "species" as a barrier to the progress of evolution. If the theory is true then the barrier of species must have been overcome not once but thousands of times during the process of natural selection. One investigator, Lt.-Col. L. M. Davies, F.G.S., has said "Evolution is essentially a doctrine of unbroken genetic connection." Even Professor Huxley, who said that the great and ever-recurring tragedy of scientific investigation is that a beautiful hypothesis is killed by an ugly fact, said, "If this [i.e., that variations never culminate in new species] was the necessary and inevitable result of all experiments, the Darwinian hypothesis would be shattered" (*Victoria Institute Proceedings* 1932 p. 197). Alas, Professor, has another tragedy happened, or is the theory true? Let us see.

What is meant by Species has been the subject of much debate, and T. H. Huxley himself says a species is "the smallest group of animals or plants to which distinct and invariable characters can be assigned,"

which means that they breed true amongst themselves. Professor Poulton before the British Association in 1926 said that "A species is an interbreeding community." It is rather important that we keep this in mind when considering the subject, because it implies that different species

CANNOT INTERBREED CONTINUOUSLY.

The horse may be crossed with a donkey, and a mule be the result, but that result—a hybrid—is sterile, and will continue to be so—it cannot propagate a new species. Dr. Crew acknowledged this when lecturing to the Royal Philosophical Society at Glasgow a few years ago. He said, "The ultimate proof of the evolutionary theory will be secured when two units, not mutually fertile, arise in one and the same stock, this has not yet occurred." The stubborn sterility of hybrids is one of the barriers that the theory must break down before it can enter the realms of possibility. Mr. Henry R. Kinderley, at a meeting of the Victoria Institute, which I was privileged to attend in May, 1932, said many things about this side of the subject of evolution, and he showed how this experimental side of the theory of evolution was the only one which is capable of putting evolutionary theories to the test, but that in spite of this, evolutionists prefer to stick to speculative methods instead of the test of species. He then took the case of the hare and the rabbit, two species which exhibit marked similarities of structure, posture, and habit (they both chew the cud) so dear to the argument of scientific minds (Sir A. Keith on Posture at the British Association, 1931), and showed that when examined as living species we find that the hare and the rabbit absolutely refuse to interbreed. Moreover one of them produces its young blind and naked, and the other open-eyed and covered with fur. In spite of their similarities and appearances they are different species, and

THE FACT OF STERILITY

proclaims these two types of rodents to be unrelated. The same test can be applied to all the many thousands of species about us, yet none of them can be coaxed to transgress the bounds of their "specific" limitations. Species blocks the way of the theory of evolution, and for it to succeed this massed bulwark of living species must be breached, surmounted and broken down. This has not yet been done. It is true that statements have been made that the dog, fox and wolf are said to have been known to breed, but even this exception is denied by the authorities at South Kensington Natural History Museum, who have stated that in all this great Museum there is not a particle of evidence of the transmutation of species.

(Victoria Institute, Vol 1932, p 137) In spite of this, and in the face of such famous experimenters as Professor Bateson and Professor De Vries, who have signally failed to break away in the matter of breeding from their ancestral stock or species, evolutionists still continue to blind the eyes of the world to the truth, and talk of a missing link as though only one link was out of place to make the chain complete. It is not a case of a missing link at all, but a missing chain, because all of the genetic links are missing between each of the millions of species both vegetable and animal (H R Kindersley, Victoria Institute, May, 1932) As Sir Ambrose Fleming says, "The sterility of hybrids, or crosses between species, is a fact evolutionists cannot explain or evade, and it looks very much as if a species were a sort of blind alley for evolution!"

Another serious critic of the theory is Dr Albert Fleischmann, Professor of Zoology and Comparative Anatomy in the University of Erlangen, Germany, who was converted from the evolutionary theory after upholding it for over thirty years. He wrote a book in 1901 completely throwing over

HIS OWN LONG-STANDING BELIEF

in Darwinism, and poured scorn on the whole case for evolution. He is a biologist of recognised position and repute. In his lecture read before the Victoria Institute in May, 1932, he stated that in all animal groups the cells arrange themselves in three basic layers called "germinal layers." An outer layer is called the "ectoderm," a middle layer called the "mesoderm," and an inmost layer called the "endoderm." From one or other of these layers of cells the organs of the animal body develop according to its kind or type. There is no chance about it at all, but development according to law so strictly regulated for each species that one can actually wait, watch in hand, for the appearances of the destined form conditions. He continued to say, "Had Darwin lived to witness this advance he would have abandoned his illusion of a single great genealogical tree for all species of animals." This is strong enough in all truth, coming from such a commanding figure in the world of zoology, but he goes on to say, "Study of the higher groups reveals a striking regularity which was unknown one hundred years ago. Seventy years ago Darwin could talk as if varietal differences tended to 'change the species,' and such talk met with approval, but since the strict orderliness of development has been discovered, the assumption of an evolution of species has encountered insuperable difficulties. No one can demonstrate that the limits of a species have ever been passed. These are Rubicons."

WHICH EVOLUTIONISTS CANNOT CROSS

A large variation is possible, but they all centre round the mean value, and are constant and true for one species. Accident, caprice and arbitrariness are eliminated from zoological discussion, our increased knowledge of the rigid law of species especially within the last thirty years all tends to accumulate evidence against Darwin's theory."

This mention of variation within the bounds of a species brings us to another side of the question. We see these varieties of a species all about us, as for instance in the dog family with its multitude of varieties, and also in horses, sheep, roses, dahlias and various grains. The world is full of varieties, but they will not remain unless human intelligence keeps the stock pure or improves it. Now this has a bearing on Darwinism, because before the non-intelligent natural selection taught by evolutionists can be accepted as a fact, stocks and families must be found that will improve without any outside help, and in Darwin's theory it must be possible to effect large changes not only to improve varieties in a species but in manufacturing different ones. This has not been done. On the contrary many naturalists now find the greatest argument against Darwinism in the laws of heredity that have lately come into prominence through the discovery of what is now known as Mendel's law. Gregor Mendel was the Abbot of Brunn in Austria in 1865, and he found out the law when crossing peas in the cloister garden. Sir Ambrose Fleming tells us that this law works out as follows: "There is a particular kind of fowl which, from the glossy nature of its plumage, fanciers call a blue Andalusian. It is obtained by crossing or mating together a certain type of black plumage fowl with a white that has grey splashes. The product or first generation of such matings are all

BLUE ANDALUSIANS

and all alike. If the males and females of this first generation are mated pair to pair the next generation or grandchickens are of three kinds. One half are blue like the parents, one quarter are black like one of the grandparents, and one quarter are white like the other grandparent. If these black are mated black to black, they breed true and produce only black chickens and the same for the whites. But the blue grandchickens mated pair to pair when grown up produce families of chickens one half of which are blue, one quarter black and one quarter white. This process of reproduction is repeated indefinitely and is called Mendel's law. It is found to hold good in peas, in the colour of guinea pigs, in the colour of people's eyes, and in other characteristics of human beings, as well as in many other ways. The constant ratios given above will always appear, and this is known as the law of Ancestral Inheritance. The significant part of these varieties is that they do not continue to increase or even continue, but revert to their original state when left to themselves and variations will ordinarily breed out again. Now this is just what Darwin refused to allow for his theory. He would not suppose that each first stock was in some way segregated in order to keep the variations intact, but said it was all brought about by the non-intelligent selection of species. The theory is not true to the law, and this, in the opinion of many naturalists, is the strongest objection to the Darwinian theory. Dr. Fleischmann concludes his lecture on this very note and says, "In my opinion the most serious defect in the Darwinian school of thought is that it is not based on the knowledge of rigid law. No matter
(Continued on page 73)

Ireland for Christ

Marching time

Words and Music by REV. JOHN POTLOCK

1 "Ireland for Christ!" The martial cho-rus E-cho near and far,
2 Bring forth the harp, so oft in sadness Touch'd by bards of old,
3 Once more let E-rin's sons and daughters, For her own dear sake,
4 Soon shall the Roy-al pro-cla-ma-tion End the long cam-paign,

While the ban-ner float-ing o'er us Bids us forth to war!
Sweep its chords with psalms of gladness, Hail your age of gold!
Join her child-ren o'er the wa-ters In the vow they make,
Soon o'er our u-ni-ted na-tion Christ shall come to reign,

Ancient land of saints and sa-ges, Cir-cled by the sea,
Fair-est isle of all the o-cean, All your tri-bute bring,
By the grace of God we'll ne-ver Break our so-lenn ty-st
Then throughout our an-cient sire-land Man to man shall call—

From the sla-ver-y of a-ges Rise to li-ber-ty!
Pour it forth in full de-vo-tion To you right-ful King!
Brightest hope of our En-dea-vour, Ire-land won for Christ!
"Crown Him King of dear old Ire-land! Crown Him Lord of all!"

CHORUS
Poul it o-ver hill and val-ley! Tell it out thro' street and al-ley!

rall
This the song to which we ral-ly— "Ire-land for Christ!"

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Bible Study Helps

THE WAND OF GRACE

II Timothy iv. 6-8

Grace is as essential in the conversion of an intellectual moral giant as in an ignorant evil sinner

Saul the Persecutor

Paul the Prison Preacher

1 Paul's Readiness.

The wand of grace enabled him to suffer for the faith

1 Ready for sacrifice—"I am ready to be offered"

2 Ready for death—"The time of my departure is at hand"

3 Ready for glory—"Now ready"

2 Paul's Record

The wand of grace enabled him to live in the faith

1 A gallant fighter—"I have fought a good fight"

2 A good finish—"I have finished my course"

3 A gigantic fidelity—"I have kept the faith"

3 Paul's Reward

The wand of grace enabled him to die for the faith

1 A grand assurance—"There is laid up for me"

2 A glorious crown—"A crown of righteousness"

3 A great day—"The Lord shall give me at that day"

"Loving" and longing for the appearing of Christ ensures a crown for you—J McA

AN APPEAL TO THE UNSAVED

"To-day if ye will hear His voice harden not your heart" (Psalm xcvi 7, 8)

This passage of Holy Writ seems to have been foreordained as a text for an evangelistic appeal. There are five reasons why you as a lost sinner should be moved by it

1 The peril that awaits you

If our forefathers panted hell too hard, their sons now have gone to the opposite extreme. Consider therefore the words of our blessed Lord concerning it in Luke xvi. 19-31

2 The danger of your delay.

There is always the uncertainty of life and the fact that truths oft repeated but neglected lose their influence. Sin continued in becomes at length a necessity. It is difficult to receive new impressions in old age

3 The effort to restrain you.

Think of the personality of Satan, who while not omnipotent is practically ubiquitous through his many agents and representatives on this earth. Read in this connection the first chapter of Job and Ephesians vi. 11, 12

4. The love of God for you

This is set forth by its contrast with His wrath against sin. We cannot appreciate His love in nature or in providence, though it is seen in both. To know what it is we must behold it in grace as in John iii. 16

5 The simplicity of salvation

Consider the New Testament illustrations the thief on the cross (Luke xxiii. 39-43), the Philippian gaoler (Acts xvi. 31), and especially the words of our Lord in John v. 24

FAMILY ALTAR



The Scripture Union Daily Portions. Meditations by PERCY G PARKER

Sunday, February 4th. Matthew vi 19-34

"Ye cannot serve God and mammon" (verse 24)

We cannot serve God and mammon, but we can serve God with mammon. In other words we can use the things of this world in the service of God. Money is a soul-destroying master, but money has been prayerfully used to send the gospel light into many dark hearts. A motor car can entice people away from the house of the Lord, but some gracious souls use their car mainly for carrying the aged and infirm to the place of worship. When every part of our life is set upon pleasing God then everything that we control will be utilised for the service of God. We need specialists for God—those who employ their whole life in building up the kingdom of heaven. Are you a specialist?

Monday, February 5th. Matthew vii 1-14

"Broad is the gate which leadeth to destruction" (verse 13)

The way to evil is exceedingly broad. One can tread the broad way without the world seeing you do it. We can gloat upon evil in our heart, we can give ourselves over to lustful imaginations, we can contrive our own glorification, and yet outwardly maintain a godly appearance. It is not simply the theatre and the ballroom, the drink-shop and the gambling saloon which prove the broad way of destruction. A man may attend Church, give liberally to the collections, even be in the choir and on the diaconate and yet be treading the broad way of evil. Secret sinners are as definitely on the broad way as open blasphemers. We can pretend to tread a clean path and yet all the time have a dirty heart. Only a clean heart can truly walk on a clean path.

Tuesday, February 6th. Matthew vii 15-29

"The people were astonished at His doctrine" (verse 28)

Astonishment does not save us. Astonishment does not heal us. Astonishment does not baptise us in water. Astonishment does not baptise us in the Holy Ghost. We may be astonished at the miraculous change that has come into a converted man's life—and yet never be converted ourselves. We may be astonished at the amazing healings that come from the risen Christ—and yet never seek healing ourselves. We may look with much astonishment upon frail men and women being baptised in water and courageously declaring themselves to belong to Christ—and yet never be immersed ourselves. We may be astonished

at the mighty manifestations of those baptised in the Holy Ghost—and yet never be baptised ourselves. Action not astonishment is the secret of progress.

Wednesday, February 7th. Matthew viii 1-17

"As thou hast believed, so be it done unto thee" (verse 13).

Faith is the greatest power producer in the universe. The vastest electric dynamo in the world cannot accomplish that which faith as small as a grain of mustard seed can accomplish. A dynamo produces natural force. Faith produces supernatural force. Dynamos utilise the forces of nature. Faith utilises the forces of God. Faith supplies the condition for God to work. Where there is faith there is God. God sometimes works without the faith of man. When He created this earth it was not because any man believed He would create it. But now the earth and its human population exists. God loves to work in response to the faith of His creatures. Have faith in God, exercise faith in God and miraculous experiences will delight your daily life.

Thursday, February 8th. Matthew viii 18-34

"Then He arose and rebuked the winds" (verse 26)

The Lord might have rebuked the disciples for awaking Him. But instead He rebuked the storm. A sleeping Saviour was a mystery to the storm-tossed disciples. On the other hand an agitated disciple was a mystery to the sleeping Saviour. He had given them proof after proof that He could look after them. Yet they could not fully trust Him. What would have happened if they had not awakened the Saviour? Certain it is that the boat would not have capsized. Nothing which was occupied by the Lord ever capsized. Herein let us find our rest. If Christ is in us then amidst the wildest storms of life we cannot capsize. Wrecks may take place all around us but we shall not be wrecked. My frail vessel of a body will be in a storm today but the vessel will not be wrecked. Christ in me will always steady the ship.

Friday, February 9th. Matthew ix 1-17

"He saw a man named Matthew" (verse 9)

It was a wonderful day for Matthew when Jesus saw him. It was wonderful because Matthew responded to the Saviour. Christ looks at many, but there is no response. He passes by because they let Him. Then the Matthews

of the world fix their gaze on their bank-notes and investments, their properties and their popularity and, lo, for a few minutes they are satisfied. But the satisfaction passes. The things of earth slip through their fingers. The time comes when they are too weak to pen their name to another cheque, too weak to invest another pound, too weak to listen to another cheer. At last they die. Life has been like a rocket, leaving dense darkness behind. Yet if they had only responded to the look of the Saviour they would have been rocks not rockets.

Saturday, February 10th. Matthew ix 18-34

"She said within herself" (verse 21).

Voiceless thoughts are vocal to God. He hears our thoughts. The things we say in our hearts are heard in His heart. God takes more notice of what we think than what we say. Words do not always truly express the thoughts of the heart. We modify our words. We trim them to suit the ears of our listeners. Sorrowful thoughts are sometimes hidden beneath laughter-ful words. On the other hand our natural reserve sometimes hinders us from expressing the enthusiasm of our hearts. Yet God is ever listening to the language of the heart, and when that language is the language of faith He meets the silent language with the obvious supply.

The Unknown Musician

An organist who greatly valued his organ, was one day asked by a stranger to be permitted to play upon the instrument. He did not like to trust the unknown visitor to touch the keys, and so refused at first to grant his request.

At length, however, he was persuaded to do so.

Then, when the most wonderful music was produced by a master's hands, the tears rolled down his cheeks as he delighted in the beautiful harmonies.

When the player ceased and was about to leave, the organist asked his name. The simple reply was, "Mendelssohn."

It was none other than the great musician who had come to visit him.

"To think that I almost denied him the opportunity of playing on my organ," was his comment afterwards. And the instrument became doubly precious to him ever after.

Our life is an instrument upon which glorious music may be played for the praise of God and for the blessing of men.

The Master Himself can use us for this if we place ourselves at His disposal. Alas! that like the organist, we should hesitate to allow Him to use us as He will.

What regret will be ours in a coming day, if we have used our lives for our own gratification instead of placing them at His disposal, for He can "Make our lives an anthem, and its close, a glorious Amen!"

IN the fourteenth chapter of Acts we have, in the story of the lame man of Lystra, one of the most instructive cases of healing to be found in the entire Bible.

To begin at the beginning, we find that Paul and Barnabas started out on what is known as the first missionary journey (Acts xiii), from Antioch in Syria, being helped forward by the prayers and faith of that splendid body of believers, the Church at Antioch.

It was at Antioch that believers were first called by the beautiful name "Christians," which they have borne ever since (Acts xi 26).

A son of Antioch, John Chrysostom, or Golden Mouth, so called because the exquisite melody of his voice would melt sinners to tears, speaking about three hundred years after this occurrence, said that that fact, together with the readiness of the saints at Antioch to succour the poor saints in Jerusalem when grievous famine was approaching (Acts xi. 28, 29), and their zeal in preserving the gospel of the grace of God from all Judaizing admixture as evidenced in their sending Paul and Barnabas to the Council at Jerusalem (Acts xv), constituted

THE CITY'S CHIEF GLORY,

though in art and architecture, palaces, statues and miles of marble colonnaded streets, it vied with Rome itself.

We may safely conclude that the Church at Antioch followed their missionaries with unceasing prayers, and that the healing of the lame man at Lystra, as well as many other blessed fruits of this missionary expedition, were largely due to this fact.

In Antioch, of Pisidia, Paul preaches the gospel with such power that the whole city is stirred; and when the Jews reject the truth, he turns to the Gentiles. Relentlessly pursued by the infuriated Jews, he and Barnabas pass to Iconium, and again have a great revival, followed by fiery persecution and assaults by both Jews and Gentiles. Threatened with stoning they fly to Lystra and Derbe, and the lame man at Lystra obtains his opportunity of embracing the gospel.

It cost something to get it to him. It is a costly affair all around, this gospel. It cost God His only begotten Son, for the Father broke His alabaster box when the Lord Jesus died on the Cross. It cost the Lord Jesus everything to redeem us, He became poor that we, through His poverty, might become rich. It costs something to carry it in all its pristine power and purity to the lame men about us, in the twentieth century as well as in the first. If we are afraid of pebbles of criticism that may damage our reputation for sanity or integrity, or even hurt us in our pocket books, the lame men are

APT TO REMAIN CRIPPLES

so far as we are concerned. It was not pebbles but jagged stones and ragged rocks that threatened Paul and Barnabas, but these had no power to make them swerve one hair-breadth from their appointed path as heralds of the Cross.

Now we are at Lystra. The intervening centuries fade away like a dissolving view and we find ourselves in the midst of the great crowd that has gathered from town and country to listen to the message of these

The Lame

By LILIAN

strangers, regarding whom fantastic stories and wild rumours have doubtless reached them from Iconium and other places.

In the forefront, perhaps accorded this point of vantage under the speaker's eye because of his sad affliction of so many years' standing, for he has been a cripple from his mother's womb, sits the hero of our story, the lame man of Lystra. His whole life he has been thus "impotent in his feet."

He was born for motion, progress, and he knows it. It is written all over him. But how is he to attain to it? How is he to fulfil the purpose for which he was created?

It is a heathen audience, and he is a heathen amongst heathen. His physical condition is typical of his spiritual state, and that of all by whom he is surrounded.

They were created for movement Godward, and "the law written in their hearts, their consciences . . . their thoughts the meanwhile accusing or else excusing" (Rom ii 15), something deep in their souls is telling them that they are

MISSING THE VERY PURPOSE

for which they were brought into being. "We were created for Thee, and can find no rest until we find it in Thee, O God, Thou Ancient Beauty!" says Augustine of Hippo.

Alas, they are as impotent spiritually as the lame man is physically. Some force outside themselves, a divine power, is needed to set them in motion. How are they to link on to it? That is the question.

But listen; the little man with the shining eyes and gracious mien, Paul, the chief speaker, who is so eloquent that they nicknamed him "Mercurius" after the heathen god of eloquence, is about to address them. What will he say? Will there be any modification of his message because of his recent painful experiences?

No, for we read in the 7th verse, "And there they preached the gospel."

Paul did not have one message for Antioch and another for Lystra. He says he was ready to preach the gospel at Rome also. Not two-thirds of it but the gospel in its entirety.

No doubt he told them as he did in Antioch of Pisidia, that through the Man Christ Jesus, he preached unto them the forgiveness of sins, "and by Him all that believe are justified from all things. He preached a crucified, risen Saviour, who, when He was on earth in bodily presence, healed all that were oppressed of the Devil, and who was still spiritually present in His representatives, performing through them the same and greater works, because of His ceaseless intercession at the right hand of the Father, and because of the outpoured Holy Ghost.

This lame man believed it all. If you are dis-

n of Lystra

MANS, M.D.

posed to think him over-credulous, remember that he was only a poor heathen His heart was

VIRGIN SOIL FOR THE GOSPEL.

He had no one to tell him that "only part was then available" for him He was just "foolish" enough to appropriate every word of it to himself personally then and there, and to believe that Jesus Christ was "just the same" in Lystra in A D 48 as in Judæa in A D 31

And Paul, "steadfastly beholding him" Paul was not preaching for fame or filthy lucre It was a serious business to him—a life or death, a heaven or hell matter. He knew it was God's will by the foolishness of preaching to save them that believed He knew that those to whom the gospel was hid were lost, "perishing" And he steadfastly beheld his hearers, watching for the dawn of eternal day on their faces.

As with Spirit-anointed eyes he was searching their countenances he beheld the light, that never was on sea or land, break on the face of the lame man "And perceiving that he had faith to be healed . . . Why? Because he believed the gospel That was what he had just heard, and heard for the first time Believing it, he had faith to be healed Perceiving this, Paul addressed him directly He would not have done this if he had not perceived that he had faith You cannot coerce men into believing, but when they are ready to accept God's Word you can have the blessed privilege of being a helper of their faith "Lord I believe, help Thou . . ."

Paul said, "Stand upright on thy feet," and he leaped up There is an exuberance about our first faith for healing More than twenty-eight years ago, when I was healed of a hopeless condition resulting from

ADVANCED MORPHINE ADDICTION,

I felt that if the Lord told me to put one of my shoulders under a skyscraper and lift it, the building would go up The power of God just surged and thrilled through my entire being It was much easier to leap than to walk Later a steady sustaining power is more in evidence and, thank God, it is unfailing You mount up on wings like eagles, run and are not weary at first, and later you walk, day after day, week after week, month after month, year after year—and you do not faint Ready each morning for your appointed task That is what divine health means, "His saving health"

Not only are you ready each day for the appointed task but if God so will, you can work all night too, and yet not faint You say, "Oh, I cannot believe that" Well it is so, and many are proving it in these days. "Many" are coming "from the east and west" to "sit down with Abraham," because, like him, they believe God implicitly and unreservedly

Pernaps others will wait for the second table, or stand behind his chair

So the man leaped and walked, and by works his faith was made perfect, and yours will be perfected the same way.

Did the multitude glorify Jesus Christ? Never. They had their own idols to whom they hastened to ascribe the praise for what had been accomplished They called them Jupiter and Mercurius To-day they have different names, suggestion, mass-psychology, the sub-conscious self (what wonders has that marvellous being not accomplished?), "every day in every way I am growing better and better," etc, etc, etc.

They came with their oxen and garlands to worship these new deities There is

PLENTY OF SOLID SUSTENANCE

and luxurious adornment for us if we will fall in with popular notions

But Paul and Barnabas rent their clothes—their voices would not carry far enough to express to all the crowd their horror at the very thought of these vanities, and told the people they had come expressly to turn them from them to the living God.

Then the stones came and Paul had a glorious opportunity of practising, as well as preaching Both are essential in carrying on this blessed ministry.

A man who was saved in a town where none of the Churches expected people to get saved was asked, "Under whose preaching were you saved?"

"Under no one's preaching," was the reply, "but under my Aunt Hannah's practising"

When Paul was stoned, and his presumably lifeless body dragged out of the city, as the disciples stood around him, Paul rose and went—on a much needed furlough? No, he departed to Derbe and preached the gospel in that city also

(Concluded from page 69)

how much eloquence the advocates of evolution may pour forth, they will not cancel the facts briefly outlined above"

How confident, therefore, the Christian may be when he takes his stand upon the Word of God which declares that "all flesh is not the same flesh but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds," and that God hath given to each seed his own body "as it hath pleased Him" (I Cor xv 38, 39) The order of the creation of the creature, and of the barrier of species is distinctly stated to be "after his kind" (Gen i 11, 12, 21, 24, 25) and the instructions to Noah followed the same rule (Gen vi 19, 20) This by the study of Mendel's law we now see to be a fact down to the present day Though we are not scientists, yet with Genesis as our guide doubts vanish, and instead of changing theories we find facts which stand the test of every law of geology and biology The Bible harmonises with the facts and the knowledge of the present day To believe Genesis chapter one is to be up to date, not out of date

Once more, truth has proved the end of theories, and another arch of the supposed bridge—the origin of species—is shown to be pure guesswork, without any substance in fact or experiment.



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

The Message of the Church.

CONTROVERSY often brings to the front some crisp statement of truth which in days of tolerance is vaguely held. This has occurred in connection with the intense feeling that has arisen over two Unitarian ministers being allowed to preach in the Liverpool Cathedral. Lord Hugh Cecil has strongly appealed to the Archbishop of York to take serious action over the ministry of these Unitarian ministers in one of the vital centres of Christianity.

But the Archbishop, Dr Temple, has sought to justify or at least defend the action. This resulted in a powerful letter of expostulation from Lord Hugh Cecil in which he made use of the sentence which we so fully appreciate. He said "A person who does not believe in the Deity of Christ cannot deliver the message of the Church."

We heartily agree. If we deny the Deity of our Lord then the Bible becomes a mere scrap book and our preaching loses its central message. We would go a little further than Lord Cecil and say. "A person who does not believe in the Deity of the Living Word and the complete inspiration of the Written Word cannot deliver the message of the Church." The Elm Foursquare Gospel Alliance stands foursquare on the Deity of Christ and the inspiration of the Bible and is therefore in a position to deliver the message of the Church.

"Christ Triumphant."

"A PICTURE that will draw thousands is coming to London," so says the *Daily Express*.

"It is Colonel Stanley Todd's famous painting of 'Christ Triumphant'." It was inspired by a dream. Everywhere it has been exhibited in America it has created a sensation.

"The painting depicts a virile, blue-eyed, blonde-haired, bearded Christ against a background of light in the shape of a Cross.

"Dr. William F. Sunday, pastor of the Lutheran Church of the Good Shepherd, Brooklyn, is bringing it from New York. It will tour Europe and will be shown in cathedrals and churches.

"Dr Sunday made a special trip across the Atlantic to arrange for the picture's exhibition. A famous London church is likely to be its home while it is here.

"It will be left to deliver its own message. At Chicago Exhibition it drew the silent homage of thousands.

"It will be shown without charge, without any setting to enhance its appeal. According to Dr. Sunday, 'Christ Triumphant' is acclaimed in America as a symbol of divinity which the modern world, especially youth, can understand. It is hailed as a missionary force."

Trust.

OPEN your papers and you will read of words that rhyme with trust. The press is full of tragic stories of *lust*. It reveals the *dust* that politicians of one country try to throw into the eyes of another. It tells of things we *must* do if we are to be protected from destruction in the future years. It speaks pathetically of the *rust* which is eating into our unused machinery. The daily editorials tell us *just* what is needed to put the world right. But amidst the confusion of it all the Christian feels the supreme need for *trust*. Here is a beautiful verse which puts our need in a nutshell.

If a wren can cling
To a spray a-swing
In a mad May wind
And sing and sing
As if she'd burst for joy,
Why cannot I
Contented lie
In His quiet arms,
Beneath His sky,
Unmoved by earth's annoy?

Prayer Changes Things

Philippians iv. 6.

Prayer is requested for:

A sister suffering from internal trouble and waiting to go into hospital; that God will grant complete healing—*M W*

A brother in a mental home, who desires prayer that he may be restored and also that his hearing may be recovered—*T D*

A believer who is in a sanatorium and asks prayer to be healed and returned to loved ones and also to Christ's service—*D.A.*

Two *Evangel* readers who do not attend a Foursquare assembly but request prayer for complete recovery from nervous breakdown. Both fully believe God will answer prayer.

The Evangelistic Campaigns now being conducted in Elm Churches

Principal George Jeffreys' Revival and Healing Campaign in York commencing Sunday, 4th February

IRISH TROPHIES

These sisters, ministers of the Elim Foursquare Gospel Alliance, have all been either won for Christ at the Irish Campaigns and Churches, or have been attracted to the full-orbed Foursquare Gospel through the Elim work in the Emerald Isle.



Miss A. Kennedy



Mrs. Channon



Miss J. Dougherty



Mrs. Stoneham



Mrs. Tweed



Miss A. Henderson



Mrs. Mercer

REVIVAL NEWS OF THE WORLD

A press report of the Rev. Lionel B. Fletcher's campaign in Glasgow is full of interest. The report is headed with the words "Many students converted," and then goes on to say:

"A revival campaign conducted in Kelvinside Church of Scotland has led to remarkable scenes of religious fervour and unprecedented interest in evangelism in the districts of Kelvinside, Hillhead, and Partick.

The campaign was conducted by the Rev. Lionel B. Fletcher, the Empire evangelist, and was promoted by the World Evangelisation Trust, Mildmay, London, in conjunction with the Glasgow churches.

Night after night crowds of people filled the large church, and amplifiers have been in use to relay the evangelist's address to the adjoining hall, when the pews were all filled to capacity and an overflow meeting became necessary.

Mr. Fletcher adopts rather unique methods. After a passionate gospel appeal, he invites all who are impressed to hold up their hands, signifying that they wish to be converted. Afterwards he invites all such to come forward to the pulpit front, and in full view of the vast audience make public confession of conversion by shaking hands with him.

They afterwards pass into an enquiry room, where a "decision card" is signed and tabulated.

Among the many who have thus publicly confessed there have been many University students, most of whom are an lodgings in Hillhead.

All classes of people have been represented in this singular confessional. Fur-coated West End ladies have mingled with factory workers, and shrewd, affluent business men with unemployed shipyard workers."

This is only the story of revival in the heart of one Indian. But it is so beautiful and pathetic that it will create a throop of gratitude in every heart. It is the story of a leper.

"Walking again along the pathway, we heard the sound of music,—strange, weird, Indian music, and making the remark to others standing near, 'Well here is a happy man!' we made our way to where he was sitting on his little verandah. It was Thomas, one of the very first to come to the Leper Home, Dear Thomas! He has but recently lost the sight of both eyes through leprosy, but here he sat, oblivious to the fact that we were standing near, and grasped between his hands (or parts of hands) was an Indian drum. Alone, sightless, almost noseless, with just a remnant of a body left, he sat, but what was it we heard? Brightly, feelingly, with real pathos and yet joy in his voice, he was singing, singing, and his song was an urge to go on in God! Now softly, now loudly, sometimes with face bent low over his drum, again with it lifted toward heaven, though the sightless eyes saw naught, he sang on and on and silently we stood and listened. As we listened we thought of the time he came

with his wife and only child,—a little boy,—we thought of his conversion, of some of his struggles and can we tell the reverence that filled our heart as we dwelt upon it all? Finally the song was ended and then we spoke. Quickly he sprang to his feet, his face all aglow with delight and lifting his hands, or rather his poor stumps, he praised the Lord."

From Liberia there comes the story of a wonderful revival. About 1,000 people were saved in two years. Here is a brief extract.

"After the revival had started in our town it was but a few weeks till great interest was manifested in other towns and the people would come from the surrounding districts to our meetings until our little mud hut was filled to overflowing. People crowded in at the windows and the doors, the children sat on the floor until every bit of floor space was taken and to get up the aisle one had to pick his way, stepping over the women and children. The whole place seemed a solid mass of humanity and we had barely room enough to stand to speak. And how they did listen! At first some complained about the long services, but when the power of God began to fall and souls were saved at the altar, in their seats and on the floor, we could not stop the services. It was nothing unusual for them to go on for three and four hours and the people would not leave then till we missionaries walked out."

News comes from Japan that twelve children who had been baptised in the Holy Spirit were also baptised in water. It is always remarkable in a real revival to see how the blessing falls upon the children.

In the Argentine steady revival work is going on. One report says "The campaign at Henderson is now in the past for us. During the year and one-half of our stay there, it has been our privilege to baptise twenty-eight in water, and all of them have been added to the Church. During the same time the Lord has baptised sixteen in the Holy Spirit. The numbers might have been larger, and we wish they were, but on the other hand we cannot but praise the Lord for His blessing on us as well as on the work."

That there are disappointments in revival work is instanced by the following.

"Pray for a Mohammedan doctor in India who accepted Christ a few days ago. He had a wonderful conversion and was completely changed. His face was beaming and he kept saying, 'I have the Presence'."

He asked for water baptism and all was arranged for him to be baptised last Sunday morning. Up till Saturday noon, he remained firm, but when our preachers visited him on Saturday evening, he appeared to be another man. The news of his impending baptism had spread throughout the city and the Mohammedan people had banded together against him. His father-in-law had called him to his house and his young

wife had turned against him. He was filled with fear.

Our hearts have tasted a little of His sufferings. We were all so happy over this brother but our happiness was soon changed to sorrow. It is not the heat that kills us missionaries in India. It is nothing in comparison to having one's hopes dashed to the ground again and again. Truly to save a soul out here is 'like pulling an eye tooth out of the mouth of a live tiger'—but we must save them."

Gipsy Smith has been having big meetings in America. In Pomona, California, he conducted a three weeks' campaign in which twenty-four churches united. Over 4,000 decision cards were signed. The congregations were between four and six thousand at each meeting.

Evangelist's Memorial

By Pastor HORACE KITCHING

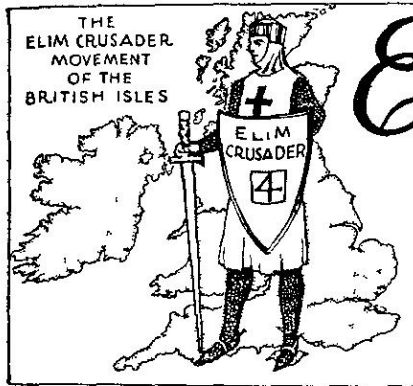
"A college chapel, which has been added to Cliffe College, Calver, the Methodist Training Home and Mission, as a memorial to the late Rev. Samuel Chadwick, who for twenty years was Principal of the college, was opened and dedicated recently.

The dedication sermon was preached by the Rev. F. L. Wiseman, President of the Methodist Conference. In the course of his sermon, Mr. Wiseman said that Samuel Chadwick was a man by himself, he was an apostle, a herald, and a teacher. He was certain that He was one of God's apostles. He was a wonderful teacher. It was not every evangelist who could teach as he could. He escaped the great peril of the teacher, for so often people who felt themselves called to teach did not do any more than teach, and if they were to ask him (Mr. Wiseman) what perhaps might be the lack of the ministry as a whole to-day, he would say that it had plenty of teaching, but it was not quite so good as heralding. That college was and must remain a college for evangelists, and whatever breadth was given to the curriculum as time passed, that chapel would always see enshrined the spirit of the man who had the habit of evangelism."—*Sheffield Daily Telegraph*, January 5th, 1934.

eloquent sermon and those searching eyes still remain with me.

We all rejoice to hear of the new chapel. Principal Chadwick is worthy of it. Yet to hundreds of old students the old chapel is a very warm place in our hearts, and I doubt whether any other can take its place. To me it outshines all other noble edifices. You can call it sentiment if you like, but the fact remains that I love every brick of that old chapel. Can you wonder at that, for it was there that my blind eyes were opened and I was set free. I trust that the new chapel will see as many converts as the old, and I believe it will. I praise God for the old-time shouting Methodists. It is very grieving to feel that in many directions Modernism has crippled its message and power. It is said that seventy-five per cent of those entering theological colleges come out rationalists. I believe that God is using the Foursquare Gospel as a means of stirring up the world and the churches. I am glad I am Foursquare. May God keep each one of us one hundred per cent for Jesus. It was Mr. Chadwick's desire for a more worthy church. He used to talk to us about it, and with him we used to pray for it. He thought it ought to be erected during his lifetime, but the Lord planned otherwise. Man often proposes and God disposes. God does not always answer our prayers in our way. Some prayers are answered immediately, some at eventide of life, and others are answered after we pass on to glory. Yet our prayers have been answered for a new College Chapel. Permit me to use that word "our," because as old students we believe we have had a part to play in its accomplishment. It is not presumptuous to say "our" prayers. We feel that we are all in it, although God has led many of us into avenues of service outside Methodism. The new chapel is a fine way in which to commemorate and perpetuate his sacred memory. Through his Spirit-filled ministry multitudes have been blessed and we can truthfully say "He being dead yet speaketh."

WHEN reading the account of the chapel erected to the memory of the Rev. Samuel Chadwick very fragrant memories came to my mind. As an old Cliffe College student I recall this desire of Mr. Chadwick. Even as I type these words a picture of the old College Chapel appears before me. Triangular in shape and built of quarry stone, it stands on a hill surrounded by woods, hills and glens. May God bless the hands that erected it. Inside the chapel the walls are distempred green, and there are rows of wooden seats to accommodate about 200 persons in all. In one corner stands a small stately organ, the sound of which has often cheered our spirits, and many are the hymns and choruses we have sung around it. Its pulpit in the centre has witnessed the trembling knees of many students called to preach therein on Thursday nights. Clearest of all I recollect the communion rail where the Principal would often stand to make his appeal for souls, and where I and thirty-five others knelt one day and gave ourselves in full surrender to Christ. Hallelujah. I shall never forget that day. That



Elim Crusader Page

MOTTO

GOD'S BEST FOR US — OUR BEST FOR GOD.

See Jesus

By Miss E M GUIN

(Crusader Secretary, Islington)

"We would see Jesus" What a halo of glory surrounds these words expressed to the disciples by certain Greeks of long ago. It was our desire as we meditated in the early morning watch, and time sped as we lingered at the feet of our blessed Lord and Saviour, but still the desire remained as we left the sanctuary of prayer.

As we proceeded to the house of business, mingling with the busy throng and rubbing shoulders with the world with its sin and heedlessness of doom, how we longed that we were tracing our steps to the house of God.

"We would see Jesus" may be the expression of your heart as your eyes read this page, and we would then remind you of the Beloved's words—"Let me see thy countenance, let me hear thy voice, for sweet is thy voice, and thy countenance is comely." Verily, "His desire is toward us," and as you pray for an answer to your longing, we would direct you to His Word wherein is portrayed the King in all His glory.

How our eyes feast upon a picture of nature's beauty clothed in sunlit glory, and how we would linger to gaze on such splendour! So, as we view the sinless Christ in the page of Holy Writ, our hearts bow down in worship before Him.

See His compassion on the multitude,

supplying their need for body and soul. See His hands in blessing on the little ones as He softly says "Suffer the little children to come unto Me." Hear His vehement tones in disapproval to the hypocritical Pharisees.

Again we look, and behold He is raising to life the widow of Nain's only son, bringing joy to her heart, and Jairus' daughter opens wondrous eyes to see her Healer Divine at His words "Talitha Cumi." Yea, we further see Jesus in His great love as He makes the supreme sacrifice of His life to atone for the sins of those who are unlovely. Such is the life of our Saviour and Redeemer portrayed in God's precious Word. Again as we express the words "We would see Jesus" we hear His voice calling "Come ye apart and rest awhile," and in the secret place as we kneel at His feet, we see Him whom our souls love.

Again we ascend the mountain heights, and see "no man save Jesus only," and find expression in David's words, "He satisfieth the longing soul."

As we descend the mount again we hear the cry of the unsaved, the sound of the straying feet of the backslider, and we realise "we must work while it is day."

As we work, we must watch, knowing that "He that shall come will come, and will not tarry."

Until that day let "faithfulness" be our watchword, and may our desire continually be "We would see Jesus."

Face to face, oh blissful moment!

Face to face—to see and know,

Face to face with my Redeemer,

Jesus Christ who loves me so

Face to face shall I behold Him,

Far beyond the starry sky,

Face to face in all His glory,

I shall see Him by and by!

RALLY NIGHT

On WEDNESDAY, FEBRUARY 7th

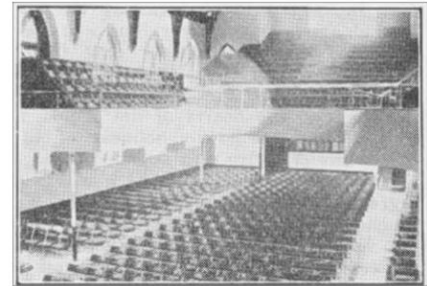
7:30 p.m.

AT KENSINGTON TEMPLE

ALL LONDON CRUSADERS

and Friends are heartily welcome

(No Age Limit)



A section of Kensington Temple

SPECIAL ADDRESS BY

Pastor JAMES McWHIRTER

Singing by United Crusader Choirs,
Worthing Crusader Choir,

London Crusader Choir,

accompanied by

Kensington Temple Orchestra

DON'T MISS THIS EVENT!

A Night of Joyous Fellowship and
Praise

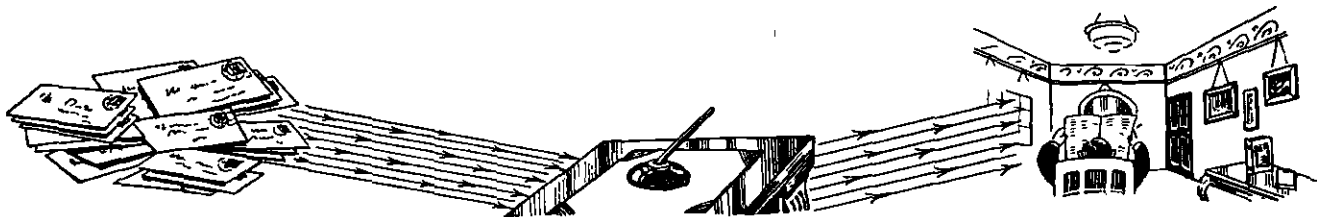
1,200 seats—but come early

Crusading for Christ

Encouraging news reaches us from DUNDEE. A recent Crusader week-end was a great success. Two banners have been given to the Church, and are a great asset in open air activities, which are proving unique and a means of winning precious souls. At ELIM WOODLANDS on a recent Saturday, a very happy and profitable meeting was conducted by the Ilford Quintette Party. Their music and song, together with the heart-searching address given by one of the party, was edifying to the utmost. A carol service held at ISLINGTON provided a joyous evening. The story of the birth of our Lord Jesus Christ was beautifully rendered by the Crusaders. WIMBLEDON Public Baths was recently taken for a final service of a special

Crusader Campaign. On this occasion the London Crusader Choir conducted the service. Pastor E. C. W. Boulton gave a stirring address on "This same Jesus," which encouraged and intensified our hope of His glorious return. At EXETER many are experiencing the blessing of the glorious power of God in receiving the baptism into the Holy Ghost with signs following. Praise the Lord! The last day of the old year at WATFORD witnessed the first visit of the London Crusader Choir. Two meetings were held and the evening meeting was specially marked by the Presence of the Lord. The tide of blessing rose to great heights as the glorious gospel of Christ was declared in its fulness in word and song.





Crowning Conventions at Christmastide

SIRHOWY (MON) CONVENTION. Exhortation to holiness.

It is with joy that we acknowledge the blessing of the Lord upon the Christmas Convention at Sirhowy, Mon. The speaker was Pastor A. Jackson, and the convener Mr. T. J. English. The Word was ministered with power and blessing. Mr. Jackson uplifted Jesus as the only Saviour, and attacked worldliness in every form. There was a clear ring in the messages, and it could be seen from the platform that the Holy Spirit was applying them to the hearts of the people, as they were exhorted to holiness of life.

The services were well attended throughout the whole convention and it was with regret that the final meeting was reached. Mr. Jackson completely won the hearts of the people, who rejoiced to see such a young man so earnest in the work of the Lord. His ministry was much appreciated, and the friends at Sirhowy are looking forward to the next visit.

KENSINGTON CONVENTION. Spiritual feasting.

A real spiritual feast was the portion of those who attended the special convention services at Kensington Temple, Kensington Park Road, London, during the Christmas period. Pastor Charles Kingsdon opened the convention with an address regarding the first and second advents of the Lord Jesus Christ. The Sunday evening service found Pastor E. C. W. Boulton in the pulpit. As he spoke of God's love-gift to a poor sinned world, one realised that God had given His all and His best. Pastor J. Woodhead was the speaker at the Christmas morning meeting and spoke on Good Tidings of Great Joy. Mr. C. Kingstou was again the speaker at the Boxing Day afternoon service. He dealt with the Apostle Paul's experience from Romans vi., vii., and viii., and showed how the child of God can live the life victorious. There were two preachers for the evening gathering, Mrs. R. J. Jones and Mr. J. Woodhead who contributed to a very blessed and beneficial evening. Mrs. Jones spoke of the Song of Deborah and Barak. Mr. Woodhead took the Temple as a type of the Church of the Lord Jesus Christ. The grand finale came on Wednesday evening when the people were delighted to listen to a very absorbing address by Mr. J. Miller from Belfast. Mr. Miller is a great friend of the Principal, and was aptly described by Mr. Kemp as a "Foursquare Presbyterian". Mr. Miller, illustrating his remarks with the aid of a map of

Canaan, spoke of the incessant endeavours of the enemy, of souls to lure or force the Christian from the Promised Land.

Pastor Van der Valder from Holland gave a very inspiring, if short, address from John 1:14. All the meetings were convened by the Pastor at the Temple. Mr. W. L. Kemp, whose ministry is very much appreciated and blessed of God

DOWLAIS CONVENTION. Real Pentecostal blessing

"Diolch Iddo!" It is impossible to convey in the written word, an impression of Welsh singing and praising, as

CAMPAIGN BLESSINGS Heart-searching meetings.

The saints meeting at Elm Hall, Main Street, Markethill, praise God for the blessings received under the faithful ministry of Evangelist E. Jones. The recent studies on The Tabernacle and The Ark of the Covenant have been really blessed of God. As the Word has gone forth in the power of the Spirit, week after week, and the standard of holiness raised, and sin and coldness condemned, they have truly experienced searching times, hearts have been made bare before God.

Praise God for much blessing received during the recent campaign conducted by Pasor and Mrs. W. J. Martin.

was heard and experienced during the Christmas Convention in the Elim Tabernacle, Ivor Street. The national characteristic love of singing was accentuated, being anointed by the Holy Ghost, and coming as it did from hundreds of hearts that were able to forget the present distress and only see Jesus, whom they know is worthy to be praised. Anointed prayer, praise, and worship, anointed preaching, a great spirit of expectancy of blessing, enthusiasm, forgetfulness of all else describes a real Welsh pentecostal convention.

The special speakers at the convention were Pastor and Mrs. Stoneham, Pastors J. Smith, A. Jackson, W. J. Patterson, and Mr. E. Evans. Mr. and Mrs. Stoneham commenced their ministry with messages that went to the heart at once, being both practical and illuminating, and came from the depths of a rich experience they have both enjoyed. The presence of the Divisional Superintendent provided opportunity of welcom-

ing by a word and handshake, thirty-one new members of the Church. The new Church officers were received into office later in the convention.

Both in numbers and spirit, the convention grew as the meetings proceeded. The weather was good, and a great many visitors from surrounding churches of all denominations came along.

It was a joy to listen to Mr. Smith, whose visit was very greatly appreciated, while the word from Mr. Jackson and Mr. Patterson went to all hearts. Mr. Edgar Evans, who was in the town on holiday, and is an old member, treated the convention to a feast on The Prodigal Son. A remarkable feature of the meetings, of which thirteen were held, was the continuity of the subjects chosen by the various speakers. Indeed, so remarkable was it that it had to be mentioned publicly that these speakers had not arranged with each other what the subjects were to be. It was thus that it was shown through the Holy Ghost that the need was for "spiritual giving and receiving" and all hearts were much moved at this demonstration of Holy Ghost leading. The convention ended with a glorious burst of song and with great enthusiasm.

BRADFORD CONVENTION.

A feast of good things.

The saints at Southend Hall, Bradford, have had a very blessed, inspiring and refreshing convention this Christmas, under the God-inspired ministry of Principal P. G. Parker, and Pastor S. Hillman. Principal Parker started the convention, telling of the preciousness of Jesus, and under the power of the Holy Spirit saints and sinners alike were made to realise how precious Jesus was to each one, all acknowledging Him to be their Saviour, Healer, Baptiser and Coming King.

Throughout the meetings the messages have been inspiring and lives have been reconsecrated to the Master's service, while all present have been wonderfully uplifted and drawn nearer to the Lord. Mr. Hillman gave a very encouraging word on Christmas Day, pointing out how the Lord called the lowly shepherds to Bethlehem, and saying that no matter how small or mean our work, the Lord has a place for us all, if we only give ourselves to Him.

Amongst all these good things the special Sunday school service was held, each class either singing or reciting

Truly the Christmas Convention was a feast of good things, and all were sorry when the convention concluded.

On the Sunday following the convention, under the ministry of the Pastor, Mr H W Fardell the day was started fully believing that "the end was better than the beginning." How true to our expectations, for in the gospel service six souls were saved and then at five minutes before midnight as all waited for the year to ebb, another soul surrendered, thus making a total of seven conversions for the last night in the old year.

BIRMINGHAM CONVENTION. Christmas in Christ's presence.

The saints at Birmingham have been enjoying much blessing during the Christmas Convention in the Graham Street Tabernacle. Until the Foursquare Gospel came to Birmingham it was an unheard-of thing to hold a convention at this time of the year, the people would not attend, being used to spending Christmas time at home, or with friends. There has now been a change, and they are proving the joy and blessing of spending their time in the presence of Him whose birthday is celebrated. Many who used to spend their time at home with friends, now delight to be found in the house of their "great unchanging Friend," the One who has become "dearer than all" to them.

It is wonderful to see so many people especially young ones, who, when the world is thinking only of pleasure, can find pleasure in His service. Pastor W Barton convened the meetings which commenced on the Saturday evening when both the speakers Pastors W G Hill, and W J Hilliard, were present, the message being passed on by Mr Hilliard. The Sunday morning communion service was indeed a time of heaven upon earth, in the presence of the Master was truly in the midst. Mr Hill spoke on Christ being our Surety—thank God for so many who have that assurance. Again in the evening, at the gospel service, the same speaker ministered the Word.

There were three meetings on Christmas Day. Friends from all the other local Elim churches joined together for these services. The morning communion service was a wonderful time spent in worship. The evening meeting was very well attended in spite of the fact that so many would have to walk several miles to their homes as there were no tram-cars or 'buses running, after six p.m. Both the speakers ministered the Word at this service.

Boxing Day again saw the Tabernacle well filled for two services, afternoon and evening. The meetings were continued on Wednesday and Thursday evenings when Mr Hill continued his messages to good congregations. Souls have been saved during these meetings and the saints are praising God for such a rich season of blessing and rejoicing.

CARLISLE CONVENTION. God-blessed ministries.

A splendid Christmas Convention was held in the Elim Tabernacle, West Walls,

Carlisle, the speakers included Pastor and Mrs R Tweed and Pastor P Le Tissier.

The first meeting of the convention was a breaking of bread service, when the saints met together around the Lord's table. The presence of the Master was greatly felt as those congregated drew near to Him in praise and worship, after which Mr Le Tissier ministered the Word. On Sunday afternoon the Word was ministered by Mr Tweed, speaking from Matthew 11 "And they brought unto Him gold," taking gold as a type of humanity.

In the evening at the gospel service the Word was faithfully ministered first by Mrs Tweed, her text "With what measure ye meet, it shall be measured to you again." Mr Le Tissier then followed with a stirring message on 1 Timothy 3:16, Angels' Vision of Christ, first as the Eternal Son—second as the Creator of Worlds—third as the Man of Sorrows. At the close of this service two souls surrendered in the claims of Christ.

Christmas Day was a day full of rich blessing as the Word was ministered again by all, in the power of the Holy Spirit. Hearts burned as the people listened to Mr Tweed speaking from Psalm 111, on the Excellency of God's Lovingkindness, then the Lord Jesus was presented as the Mediator of the New Covenant by Mr Le Tissier speaking from Hebrews 8.

On Boxing Day afternoon Mr Le Tissier was again the channel of blessing from the Master and everyone was greatly encouraged and blessed as he spoke from several scriptures on Burden Bearing, after which about a dozen candidates for water baptism gave a personal testimony to the saving power of Christ, then obeyed the Master by following Him through the waters.

In the evening the Word was ministered with power by Mrs Tweed, her subject being Dwell Deep (Jer. 17:30).

Mr Tweed gave the last message of the convention, a stirring address on Christmas Possessing the Promised Land, exhorting all to go forward in the name of our Lord Jesus.

Truly every heart has been filled with joy, praise and thanksgiving for the great things the Lord has done. To God be all the glory.

GLASGOW CONVENTION Spirit-filled messages

Unbounded enthusiasm, pentecostal showers, exuberant and joyous praise, stimulating singing and passionate preaching were the chief characteristics of the New Year Convention held in the City Temple, Elmbank Street, Glasgow. The speakers were Pastors J R Moore and H Kitching, and the convener was Pastor P Le Tissier.

These meetings are always anticipated with much eagerness, and again this year large and enthusiastic audiences gathered daily. Christians were edified, backsliders reclaimed, and bodies healed by the power of the Lord.

God has again bestowed His priceless blessing with a lavish hand. Soul-inspiring and Spirit-enlightening messages were ably delivered by those appointed

to minister who gave of their best and endeared themselves to the Scottish people.

The convener and speakers were obviously in the Spirit and the congregation shared in the blessing. Pastor J R Moore opened the convention with a masterly discourse on The Temptation of our Lord. In elucidating the theme the preacher showed that in essence the temptations of Christ are comparable to the temptations the believer will encounter. Great stress was laid on balance, poise and proportion in the development of Christian character. Mr Kitching's devotional studies coupled with Mr Moore's expository discourses balanced the presentation of the truth. The deeply spiritual ministry of the Word throughout was as streams of living water and as heavenly manna to the hungry saints. The glorious tide of blessing rose with each service, and the praises of God resounded in the beautiful Temple.

Mr Kitching, who remained over the second week-end, preached the gospel with no uncertain sound, followed by a glorious communion service which closed the convention. The Pastor, Mr P Le Tissier, extended the right hand of fellowship to fifteen new members.

The convention was a Bible-lovers' rally and the inspirational gatherings can best be described in the words in the third chapter of Malachi's prophecy: "Then they that feared the Lord spake often one to another and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."

GLOSSOP CONVENTION Warm spiritual fellowship.

A beautiful spirit of friendliness and love pervaded the whole season of the convention in the Elim Tabernacle, Ellison Street, Glossop. The special speakers were Mr and Mrs E J G Titterton, Pastor L N Knipe convener.

The blessedness of the angelic song, Peace and Goodwill, was clearly manifested in the whole-hearted worship. An address on Christmas Sunday God hath spoken unto us by His Son, not only as the Babe of Bethlehem in humility and weakness, but in all the glory and majestic splendour as seen in His mighty creation, who made not only the world but who made the worlds!

How plainly the attitude of the Christless masses was brought before the people in the evening. No room for the Saviour—just crowded out. Business,



Pastor L. N. Knipe.

self-interests, and even religious activities crowding Him out! Yet often were the people filled with heaven's blessing as they drew within the veil in worshipful singing and prayer.

"And thou shalt remember all the way thy God had led thee" was the message of Mr P Rogers (Lincoln), an encouraging word while waiting at the then closed door of 1934 soon to be opened unto us with all its varied ways and experiences.

Pastor and Mrs Maccullagh from Leeds paid a visit and ministered in word and song.

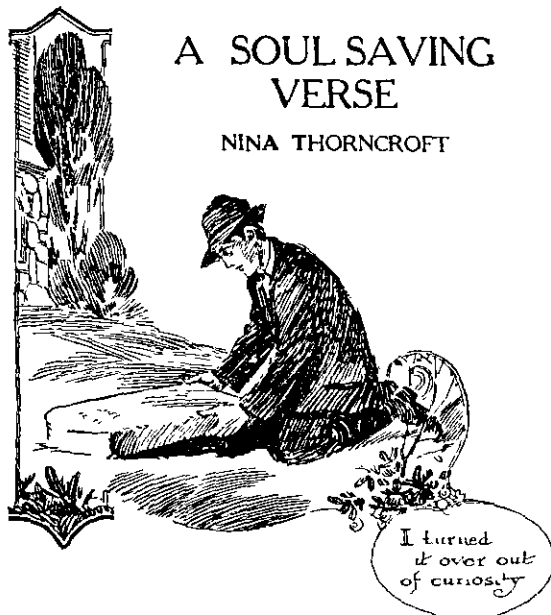
A guest at Beth-Rapha writes "The Christmas Convention at Glossop was a very happy time for all. It was des-

cribed in a local paper as characterised by fervour. If the word is meant to imply excitement or emotionalism, there was none, but if it is given its proper meaning of warmth, then no better word could be found. There was a warmth in the very atmosphere. How those dear Northerners can sing! How hearty is their handgrip, that does one good to feel, and how warm are their expressions of goodwill and Christian friendship. It was above all a time of fellowship in the gospel, which will long be remembered by all who took part.

What kind of fervour was it, again, which caused some fifty of the Church members, after a full round of services on the Sunday, start at midnight, clear but very cold for a tour of carol singing

which commenced on the steps of Beth-Rapha and which only ended with prayer at the last house visited at ten minutes past seven, and then to return—many, if not most of them—for the service on Christmas morning? Such singing, too, glorious in its sweetness and power, of voices consecrated to God, and as surely blessed of Him.

The fellowship was not confined to the meetings at Ellison Street, it was above all evident amongst the house party at Beth-Rapha, where friends from Halifax, Lincoln and Nottingham met with others from the distant county of Kent. It was an enjoyable time, and all alike are looking forward to their next visit to Glossop, in order to renew there the fellowship in the Lord that is so manifest in the Home.



A SOUL SAVING VERSE

NINA THORNCROFT

A CLERGYMAN once when preaching was telling the story of a verse that was the means of many conversions, as he quoted the words

"In peace let me resign my breath
And Thy salvation see
My sins deserve eternal death,
But Jesus died for me!"

An old gentleman was noticed gazing at him intently, and restless with excitement, at the words which had been uttered! His eyes were bright with a strange light. The story ended and the singing of the hymn concluded the service.

Hardly had the vestry been approached, when a knock was heard at the door, and on being bade to enter, the old gentleman who had so attracted notice drew near. "Where did you get that verse?" he asked, and then with streaming tears he told this touching and interesting story.

"Years ago when a careless young man, I sauntered into a churchyard in Nova Scotia in the land of Evangeline, and on seeing a fallen gravestone I turned it over out of curiosity, and there I read at the foot engraved on the stone

"In peace let me resign my breath
And Thy salvation see
My sins deserve eternal death,
But Jesus died for me!"

"Those lines were the means of my conversion and now for fifty years have I been led to consecrate my life to Christ. You can imagine my delight and amazement at suddenly and unexpectedly hearing those words from your pulpit!"

Nor was this by any means the end of the story. The clergyman visited the old gentleman who was suddenly taken ill, his infirmity gradually growing worse. Ere he passed away, he desired as a special favour that what he called "his verse," might be read over his coffin—"for," said he with bared breath, "the words must prove a blessing to many souls at my funeral."

The ardently expressed wish was granted and a large body of important men from the neighbourhood listened with profound attention—the remarkable stanza of Dr Valpy's hymn printed on a card being distributed also amongst the congregation, not a few of whom are known to have valued it and carefully preserved it.

Many other facts have come to light respecting the untold blessing which has been wrought by the words. The esteemed father of Miss Marsh (who wrote "The Life of Captain Hedley Vicars") was also deeply impressed by the simplicity with which the story of the Cross is thus unfolded. When this pastor's great friend, Lord Roden, asked for a copy, the words were hung over his lordship's mantelpiece, where they remained yellow with age for many years after his decease.

A hero of Waterloo, General Taylor, had noticed them in Lord Roden's house, and told afterwards with tears in his eyes that they had been the means of bringing him to know the way of salvation.

The noble lord constantly repeated the same words, and on one occasion when he was summoned to visit a young dying officer—just home from the Crimea—and whom he had only met casually once before, a similar testimony was given to their value. "I listened carelessly enough," said he "when you repeated them, but I could not escape from what the words meant to my sin-sick soul. They have brought with them divine peace and comfort to my heart, and have awakened in my memory truths which I treated all too lightly in days of darkness and distress. Thank God," said he, extending his wasted hands to Earl Roden, "old things have now passed away! Behold, all things are become new!"

That such a simple confession in the one and only Saviour may lead many readers to accept the gift of life eternal, is the prayer of the writer of this short article.

Classified Advertisements

REVISED RATES.

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 week.

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ELIM REST HOUSE. Adjoining Elm Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

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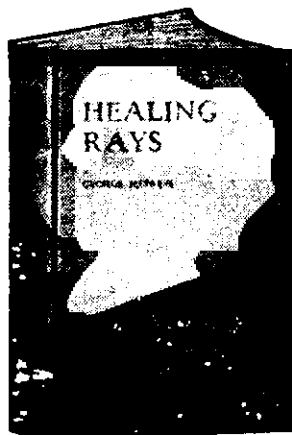
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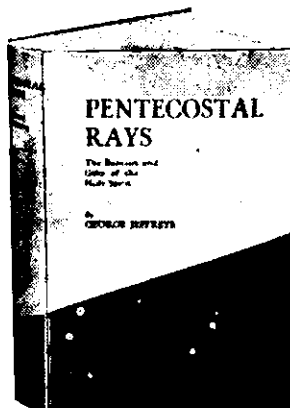
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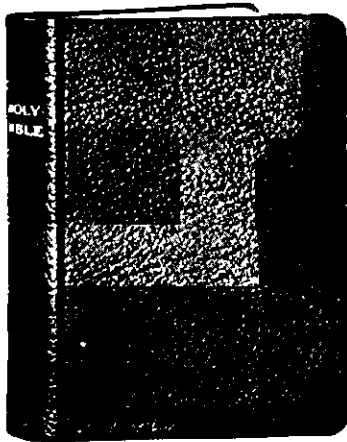
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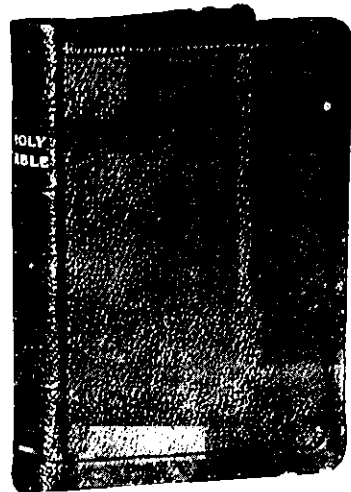
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