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THE CONVERSION OF A RABBI (see page 113)

REGISTERED AT THE G.P.O.
AS A NEWSPAPER.

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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. 8

FEBRUARY 23, 1934

Twopence

LATE NEWS.

Remarkable Scenes

Principal George Jeffreys opens new Birmingham Church

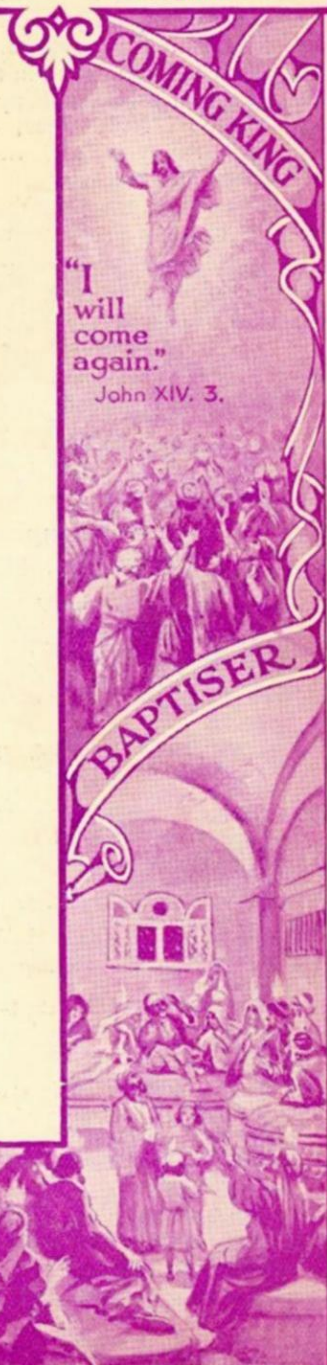
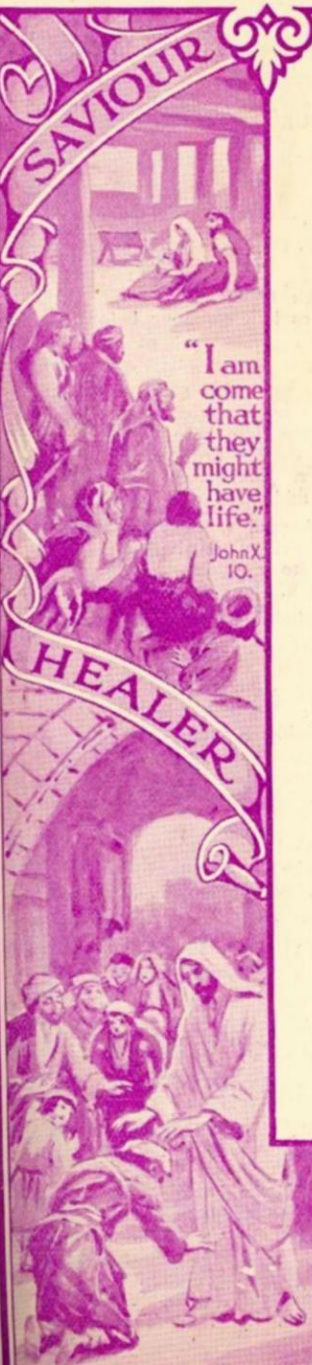
SOUL-STIRRING SCENES WERE WITNESSED AT THE OPENING SERVICE ON FRIDAY, 9TH FEBRUARY, WHEN THE NEW BUILDING IN SPARKBROOK WAS BESIEGED. LONG BEFORE THE ANNOUNCED TIME CROWDS GATHERED AND THE DOORS HAD TO BE THROWN OPEN AN HOUR BEFORE THE PRINCIPAL'S ARRIVAL. MANY WERE THE STRIKING TESTIMONIES OF THOSE WHO HAD BEEN HEALED IN THE FORMER GREAT CAMPAIGN. FIFTEEN DECIDED FOR CHRIST. THE FOLLOWING IS TAKEN FROM THE "BIRMINGHAM GAZETTE," 10TH FEBRUARY:

Church Thronged for Opening

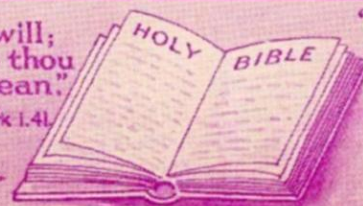
"The seventh church of the Elim Foursquare Gospel Alliance in Birmingham was opened in Golden Hillock Road, Small Heath, last night, with a service conducted by the founder and leader of the movement, Principal George Jeffreys. There were scenes of great enthusiasm. The church has been built to accommodate 750 people, but there were practically 1,000 present. All available space which could be used without blocking the gangways and exits was packed with standing people, while some stood outside to catch snatches of the service and join heartily in the singing."

Revival in the City of York

FOURSQUARE REVIVAL FIRE IS BREAKING OUT IN THE ECCLESIASTICAL METROPOLIS OF THE NORTH. NEARLY TWO HUNDRED SOULS DECIDED FOR CHRIST IN THE PRINCIPAL'S OPENING WEEK, AND PEOPLE ARE ALREADY TESTIFYING TO BODILY HEALING. THE FOURSQUARE MESSAGE IS GRIPPING THE HEARTS AND PEOPLE OF ALL CLASSES ARE FLOCKING TO THE SERVICES.



"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 23, 1934

No. 8

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Principal **GEORGE JEFFREYS** and
REVIVAL PARTY'S
Revival & Healing
Campaign in the
EXHIBITION BUILDINGS, YORK
Now in Progress



BATTERSEA. March 4. Elim Hall, Plough Road. Visit of London Crusader Choir at 6.30. Afternoon service, 2.30, at Brixton Prison.

BECKLEY, Sussex. Feb. 28. Elim Hall, Oaklands. Anniversary services. Special speaker: Pastor J. Smith.

BIRMINGHAM. Commencing Feb. 11. Elim Tabernacle, Golden Hillock Road, Sparkbrook. Prophetic Conference. Special speaker: Pastor C. J. E. Kingston. Sundays, 6.30 p.m. Week-nights (except Sats.), 7.30.

BLACKPOOL. Commencing Feb. 11. Elim Hall, Waterloo Road. Revival and Healing Campaign by Evangelist T. W. Thomas.

CHELMSFORD. March 1—6. Elim Tabernacle, Mildmay Road. Palestine Lectures by Miss C. L. Wells.

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

DORKING (Westcott). Commencing Feb. 20. St. John's Church. Evangelistic Campaign by Pastor W. E. Smith. Miss F. Munday's testimony, Tuesday 27th at 7.30.

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

ISLINGTON. March 3. Elim Tabernacle, Fowler Road (near Cross Street). Visit of London Crusader Choir. Special Saturday service, "Immortal Music," at 7.30. Speaker: Pastor W. L. Kemp.

(Continued on cover iii.).

EASTER MONDAY, 1934

THE NINTH ANNUAL
FOURSQUARE GOSPEL

Demonstration

IN THE WORLD-FAMOUS

Royal Albert Hall

LONDON

on April 2nd at 11, 3 & 6.30

Principal George Jeffreys

WILL PREACH AT THE

Three Great Gatherings

COME EXPECTING A GREAT PENTECOSTAL OUTPOURING
OF THE HOLY SPIRIT IN VIEW OF OUR LORD'S
NEAR RETURN.

The Principal will also officiate at the three ordinances:

MORNING at 11: DIVINE HEALING. The sick will be prayed for and anointed with oil (James v. 14).

AFTERNOON at 3: BAPTISMAL SERVICE. Believers passing through the waters of baptism.

EVENING at 6.30: COMMUNION SERVICE. The vast assembly partaking of the Lord's Supper.

Doors open one hour before each meeting.
Special singing by Elim Crusaders half an hour before each meeting. Refreshments on premises. Thousands of free seats.

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

CONVENTION. The Twelfth Annual London Easter Convention will be held from Good Friday until the following Friday. A full announcement as to speakers, etc., will be made later. This is the Convention of the year in London.

ACCOMMODATION. Accommodation will be available at Elim Woodlands, but no bookings will be made until next month.

CHEAP RAILWAY TICKETS. Return tickets are available from all stations at a single fare and a third for the double journey. The return half is available for two months. No vouchers are required. Where eight or more travel together on Easter Monday from one station and return the same day, they may obtain return tickets at a single fare for the double journey.

ENQUIRIES should be accompanied by a stamped addressed envelope for reply, and sent to the Convention Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.

COME, JOIN THE TESTIMONY AND SHARE IN THE FESTIVAL!

THE TWELFTH ANNUAL LONDON EASTER CONVENTION

GOOD FRIDAY, MARCH 30th to FRIDAY, APRIL 6th

Owing to the large numbers attending this Convention, the services will again be held simultaneously in the following buildings:

KENSINGTON TEMPLE, Kensington Park Road.

ELIM TABERNACLE, Park Crescent, Clapham.

ELIM TABERNACLE, Stanley Road, Croydon.

ELIM TABERNACLE, Central Park Road, East Ham.

ELIM TABERNACLE, Fowler Road, Islington.

Speakers include: Pastors J. T. Bradley, J. Lees, A. W. Mac-cullagh, R. Tweed, and Mr. and Mrs. E. J. G. Titterington.

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 fled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim



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

Vol. XV., No. 8

FEBRUARY 23, 1934

Fridays, Twopence

The Conversion of a Rabbi

From Judaism, Spiritism, and Christian Science.

By Dr. MAX WERTHEIMER

I WAS born of German-speaking, orthodox Jewish parents who raised me as a Jew. Very early in my boyhood days I was made to understand that there was a difference between Jews and the people on the outside. My parents thought that everyone who was not a Jew had nothing whatsoever to do with Israel, so I was taught to always turn my back upon any picture or figure of Jesus Christ and to spit at the very mention of His name.

My boyhood days were spent in public schools and high schools just like any other ordinary boy. After I graduated from a college I decided to become a Rabbi. Of my own will and accord I went to the Reformed Seminary, and after taking entrance examinations was matriculated as a student.

The course offered was an eight year course, and everyone intending to take it had to submit to certain rules of the school. One of these rules provided that no one could take a diploma from the Seminary who was not a high school and college graduate. In June, 1889, after the eight years' course was completed, nine of us in the class were ordained in the presence of a number of visiting rabbis. After their speeches, the senior rabbi stepped to the front and handed to each of us a diploma and

KISSED EACH OF US

on the forehead. This concluded the ordination.

The first call I received was to become the administering rabbi at the Bne Yeshurun Temple of Dayton, Ohio. I was there for ten years. The people were very kind and gave me many presents, so it was not the social relations of my position that constituted my difficulty. It was the spiritual conditions. I had a lecture on Friday evening and a sermon on Saturday morning. During the week I was invited to go and speak in high schools and various societies. I was made an honorary member of the Protestant Ministerial Association of Dayton. Though I was an officiating rabbi, I spoke in Methodist, United Brethren and United Presbyterian, and Episcopalian churches and in the Roman Catholic convent.

One day in conversation with a Jewish official I was told that I should join a lodge. At first I refused

because I thought it meant believing in Jesus Christ, but it did not, so I joined the Masonic lodge. I became a Master Mason and chaplain of the lodge. So you see I came in contact with others beside Jews. I was happily married to a woman who was a concert pianist and organist, and we often went to the theatre. I was getting a fine salary, had a eight or ten-room house, and a nice baby boy. That theatre visitation became a mania to us, and sometimes I would hurry through my Friday night services in the Jewish Temple to go to the theatre.

Then something happened. My wife took sick and died, leaving me with a boy two and a half years old and a baby three months old. My wife was buried in her wedding garments at the age of 22 or 23. I took charge of the little boy and her grandmother took charge of the little girl. I had to decide what to do and which way to turn. A lady about sixty years old came to my house as a housekeeper so I could keep my little boy with me. The silence, sadness, and monotony of such a home is known to all who have passed through such a trial.

One day at supper time we three were sitting at the table and the housekeeper said "If your wife had been a Christian Scientist,

SHE WOULD NOT HAVE DIED."

She gave me a tract and then a booklet and then a book, and soon I had Christian Science for breakfast, dinner and supper.

One day while I was out walking, a tall old gentleman stopped me, and putting his hands on my shoulders said that he was very sorry for the affliction that had befallen me. This man used to be a judge, and was an elder in the Presbyterian church at that time. He took me to a spiritualistic seance. He had been going to such places for twenty years, ever since he had lost a baby girl. I went there with him time and time again while I was officiating rabbi. At the first seance, I heard voices through trumpets and all the rest of it. I returned home in a state of conflicting emotions. Letting myself in with my key, I locked the door after me and went to my room, locking that door also. My little boy slept on a couch in

my room, and after kissing him good-night, I retired. Then I heard rappings all around my bed. This was the beginning of noises and disturbances which continued for days, weeks, and months, and made my days miserable and my nights horrible. A few days after the first seance, my housekeeper asked me if I had locked the door when I came home. She said that right after I came in she heard the steps of a young woman and

THE RUSTLE OF HER GARMENTS

as she climbed the stairs, walked past her room, down the hall and the back stairway, and through the rooms downstairs

The ten years of my rabbinical administration were drawing to a close and I resigned to do some private thinking. The thought came to me every morning—where is the one who was your inspiration? Where is her music? Where is her loving advice and counsel and companionship? One morning the housekeeper gave me a copy of *Science and Health*. As I began to read and wade through the metaphysical terms I became aware of the Scientists' desire to do something for the sick. That appealed to me, and to make a long story short, I accepted Christian Science. I received letters of condemnation and approbation. One letter came from Mrs. Mary Baker Eddy herself, and at her expense I went to Chicago as a student of Christian Science. After two weeks' instruction I went back to Dayton and practised Christian Science. Then she asked me to come to Boston for instruction in a college for a few specially chosen people. When I went back to Dayton I became first the first reader of the Second Church of Christ Scientist, and then the first reader of the First Church. On one occasion a young lady came to one of these meetings and introduced herself to me. She was very kind and amiable, and later, five years after the death of my first wife, she became Mrs. Wertheimer.

Some six or seven weeks after this I received an invitation to dinner from a lady who lived in the suburbs of Cincinnati. This lady had been an Episcopalian, but had lapsed into Science. After dinner my hostess said that in all the years that she had been in Christian Science she had never been able to heal a single person. That startled me because there were many others who were not as well liked or of as good a character as this lady. I said to myself that there was a screw loose somewhere and I determined to discover it. The Holy Spirit was surely working with me. As I knelt down in the privacy of my study room thinking of these things, a line from Mrs. Eddy's writing came to my mind—"The blood of Christ as it was

SHED ON THE CURSED TREE

had no more power to forgive sins than it did while it was coursing through His veins while He was going about His Father's business." Then an Old Testament scene came to my mind. In spite of the plagues, the children of Israel remained slaves until the time of the Passover and the blood. That secured the emancipation and the liberty that Israel was to get. I said to myself "God makes something of the blood."

Then there came a second scene before me. It was

this. When the Ten Commandments were given on Mount Sinai (Exodus xx 23) there were criminal, civil, and social laws. In spite of all these four chapters of laws, Jehovah God had never entered into covenant relationship with Israel. In Exodus xxiv. the directions for sprinkling the blood of the oxen on the pillars and on the people were given, and after this was done Jehovah God entered into covenant relationship with Israel. God does make something of the blood.

Then came a third scene. On the day of Atonement, the High Priest only was permitted to go into the Holy of Holies after he had put his hands on the bullock and when he brought the blood of the animal as a testimonial that he had died in the person of that sacrifice. After the sprinkling of the blood, he heard the words of Jehovah in pardon and forgiveness. Mrs. Eddy says that the blood is a belief of mortal mind, an error, a delusion.

Then there came to my mind a scene that I tried to dismiss from my consciousness. As a Christian Scientist, and a Jew, I had

NO RELATION TO THE CROSS.

It says in the Scriptures, "Cursed is he that trusts in a man." I went to the Old Testament and found in Isaiah liii 11, "By His knowledge shall My righteous Servant justify many; for He shall bear their iniquities." In the seminary we were taught that this had reference to the Jews who were to bear the sins of the Gentiles. Strange that this should be in Isaiah liii, from which the Jews were not allowed to preach.

After studying the Scriptures thoroughly I discovered that Jesus was Jehovah and the Jewish Messiah. When I found that out I fell on my knees and said "Thou hast opened my eyes, and now I know that it was Thou who was

WOUNDED FOR MY TRANSGRESSIONS

and bruised for my iniquity. I know it—now give me the grace to believe it and the courage to confess it."

When I had acknowledged that and prayed for grace and ability so to say in public, instantly there fell a burden on my heart. I took a sheet of foolscap paper and divided it into two columns. In one column I wrote what Mrs. Eddy says on Christian Science, and in the other column I wrote what the Word of God says on the same subjects. Instantly I was made aware that Mrs. Eddy had a false conception of Jesus.

Then I decided to talk to my wife. I brought the foolscap paper and the Bible to her and told her that I had found that Christian Science was a masterpiece of the Devil, and that we must get out of it and take a public stand. She said "No," so I did not talk further. At first we were equally yoked together in Christian Science, but then I had the light and she did not, so we were unequally yoked together. I thought I had better not make any kind of an argument with my wife, but prayed that the Lord would open her eyes to the truth. Several weeks passed and one day she said, "I would like to see the black and white of this question on Christian Science." She took the paper and Bible and studied it for several days. She then said, "If what you say is true, and

I do not say it is not, why do you not have it published?" I asked her how I could do that if we did not

MAKE A CONCERTED STAND.

Then the Holy Spirit wonderfully entered her heart and changed her entire life. She used to be very fond of dancing and would rather dance than eat. When the Holy Spirit came into her heart and she received Jesus Christ as her Saviour and Lord, she lost all desire to dance. When she studied the Word of God, she suddenly saw herself lost and undone and cried to God. The Holy Spirit flooded her soul, and she became one of the sweetest Christians. Then we were equally yoked together again. Now we have family worship in our home and she teaches a Sunday school class.

I listened to my wife and took the foolscap paper with its fourteen points and re-wrote, revised, and amplified it and had it published in *The Evening News* of Dayton, Ohio. When I went into Christian Science they made a big scene about it, so I thought that if I had been deceiving some people I ought to come out and tell them I had changed my mind. It created quite an uproar in Dayton.

One summer, thirteen years later, I revised and amplified that tract and had it published as a sixty-page booklet. The Lord has been using that book to bring scores and scores out of Christian Science. This material was like a bombshell. The Word of God is the standard by which all teaching should be weighed.

I was saved from Judaism, and I could stand for an hour and tell of the things I gave up in Judaism. Every New Year's Day and

EVERY DAY OF ATONEMENT

we confess our sins, not personally, but in a group. No one ever says, "I am a sinner." It takes the grace and power of God to say that. We cannot be saved in a group. That is not the way God does it. I remember when I was at home my father used to take a rooster and swing it over his head and say, "This rooster goes to death but I go free." God never said anything about a rooster. God does not take an exchange like that. Even as a child I rebelled against that because I could not see any connection. Now if I make any mistakes I do not have to wait until Yom Kippur (Day of Atonement) for forgiveness, but go to headquarters immediately. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (John 1:9).

I was also saved from spiritualism. Those raps that came annoyed me and made life miserable. Even after I believed in Jesus Christ I could hear those raps coming in my room. I used to go to prayer meeting and believed in Jesus, but still the raps came. One day I said out loud, "In the name of the Lord Jesus Christ I command you to leave this house." Since then twenty-nine years have come and gone without a single rap, because the Lord Jesus Christ is the Master of all those things. Why did they not leave before? Because I never made an out and out com-

plete stand for the Lord. I went into the Devil's territory and the Devil's forces walked home with me. They will do that for you. A lot of people go into spiritualism and play with ouija boards and the like, but it is at the peril of their souls. It was only the goodness and mercy and love of God that lifted that from my mind.

I will tell you what else I was saved from. I was saved from the lodge. Let me give you my opinion of it. I think it is

THE BEST THING THE WORLD HAS,

but I am coming out from the world to Christ. If I come out from the world, to stay in the lodge is to grieve the Holy Spirit. When I left the lodge, I left a £1,000 life membership, but I would rather lose £1,000 than my Lord. When I tell people to come out from the world, I do not want them to turn to me and ask me why I don't come out myself. I want the people to see that I live what I preach. I will tell you something else I was saved from. I was saved from the theatre and the pleasures of the world. No one stepped up to me and said he would shoot me if I did not quit going to the theatre. I was not converted in a church, but by the Holy Spirit in the privacy of my study room. Then on what ground did I leave the theatre and the pleasures of the world? Because I had something better.

One day my wife heard from a neighbour that there was a Baptist preacher who was preaching on the second coming. We walked about two miles to his church, and I heard for the first time a man speaking on that subject. The preacher had a wonderful way of presenting the Word of God. We went again and again. One Friday night the man said that every Christian had to make three confessions. The first was by word of mouth, the second by being

BURIED WITH CHRIST IN BAPTISM,

and the third by living out the baptised life. That gave me food for thought for several weeks to come. I could not get over it and could not get around it. We came to the conclusion that we must come up to God's requirements and one evening took our first stand for the Lord Jesus Christ and were baptised. That changed my life. I became a member of the church and started to preach the gospel to the Jews and to the Gentiles. After studying at the Southern Baptist Theological Seminary at Louisville, Kentucky, I was ordained and received a call from a Baptist Church. Some people said there must be something in it that a rabbi would leave his synagogue. The church offered me a salary of £100 a year. To-day the Jewish synagogue would pay me a large sum if I would step out of the Christian ministry, but I have fellowship with God the Father and His Son Jesus Christ, in whom are hidden all the treasures of wisdom and knowledge.

I thank God for the privilege of preaching the unsearchable riches of Christ, and for the experience which brought me through victorious to the praise of the glory of His grace—*The Jewish Hope*.

? QUESTIONS AND ANSWERS ?

The Editor invites replies from readers to questions appearing from time to time in this column. Helpful, brief answers will be published as space permits.

Some interesting and enlightening answers have been received in response to the questions which appeared last month. Space forbids the publication of more than a selection from them. The answers given below will undoubtedly be most helpful.

1. "Is it right for a person who is seeking the Baptism of the Holy Spirit to refrain from all active service for Christ until he receives the endowment of power promised?"—S G F

"The person who is earnestly seeking for the baptism of the Holy Ghost should on no account stop or slacken working for God on the plea of unfitness. Whilst this blessing can in no way be earned or merited, yet many have proved that it is along the line of duty that blessing comes. Many have received the fulness while engaged in Christian work, and when they least expected it"—H V

"A person who is wholly regardless of self in serving the Lord cannot help but speak for or serve Him whenever the opportunity presents itself, even though they may be praying for the Holy Spirit"—T H W

"I sought the promise of the Father for 3½ years, sometimes becoming disheartened, until a friend quoted this text: 'Awake thou that sleepest.' How ashamed was I when I realised how little active service I was doing for my Saviour. Immediately I arose, and worked so actively that service necessarily demanded a deepening of my prayer life. I realised the intensity of my need of help and power. In the following October I received a mighty baptism. Here are a few facts: (a) After salvation every action should be active service to the Lord (Col. iii. 23). (b) At salvation Scripture calls for active service by public confession of Christ (Rom. x. 10). (c) Lack of service produces lukewarmness. (d) Can we forbid a newly saved or divinely healed person from testifying to the joy in the heart? That is in itself service. (e) Do not neglect the time of tarrying, for the command is to tarry. Meanwhile continue to work, pray and praise"—M C

"An apparently simple question but actually a most difficult one.

From a practical standpoint a pastor would immediately say 'no'. Some of the most faithful work in the Church is done by those earnestly seeking the baptism. Sunday school teachers, open air workers, tract distributors, helpers in the choir and orchestra, and so forth would be sadly depleted if seekers for the baptism withdraw from active service.

From a Scriptural standpoint a pastor would be inclined to say 'yes'. Our Lord distinctly commanded that there should be a tarrying in Jerusalem until the blessing of power was received (Luke xxiv. 49).

It is safe to say that if seekers for the baptism could be assured that they would receive within a period of ten days the majority of pastors would say 'Cease from active service and give yourself to active prayer'. But experience shows that some have not received for many months (even years) after they have commenced seeking.

My own method would be (a) Show that the baptism of the Holy Spirit is a gift (Acts ii. 38, x. 45). (b) Show that the gift can be taken by faith in the present moment—without feeling whatsoever. (c) Show that there may be a difference between the giving of a gift and the delivery of it. (d) Show that while there is only the simple Word of God to rely upon in the giving and acceptance of a gift, there is a most definite experience when the gift is delivered. (e) Therefore I would urge the enquirer as follows: Accept the gift of the Holy Spirit by faith this very moment, then continue to earnestly and prayerfully wait upon God for the delivery of the gift, meanwhile continue to actively serve the Lord in every way possible.

Finally we must allow that there may be a time, just before the delivery of the gift takes place, when there may be such a tremendous hunger put into our hearts by the Lord that we shall be constrained to give up active outside efforts until the blessing has been received"—P G P

2. "Is the Baptism of the Holy Spirit necessary in order to be included in the Rapture of the Saints?"—V P.S.

"The one condition of being in the Rapture is that we are 'in Christ'.

The clearest and most concise statement that we have concerning the Rapture is found in I Thessalonians iv. 14-17. It is first made clear that the dead in Christ rise first. It does not say the dead in Christ who have been baptised in the Holy Spirit! Then the apostle continues: "We which are alive and remain shall be caught up together with them." The very sense of the passage implies that the 'we' refers to 'we in Christ'. But the point is settled by reference to the first verse of the first chapter. The Letter is written to those which are 'in God the Father and the Lord Jesus Christ'. So the 'we' of chapter iv. 17 refers to those who are in God the Father and in the Lord Jesus Christ"—P G P

3. Who are the two witnesses referred to in Rev. xi. 2?"—T D.

"The two witnesses of Rev. xi appear to me to be Enoch and Elijah. Space will not permit details, but we read 'It is appointed unto men once to die' and as God's Word must be fulfilled, Enoch and Elijah must yet die, seeing they are now translated. Jesus Himself is the firstfruits from the dead"—S H K

"It is generally thought that they are Enoch and Elijah because they never tasted death, yet there is more evidence that they are Moses and Elijah. These were the two seen glorified on the Mount of Transfiguration. The Two Witnesses

had power to bring plagues and to stop rain. The only two men in the Bible who had this power were Moses and Elijah. Concerning the fact that Moses had died, there may be some connection between this and Jude 9"—F A G

"Frankly, we do not know!"

(1) Those holding the Historicist view of prophecy do not usually consider the Witnesses to be individuals.

(2) Those holding the Futurist view consider them to be either (a) Two unknown individuals, (b) Two well-known individuals, such as Moses and Elijah or Enoch and Elijah.

The context carries us back to Zech. iv. 14. 'These are the two anointed ones that stand by the Lord of the whole earth'. Some take Zechariah's reference to be to the (a) high priest and (b) the civil ruler of his own time, namely Joshua and Zerubbabel. But that seems to be an inadequate interpretation.

I personally favour 'Moses and Elijah' as the Two Witnesses. We are definitely told in Malachi iv. 5 that Elijah will come before the great and dreadful day of the Lord. Also the Lord seems to favour the joint witness of Moses and Elijah, for they were the two witnesses to the Cross on the Mount of Transfiguration (Luke ix. 30, 31). Further Revelation xi. verses 5 and 6 (first part) remind us of the actions of Elijah and verse 6 (last part) reminds us of the actions of Moses. It would not be surprising to find God associating together Moses (the great representative of the law) and Elijah (the great representative of the prophets), especially seeing that they both had unique experiences in passing into glory (Deut. xxxiv. 5, 6, II Kings ii. 11).

But God has not seen fit to finally settle the matter. Therefore we must 'wait and see,' and remember that the most important question for each one is not 'Who are the two faithful Witnesses of the future?' but 'Am I a faithful witness in the present?'—P G P

Now here is another thought-provoking query, to which we shall be glad to receive readers' replies.

5. Are the Gospel of the Kingdom and the Gospel of our Lord Jesus Christ the same?"—E S.

My Prayer

Each day to grow more humble

Yet stronger in Thy might,

More valiant, Lord, to carry

Thy standard for the right

Each day to grow more gracious,

More sweet and gentle, too,

Yet braver, more courageous,

More firm, more pure, more true

That I may grow more like Thee,

In me Thy Spirit shine;

Transformed from grace to glory,

Touched by a power divine

—M E Kendrew

Christian Science; is it Truth or Error?

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

CIRCUMSTANCES have recently arisen which have necessitated the reading of Mrs. Eddy's book on *Science and Health*—the main text-book of Christian Science. The reading of that book has strongly confirmed my previous opinion that

- 1 Christian Science is not based upon the Bible
- 2 Therefore it is not of God

I unhesitatingly affirm that the claim of Mrs. Eddy to base her teaching upon the Bible is *not confirmed* by what she actually teaches.

When the Bible teaching fits into her views then she uses the Bible as it stands, when the Bible teaching does not fit in with her views then she either twists it or ignores it.

There are some parts of Mrs. Eddy's book which would strongly appeal to a lover of Christ. I do not therefore wonder at some sincere people being side-tracked by Christian Science. They have grown tired of the dry, formal services of their own Church, and with a deep hunger for reality have been attracted by the dazzling claims and teachings of Christian Science. But Christian Science is

A DELUSIVE LIGHT.

It professes to show the way, but actually, like the candle with the moths, it destroys the life of those who flutter near to it.

Now for a few facts

FIRST FACT In the fly-leaf of the book a sentence from Shakespeare is quoted with favour. There is nothing either good or bad, but thinking makes it so."

The inner teaching of the book strongly supports Shakespeare's statement. *Science and Health* takes the viewpoint that a thing is only evil when we think it to be evil, that a thing is only a disease when we think it to be a disease.

This, however, is *not* the teaching of Scripture. "Sin is the transgression of the law" (1 John iii 4). The law referred to is the law of God, and if therefore we transgress the law of God it is sin (whether we think so or not).

If a motorist accidentally drives his car by night without lights it is the law of the land which makes his action wrong—not his own thoughts about it. Not knowing that his lights have failed he *thinks* all is well but his thinking does not make all well, does it?

SECOND FACT In the preface we have the words "The Bethlehem babe—the human herald of Christ." Throughout her book Mrs. Eddy seeks to maintain the difference between Jesus and the Christ. But Scripture definitely identifies them.

THE BETHLEHEM BABE

was the Christ, not the herald of Christ. Unto you is born a Saviour, which is Christ (Luke ii 11). "It was revealed unto him [Simeon] by the Holy Ghost, that he should not see death before he had seen the

Lord's Christ" (Luke ii. 26). According to Mrs. Eddy Simeon only saw the *herald* of Christ—but Scripture says *he saw Christ*.

THIRD FACT On page 10 of *Science and Health* we read "Christian Science reveals a necessity for overcoming the world, the flesh, and evil." But Scripture speaks of the world, the flesh, and the Devil. Mrs. Eddy, however, has no place for a personal Devil or demons. On page 584 the Devil is declared to be "Evil . . . neither corporeality nor mind." Neither does Mrs. Eddy believe in demons. Her chapter on "Spiritualism" clearly proves this. One of her statements is "Jesus cast out evil spirits, or false beliefs." To her a demon is only "a false belief." Another revealing statement is: "Christian Science teaches us that 'the evil one' or 'one evil' is but another name for the first lie and all bars."

But the Bible definitely teaches the personality of the Devil and demons. There are nearly 200 references to Satan as a person in Scripture. Read Matthew iv 1,11, and that passage alone is abundantly sufficient to prove that the Devil is

A PERSONAL INTELLIGENCE.

In the same chapter verse 24 shows that "demons" are certainly not "evil beliefs." See also Mark v 2-5, ix 25, 26, 1 Tim iv 1, etc.

FOURTH FACT Regarding prayer Mrs. Eddy says "Prayer to a corporeal God affects the sick like a drug, which has no efficacy of its own but borrows its power from human faith and belief" (p 12). This is poor comfort for a praying man. But Scripture teaches that God is a personal Father who gives in answer to prayer. If God gives—then we receive; if God withholds—then we do *not* receive (Matt. vii. 7, 8, James iv 3). The view of Christian Science on prayer is certainly not that of Scripture.

FIFTH FACT Christian Science believes in "the atonement." This, at first sight, is a shock to those who have the idea that Mrs. Eddy had no place for the atonement. On pages 18 and 19 we read "The atonement of Christ reconciles man to God, not God to man." "Every pang of repentance and suffering, every effort to reform, every good thought and deed, will help us to understand Jesus' atonement for sin and aid its efficacy, but if the sinner continues to pray and repent, sin and be sorry, he has little part in the atonement,—in the at-one-ment with God."

So Mrs. Eddy does speak about "atonement." But it is not

THE ATONEMENT OF THE BIBLE.

It is an atonement of her own manufacture. It simply means at-one-ment. Her thought is that by yielding to the teaching of Jesus we become at one with God. Christ is the Way-shower back to God. He leads us to live the right life and thus to bring us into harmony with God. Mrs. Eddy's atonement is nothing more than that. But the atonement of the

Bible is far more Christ is not only the Way-shower He is the Way-maker The way back to God has not simply been shown by Him, it has been made—made through the shedding of His own precious blood.

Amazement increases as one reads Mrs. Eddy's idea of atonement "With His stripes [the rejection of error] we are healed" (p 20)

How any person can believe that "with His stripes" means "the rejection of error" is impossible to understand

"One Sacrifice, however great, is insufficient to pay the debt of sin" (p 23) Yet Scripture definitely states "For by one offering, He hath perfected for ever them that are sanctified" (Heb. x 14)

On the same page she says "That God's wrath should be vented upon His beloved Son is divinely unnatural"

Again she says "Does crude theology regard the crucifixion of Jesus chiefly as providing

A READY PARDON

for all sinners who ask for it and are willing to be forgiven? Then we must differ" (p 24)

Two other statements of hers are "The time is not distant when the ordinary theological views of atonement will undergo a great change" (page 24)

"The efficacy of the crucifixion lay in the practical affection and goodness it demonstrated for mankind" (p. 24)

Having read so far we are prepared for almost any perversion of the Bible teaching on the atonement. But the crowning statement of all is far beyond our expectation She says

"The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the accursed tree than when it was flowing in His veins as He went daily about His Father's business" (p 25)

Such a statement takes one's breath away, yet it is satisfying—satisfying in the sense that it completely reveals that on the most vital subject in the Word of God Mrs Eddy's teaching is completely in conflict with the Bible

The Bible theology of the Cross of our Lord for ever destroys the teaching of Christian Science It reveals the evil roots of this teaching. It is not founded on the Word of God, it is founded on Satanic error and delusion

Let us compare Mrs Eddy's statements with the Word of God—especially noticing

THE EMPHASIS

that Scripture puts upon the actual shedding of the Saviour's blood

"For this is My blood of the New Testament which is shed for many for the remission of sins" (Matt xxvi. 28)

"Without shedding of blood is no remission" (Heb ix 22)

"It pleased the Lord to bruise Him But He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed" (Isaiah liii 10 and 5)

"The Church of God which He hath purchased with His own blood" (Acts xx 28).

"God hath set forth Christ to be a propitiation [an expiatory victim] through faith in His blood" (Rom iii 25).

We "being justified by His blood" (Rom v. 9).

"God hath made Christ to be sin for us" (II Cor v 21)

"Christ hath redeemed us from the curse of the law being made a curse for us" (Gal iii 13).

"We have redemption through His [Christ's] blood" (Eph i 7).

"Christ . . . having made peace through the blood of His Cross" (Col i 20)

"You . . . hath He reconciled in the body of His flesh, through death" (Col i 21 22)

"By His own blood . . . obtained

ETERNAL REDEMPTION

for us" (Heb ix 12)

"Christ was once offered to bear the sins of many" (Heb ix 28)

"Ye were not redeemed with corruptible things but with the precious blood of Christ" (I Peter i 18, 19)

"The blood of Jesus Christ . . . cleanseth us from all sin" (I John i 7)

"Christ loved us, and washed us from our sins in His own blood" (Rev i 5)

"Thou hast redeemed us to God by Thy blood" (Rev v 9)

These texts show clearly that Christian Science is not the Christianity of the New Testament Christian Science is a mixture of Christianity and paganism; of science and nonsense—with the result that it is a mere burlesque of both Christianity and Science. To put it bluntly it is not Christian or scientific—it is Satanic

In the light of the previous exposure we are not surprised at these words occurring on page 33 of *Science and Health*

"This supper [the Lord's supper] closed for ever Jesus' ritualism and concession to matter"

Acting on this Christian Scientists do not observe the Lord's Supper Yet Scripture definitely says that instead of this being

JESUS' LAST CONCESSION

to matter He definitely arranged that His disciples should "do this until He come" (I Cor xi 26) Thus once more Christian Science is shown not to be based upon the Bible

In view of the foregoing we are not surprised to read the testimony of Dr Max Wertheimer, once a Christian Scientist, but now a happy Christian The testimony is a somewhat lengthy one, and so we publish it on page 113 as a separate article—but it should be read in connection with this present article.

ANONYMOUS GIFTS.

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The Work in general Horsham, 5/-
Elm Foreign Missions Holloway, 5/-

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, February 25th Matthew xiv. 22-36

Peter walked on the water " (verse 29)

Peter was justified in walking on the water because his Lord had called him. No doubt, many a time after this, a walk on the water would have been very useful to Peter, but he did not dare to take it, for the simple reason that the Lord of all water gave him no such command. When on this occasion, the Lord called Peter to walk to Him He knew every wave, every water-pocket, every blast of wind that the disciple would face on that brief journey. Peter did not have to pick his steps, he simply had to fix his eyes. His steps on the water would be all right as long as his eyes on the Lord were all right. When he turned his eyes from the face of God to the fury of the gale then he began to sink. If in all our ways we firmly look upon Christ then in all our ways we shall firmly stand for Christ. Let there be no shrinking and there will be no sinking.

Monday, February 26th Matthew xv 1-14

" This people draweth nigh unto Me with their mouth " (verse 8)

It is a good thing to draw nigh to God with the mouth. But the mouth should be the true expression of the heart. The silent language of the heart should be expressed by the vocal language of the lips. Religious words are hollow sham when they do not spring from the heart. Hypocrisy in speech creates noise but it does not receive the blessing of God. A hypocrite is hateful to God but a hypocrite is also hateful to himself. We will join heart and voice and draw near to Him. The love of the heart shall be clothed with the words of our lips. Lip language can be simply the result of memory, but heart language is rooted in present experience. Lip words have no fragrance unless the heart is in flower. Words of rose-like fragrance do not come from thistle hearts.

Tuesday, February 27th. Matthew xv 21-39

" And He took the seven loaves and the fishes " (verse 36)

Two statements appear in vivid contrast in these verses. First " so great a multitude," second a few little fishes. But between the greatness of the multitude and the smallness of the supply there came the greatness of the Saviour. Let us remember that the Saviour always stands between the greatness of our need and the smallness of our supply. " I have tremendous need "

Meditations by PERCY G PARKER

is the cry of many to-day, " and I have so little to meet it " is the further cry. Yes, but repeat this over and over to yourself " However I have a very great Saviour " He knows the smallness of your money and your strength. He knows the big demands that face you. To you the situation is hopeless, but to Him the vastest need of man can be met by the smallest word from the Creator.

Wednesday, February 28th. Matthew xvi 1-12

" O ye of little faith, why reason ye among yourselves? " (verse 8)

Faithlessness frequently leads to talkativeness. Faith does not say much to men, faith prefers to talk to God. Faith does not argue, faith rests. Faith does not restlessly seek for the opinions of others, faith quietly waits for the revelation of God. Faith does not hang its troubles out of the window for the world to see, faith spreads its troubles before God. Faith sometimes invites others to share its prayer, but faith does not rely upon others to solve its problems. Faith's problems are solved by God. Faith does not expect an earthly solution, faith does not wish for an earthly solution; faith is so anxious to get God's solution that it waits upon Him alone. Happy are we when our faith is such that we do not reason with others but rest in God.

Thursday, March 1st Matthew xvi 13-28

" Then Peter took Him, and began to rebuke Him, saying, " Be it far from Thee, Lord " (verse 22)

Peter learned wisdom later on, and not for one moment would he have disputed the Lord's wisdom. But the original spirit of Peter still lives. There is much arguing with the Lord concerning His will and way, especially when it concerns ourselves. We feel that He is calling us to a difficult piece of work. It breaks into the regular routine of our lives. It is not what we have been accustomed to. The cry of our heart is " Be it far from Thee, Lord, to ask me to do this " The Lord's way for us includes no such Cross as was in His way, but it may include a smaller cross. The call of service frequently means the sacrifice of ease and of friends, yea sometimes of dignity. There are Salvationists to-day who will stand in an open air ring and beat a tambourine who once were the very proper and dignified daughters of wealthy homes. But there remaineth no rebellion. From the world's standpoint they have lost their dignity but they trouble not, for they have ceased to argue with the will of God.

Friday, March 2nd. Matthew xvii 1-13

" And Jesus came and touched them, and said, Arise, and be not afraid " (verse 7)

To-day prostration comes not only through the miracle of the mount but through the burden of the valley. The voice of fear as well as the voice of God makes men and women sore afraid. Many a pathetic cry for help arises from prostrate forms behind closed doors and curtained windows. The contents of a letter have sent many an anxious heart away into the solitude to weep out its perplexity before God. Yet, all is well, if in the silence we meet with Christ. We feel His touch, we hear His voice. " Be not afraid " are words which still fall upon the languishing soul like dew upon the drooping grass. We need such words this morning. Arise, arise, arise! Don't let your day be lived in fear and despair. Arise and trust—go forth and triumph. Other lives are needing the encouragement that comes from yours. Prove to them to-day that the soul which listens to the Saviour rises above its fears.

Saturday, March 3rd. Matthew xvii 14-27

" This kind goeth not out but by prayer and fasting " (verse 21)

There are varieties of evil spirits. Some are more easily dislodged than others. Prayer is not always sufficient. There must be prayer and fasting. This proves afresh that the Christian life is a warfare. Intercession, prayer, fasting, sacrifice, are necessary for victory in our warfare. Let us learn not to sit down defeated before powers of evil that do not at once shrink from before us. When the enemy is strong make your prayers stronger. When the enemy still refuses to move then add fasting to prayer. If still the enemy is unmoved then increase your prayer and increase your fasting. Those who are seeking an easy Christian pathway will smile at such advice, but those who are really out to obtain victories for Christ will embrace it and practise it.

Do it Now

It is said if you take one of a migratory flock of birds out of the line which the God-given instinct has formed and is guiding to its distant home, and place it behind iron bars, it will beat its wings against the cage in its frantic efforts to rise and go on its journey. But let the season pass in which birds migrate, then open the cage; your bird will not go now. You may take it in your hand and toss it high into the air, it will be of no use, the instinct for motion has passed, the bird returns heavily to the same spot. So decisions for Christ may be delayed until there is no desire to be His.

WHO is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God" (Isaiah I. 10)

"I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life" (John viii 12)

Many of God's choicest saints are to-day walking through dark valleys It is such that I want to encourage

How often our experiences have borne witness to the truth of the words which Job uttered, "When I looked for good, then evil came unto me; and when I waited for light, then came darkness" We were taken through a dark valley and did not understand God's dealings with us

Jeremiah laments before the Lord, saying, "He hath set me in dark places, as they that be dead of old" God's hand was so heavy upon him he was

ALMOST IN DESPAIR.

We have passed through similar experiences The prophet Isaiah cries out, "We wait for light but behold obscurity, for brightness but we walk in darkness" This is no strange experience for the man who has started out to walk with God, while he will scale his mountains of transfiguration, he will also be called upon to go through his valleys of humiliation

Let us not forget the words found in Isaiah xlv. 3 "I will give thee the treasures of darkness" There are treasures to be found in the dark valleys that cannot be found on the mountain heights of ecstasy and rapture Note also the seventh verse of the same chapter "I form light, and create darkness; I make peace, and create evil I the Lord do all these things" Thus we see that God's hand is in both the forming of light and the creating of darkness. He makes peace and creates evil Dr Scofield says in a footnote on this verse "The Hebrew word *ra* is translated sorrow, wretchedness, adversity, afflictions, calamities, evil, but is never translated sin God created evil only in the sense that He made sorrow, wretchedness, etc., to be the sure fruits of sin."

The Lord Jesus said to the chief priests and captains of the Temple and elders who had come to take Him, "When I was daily with you in the temple, ye stretched forth no hands against Me, but

THIS IS YOUR HOUR

and the power of darkness" In connection with the same event in His life, He said, "The cup which My Father hath given Me, shall I not drink it?" Behind His enemies He saw His Father's will Let us do likewise

Think of Paul's words, "We are troubled on every side, yet not distressed, we are perplexed, but not in despair, persecuted, but not forsaken, cast down, but not destroyed" "We wrestle not against flesh and

DARK

By W.

*Yea, though I walk through the valley of the shadow of death,
Thy rod and Thy staff they comfort me*

blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" Wrestling is close and strenuous work Satan is right upon us and is determined on our destruction Demons throng the air and sometimes seem to darken the heavens, but on the Cross Jesus "spoiled principalities and powers," and by faith we make His victory, ours

"Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me" In speaking of the valley of the shadow of death (more correctly, the valley of deep darkness), the Psalmist had in mind a "deep, dark gorge, with sides of solid rock" The context would not lead us to believe that he had special reference to physical death, but to the dark

VALLEY OF TESTING AND TRIAL

where even the sun is hid from our view, where we have to walk literally by faith and not by sense or feeling

In providential darkness, when everything seemed to be against him, the heart of the Psalmist was filled with a note of triumph, "I will fear no evil" Why? "For Thou art with me" In the thickest darkness you will find God "He bowed the heavens also and came down, and darkness was under His feet" "Clouds and darkness are round about Him" "And the people stood afar off and Moses drew near unto the thick darkness where God was" "Then said Solomon, The Lord hath said that He would dwell in the thick darkness" "He made darkness His secret place, His pavilion round about Him were dark waters and thick clouds of the skies"

Even now, in this glorious dispensation of the Spirit, it is only in the face of Jesus Christ that we can behold the glory of God The Psalmist could exultingly say, "For Thou art with me" We may have the same gracious assurance no matter how dark may be the way

"Thy rod and Thy staff they comfort me", Thy rod for correction, the staff to lean upon—both referring to God's Word. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness"

A STAFF IS FOR SUPPORT;

and such is the Word of God to the believer. In times of discouragement and of impending danger we can

ALLEYS

MOODY

*death, I will fear no evil, for Thou art with me,
fort me — Psalm cxviii 4*

lean upon Psalm cxviii 7, "He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord." When death enters the home we can lean upon Psalm xxx 5, "Weeping may endure for a night, but joy cometh in the morning." When we are tempted by anxious thoughts or are tempted to undue haste we can lean upon Isaiah xxx 15, "In quietness and in confidence shall be your strength." There is wonderful staying power in God's Word. "Thy rod and Thy staff they comfort me." More literally this is "Thy rod and Thy staff cause me to sigh for and pant after God, with a regret that I have ever grieved Him."

Let us look at Isaiah 1 10, "Who is among you that feareth the Lord?" or in other words, "Who is among you that has a deep reverence for God?" "The fear of the Lord" is a phrase of the Old Testament meaning reverential trust, with hatred of evil. Who is among you that hath a deep reverence for God, who hates evil, and has a reverential trust in God? And further "that obeyeth the voice of His servant," whose whole life is one of obedience, and yet "walketh in darkness and hath no light." Here is the picture of

A CHARACTER WHO FEARS GOD,

hearkens to and obeys the voice of His servant and yet he "walketh in darkness and hath no light." Can such a character be duplicated in this our day? Is it not true that many of God's dear children are in these last testing days walking in circumstantial, providential darkness and are wondering if they will ever get to the end of the tunnel? The song is often in their hearts and upon their lips

Abide with me! Fast falls the eventide,
The darkness deepens—Lord with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, oh, abide with me

Many these days are feeling the dark overshadowing of Satan's wing and are longing for the day of final release. What then would the Lord have us do in these days of darkness and depression? Two things—trust, lean

First, "Let him trust in the name of the Lord." In the last verse of the second Psalm we read, "Blessed are all they that put their trust in Him." In a footnote on this verse Dr. Scofield says, "Trust is the characteristic Old Testament word for the New Testament words faith and believe. It occurs 152

times in the Old Testament and is the rendering of the Hebrew words signifying to take refuge, to lean on, to roll on, to stay upon." In the passage we are dealing with, the word means to take refuge. Let Him take refuge in the name of the Lord. God always says what He means and means what He says. When He says that He is not only a help in trouble, but also

A VERY PRESENT HELP

in trouble, He means just that. We can bank on His words.

The promises are backed up by His name. He endorses every cheque on the bank of heaven, so that they can be readily cashed by every believing soul. In times of darkness and oppression we can stand on the Word. "The name of the Lord is a strong tower, the righteous runneth into it and is safe."

Second, "Let him stay upon his God." Let him lean hard on God. Let him rest wholly upon God, have no other prop but Him. He never fails nor is discouraged. He will see us safely through.

What a wonderful promise we have in Isaiah xxv 3, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." A confidence in God which leads us to trust Him in the darkest hour and to stay our minds on Him, will bring us out into the light and will even give us "songs in the night." With songs of praise let us tunnel our way through the darkness which compasses our path, and let us ever remember that it was while Paul and Silas prayed and sang praises unto God at midnight, that deliverance came.

The Lord Jesus said, "I am the Light of the world, he that followeth Me shall not walk in darkness but shall have the light of life." And in Isaiah we find that a man who fears the Lord and obeys the voice of His servant may walk in darkness and have no light. It would appear as though these two scriptures contradict each other, but such is not the case.

We may walk in

CIRCUMSTANTIAL, PROVIDENTIAL DARKNESS,

as is brought out in Isaiah, but when we receive Christ as a New Testament fact in salvation, and habitually follow Him, all is brightness within even though things may be dark and gloomy without.

As we learn the simple but profound secret that behind the darkest cloud our Sun is still shining, we begin to smile at Satan's rage, knowing that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal."



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

The Trail of the Serpent.

"THE SHORT BIBLE," a greatly abridged and newly-published edition of the so-called "American Translation" of the Bible, which was so severely criticised by Evangelicals and Fundamentalists in that country, has been reviewed in the *Sunday School Times*. The Bible has been so cut to pieces and its books rearranged as to make it but a fragmentary Bible.

Furthermore, extracts from the editorial comments which appear before nearly every book show it in its true colours as being tainted—nay, permeated—with Modernism. Jonah is "not a piece of history but of religious fiction." Revelation is a great "super-opera," full of "grotesque imagery." Other parts of the Bible are said to be narratives "freely supplemented and exaggerated."

In concluding the comments the *Sunday School Times* says "The sword of the Spirit is not the battered, blunted, broken weapon which the critics would have the Church use. With that she can neither conquer her foes nor defend herself. The sword of the Spirit is the Word of God—the whole Word, the holy Word. Wielding that sword, and clad in the whole armour of God, the Church of to-day and the future has nothing to fear. The path of safety and success is clear. Will the Church follow it?"

In His Steps.

ONE of the best sellers in the book world has been the book by C. M. Sheldon, "In His Steps," or "What would Jesus do?" It is the story of men and women who sought to do in this modern world exactly what the Lord Jesus Christ would do. This important question has been revived by a writer in the *Daily Express* in an article entitled "Can a Man Live Like Christ in 1934?" One part of the writer's reply is especially beautiful. He says: "The supreme merit of Christianity is its universality. It can be lived anywhere and at any time by anybody—by the banker in his counting house, the clerk at his desk, the operative in the factory, the housewife in the home,

the shopgirl at the counter, and the ploughman in his furrow. After all, human nature changes very slowly, and I believe that if Jesus lived to-day He would do and say the same things as He did and said nearly two thousand years ago. If that is conceded, there can be only one answer to the question, 'Can a man live like Christ to-day?'"

Finally the writer asks "Is there a better guide than Christ Himself?" He finely replies "I know, and you know, that there is not."

Without the Gospel.

IN a statement by the Home Missions Council of North America, a Protestant organisation claiming twenty-three million members in its affiliated agencies, which was published recently, it is stated that America has 10,000 villages without churches, 30,000 villages without resident pastors, and 13,400,000 children under twelve without benefit of religious instruction.

"These facts constitute a definite and unescapable challenge to the Christian churches of America," says the statement. "A nation may exist without religion, but it cannot live without religion."

One wonders how many such towns and villages exist in the British Isles. Undoubtedly there are a large number. May we be spurred on in our efforts to evangelise the dark parts of Britain, as well as the regions beyond, before the return of the Lord of Harvest.

Mr. Thomas Phillips.

A MEMORABLE funeral service, that of Mr. Thomas Phillips, was held at Clapham on 12th February. For many years he had been associated with the old church at Park Crescent, his name being on one of the foundation stones, and when the Foursquare work was opened there he was one of its first and most prominent members, and was well-known and well-loved by all. While he will be sadly missed, we rejoice to know that he is "absent from the body and present with the Lord." The funeral service was conducted by Pastors E. C. W. Boulton and J. Smith in the company of many sorrowing relatives and friends.

Prayer Changes Things

Philippians iv 6.

Prayer is requested for:

A young sister who is very weak, that God will send deliverance—E. N.

The Evangelistic Campaigns now being conducted in Elim Churches

Principal George Jeffreys' Revival and Healing Campaign now being conducted in York

Pioneer Evangelism in the Congo

Persecution Without : Peace Within

THE following report has been received from Mrs. J Mullan who, with her husband, is labouring in Belgian Congo Our sister writes :

" I want to interest you in one of God's messengers and his family in the Congo, his name is Patishio Gelemiah He was one of the first to believe when the gospel was preached here about fifteen years ago, and he has stood faithfully ever since, although at first many discouraged him by their criticism and ugly remarks

Before very long he married an exceedingly pretty woman, Kitengye, who also was saved by grace In time two children were born to them, Eunice, and her little brother Thomas, Malala The Lord seemed to



Mrs. Mullan and Sheila

severely test the faith of these young parents as their babies were continually stricken down with fever and were very ill It took a great deal of faith to

PRAY THROUGH FOR THEM,

but Patishio and Kitengye did so each time with real confidence in their Healer, and He never failed them, for after a little time the children would be restored to health again These two older Christians were always an inspiration to the white missionaries, and many little disputes in the village were wisely and tactfully settled by their aid We use Patishio and his friend Pita Mbele as our judges whenever affairs crop up with regard to accusations against other Christians or teachers, and they pray so earnestly to God for wisdom from Him with regard to these disputes that it seems He always answers Patishio greatly helped our Brother Johnstone, when he was on the field, with the translating of the Scriptures into Bwikalebwe, and would sit on his stool from early morning till sundown puzzling out the meanings, and marvelling at the truths in the beautiful Book

About five months ago we decided not to keep him in the village, where he was helping generally, but to send him out as a teacher once again We prayed much for guidance in the choosing of a village for him Eventually we felt distinctly led to make a pioneer of

him and letting him try for a hearing in some of the huge villages on the way to Kabinda Poste He was as

EAGER FOR THE START

as anybody coming to Africa for the first time, although he knew persecution from the Roman Catholics was probably to be his portion He came to us with his little bundle of charts and a Bible and hymn book, and we prayed together before he left Three weeks later a runner came through to say ' A, Bwana ' Patishio is at Kihaka, but he has seen great suffering ' At the end of the month, when all the evangelists and teachers gather to report, etc , we were eager to speak to Patishio, and he told us how he had fared Then in the service next day he spoke to the crowded congregation of it all again

I would like to put it before you as nearly as possible to the way he related it He said ' Bakwetu (my own, or my friends), it is wonderful to see how God keeps us from day to day When we leave the Mission and its blessings behind us each month, we have to lean wholly on the Eternal One, and He is ever faithful in His care of us Even so it was with me when, in His Name, I went to the new villages on the road to Kabinda The Catholics have taken such possession of these places that nobody would leave their houses to hear my words about Jesus Christ At last I stood in the middle of the road in a village which was so large that it took a whole day to traverse to the middle of it Then it seemed that

EVERYONE WAS SHOUTING AND SCREAMING

at once as down from each end of the street came hundreds of people, led by a Roman Catholic catechist at the head of each crowd, and they were shouting to me to clear out, and that they did not want the Devil there, and that I must return to the eternal fires Soon they were upon me, beating and kicking me, flinging goats' refuse into my eyes and mouth and hurting me dreadfully I could never have fought them single-handed had I wanted to, but God had left no anger in my heart—only peace, so I let the ugly words and abuses pass without trying to answer back Eventually I was too weak to stand, and as I fell someone hit me over the eye with a stick All the time I had this amazing peace in my heart, and knew the joy of suffering for the sake of Jesus Hallelujah, it was wonderful ' I would have died for Him The persecutors were giving me a bad time of it, and at last I stuttered out " Kill me if you like, only hurry and do it quickly " But the Catholic catechist replied " No, we do not intend to kill you because you would haunt us Besides that you are the friend of the Mission and if they knew we had killed you they would have us put in prison "

For ever so long they taunted me, saying I was the Devil in human form, and crossing themselves on the breast they kept crying their " Hail Mary " until I learned it too Later they wearied of their sport

and left me I was so stiff and bruised that I could not move, and my left eye was swelling fast and becoming very painful. However, out of a hut crept an old man, and he carried me to his bed and cared for me. God will surely bless that man who gave me such pity and love.

'As soon as I was well enough I continued on my journey until I reached Kihaka, but it seemed the door was shut against me there also. For two days I preached to an empty village, it seemed, as everyone ran into their huts when I commenced my little meeting. I knew that I was not alone, and kept encouraging myself in my Elder Brother, Jesus, because I was working only for Him. Imagine my joy when a young lad came up to me and said "I like those words. Who is Jesus?" I was able to point him to Calvary. That day Kasonga received salvation and has stuck to me ever since. His mother called him, his father threatened, but he would not change, only saying he did not believe any more in anything other than Christ.'

Soon others listened to Patishio, and in three weeks he had a fine little school with twelve or more children. Two old men were

THE NEXT ONES TO BELIEVE.

I could go on relating his words, but time will not permit. We are so glad to see the fine testimony he has, and his happy voice pours out his love and great thankfulness to God for all that He has done. Now the work is doing so well there, and he is to be at Kihaka indefinitely.

At the village where he received such awful treatment he is now welcomed, and loved. How beauti-

fully God works. Glory to His name! The month following, Patishio took his little four-year-old Eunice with him, and on arriving at this village was warmly greeted by a stranger. He proved to be an overseer of the Catholics, and was anxious to make peace with Patishio. He said how he had heard of the ill-treatment given by the two catechists, and had reported it to the white priest, who had severely warned and punished the offenders. His greatest marvel was in the fact that Patishio had not reported the case to the judge at Kabinda, who would have put the offenders in gaol. However, Patishio quoted Scriptures to him and ended by telling him that Jesus always forgave, and surely he should, too, being but an unworthy servant of the Master.

Yesterday quite a little 'missionary valedictory' took place as the family of four

CAME TO SAY GOODBYE

to us. Each time thus far Patishio has gone alone to teach, but now that he has settled a little he wants Kitengye and the children to live with him and help in the work. A precious time was spent by us in communion with Jesus, and tears were shed, too—but tears not of sorrow. No, they were of wonderful joy in the knowledge that God had chosen Kitengye and Patishio to be labourers in His harvest.

I shall miss Eunice a lot, and Thomas; was always a delight to Sheila, but most of all my heart will long for Kitengye, who has been such a splendid influence in the Christian village amongst the women, and in heathen villages in personal words with the unsaved.

Pray for God to richly use this 'Foursquare family'. Constantly remember them before the Throne of Grace.—MARY MULLAN "

Parousia and Epiphany

By HENRY PROCTOR, F.R.S.L.

THOSE who attempt the study of the second advent, directly from the Bible, without any previous guidance or instruction on this momentous subject, find themselves to all appearance, stranded in a morass of contradictions. The reason for this is exactly similar to that which caused the Jews to reject Jesus as their Messiah.

The promise of deliverance from oppressors, and the establishment of Israel as "the chief of the nations," loomed so large before them, that the prophecies anent the sufferings of Christ were entirely overlooked, so that when they were fulfilled in Jesus, the Jews saw no beauty in Him that they should desire Him, but He was to them "as a root out of a dry ground."

He came unto His own and they received Him not, and not knowing the Scriptures, they fulfilled them in condemning Him. Before His coming, however, the rabbis had discerned, as they thought, two distinct lines of prophecy, one about a Messiah who should be despised and rejected, and another about one who should be

EXALTED TO REIGN

over all the earth. So impressed were they that they actually predicted two Messiahs. "Two are thy

Messiahs, O Israel, the son of Ephraim who shall come in humble and lowly guise, and the son of David, of whose kingdom there shall be no end."

The real explanation, as we now know, is that there are two comings of the same Messiah. Similarly in regard to the second coming, we have two lines of prophecy, with incidents entirely variant. What we thought referred to one event of momentary duration, we now know to extend over some years, comprehending a period of great tribulation, without parallel, heretofore or hereafter. The opening and closing events of this period may be distinguished as the coming of the Lord for His saints, when they will be caught up to meet Him in the air (I Thess. iv. 13-18), and His subsequent apocalypse as described in Zechariah xiv. 3-5. "Then shall the Ever-living go out to fight with the goyim [nations gathered against Jerusalem] as in a time of war. On that day He shall set His feet on the Mount of Olives, which fronts Jerusalem on the east. . . . when the ever-living God comes with all His saints."

In the New Testament these phases may be distinguished, as the coming of the Lord for His Church, and the coming of the Son of Man to judgment (Matt.

xxv). The incidents which attend them are essentially different as seen below—

Coming as Head of Church

(i) Raised dead and changed living caught up to meet the Lord in the air (I Cor. xv 22, I Thess iv 13-18)

(ii) Seen returning with Him in Revelation xix 14.

As Son of Man to Judge the Nations

(i) Wicked severed from among the just

(ii) Tares bound in bundles to be burned

(iii) Righteous left on earth to "shine forth as the sun" (Matt xvi 27, xix 28, Rev ii 26, 27; Dan. vii 27)

The first event may take place at any moment It is connected with no earthly fulfilment The coming Epiphany, or

OUTSHINING OF THE GLORY

of the Son of man, cannot take place until "the time

before appointed of the Father," and is attended with great earthly portents, such as the destruction of the Antichrist, and the ten kings, his allies, and all their host, who will be gathered at Armageddon, against the Lord and against His Anointed. This is called the "treading of the winepress," which follows the vintage and the harvest of the earth. Then shall the Son of man sit upon the throne of His glory; the judgment of the nations will take place (Matt xx,v 31) with the saints of this dispensation as co-executors The nations "on the right hand" are the nations of the saved, who are to inherit the earth during the millennium

It is over these nations that the saints shall reign: for the "kingdom and dominion, and the greatness of the kingdom" shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Daniel vii 27)

I Need Thee, O My Precious Saviour

Air by DORA UPTON

Harmony by CONNIE COLLINS

D U

1 I need Thee, O my precious Saviour, I need Thee more than I can tell,
 2 My precious Sa-viour Thou art near me, to keep and guide me ev-ry day,
 3 O precious Sa-viour draw me near-er, O teach me what I ought to be
 4 My Lord, my Friend, my dear Redeem-er, What want I in this world beside?

For dost not Thou, in all Thy wis dom, In all Thy ways, do all things well
 I will not fear, I can but trust Thee, For Thou art all my hope and stay
 That I may fol - low in Thy footsteps, Thou blessed Lamb of Cal - va - ry
 For there is none that I count dear-er Than Thee my King, my Life, my Guide

CHORUS

Je - sus, O my pre cious Je - sus, Thou art all in all to me,

Take and cleanse and guide and keep me, Fill d with Thine own pu - ri - ty

Bible Study Helps

BONDAGE—AND TRUE FREEDOM.

- 1 Bondage to sin (John viii 34), to Satan (II Tim ii 26), to self (II Cor v 15)
- 2 Freedom from all bondage—Christ (John viii 36)

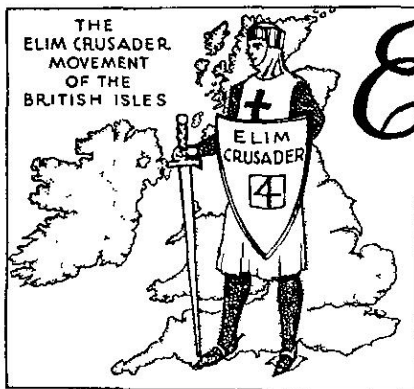
STEPS IN THE EXPERIENCE OF A CHRISTIAN SOUL

(Psalm cxvi)

- 1 Sees his sin and weakness (vv 3, 11)
- 2 Calls on the Lord (v 4)
- 3 Discovers divine grace (v 5)
- 4 Experiences God's saving and keeping power (vv 6, 8)
- 5 Receives assurance of salvation (vv. 1, 2, 7, 16)
- 6 Recognises the benefits bestowed (v 12)
- 7 Raises the voice of thanksgiving (vv 13, 17)
- 8 Confesses the Lord publicly (vv. 14, 18, 19)
- 9 Walks carefully before the Lord (v 9)
- 10 Testifies boldly with conviction (v 10)
- 11 Loves the Lord (v 1)
- 12 Ends life gloriously (v 15)

THE VOICE OF THE ALMIGHTY.
(Job xxxiii. 13-30)

- I. The Voice of the Almighty in Patience (vv 13-18)
 - 1 He speaks through nature (v 14)
 - 2 He speaks through dreams (v 15)
 - 3 He speaks with a purpose (vv 16-18)
- II. The Voice of the Almighty in Pain (vv 19-22)
 - 1 He speaks in human sickness (vv 19, 20)
 - 2 He speaks in human distress (v 21)
 - 3 He speaks in human despair (v 22)
- III The Voice of the Almighty in Peace (vv 23-30)
 - 1 He delivers by divine grace (vv 23, 24)
 - 2 He rejuvenates through divine power (v 25-28)
 - 3 He enlightens with divine light (vv 29, 30)



Elim Crusader Page

MOTTO

GOD'S BEST FOR US — OUR BEST FOR GOD.

Realistic Crusaderism

BY

Pastor JAMES McWHIRTER

(or Principal George Jeffreys Revival Party)

In his article in the Christmas "Evangel" Mr A Birkenshaw gave a splendid account of the Crusader movement. We can imagine the warm acceptance "Crusading for Christ" received from those beyond the seas—those who were interested in the commencement of the movement, and who have written the Editor requesting that news of its activities be ventilated in the "Evangel" from time to time. Accordingly the Crusader page appears each week as an exclusive regular feature for news of the movement. This week we will try to give a "close up" picture of work in a local branch at Brighton. The Secretary has supplied me with the following facts from the respective band leaders. In March, 1932, the House to House Tract Visiting Band made a plan for covering the whole of the town. They have now visited over twenty-one thousand houses where 60,000 tracts that carry the announcement of the Church services, were personally delivered, with a verbal invitation given to the meetings. Where it was possible to make a contact to converse on spiritual matters no opportunity was missed. Our Crusaders get a hearty welcome in the public houses! Fifty-two are visited each week and ninety "Evangels" distributed free. Some of the "drunks" insist on paying for their copy while others say they look forward to the Crusaders' visit as one of the best turns in the "pub". We have evidence that a real work for God is being done. The Open Air Services' Band have an excellent report. They tell of souls being saved and backsliders restored. A meeting was held on the race-course last summer, where the gospel was sung and preached, and literature broadcast. At least one jockey came to the Sunday night service at the church as a result. The work of the Sick Visiting Band is a subject worthy of the pen of F W Boreham. They not only visit the sick of our own Church and Sunday school, but members of other churches also who have heard of their faith in Jesus the Healer. It has been acknowledged that some have been restored to health in answer to their prayers, after the doctors had given them up as incurable. To hospitals and nursing homes flowers and books are taken as funds

permit. The Evangel Band sells our weekly paper to those who want it, and to those who do not want it! The only discourtesy that offends them is a refusal to buy. One band of Crusaders regularly visits the principal hotels and clubs, where "Evangels" that bear the stamped notices of our church services are left on the lounge table or in the reading room. This probably accounts for the presence betimes of distinguished-looking visitors at the Tabernacle. This same band gives out tracts to cinema queues. On one occasion three young men were so attracted by the winsome charm of the Crusaders that they came with them to the meeting instead of going into the picture house. There is a Gardening Band who have cultivated a garden plot 150 feet long by 3 feet wide at the Elm Camp on the famous Brighton Downs. Roses, flowers, and lots of other lovely things are grown for the church. The Missionary Band write regularly to Foursquare missionaries throughout the world, and every missionary on their list receives a special Christmas letter. A new department of this band's work has just been inaugurated. They will correspond with those who have been converted while on a visit to the town. A young lady from Germany who was converted a few weeks ago heads the list. The Crusaders do an inestimable amount of other Christian service that is unclassified. They

all pay their own expenses, and in their spare time this glorious work is being carried forward. If our Lord tarries until 1935 may many of the new branches be able to furnish a similar if not better report.

LONDON'S GREAT NIGHT

Kensington Temple Crowded Out

The Crusader Rally held on the 7th inst drew a tremendous crowd. Every seat was occupied, many standing throughout. The service was beautifully carried through and every item an inspiration. A full report of the Rally will appear later together with Pastor J McWhirter's stirring address.

Royal Albert Hall Music

The pieces to be sung by the great Crusader Choir are now obtainable. Crusaders should secure their copies at once from the local Crusader Secretaries. There is a limited supply of this music for any friends or non-Crusaders who would care to purchase the music to enable them to follow the pieces when being rendered and recorded on Easter Monday. You should order direct from the Elm Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4. Price 5d per set (by post 6d).

Next Week's Page

Something from Scotland—the land of the Covenanters.

Something about the world's finest organ. Have you seen it—or heard it—or know where it is?

Don't miss reading this page weekly.

Only Five Weeks to Easter

There is now quite a stir in the Elm Crusader realm, for hundreds are now turning their thoughts towards that great day when such a vast crowd will gather at the Royal Albert Hall, London, to join in praise and worship unto Christ the Lord. Preparations are now well under way. Every department at headquarters have arrangements well in hand. Trains and buses are being arranged for by local churches and will all head for the great Metropolis on April 2nd. What a day! What a sight to see and hear 10,000 people in Foursquare fellowship, mingling their hearts and voices in adoration to their soon-coming King. To participate in those blessed ordinances, to be privileged to sing as unto the Lord in the great Crusader Choir, which, as already announced will be recorded on gramophone records. If you can come—do not hesitate. Join in this great Ninth Annual Demonstration. Make your arrangements immediately, and commence NOW to pray for the day to be deluged with the presence and blessing of the Lord.



SMILE

and set the world a-smiling,
Cheer another on life's way
Smile and set the world a-smiling,
Smile—

FOR JESUS EVERY DAY.



The Elim Evangel



NEWS FROM THE CHURCHES

Spirit-swept Gatherings in Church and Campaign Services

CAMPAIGNING FOR CHRIST Greatly blessed meetings.

"Certainly I will be with thee" The truth of this scripture has been clearly demonstrated at the Elim Hall, Bethell Avenue, Canning Town, under the ministry of Mr W Douglas. The meetings are looked forward to with great expectancy, the Word of God being expounded in the power of the Spirit with concise clarity.

Quite recently a campaign was conducted by Pastor W B Kelly, of Reading, the saints being edified and greatly blessed by the fearless exposition of God's Word, and the ministry of song. A definite work has been accomplished for God, the full results of which will only be made known on that great day. To God be all the glory.

WAR DECLARED! Enemy heavily engaged

Suddenly, when all is quiet, there is a tremendous crash! The windows rattle—sometimes they are broken! It is the concussion of the artillery gun practice. Then you listen, and hear the rapid firing of machine guns, then "Crash!" again goes the big gun. Is there a war on? you ask. No, only the Invicta Hall, Crescent Road, where the meetings are held, in the vicinity of Woolwich Arsenal, where the mighty machines of war are manufactured, but in this same district a real war is being waged by the Foursquare Gospel forces against the Devil and the powers of darkness, aided by the mighty power of God. Captives are set at liberty and those afar off brought nigh by the blood of Christ and all are, as the weeks go by, seeking a closer walk with the Man of Galilee.

Recently Principal P G Parker came for the week-end, then later Mr D B Gray with the London Crusader Choir paid a visit. On the Saturday a good crowd appreciated very much and were greatly helped by a service entitled Immortal Music.

On the Sunday night it was a great time, the Lord was present and there was great liberty. The church was packed almost to suffocation with a record crowd, one soul surrendered. Evangelist and Mrs Haith praise the Lord for all victories and the steady progress of the Church here.

OPENING OF NEW TABERNACLE. Ambitions realised.

In spite of the bitter wind on the coldest day for half a century, a good company gathered from the surrounding district to the opening of the new Elim Tabernacle, at York Road, Broadstone, Dorset, re-

cently Pastor J T Bradley, of Springbourne, in an opening address, dedicated the building to the service of God. He was followed by Pastor R Knox of Yeovil, who also gave a feast from the Word. After an interval, during which the people gathered for tea, they again met for a further spiritual feast of good things. The meetings were continued on the two following days, Pastor J Dyke, of Wimborne, conducting the Thursday evening meeting and Evangelist S Homer, of Winton, on Friday. The Foursquare people here are but a small company and have been meeting once a week in an upper room, where they have been joined by a number of members from Wimborne week by week, and have enjoyed the presence of God and fellowship of saints for the past two years. Now that they have their own building, seating about 120, they hope to gather in those who would not otherwise meet in a private house and, by the grace of God, build up a little band of faithful warriors for His glory. Pray that the Word of God may have free course and His Name be glorified in this country township.

REVIVAL CAMPAIGN. Spiritual Liberty.

It is a great joy to testify of what the Lord has done during the special revival campaign at the Elim Tabernacle, Ivor Street, Dowlais, under the ministry of Pastor J R Moore, of Cardiff, who has proved himself to be one of God's faithful messengers. The sense of the divine presence and the blessing of God the Holy Ghost, permeated each service creating that wonderful atmosphere which no mortal man can counterfeit.

The meetings were truly wonderful, the power of God was mightily manifest. Each message delivered gave a true sense of inspiration and were to the point, the spiritual liberty which characterised the services was so sweet, so smooth-flowing, so restful, that it created both a joyous and reverential sense of spiritual security. Pastor Moore amply presented to every meeting the great possibilities of a life wholly hid in God. From the first meeting he emphatically maintained that God had something more than salvation for every believer, that having saved them His desire is to empower them for service, and that such a blessed second experience is termed in the Word of God "the baptism of the Holy Ghost." Messages on the efficacy of the atonement, and the exalting of the Cross of Calvary, were the means of sinners deciding to accept Christ as their personal Saviour. Mr Moore was called to a new experience during his campaign, having to minister

through an interpreter to the Spanish congregation of this Church.

Great blessing was also received through the ministry of Evangelist P S Brewster who paid an occasional visit during the campaign. For the final meeting of the campaign a breaking of bread service was arranged, and after a remarkable and stirring message by Pastor Moore on the Second Coming of Christ, a large congregation of saints enjoyed the memorial feast. The message on the Second Coming of the Lord has left a lasting impression upon those present and the messenger has left behind him an atmosphere of heavenly blessing and an influence for higher service, and closer communion with our Lord and Saviour.

A FOURSQUARE CITADEL. Spirit-swept gatherings.

The Dundee and district Churches are continuing to flourish under the able and fiery ministry of Pastor H Kitching. The people here never cease to praise our Lord for sending the Foursquare Gospel message to Dundee. We are glad to report that the four different centres opened up in Dundee and two nearby villages, are progressing.

In Dundee Central. A recent visit by Principal Parker was a time of abounding blessing. The inspired messages are bearing fruit. The people can sing with much fervour the new chorus "Jesus my Saviour, is crowned above all."

We can also report an outpouring of the Holy Spirit during recent weeks. Over forty have received the baptism of the Holy Spirit. At one meeting alone ten testified to having been filled with the Holy Ghost. At times the Pastor has been hardly able to close the meeting because of the power of God resting upon the service. At a recent Bible study meeting nearly 500 people stood to sing and immediately the power of God came upon that congregation like a wave and men and women unitedly were blessing and praising God. It was amazing. For fully twenty minutes the power fell, the last hymn was never sung, there were so many praising and shouting "Hallelujah" that no one could hear the Pastor pronounce the benediction. One old Pentecostal brother said "I have been in many Pen-



Pastor H Kitching.

tecostal meetings but never have I seen such marvellous scenes as this"

2 Dundee West Evangelist T Stevenson is carrying on a faithful ministry here Bible studies and prayer meetings proving of immense blessing The Holy Spirit is being poured out here too All

the Lord has done for them is more than tongue can tell

3 Invergowrie The work here, although small, is a great witness to the village God has placed His seal upon the venture and the workers are looking to the Lord for revival

4 Broughty Ferry This is a new venture recently The opening meetings proved to be of untold blessing to the inhabitants of this seaside resort Weekly open air meetings, tract distribution and visiting are being undertaking with great zeal God is moving

"ECHOES FROM THE SANCTUARY"

Reviewed by the Editor

(Elim Publishing Co., Ltd Price 2/6, by post 2/9).

NO one whose desire is after the deep things of God can fail to be thrilled—in the highest sense of the word—by reading *Echoes from the Sanctuary*, the latest book by Pastor E. C. W. Boulton, whose inspiring pen ministry has brought untold blessing to thousands all over the globe. Religious books are legion we know, but in the writings of this author you find just that something that is different, arising as it does from an intimate experimental knowledge of the abiding presence of the Divine Spirit. Reading this book you breathe again the joy of that first love for Christ, you scan the horizon that opens up before you in its pages and you feel the deep thrill of what has been rightly termed the Christian adventure, your soul expands as you visualise the heights of blessing to be attained, you utter a prayer as you probe into the depths of

true Christian sacrifice and greatness. When you are in danger of being cramped in vision and in experience by the narrow confines of the monotonous daily round, this book will lift you out of yourself—out of your prison bounds—into the glorious possibilities and potentialities of deepest fellowship with Christ.

In this volume, too, will be found that note of deep union with Christ that will be appreciated and enjoyed by all who are passing through the deep waters of sorrow or suffering. It will enable you to sense the perfume of the broken alabaster box, and of the crushed rose of your crashed ambitions. It will lift your vision from the raindrops to the rainbow, from your poverty to His plenteousness, the spirit of its pages will lift you out of yourself and into Christ. I wish that this book could be read by every believer and that its inspiring messages be translated by the Holy Spirit into their glowing experience. Get the book and enter into its treasures for yourself.

THE DEATH TRACK

MANY years ago, when the upper peninsula of Michigan was an almost unbroken wilderness, two men set out to reach a new mining camp. From the straits of Mackinaw they hastened on in a westward direction, hoping to reach their destination ere winter, with its heavy snows, set in. One bright November morning they started on what they hoped was the last stage of their journey. A flurry of snow during the preceding night had almost obliterated the faint track made by former travellers, but they confidently went forward, believing themselves quite capable of keeping the right direction. As the day wore on, the woods through which they journeyed grew more dense, until they could not see the sun, which hitherto had been their guide. Still they pressed on in what they believed to be a westward course choosing the places where the underbush was crushed as evidence that others had passed that way before.

What was their astonishment later on to find that they were apparently not alone on their journey, for there were before them the fresh tracks in the snow of at least two. Reassured by this they hurried on, hoping to overtake them, and were amazed still later to find others had joined the travellers. This they looked upon as a sure token that they were on the right way, and that the camp was near, and were about to start again when they were surprised by the appearance of an Indian—who proved to be the mail carrier for the district—standing by the side of a sturdy oak but a few feet from them. Involuntarily their hands went to their fire-

arms, but without moving from his position the Indian grunted out in broken English, "White man lost!" This they were ready to indignantly deny, but the Indian, pointing to the tracks, replied, "White man lost, he go round and round." They were treading what has been termed "the death-track," and that explained the added footprints—they were their own, for they had been walking in a circle.

It is not difficult to perceive the danger these men were in—an unknown country, a trackless wild, without a guide, and treading the hopeless round of the "death-track." But how many are like them! Being desirous of going to heaven, but not taking their directions from the one infallible guide-book, the Bible, they are also going, each one, their own way. But what saith the Scriptures? "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. xvi. 25). They are treading, alas, the death-track!

Unsaved one, plodding away in a round of religious duty, we would say to you, as the Indian to the travellers, "You are lost, you are going round and round!" We would thus call a halt, and warn you that to go on as you are is to perish. No amount of zeal will alter the solemn condition—you are helplessly lost! But there is One who stands ready not only to save, but to guide you safely home. To save you He had to die, but He is now risen, and as a living Saviour proclaims,

He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John v. 24).—T. D. W. M.

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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MARRIAGE.

YARKER: WALDEN.—On February 2nd, at Kensington Temple, by Pastor W. L. Kemp; Ernest Leon Yarker to Ruth Walden; both members of Brighton Elim Tabernacle

WITH CHRIST.

CARTER.—On February 2nd, Minnie Carter, of Portsmouth. Funeral conducted by Pastor W. Field.

GREY.—On February 5th, Frances G. J. Grey, of Elim Tabernacle, Chelmsford. Funeral conducted by Rev. Mr. Furlow and Pastor J. Woodhead.

PHILLIPS.—On February 7th, Thomas Phillips, age 82; member of Elim Tabernacle, Clapham. Funeral conducted by Pastors E. C. W. Boulton and J. Smith.

SANDS.—On February 1st, Lily Eleanor Sands, age 22, of Portsmouth. Funeral conducted by Pastor W. Field.

Watch these Dates.—Continued from cover ii.

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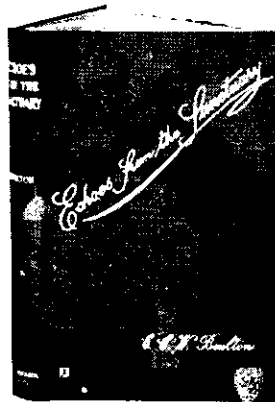
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