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SPECIAL SUNDAY SCHOOL NUMBER

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The Glim Evangelist

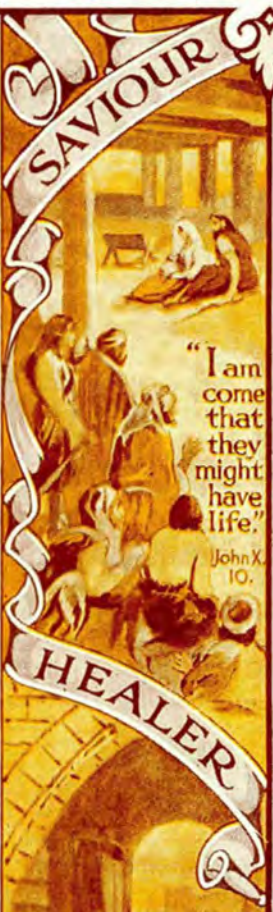
AND
FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.
HEB. XIII. 8.

Vol. XVI., No. 21.

MAY 24, 1935

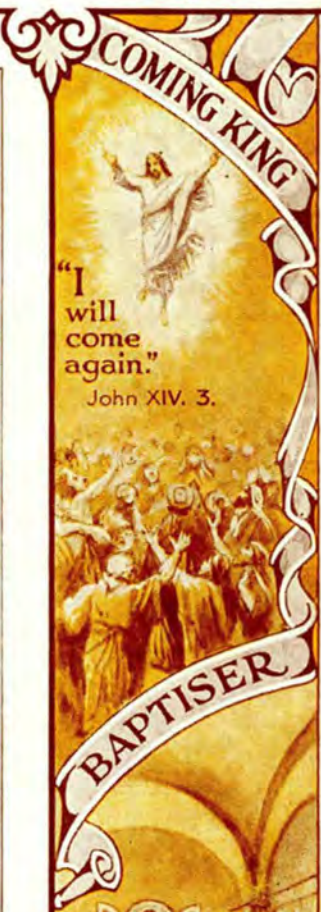
Twopence



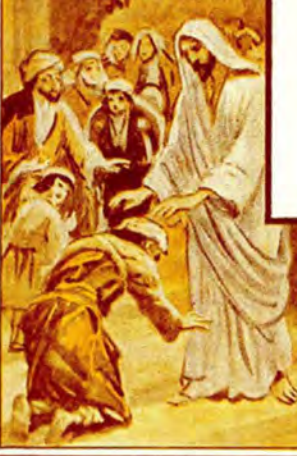
"I am
come
that
they
might
have
life."
John X.
10.



Photo by] [Pastor P. N. Corry
Principal with Two Syrian Children.
(These Maloulah children speak Aramaic, the language which
our Lord spoke.)



"I
will
come
again."
John XIV. 3.



"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

Editor: Pastor E. C. W. Boulton.
Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

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General Headquarters:

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

Vol. XVI.

May 24, 1935

No. 21

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Principal GEORGE JEFFREYS AND THE REVIVAL PARTY'S CAMPAIGN at MIDDLESBROUGH

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SHEFFIELD

in the

CITY HALL. WHIT-MONDAY

conducted by

Principal George Jeffreys

and the Revival Party

11, 3 & 6.30

LARGE CRUSADER CHOIR FROM THE DISTRICT

BIRMINGHAM

in the

TOWN HALL. Whit-Monday

Speaker:

Pastor J. McWHIRTER, at 3 & 6.30

(No Morning Service)

LARGE CRUSADER CHOIR FROM THE DISTRICT

Letchworth. June 8—14. Elim Tabernacle, Norton Way North. Speakers: Pastors J. Mullan, S. Gorman and C. W. Stlemming.

Ottery St. Mary. June 8—10. Elim Tabernacle, Mill Street. Speakers include: Pastors W. G. Hathaway and J. Woodhead.

LONDON WHITSUNTIDE GATHERINGS

Whit-Sunday, 9th June to Thursday, 13th June.

In each Church: Whit-Sunday, 11 and 6.30. Whit-Monday, 11, 3 and 6.30. Tuesday, Wednesday and Thursday, 7.30.

Kensington. Kensington Temple, Kensington Park Road. Pastor W. Barton.

Clapham. Elim Tabernacle, Park Crescent. Pastor J. McAvoy.

East Ham. Elim Tabernacle, Central Park Road. Mr. John Leech, M.A., K.C.

Elim Seaside Holiday Homes

Brighton Downs Now open.

Redcar " "

Aberdeen Opening July 12th.

Scarborough " July 26th.

Eastbourne " August 1st.

For particulars apply to Miss Barbour, Elim Woodlands, 30, Clarence Road, Clapham, London, S.W.4.



BRISTOL. May 26, 27. Special Anniversary Services. Speaker: Pastor E. C. W. Boulton.

CANVEY ISLAND, Essex. May 29. Elim Gospel Hall, Rainbow Road (near Lakeside Corner). A Convention at 3 and 7 p.m. Speakers: Pastor Mason and Mrs. G. Kingston.

KENSINGTON. June 23. Kensington Temple, Kensington Park Road. Visit of London Crusader Choir at 6.30 p.m. (Choir at Wormwood Scrubs Prison during afternoon.)

KINGSTON-ON-THAMES. June 16. St. James Hall, St. James Road. Visit of London Crusader Choir at 6.30 p.m. (Choir at Wandsworth Prison during afternoon.)

LLANELLY. Commencing May 19. Tent Campaign in the Town Hall Square (near the Ritz), by Pastor W. E. Smith.

REDHILL. Coleman Institute, Brighton Road. Regular Foursquare Gospel services.

SOUTHEND-ON-SEA. May 26. Elim Tabernacle, Seaview Road. Visit of London Crusader Choir, 3 and 6.30 p.m.

ST. LEONARDS. May 25, 26. Boscobel Hall, West Hill. Pastor W. G. Hathaway.

WIMBLEDON. June 9. Elim Hall, Southey Road. Visit of London Crusader Choir, 6.30 p.m. (Choir at Brixton Prison during afternoon.)

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim



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

Vol. XVI., No. 21

MAY 24, 1935

Fridays, Twopence

Noah—The Man Who Saved His House

By Rev. W. T. MacARTHUR

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house.—Hebrews xi. 7.

THIS is God's Old Testament picture of the Christian family.

Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts xvi. 31); Peter also said, "The promise is unto you, and to your children" (Acts ii. 39); but when we turn to the Old Testament picture, we find that real faith finds expression in visible works.

Noah had faith, that is, he believed God when he was warned of things that had never been seen, viz., an overwhelming flood of water. We have reason to believe that there had never been any rain. Peter tells us that the earth at that time was "standing out of the water and in the water." It is clearly stated that sufficient moisture to support vegetation was supplied by mists arising from the earth:

"But there went up a mist from the earth, and watered the whole face of the ground" (Gen. ii. 6).

But the word of God to Noah was sufficient to arouse him to action. He, like Enoch, lived among apostates. The seed of Seth, referred to as the

"SONS OF GOD,"

had gone to choosing wives for themselves. Jesus tells us that in the beginning it was not so, but that God created them in pairs, "male and female." The brazen daughters of Cain, referred to as "the daughters of men," were more pleasing in their appearance than the modest, retiring daughters of God; so that, disregarding God's natural arrangement, "they took them wives of all which they (themselves) chose." The result of this unlawful alliance was the monsters of iniquity that caused God to repent that He had made man upon the earth. There is no one so vile as an apostate, one who has once known God, but has "turned from the holy commandment." This was the sin of Solomon and those who followed in his footsteps; it was the sin that eventuated in the overthrow of the kingdoms of Judah and Israel; it is the sin that has been the undoing of Christianity, viz., the sons of God mingling with the seed of men, the Church compromising with the world.

There are three simple rules which, if faithfully observed, will secure

PERPETUAL BLESSING

and ultimate glory to the Christian believer:

- (1) Absolute separation from the world.
- (2) Absolute surrender to the will of God, as revealed in His Word.
- (3) Absolute conformity to the death of Jesus Christ.

These are within the grasp of every child of God, through the gift of the Holy Spirit. There is no educational or other requirement demanded. Noah met these simple conditions. He and his family were alone in the world of sin. It has been supposed that he employed an army of mechanics in the construction of the boat; but in the divine record there is no hint of such a thing. There is also a tradition that he was one hundred and twenty years in the building of it; but that also is without scriptural foundation. We have reason to believe that he was preaching righteousness and warning men to flee from the coming judgment for that period of time, but we are not told how long the ark was under construction. This we do know, however: it was a work of "faith" from first to last. By this we understand that it was a physical impossibility, accomplished by supernatural wisdom and strength, supplied to him in

RESPONSE TO BELIEVING PRAYER.

His three sons, co-operating with him, were all the help that was necessary. This, we believe, was their salvation. James tells us that "faith, if it hath not works, is dead, being alone" (chapter two, verse seventeen). How could Noah have demonstrated his faith before his family except by the building of that boat? What would all his preaching have amounted to if it had not been endorsed by this bold demonstration? The ark was built "by faith." Faith is belief, and obedience to, God's command. Peter said, "Repent, and be baptised every one of you in the name of Jesus Christ." This is faith and demonstration. Paul said, "If thou shalt confess with thy

mouth, and believe in thine heart . . .” Jesus said, “He that believeth and is baptised shall be saved.” If faith does not produce action, it is not saving faith; it is simply head belief.

Noah’s sons could not remember when he was not preaching righteousness and warning men to “flee from the wrath to come.” There is no doubt that Noah began his preparatory work of construction when his boys were very young. Single-handed as he was, this would involve years of labour. The single item of pitch (with which the boat was to be treated both inside and out) would require an enormous amount of effort. Then the cutting and squaring of the timbers, together with their transportation, would require many times the amount, before the actual work of construction was begun. Had his sons not been thus engaged, they would doubtlessly have been swept away by

THE SURROUNDING APOSTASY.

As it was in the days of Noah, so it has been in these closing days of the Church’s history: the only people who have escaped are those who have been vigorously engaged in the work of soul-saving. It has been stated respecting William Booth and his noble wife, that by their intensive religious activity they had not only held their large family, but that there was not one of them who had not taken a public part in the work of the Salvation Army before they had reached the age of fifteen. Following the outline of the Old Testament picture under our immediate consideration, we might say that the Booths kept their children busy working on the “ark.” If they were not big enough to carry logs, they could at least gather pitch, and keep so busy at it that there would be no time for the frivolities of the

world. In our experience of more than forty years in the work of God, we have learned that if we do not keep our children busy in the service of Christ, Satan will soon have them busy in his. This is not a difficult matter when children are small; but as they grow up, unless they have definitely received the new birth, it will prove to be an impossibility;

THE LURE OF THE WORLD

will sweep them away.

When we were beginning our ministry, it was our privilege to meet the Mennonite Brethren in Christ, and occasionally minister among them. One thing that impressed us perhaps more than anything else, was the way they were holding their young people. They disapproved of young peoples’ societies; they maintained that the young and the old were necessary to each other. All worldly amusement and associations were prohibited. There were two yearly events to which the young people and children looked forward with joyful expectation; they were the two summer camp meetings. There they met relatives and friends from the various churches; there they sang the only songs they knew, the songs of Zion; there they found their mates, all outside affiliations being forbidden. Over twenty years later we again visited these separated people. The children of then were the fathers and mothers of now. God still blessed and prospered them; if they had lost in zeal, they had gained in knowledge: and, as far as I could see, they were still separated from the world to a marked degree, and still busy in the work of God—as Wesley was wont to say, “All at it, and always at it”—building the ark, and pitching it inside and out with pitch, to keep the children of God in, and the children of the Devil out.

“We Ain’t Got No Bible at Our House”

W. W. BRADSHAW, missionary of the American Sunday School Union, had the following experiences in the mountains of Kentucky.

One day a boy asked me to ride with him. He told me that he was hauling the mail to the next village, and that he was paid two pounds ten shillings a month for his work.

“How do you spend your money?” I asked.

“Well, I help support my mother and sister, and the balance I am saving to buy a rifle.”

“A rifle,” I exclaimed. “What do you want with it?”

“The day I get it I am going to kill old man Yelvington. If he should die, I am going to shoot his oldest son, and if he jumps the country, I will kill the next.”

“What in the world do you mean, my boy?” I asked in amazement.

He replied: “Just what I tell you. Old man Yelvington killed my father, and the day of the funeral I swore I would fix him. I have nearly enough to get the rifle and when I do, something is going to

drop over yonder; you know what the law of revenge is.”

I was nearly speechless with astonishment. “My young friend,” said I kindly, “don’t you know if you kill that man you will have to fly from your home, go to prison, or be hanged? Do you know what an awful thing murder is? What does God’s Word say about it?”

He answered, “We ain’t got no Bible at our house.”

I talked earnestly and tenderly with him, bringing out the gospel rule of forgiveness. He was deeply moved, and tears were in his eyes. Before we parted he promised to give up the dreadful plans. I took a Bible from my bag, wrote his name in it and gave it to him.

Some months after it was the means of his conversion; also that of his mother and sister. It pays to teach the children God’s Word.

That little Bible saved the old man’s life, it saved our state a murder trial, it saved a boy from becoming a criminal, and all it cost was one shilling. One good book, one kind word, often saves a child from the downward career.—*The Missionary Worker.*



Nottingham Cadets.

The Children for Christ



Whitby Cadets.



Pastors R. E. Darragh and A. Edsor (two lovers of the little ones).



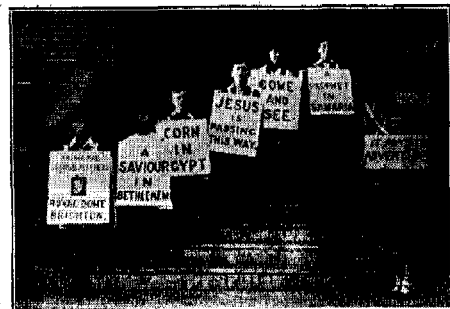
Members of the Elim Sunday School, Eastbourne.



Pastor D. B. Gray (Chief S.S. Secretary)



Hull Cadets.



Hove Cadets.



ENTHUSIASTIC AND ENERGETIC COMPANIES OF ELIM'S YOUTH

Asking Questions

By Principal P. G. PARKER

(An address given at a Dedication Service)

READ Exodus xii. 26; xiii. 13-14; Deut. vi. 20-21; and Joshua iv. 5-7 and you will see that God definitely arranged for children to ask questions. Take two illustrations. Exodus xii. 26 is dealing with the Passover—that wonderful time when in virtue of the shed and sprinkled blood the first-born of Israel were protected from the destroying Angel. *“And it shall come to pass when your children shall say unto you, What mean ye by this service? Then ye shall say, It is the sacrifice of the Lord’s passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses.”* Although with the Israelites of modern times the Passover has largely lost its significance, yet the act of question-asking by the children still obtains. One authority says (we give only an extract): *“The dish with the cakes is lifted up and the following is said: ‘This is the bread of affliction which our fathers did eat in the land of Egypt. Let all who are hungry come in and eat; let all who rejoice come in and celebrate the Passover.’ They mix the second cup. And now the son asks his father: ‘Why does this night differ from all other nights?’ And according to the son’s intelligence the father teaches him.”* Thus to-day the custom of children being trained to ask questions still obtains amongst the Jews.

Go back again to Joshua iv. 5-7. Read about

THE TWELVE STONES

which twelve men took out of the bed of the river Jordan and pitched in Gilgal. Especially notice the words: *“When your children ask their fathers in time to come, saying, ‘What mean ye by these stones?’ Then ye shall answer them, ‘That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan.’”*

Thus it is seen that in times past God has not forgotten the children. Arrangements have been made in order to urge the children to ask questions. But now let us come to New Testament times. Have we arrangements in our midst which draw forth questions from children? Unhesitatingly we can say we have. There are three ordinances and one custom that do this very thing. The *ordinances* are those of

1. Baptism.
2. The Lord’s Supper.
3. Anointing the sick.

The custom is that of the Dedication of the Children.

Let an intelligent child of four years onwards see any one of these acts and the impulse to ask questions will arise. The child will put the questions in its own inimitable and childish way but those questions will amount to this:

1. Why do you dip people in water?
2. Why do you eat bread and drink wine at the Lord’s table?
3. Why do you put oil on the sick and pray over them?

4. Why does the minister pick up the baby in his arms and give it to God?

Now as adult people

WE ARE ESPECIALLY INTERESTED

in the answers that we are to give to the children. Those answers are not difficult to remember when we see that *there is one answer which is common to them all.* We perform each of these acts because each act **SPEAKS OF DEATH.**

Why do we baptise believers? Because the act of baptism *speaks of death.* Why do we partake of the Lord’s Supper? Because the Lord’s Supper *speaks of death.* Why do we anoint the sick with oil? Because the act of anointing *speaks of death.* Why do we dedicate infants to the Lord? Because dedication *speaks of death.*

Let us think a little further into these acts and see how they speak of death.

1. *Baptism.* Romans vi. 4-6 makes it clear that the tank or river of water represents a grave. When a man believes in Jesus Christ as his Saviour then that man dies to sin and to a world that homes in sin. Old habits and old associations no longer attract him. He is spoiled for the world, yea, more, he is dead to the world. What do we do with dead people? We bury them. So it is that when we are spiritually dead to sin and the world we are buried—we are buried in water in order to figuratively show forth the fact that we are dead—dead to the old self, dead to the old sin, dead to the old world.

THUS WE ARE BURIED

or dipped beneath the water to show forth this fact. When we are raised up out of the water it is a figurative sign of resurrection. We are dead with Christ—we are risen with Christ. Thus *baptism speaks of death—the death of the believer.*

2. *The Lord’s Supper.* The broken bread speaks of the broken body of the Saviour. The poured-out wine speaks of His poured-out blood. Baptism speaks of the death of the believer: the Lord’s Supper speaks of the death of the Saviour. Or to express it alliteratively: the first speaks of the death of the redeemed; the second speaks of the death of the Redeemer.

3. *Anointing the Sick with Oil.* The anointing of the sick with oil according to James v. 14-15 does not on the surface appear to speak of death. But a little consideration will show that it does. The act of anointing with oil was, amongst other things, an act of *separation unto God.* The High Priest of Israel was anointed with oil in order to separate him unto God’s service as Priest. David was anointed with oil in order to separate him to God’s service as king. And so forth. Thus anointing with oil is an act of separation or committal unto God. Rightly understood when a person asks to be

ANOINTED FOR SICKNESS

he is asking for an act to take place which commits him and his sickness unto God. In other words from

the moment of committal *he is dead to worldly methods of dealing with his sickness.* His sickness is placed in the hands of God. It is now for God directly or indirectly to deal with the sickness. If means and men are ever used in dealing with the sickness then it is under the direction of God and not under the direction of man.

Thus anointing with oil speaks of death to merely human methods of dealing with sickness. The anointed one is dead to man's ways of action, he is alive to God's way of action. The more we see the act of anointing in this light the more prayerful we shall be before we are anointed and the more careful we shall be after we are anointed.

4. *Dedication of Infants.* We do not call this an ordinance, we call it a custom. It is not directly commanded in the portion of the New Testament which deals with the Church, but the spirit of the New Testament leads us to do it. In the Old Dispensation the presentation of the child to God in the Temple was a command (Luke ii. 21-22). The significance of that custom is shown in the fact that the male child was first circumcised. Circumcision speaks of "death to the flesh." We do not

CARRY OUT THE LETTER

of the Old Testament, but we carry out its spirit. We feel it a good thing for parents to dedicate their children to God. We do not approve of infant baptism by sprinkling or by dipping. We consider that the New Testament teaches that baptism is to take place through the decision of the one baptised—and of course, an infant can make no such decision. But we do consider it a beautiful and suitable custom for a babe to be dedicated to the Lord. It is an act in which publicly and definitely the mother and father give back their child to God.

In what way does it speak of *death*? In this way—Rightly understood the parents who dedicate the child are saying: "From this time forth we are dead to worldly methods of educating our child. From now onwards our child is in the hands of God for Him to educate as He wills. We are ready to co-operate with God. We are ready to use methods of education which secular education uses, but we recognise that those methods are largely the carrying out of laws of education which God Himself has given to man. From now onwards the education of our child is God-

governed not man-governed. We will do nothing for our child that is

SIMPLY FOR WORLDLY ADVANCEMENT.

We will only permit those influences to surround the child and those teachings to be given to the child which we believe are in harmony with the will of God. We will make our home a school for God. We will let Christ be the unseen Guest at every meal and also the unseen Teacher to our child. We will believe in His power to supply the needs of our child's life. We will henceforth count ourselves dead to worldly worry and contrivance and in quietness and confidence we will trust our child to the Lord.

In the light of this thought an exhortation by an old preacher is not only right but is timely. Said he: "If you would have honour from your children set them a good example. It makes children despise their parents when the parents live in a contradiction to their own precepts; when they bid their children be sober, yet they themselves will be drunk; they bid their children fear God, yet are themselves loose in their lives. Oh! if you would have your children honour you, teach them by an holy example. A father is a looking-glass which the child oft dresseth himself by; let the glass be clear, and not spotted."

If a parent is conscious that his child has been really

COMMITTED TO THE LORD

then he will take care that nothing in his own life hinders the education of God. His constant thought will be: "My child is God's by dedication, I must so live that nothing in my life will hinder my child's personal act of surrender to God." His constant prayer will be "Lord, my child is Thine by dedication, make my child Thine by salvation." Then mother and father will look forward to the day when the grown child will say: "Mother! Father! I am saved. Now I want to sit down with you at the Lord's table and remember Him in the breaking of bread." Thus the ideal order becomes: (1) Dedication, (2) Education, (3) Salvation, (4) Participation.

Be glad when your children are dedicated. Be glad when your children begin to ask questions upon spiritual matters. Let your gladness be the greatest of all when your children say: "My parents' God shall be my God. My parents' Saviour shall be my Saviour. My parents' Book shall be my Book. My parents' communion table shall be my table."

MINISTERIAL CHANGES

England.

Ashbourne: J. Frame.
Bath: A. V. Gorton.
Birmingham, Graham St.: A. Longley.
Carlisle: J. Tetchner.
Eastbourne: W. Barton.
Exeter: E. O. Steward.
Glossop: W. L. Taylor.
Grimsby: V. S. Pritchard.
Halifax: A. S. Thorne.
Hove: W. Field.
Huddersfield: W. B. Kelly.
Ipswich: W. F. South.
Ledbury: I. R. Moore.
Leicester: J. Newman.
Newbury: F. Greenslade.
Reading: C. W. Slemming.
Romsey: C. R. Cooper.

Ryde: C. Bonifazi.
Southport: F. G. Cloke.
Yeovil: H. Burton Haynes.

Scotland.

Aberdeen: W. J. Hilliard.
Dundee West: J. J. Norris.
Dunfermline: H. E. Ward.
Glasgow: J. Lees.

Ireland.

Armagh: T. H. Stevenson.
Ballymena: J. C. Cariss.
Ballymoney: T. MacNiven.
Bangor: A. S. Gaunt.
Belfast, Melbourne St.: A. J. Chuter.
Millisle: E. Jones.
Moneyslane: K. Mahood.

Channel Islands.

Vazon: J. Naylor.

During this month quite a number of changes have taken place in Elim Churches among which are the following:—

London District.

Barking: J. McAvoy.
Battersea: A. W. Childs.
Canning Town: J. Hardman.
Croydon: H. T. D. Stoneham.
Forest Hill: R. D. Bradley.
Hendon: D. Rudkin.
Hornsey: F. D. Byatt.
Islington: E. F. Cole.
King's Cross: E. G. Ball.
Kingston: S. Penney.
Peckham: W. Urch.
Twickenham: J. MacInnes.
Watford: R. Knox.

Some Glad Day

C.P.D.

CYRIL P. DAWES.

1. Some glad day I shall see the King, Some glad day I shall see the King.
2. Some glad day I shall hear His voice, Some glad day I shall hear His voice,
3. Some glad day I shall wear a crown, Some glad day I shall wear a crown,

Some glad day I shall see the King, And praise Him a-round the throne.
Some glad day I shall hear His voice, And praise Him a-round the throne.
Some glad day I shall wear a crown, And praise Him a-round the throne.

Copyright.

Bible Study Helps

THE LAME MAN HEALED.

(Acts iii., iv.)

I. The Distress of the Lame Man.

1. The man at the gate.
2. The condition of the man.
3. The request of the man.

II. The Deliverance of the Lame Man.

1. Peter's word.
2. Peter's act.
3. Peter's comfort (ver. 8). Here find three things:
 - a. The man walking—an act of will.
 - b. The man worshipping—an act of faith.
 - c. The crowd wondering—an act of ignorance.

III. The Defence of the Lame Man—by Peter.

1. The power of Peter's defence—filled with the Holy Ghost.
2. The purpose of Peter's defence—to exalt Christ (ver. 10).
3. The profit of Peter's defence—all men glorified God (ver. 21).—H.G.H.

Only a Boy

HALF a century ago, says a writer in *The Youth's Companion*, a faithful minister, coming early to the kirk, met one of his deacons, whose pale face wore a very resolute but distressed expression.

"I come early to meet you," he said. "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the Church in a whole year, and he is only a boy."

The old minister listened. His eyes moistened, and his thin hand trembled on his broad-headed cane.

"I feel it all," he said. "I feel it, but God knows that I have tried to do my duty, and I can trust Him for the results."

"Yes, sir," said the deacon, "but 'by their fruits ye shall know them,' and one new member, and he, too, only a boy, seems to me rather a slight evidence of true faith and zeal. I don't want to be hard, but I have this matter on my conscience, and I have done my duty in speaking plainly."

"True," said the old man; "but 'charity suffereth long, and is kind; beareth all things; hopeth all things.' I have great hopes of that one boy, Robert. Some seed that we sow bears fruit late, but that fruit is generally the most precious of all."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done for ever, and that he was at rest among the graves under the blooming trees in the old kirk yard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation; and had welcomed the children of a new

generation; and here, yes, here, he had been told at last that his work was no longer owned and blessed.

No one remained—no one? "Only a boy."

The boy was Robert Moffatt. He watched the trembling old man. His soul was filled with loving sympathy. He went to him and laid his hand on his black gown.

"Well, Robert," said the minister.

"Do you think if I were willing to work harder for an education I could ever become a preacher?"

"A preacher?"

"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said:

"This heals the ache of my heart, Robert. I see the divine hand now. May God bless you, my boy. Yes, I think you will become a preacher."

Some years ago there returned to London from Africa, an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose; when he spoke in public there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes.

It is hard to trust when no evidence of fruit appears. But the harvests of the right intentions are sure. The old minister sleeps beneath the trees in the humble place of his labours, but men remember his work because of what he was to that one boy, and what that boy was to the world.

Many may be willing to help you, but only One is able to save you.

Christ's service of suffering will never be forgotten by those who love Him.

Christ's answers were with such a grandeur that every accusing voice was silenced.

FAMILY ALTAR



The Scripture Union Daily Portions : Meditations by Pastor V.S. PRITCHARD

Sunday, May 26th. Psalm xxi. 1-13.

"For the king trusteth in the Lord, and through the mercy of the Most High, he shall not be moved" (verse 7).

Praise God our establishment is not of ourselves. If we trusted in our own ability we should have no room for the sole of our foot. But like David we learn that our only safeguard in life is to have confidence in the Lord. And this must be a continuity of trust. Useless for us to bank upon some past experience of confidence in God which established us. It is only daily trust that can maintain daily standing. The Devil is ever seeking to move us from our standing in Christ and on Christ and His blessed finished work. But as we daily die to ourselves and cease from our own works, we shall realise the joy and glory of being kept unmoved by His mighty power. Our song of victory will be of the mercy of the Most High, who has condescended to men of low estate, raised them from the pit of sin and placed their feet upon the Rock to stay.

Monday, May 27th. Psalm xxii. 1-8.

"My God, My God, why hast Thou forsaken Me?" (verse 1).

David was tempted to think that God had forsaken him. But He had not! Unknown to David, beneath his complaint there was the spirit of prophecy. These awful words and still more terrible experience were enacted later on the wondrous Cross when "great David's Greater Son" wrought out in inexpressible anguish our wondrous and complete redemption. It passes the comprehension of human minds to grasp the terror of that supreme moment in the history of the human race. But although we cannot explain it, yet praise God, we know that Christ was then the scapegoat and the perfect sacrifice for our sin. Alone, alone, He bore it all alone. Despised, forsaken by God and man. We cannot enter into the mystery of love, but yet we cry "Oh help me to take it in." This we do know that by accepting the Redeemer we need never cry "Forsaken!" for He has promised, "I will never leave thee nor forsake thee."

Tuesday, May 28th. Psalm xxii. 15-31.

"Ye that fear the Lord, praise Him, all ye the seed of Jacob, glorify Him; and fear Him all ye the seed of Israel" (verse 23).

Filial fear of the Lord will ever find safe and sane expression in praise. We cannot but speak the things we have seen and heard. We were by nature the seed of the self-seeker, the supplanter. But God in mercy met us on our way. When the way of lie through sin was

hard and our rocky circumstances yielded no comfort. When we knew not where to turn, God in abundant mercy showed us a way. A way to Himself. He showed us ourselves and Himself. We cried for mercy and He changed our name or nature, and we were born again. Chosen in Christ Jesus. Israelites indeed, by the circumcision not made with hands. The old flesh life was cut away and now we walk in newness of life. Hallelujah! We will praise Him, for whoso offereth praise glorifieth God.

Wednesday, May 29th. Psalm xxiii.

"For His name's sake" (verse 3).

God's providential dealings are recognised with His character for great graciousness. He is gracious enough to be a Good Shepherd. To own me as His. To cause me to lie down filled and surrounded by His abundant provision. He restores me, refresheth, recreateth, quickeneth me! What is the reason for it all—this amazing care? this wealth of love? this unceasing vigilance. This life-giving attention? Is the object upon which He lavisheth so great a love worthy of it? Nay! I was cast out, unwanted, undone. But He passed my way and it was the time of love. God commendeth His love toward me in that while I was yet a sinner Christ died for me. The Good Shepherd laid down His life for the sheep. Because He is what He is, because of His unchangeable character, He, the King of Love, died and rose and lives for me. Hallelujah! What a Shepherd!

Thursday, May 30th. Psalm xxiv. 1-10.

"Lift up your heads, O ye gates" (verse 7).

The Holy Spirit is ever calling upon the saints to give room for the abundant entrance of the Lord of glory. If we desire revival with all its attendant glory, we must be willing to open wide every avenue of approach, and remove every obstacle from the path of the oncoming and incoming One. The way must be prepared and also the citadel of the soul, before there can be a reception in all His fulness, of the Lord of glory. Real revival can only begin in prepared hearts. The glory of the Lord can only be spread abroad in the spirit and innermost being of man as he gives way before the Lord, whose presence alone can give it. We cannot get the glory without His presence. It is not to be worked up by any fleshly emotion. The glory is the gift of the Lord who is admitted, honoured, loved, exalted. The Lord and the glory are inseparable.

Friday, May 31st. Psalm xxv. 1-11.

"On Thee do I wait all the day" (verse 5).

An all-day waiting meeting every day, is an unfailing source of a victorious, glorious, Spirit-filled life. But is it possible? Yes! Glory to God it is! But how? By a daily reckoning on what Christ did for us on the Cross (Rom. vi. 6). "Knowing this that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Now, Hallelujah! we are alive to God. A live servant, to wait upon Him with expectant heart, quick eye, and ready members to do His will, and take His counsel how to do it. And His commands are not grievous. He comes with us on the errands! If at all perplexed He whispers, "Lo, I am with you," and His counsel sees us through. The more "waiting" we do the stronger we get. The original word means "to make strong by twisting." The cords of our love are entwined by His hand as we wait on Him. So we renew our strength.

Saturday, June 1st. Psalm xxv. 12-22.

"He will show them His covenant" (verse 14).

This is the blessed portion of those who are "at home" with God. The precious Blood has by marvellous grace brought the wanderer home. Through the sacred intimacies and sweet relationship brought about by the atonement we are brought nigh. Filial fear gives entrance into the "secret" of the Lord. The Hebrew word primarily means "a couch and the familiar talk of those seated upon it." It is the will of the Father that we should feast with Him, rest and converse with Him. Resting in His presence we are content to listen spell-bound to His revelation of His covenant. We little know of ourselves, the magnitude of what He has done for us in Christ His Son our Lord. It is meet that in lowly adoration we should listen to the glorious unfolding of His uttermost salvation. This wondrous Blood-love covenant. Oh, help me to understand it. Help me to take it in!

THE SAINT'S WINGS.

Is there no way of escape for us when in trouble or distress? Must we just plod wearily through it all, and look for no relief? I rejoice to answer that there is a glorious way of escape for every one of us, if we will but mount up on wings, and fly away from it all to God. All creatures that have wings can escape from every snare that is set for them, if only they will fly high enough; and the soul that uses its wings can always find a sure "way to escape" from all that can hurt or trouble it. What then are these wings? Their secret is contained in the words, "They that wait upon the Lord." The soul that waits upon the Lord is the soul that is entirely surrendered to Him, and that trusts Him perfectly. Therefore we might name our wings the wings of Surrender and of Trust. If we will only surrender ourselves utterly to the Lord, and will trust Him perfectly, we shall find our souls "mounting up with wings as eagles" to the "heavenly places" in Christ Jesus, where earthly annoyances or sorrows have no power to disturb us.

IN opening this brief article let us observe that the potentialities of the Sunday school at the present time are tremendous. We are afraid that the Church is to a great extent unawake to the possibilities of this phase of its life and ministry. Roman Catholicism, Communism, Fascism and even Spiritism are keenly alive to the need of capturing the young people of this generation. All great world movements are making a desperate and well organised bid for supremacy in this realm. They realise that the success or failure of their ambition is to a very large extent dependent upon their conquest of the children. And so their plans are being laid accordingly.

Russia has succeeded in poisoning the stream of its national life at the source. Lenin and his colleagues saw the necessity of shaping the future by moulding the present, and so brought about a revolution among the boys and girls of that great land, the consequences of which are even now

ONLY IN THEIR INFANCY.

It is recorded in classic story that once when the Spartans were defeated, and the king demanded fifty of their children as hostages, they replied, "We would rather give you one hundred of our most distinguished men." This reply revealed their great faith in the future generation.

C. H. Spurgeon once said, "I pray the Church of God to think much of the Sunday school. I beseech all lovers of the nation to pray for the Sunday schools." With the vision of a prophet this great preacher foresaw that the destiny of Britain to a great extent centred in the young life.

The influences that shape the children of one generation are to a great extent responsible for the character of succeeding generations. If the youth of the present day are stamped with the mark of Christian influence they will in coming days form a moral and spiritual defence against the invasion of this land by those forces that would make for its disintegration and ultimate destruction. If we could but realise the salutary effects of Sunday school influence during those early years of character formation, the Church of God would put forth redoubled efforts to retain their hold of the children.

The Sunday school is one of the

MOST EFFECTIVE MEANS

which the Church possesses for combating and counteracting the work of Catholicism, Modernism and Atheism. Let the minds of the children be saturated with Christian truth and they will be set free from the snares which lie all around them. Truth thus early imparted will form an inward bulwark against the assaults of evil and error which will be launched against them in days to come.

From the foregoing it will at once be seen how

Capturing the Child

By Pastor E. C. V.

vital and important Sunday school work really is.

In view of this we feel that the greatest care should be exercised in the choice of those set apart for teaching the children. The disposition to regard anyone who cannot engage in any other Christian service as suitable for Sunday school work is positively harmful, and must lead to undesirable results.

Here we would pause to offer a few words regarding the type of men and women whom we consider qualified for this ministry among the children. It

"Nothing must be taught in childhood which will need to be unlearned in manhood. Early religious teaching is not a makeshift. It is not a temporary garment which our children will be able to discard as easily as they discard their worn-out frocks. We walk in unspeakable error if we approach our little children on the understanding that we will give them a thought, a religious idea, a spiritual conception, which will last them until they are seventeen years of age, and which may then be laid aside

must always be borne in mind that the character of the work accomplished will be determined by the character of the workers. Sunday school teachers must have spiritual experience, and that of the best. They must be born from above. Their work demands the anointing of the Holy Spirit as much as any other ministry in the Church. It is a branch of Christian activity which presents many difficulties, and often means much in the shape of discouragement and disappointment.

Soul-winning amongst children requires an almost exhaustless store of patience and endurance. Without this discouragement will ere long overwhelm the worker, rendering his or her task irksome and burdensome. Such ministry may sometimes mean sowing in tears, but it will also mean reaping with joy the golden harvest of redeemed lives. The kingdom of the child's heart is not conquered in a moment. It is the worker who keeps the goal in view who will be sustained during the dark and difficult day. Blessed are those teachers who refuse to

Children for Christ

C. W. BOULTON

yield to defeat. Great shall be their reward in the days to come. Love's labour shall not be lost. God shall bring to noble fruition the years of selfless toil.

Work amongst children is mostly hidden and to a great extent unrecognised; the worker receives but scanty encouragement from others, and often has to labour on alone. How comforting to remember that the eye of the Lord is taking account of those consecrated ministries behind the scenes.

There is the discouragement which comes when

for another. We cannot exaggerate the intensity of first impressions; they bite deep into the mind, and are almost ineffaceable. Our old people cannot recall the days that are near, but they have no difficulty in reviving the deep-cut impressions of a far-off youth. It is childhood that lives again in age. It is the earliest consciousness that reappears in the latest days of decline. The first impressions persist through the life."—DR. J. H. JOWETT.

scholars to whom the heart of the teacher has gone out in travailing desire are taken from their care and placed in other hands. The worker realises that ground which has cost so much to gain in children's hearts may be lost in this transition stage of Sunday school life. There are the times of acute distress when scholars for whom so many prayers have been offered and from whom so much has been expected, withdraw from the Sunday school. Yet it should never be forgotten that when a boy or girl leaves the school they do not depart from the circle of its influence. The prayers and tears of the faithful teacher will follow them.

The writer rejoices in the memory of those hallowed and happy days which he spent in the Sunday school, yet he left the school without having come to a decision for Christ. An interval of three years elapsed before conversion took place, but it was very largely the influence of those sabbath afternoon lessons, and the godly life of his teacher that finally led him to Christ. To all appearance he had gone

out into the world beyond the reach of those purifying and preserving influences which had surrounded him in the Sunday school; actually such was not the case as subsequent events proved.

The Sunday school teacher should be fired with a passion to win the children for Christ. This we venture to assert, is

THE SUPREME QUALIFICATION.

Everything should be made to bend to this end. And in order to reach this goal there must be the urge of love; satisfactory results can be achieved in no other way. Love will find a way to these young and tender hearts, establishing a living link which in times of peril will save them from being swallowed up in the vortex of sin which surges around them.

One of the greatest factors in a soul-winning ministry is that of personal example, and nowhere is the force of this felt more deeply than in Sunday school work. No eyes so watchful as those of the children, and no minds so impressionable.

What are we going to imprint upon those young lives? The stamp of the Eternal? Shall they see Jesus in us? What is the song that our lives are singing? Are we drawing them to Christ?

The Sunday school ministry is one which demands much prayer. Each scholar should be brought definitely and individually to the throne of grace. In the atmosphere of prayer the child will become increasingly precious to the teacher. Every Sunday school should have its teachers' prayer meeting where real intercession is made for the scholars.

Dr. Handley Moule tells of a devoted Sunday school teacher who was the means of bringing scholar after scholar, with ever-growing frequency, to the feet of Jesus in living conversion. After her death her simple diary was found to contain among other entries the three following, with some intervals between: "Resolved to pray for each scholar by name"; "Resolved to wrestle in prayer for each scholar by name"; "Resolved to wrestle for each scholar by name, and to expect an answer."

It is by such means that the little ones are led into love with Jesus, and become

LIFELONG DISCIPLES

of the Galilean. It is the lesson prepared in the secret place, and saturated with the dew from above that will sooner or later find its response in the hearts of boys and girls.

Sunday school teachers have it in their power to make their weekly class attractive in the highest and holiest sense. Of his Sunday school teacher Dr. Jowett said, "It was through his influence that I entered the ministry. He made the sabbath the sunniest day of my week, a day looked for, longed for, loved."

(continued on page 336)



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.

We Want the King.

"We want the King!" From thousands of throats this cry rang out again and again as the great crowd waited before the gates of Buckingham Palace during the recent Jubilee celebrations. Every eye was glued to the balcony of the Palace ready for the appearing of King George, ready to hail his presence with thunderous cheers, telling of their love for his person and of their loyalty to his throne. As we listened to that insistent cry repeated o'er and o'er on the night air, we thought of that other King for whose advent so many hearts are longing and looking at this time. Instinctively we lifted our eyes towards the starry expanse of heaven, and a prayer rose from within, "Even so, come, Lord Jesus." To those whose hearts are set upon the coming of the Lord we pass the message of comfort—"His coming is as certain as the dawn."

Loyalty.

ANY utterance which comes from the throne carries tremendous weight and wields wide influence amongst the people of our great British Empire. In view of this we are happy to quote some words of our gracious Queen which express high ideals and reveal noble character. She has said that "life is made up of loyalty: loyalty to your friends, loyalty to things beautiful and good; loyalty to the country in which you live; loyalty to your King; and above all, for this holds all other loyalties together, loyalty to God." What a different world this would be if all men were only loyal to God, and gave to Him the allegiance of their lives. Yet this is only possible to the regenerate heart, for they that are in the flesh cannot please God. Loyalty to God is the foundation of real lasting happiness, the basis of true moral and spiritual greatness, and the parent of that peace which at the present time the world so sadly needs.

Our Contributors.

WE should like to take this opportunity of expressing our thanks to those who contribute to the pages of the *Elim Evangel* from time to time. The ministry of the pen is one which achieves far greater results than is realised, and therefore we would encourage our contributors to continue their efforts in this direction, and thus help to extend the kingdom of God amongst men.

Clusters of Camphire.

The Reward of Lowliness

By Pastor C. C. W. Houlton

"Except ye . . . become as little children, ye shall not enter into the kingdom of heaven."—Matthew xviii. 3.

What wondrous glory on the path of him is shed
Who as a trustful child by hand divine is led;
Each onward step some new and sweet surprise unfolds,
Whilst to the image of the Christ the Spirit moulds.

AT first sight this appears of all demands the least costly to meet, and seems to make the pathway to the kingdom easy to find, and not difficult to tread. And yet in the school of real experience no test is so searching, no condition more exacting, and none which finds so little real response in the human heart.

Let us face the issue ere we go further. In entering this kingdom I must be prepared to lay aside the glory of my old life, surrendering all the preconceived ideas which hitherto have shaped my actions and guided my movements. The things in which the flesh boasts can give me no access to the realm of the Spirit. It is my nakedness and my need that will secure me admission.

Upon the bosom of Love's ocean
Myself I fling;
And on its powerful waves I'm borne
Unto my King.

It is to the child heart that the mysteries of redemption are revealed; to the lowly in spirit that the wonders of re-creative Love are disclosed, and to the babe-like disposition that the glories of transforming grace are made manifest. It is the childlike spirit to which the keys of the kingdom are entrusted, whilst to the high and haughty the gates of that kingdom remain tightly closed. It is not the feet of the learned that tread these sacred courts, but those who "possessing nothing" enter in to the holy place. The hungry and the empty it is who claim boldness through the virtue of the atoning blood to draw near; to them the veil has been withdrawn, and they are made to sit down in the fellowship of those who worship the Lamb. The kingdom of love, grace, joy, peace and uttermost life in the Holy Ghost is open to all who come in humility and meekness of spirit.

And so this all speaks to me of the triumph of gentleness; of the conquest of guilelessness; of the victory of helplessness. These are some of the qualities that are embodied in child life, and which should find expression in the lives of all those who would tread the hidden path of union with Eternal Love.

Blessed Master, clothe me continually with the winsomeness of a little child. Cover me with the attractive transparency of the child nature. Let my life possess the radiant joyousness, the buoyant freedom and fragrant freshness of the true child of the Kingdom. Make my heart as responsive to all the gracious influences of Thy Spirit as that of the child is to the world of nature in which it finds itself.

No empire half so sweet can be
As that enjoyed by those who see
All life for ever lost in Thee.

Why Not a Sunday School Revival?

By Mrs. W. C. KOHLER

FROM all outside appearance, and in the minds of many members, the Sunday school may be going along very well. The teachers may be faithful, the offerings for charitable purposes good, current expenses being met—in short, the whole work is in very good condition, but still the leaders have the idea that there should be a more general awakening, a renewing of consecration and a vision of still greater opportunities in soul winning. "Better let well enough alone," is the opinion of many good people. "You will discourage the members by trying for anything that involves more work."

But when the Sunday school is on the up grade and everything going well is exactly the time to begin to pray and work that there may come a quickening,

work of reviving and strengthening the various departments of the work.

Always there can be found people with vision even in the smallest school and with a praying, working band results can confidently be expected. The greatest aid to progress is the desire for better things, and every Sunday school needs that great desire. A consuming passion to see souls saved, to increase the capacity of the school for doing good, to help send the message of salvation to those who sit in darkness and to fill the world with the knowledge of God will send men and women on their way thinking, planning and praying that God may use the organisation as a part of His great eternal plan. It has often been noted that even a little work in finding

LATE NEWS.

Revival Blessing in the North

IN ANSWER TO PRAYER THE OPENING SERVICES OF PRINCIPAL GEORGE JEFFREYS' CAMPAIGN IN THE NORTH OF ENGLAND WERE SIGNALLY OWNED OF GOD. IN DARLINGTON OVER SEVENTY CONVERSIONS SEALED THE WEEK-END MEETINGS AND SOME TESTIFIED TO BODILY HEALING THROUGH CHRIST. LONG BEFORE THE PRINCIPAL CAME UPON THE SCENE CONSECRATED WORKERS WELL PREPARED THE PLACE THROUGH PRAYER AND SERVICE, AND THE HALL WAS PACKED TO CAPACITY ON THE SUNDAY EVENING. FROM THE FIRST MEETING IN THE MIDDLESBROUGH TOWN HALL THE SPIRIT OF GOD HAS BEEN AT WORK AND SOULS ARE COMING IN AT EVERY SERVICE WHILE HEALINGS ARE GIVEN IN CONFIRMATION OF THE WORD. THE TIDE OF REVIVAL IS RISING AND THERE IS GREAT EXPECTANCY ON EVERY HAND. ON ALL SIDES PEOPLE TESTIFY TO ANSWERED PRAYER. ONE MAN SAID THAT HE HAD PRAYED FOR SEVEN YEARS THAT THE PRINCIPAL AND REVIVAL PARTY SHOULD COME TO MIDDLESBROUGH. A STRIKING FEATURE OF THE REVIVAL CAMPAIGN IS THE LARGE PERCENTAGE OF MEN. ELIM FOURSQUARE CHORUSES ARE BEING SUNG BY YOUNG AND OLD, AND UNBOUNDED ENTHUSIASM PREVAILS. THE PRINCIPAL MINISTERS THE WORD UNDER THE UNCTION OF THE SPIRIT, AND ONE CANNOT HELP BUT REALISE THAT THE POWER OF GOD IS UPON THE CONGREGATIONS IN THIS GREAT INDUSTRIAL DISTRICT.

an awakening—a revival if you want to call it so, along all lines. With a good working force it is easy to lead on to higher and greater attainments. Even the most satisfied workers would hesitate to say that the organisation is nearing perfection in any line, so with the consciousness that something could be added the work may well begin.

And of course the correct way is to begin to pray for greater attainments for Jesus Christ in whose name the school assembles. Looking toward a well-rounded development the emphasis is not placed on more members alone as in a campaign or contest, but in a deepening of the spiritual values in all lines. Greater faithfulness on the part of members, leaders, officers and teachers, greater consecration of all available talent and more zeal to see the school win souls as well as win members will characterise the

new members, a little effort to get better singing and a little striving for a greater degree of faithfulness in the members shows almost immediately that somebody has been at work. Acting on this knowledge it is not necessary to wait until every member wants a revival, but the work can begin even in a small circle. Too long the Sunday school has been regarded by many as a sort of nice little social club, or a good place for children when in reality it is the great source of supply for the future Church in consecration, leadership and devotion. Why not a revival in the Sunday school? What is to hinder the work? The easiest thing in the world to do is to interest a little child in the story of Jesus Christ, and as long as there is one child outside the fold the Sunday school needs a revival to help find and save that child.



The Elim Evangel



NEWS FROM THE CHURCHES

Showers of Blessing at Easter Convention Services

CONVENTION GATHERINGS. Uplifting Ministry.

Greenock (Pastor H. W. Greenway). The saints here continue to enjoy seasons of rich blessing.

Recently during the local spring holiday, Pastor Greenway arranged a special convention which proved most beneficial to the Church fellowship. The speakers were Pastors A. Longley (Glasgow), J. J. Morgan (Dundee) and Mrs. Stoneham (Carlisle). From the commencement the spiritual tone was high and as the convention proceeded this high standard was maintained.

The first message was delivered on Saturday evening by Pastor Longley, who gave an uplifting address on The Supply of the Spirit of Jesus Christ. No less inspiring was the word which followed and was given by Mrs. Stoneham on Prayer. Both addresses made a good impression and gave a splendid impetus to the rest of the convention.



**Pastor
H. W. Greenway.**

Pastor Morgan gave the message at the breaking of bread service on Sunday morning, taking the theme, The Prince of the Outcasts. The believer's privileges in the love and grace of our Lord and Saviour were vividly portrayed, and the message was deeply appreciated. Holiness was the theme of the afternoon message, when Mrs. Stoneham ministered the Word.

The Sunday evening gospel service contained messages by Pastor Morgan and Mrs. Stoneham. A large crowd attended this service and both messages were worthy of the occasion, being very plain and forceful. Four souls surrendered to the appeal. Three meetings were held on the Monday, when many saints spent their holiday enjoying the feast of fat things that were provided. In the morning service Pastor Morgan gave the message, while Pastor Longley ministered in the afternoon. At the evening service Pastor Morgan again preached. Each message was full of divine blessing and inspiration, the saints present having no reason to regret this way of spending their holidays.

The remainder of the convention was confined to evening services, the speakers each taking part.

Thursday evening brought the convention to a close and left the saints with

a longing for more of the good things contained in the precious Word. Previous to the convention a baptismal service was held when twenty-one members passed through the waters.

TIMES OF REVIVAL. Showers of Blessing.

Ringsend. The past eleven months since this work was first commenced by Miss Linton has proved full of spiritual blessing; they have been months of revival when God has been doing great things. The power of God has fallen and a number have been baptised in the Holy Ghost as on the day of Pentecost. The sick have been healed in the mighty name of the risen Lord. The work is being faithfully carried on by Evangelists Jones and Kent. The children of God in this place are rejoicing in all that has thus been accomplished.

PROVING THE LORD AS HEALER. Backsliders Restored.

Coventry (Evangelist W. Evans). The Church here, though small and exposed to discouragement, as many small Churches are, is by no means barred from the blessings of Jehovah.

Since the last report five new members have received the right hand of fellowship. Ten souls and one backslider have surrendered to the claims of Christ. Also in Rugby, twelve miles away, a meeting is being held each week, and ten souls have accepted Christ as their personal Saviour.

Two members have proved the Lord as "Jehovah Ropheca." One had suffered for years with continuous pains in the head, the other suffering internally and was expecting to undergo an operation, but the Lord operated when James v. 14 was obeyed. Hallelujah! These two brothers in Christ declare they are experiencing better health now than they have known for many years.

Many of the saints are finding they need power to witness, so there is much seeking for the promised Pentecost according to Acts ii., in order to be efficient soldiers for Christ.

LAYING THE FOUNDATION. Difficulties Overcome.

Whitby (Evangelist E. Foster Hall). This work was commenced by Pastor T. Tetchner (Scarborough) in the summer of last year, and following a campaign by Pastor Palliser, of the Elim Alliance, the meetings were taken over by Evangelist E. F. Hall, of Cliff College, who had been working at Wigan. After three months of hard work, the cause here shows signs of progress. A Church has been definitely established and a Four-square Testimony set up in the town of

Whitby. The greatest enemy has been indifference, but this barrier is being slowly broken down, and the message being well received. God has provided in a wonderful way in respect of a hall, a piano, and hymn books. Meetings are held Wednesdays, Fridays, Saturdays and Sundays, and a large Cadet meeting has captured the hearts and interest of the local children. A Crusader branch has also been formed, the meetings at present taking the form of an Analytical Bible Study, conducted by Mr. Hall, whose method of teaching is much enjoyed. Sickness and epidemics have hindered much of the children's work, but the newly-formed Sunday school is looking forward to great usefulness in the future. Although the initial work has been hard, and outward results few, yet there is much to thank God for. The steady binding together of the present members speaks well for future blessing.

SPECIAL SERVICES. A Challenge to the Church.

Worthing (Pastor H. O. Bale). During the week-end, April 13th to 15th, the Worthing Church were privileged to have Mr. John Leech, K.C., in their midst. His thoughtful loving messages were a blessing to many. He spoke four times, on Saturday evening, Sunday morning and evening, and Monday evening as well. He reminded his hearers, that as believers, they were priests to the Most High God, and should not be neglectful of their privilege of offering sacrifice, first giving their own bodies, then of their substance, and continually offering up the sacrifice of praise and thanksgiving.

Quite recently too, the Church was delighted with an unexpected visit from Pastor A. C. Coffin of Hastings. He gave a splendid Bible study on The Potter's House, full of rich teaching and profitable to all; the Church was well filled with a most appreciative congregation. Worthing has been greatly blessed lately with visiting ministers, all of whom bring fresh food for thought, and so stimulate the spiritual life of the Church.

MANY SOULS FIND CHRIST. Sunday School Annual.

Ulster Temple, Belfast (Pastor H. Kitching). A revival and divine healing campaign by Pastor H. W. Fielding in the Ulster Temple has just concluded. During the fortnight in which the meetings were held, many have found Christ as Saviour and Healer. On the last Sunday night of the campaign Pastor Fielding gave his testimony of divine healing to a crowded congregation of over 1,000 people, and five souls decided for Christ. Extra seats had to be brought in to accommodate the people and quite a few

were unable to gain admission. The Pastor's addresses from the Word of God and his messages in song were much appreciated by one and all.

The Sunday school recently held its annual social when over 600 scholars and adults were present. A very enjoyable programme was participated in by a number of the scholars and teachers. Pastor Fielding gave a very appropriate message on the Handcuff of Sin, illustrated by a pair of handcuffs. The Pastor pointed out the hold that sin had on one's life, and that the only way to unlock that grip was with the key of salvation. Towards the end of the programme the Superintendent, Mr. Harry Benson, expressed his appreciation of the interest Pastor Kitching had taken in the work amongst the children, and at this stage the Pastor presented medals to all those who had taken first place in the various grades at the recent examinations.

The Temple Sunday School is one of the first organised in Elim approximately nine years ago. The number of scholars had increased from 50, which attended the first school, to its present strength of nearly 300. This success is due in no small measure to the untiring labours of the late and present superintendents and teachers.

Mr. Benson, since his appointment as Sunday school Superintendent, has proved himself more than capable. The Sunday school continues to be a very active branch of the work, and combined with "Sunshine Corner" under the leadership of the now well-known "Uncle Harry," there is no knowing to what extent its influence will grow.

EAST HAM.

Inspiring Bible Ministry.

Speakers: Dr. T. J. McCrossan, Dr. W. H. Pope, and Pastor E. J. G. Titterington.

The link formed between the two nations by the recent visit of Dr. Pope (U.S.A.) was strengthened during the Easter Convention by his presence in the pulpit once more, and also that of Dr. McCrossan from Seattle.

The convention opened on the Good Friday morning when Dr. Pope ministered the Word. His theme was God's Divine Purpose in the Cross, and his handling of this subject sent one away with the assurance more than confirmed that deliverance was indeed possible from this present evil world and all iniquity. The doctor's afternoon message on the Enemies of the Cross was also most appropriate.

The Tabernacle on Good Friday evening was filled to its utmost capacity. Dr. McCrossan was the speaker, and his subject was based on Hebrews ii. 3.

Pastor Titterington was also a preacher at the convention and Sunday morning was especially a very blessed time. The Lord blessed Pastor Titterington's address on God's desire to dwell among His people, and the meeting was also greatly uplifted and edified by a message in prophecy.

Dr. McCrossan ministered the Word in both the afternoon and evening services, and, being a Greek scholar, was able to bring fresh light on the inner meaning of many Bible truths.

GUERNSEY.

Spiritual Refreshment.

Speaker: Pastor L. N. Knipe.

Easter has passed once again and the convention is but a happy memory. Pastor Knipe came along from Ryde, to minister the Word, resulting in a time of real refreshment and blessing. The congregational singing led by the convener (Pastor South) was also a source of inspiration. The friends from Delancey came over on three occasions and a united rally was also held at their church. Moments which stand out in the thoughts of all was the hallowed time around the Lord's table on Easter Sunday morning, also the evening service when God's Spirit was poured out upon a number, who were seeking His fullness. There was also an impressive baptismal service which preceded the address on the closing night. The choir rendered great assistance in each meeting by their inspiring song messages. The series of services closed with a sense of deep gratitude to Him who had done so much for all. What an encouragement these gatherings gave for the Christian to go forward for God. A happy time was spent together on Easter Monday, when about 140 or so gathered in for the annual Easter Convention tea.

Now we arrive at the time when Pastor and Mrs. South are to make their farewell services in our midst. What one feels in the heart is almost impossible to put into words. Real rich times of blessing have been experienced during the ministry of Pastor and Mrs. South. Their messages have been full of encouragement. As a result of the gospel services souls have been brought to decision for Christ.

Monday approaches when our beloved Pastor and Mrs. South close their stay with us and oh how, if it was left to us as a Church, we would hold them back. But no, God's way is not our way, His thoughts not our thoughts. Therefore, we humbly say Thy will be done. And we do wish them God-speed as they take their duties at Ipswich, and in welcoming our new leaders, Pastor and Mrs. Naylor, we would have our brethren on the mainland to join with us in prayer on their behalf, so that God may lead and guide them in their new Church, in this island. The open airs on Trinity Square are a source of blessing to the crowds which gather around to hear the Word of life given by those recently converted and anxious to tell the world what God has done for them.

ANNIVERSARY AND CONVENTION BLESSINGS.

Rayleigh (Pastor E. Hockley). Great blessing was received during the ninth anniversary services of this assembly.

It was a joy to have Pastor and Mrs. George Kingston ministering the Word on the Sunday. The Lord filled the longing souls of His people in the morning service as the preacher exhorted the saints to continue in the Christian warfare. In the evening meeting Mrs. Kingston gave an enlightening message on Blind Bartimæus. The communion service which followed was a precious time to the believers.

The convention of the East Essex Churches, held in the Methodist Church (kindly lent for the occasion) was a blessed time to all. The local assemblies were represented. Pastors H. Court and A. Wright were the speakers, and Pastors G. and C. J. E. Kingston convened the meetings throughout the day.

Between the services an enjoyable repast was prepared by members of the assembly. This was followed by an open air meeting in the High Street.

In the evening Pastor Wright again gave an enlightening exposition of John iii. 8. During this service the Leigh and Rayleigh Crusaders gave forth the Gospel message in song. Pastor Court then gave the concluding address on Consecration (Gen. xv. 11), and exhorted the believers to be vigilant in the service of the King.

Although this was a gathering of God's children, yet it is a joy to know that one soul accepted the Lord as Saviour.

BIRMINGHAM.

Soul-stirring Times.

Speakers: Principal George Jeffreys, Pastors J. McAvoy, J. R. Knight, J. R. Moore and P. Le Tissier.

The joy of the Lord has been the portion of each saint throughout the convention. For the reservoirs of God's love have been opened afresh by the Holy Spirit pouring out copious showers of blessing. 'Tis no wonder the saints sang

"In my heart a song is singing,

"In my heart a joy-bell ringing,"

with the risen Lord in the midst sadness gave place to gladness.

Friday morning, the opening meeting at Graham Street Tabernacle, a feast of fat things was spread, and after communion with Christ in the breaking of bread, Pastor McAvoy opened up the Word. With the Spirit's anointing, his theme, Crucifixion, showed the selfishness of mankind as compared with the selflessness of Jesus. The matchless love of the Saviour melted the hearts of His followers. "I am not pronouncing the Benediction," says Pastor Barton, "for we continue this meeting at 3 o'clock."

At the appointed time another meal was spread, Pastor Knight delivered the message Jesus Christ the Same To-day, doing all He claimed to do. Joy flooded the building and joy unspeakable was in each heart for Christ satisfied the longing souls to overflowing.

The baptismal service in the evening found the large Church packed to its utmost capacity, not one available seat, even the steps of the pulpit were occupied. Pastor McAvoy again wielded the sword of the Spirit and two sinners accepted salvation. This was no gloomy day for the risen Lord stood in the midst and His presence gave a day of victory. The eleven candidates were immersed by Pastor Barton. After testifying to salvation each received a promise from the Word given by Mrs. Barton. On testing the large congregation a good number desired to be baptised next time. Pastor Knight expounded the Word at the Saturday meeting. Taking for his text Ephesians v. 18 he showed the possibilities of a life wholly yielded to the claims of the Spirit. God's people must be saturated and dominated to be of use in His service.

Easter Sunday dawned, the day of much preparation and eager expectation. After a short communion service at the Tabernacle saints hastily wended their way to the Embassy Skating Rink, Sparkbrook, to welcome Principal George Jeffreys and the Revival Party fresh home from Palestine. The Principal, in his own inimitable way, handled the subject of Divine Healing, putting the healing of the soul foremost; thirty-three sinners were made whole. As a result of his prayers for hundreds of sick folk present, many have since testified to a touch of healing. Hallelujah!

Great crowds gathered to hear him speak upon Fulfilled Prophecy at the evening service. His Palestinian visit has made many truths plain from the Bible and believers rejoiced in God as they listened to the story of prophecies fulfilled. As he held forth the near return of Christ, hearts were stirred, and on casting the net yet another fifty-six came to the Saviour, making eighty-nine for the two meetings. Hearts were gladdened to see both Pastors Darragh and Edsor who are old friends of the saints at Birmingham. Districts from the north were well represented with their various Pastors, all of whom share and possess a place in the hearts of the people. The services continued at the Rink for three meetings on Monday. The speakers were Pastors P. Le Tissier and J. R. Moore. Again the feast was spread and hundreds came to partake, both visitors and residents, all with radiant joy upon their faces. Pastor Le Tissier speaking from Isaiah liii., caused beauty to be seen in Jesus, who was as a "Root out of a dry ground," God's love was felt in the midst—as all realised anew that God was in Christ reconciling the world to Himself. In the afternoon Pastor Moore ably expounded the words of Paul "Remember my bonds." His message delivered in power gave saints an incentive for more holiness and obedience to the will of God. The spirit of liberty prevailed, joy and laughter swept through the vast building—God giveth happiness in bonds. Both Pastors spoke in the evening.

Pastor Le Tissier assumed the role of an insurance agent; his message delivered in power portrayed the omnipotence of the Trinity. He exhorted all to obtain a policy from such a powerful Company, able to supply every need for this life and for the life eternal. The closing message was a fitting climax to the whole convention. Pastor Moore showed to us real Christianity, explaining that such as Foursquare Gospellers believed was producing the goods and giving practical results. Three souls accepted Christ. The finale came with the choir singing "Songs of praises." The ministry of song by the Crusader Choir has been a special feature throughout the convention. God has blessed these young lives and made them a blessing to all who were privileged to hear them.

SOUTHPORT.

Glorious Convention Gatherings.

Speaker: Pastor L. H. Newsham). A time of rich blessing has been the portion of the saints at Southport during the fourth annual Easter Convention.

The first meeting was a gracious indication of what was to follow. A glad

note of praise was struck, and hearts were moved with compassion as they listened to the message taken from John v., the ancient scene of the Pool of Bethesda. Long before the evening service was due to commence many had gathered and were already singing praises to the Lord. How our hearts rejoiced as the testimony of healing was given by a Cadet. Praise God, He had healed her when all earthly physicians had given her up. She also testified that one leg had grown to the same length as the other, whereas before she was in irons.

Then how all hearts burned as again the Lord's people gathered round His Word.

Still in the spirit of adoration the saints gathered round the table of the Lord; the Master was indeed in the midst. In closing, an impressive anthem was rendered by the Crusaders, entitled, "Teach me Thy way, O Lord."

Monday proved another day of rich blessing, the bright choruses, which are part of a real Foursquare Gospel gathering, rang out until the building echoed with praise. As the message went forth in power, a real spirit of consecration was realised, after which Miss E. Lloyd sang very effectively the solo, "Lord of our Life."

Tuesday followed with renewed blessing, every meeting one felt carried higher up the mountain; hearts were gripped as they listened to the message, on The Finished Work of Christ, which went forth in the power of the Spirit. Again the Crusaders joined wholeheartedly in the anthem, "Till the Day Dawns," which proved a real inspiration. Wednesday's service proved a splendid climax to the convention gatherings. Pastor Newsham delivered a most inspiring message, striking a real note of triumph, the congregation rising at the close to voice their gladness in the song, "All hail the power of Jesu's name."

Five souls have been won for Christ during the convention.

SHOWERS OF LATTER RAIN.

World Conditions Reviewed.

Brighton (Pastor J. Smith). Much blessing has been experienced during the last few weeks. Over twenty new members have been added to the Church. The gospel is continually going forth in word and song and in the open air. Recently the Brighton Church has had the privilege of hearing the Rev. Willard H. Pope from Portland, Oregon, U.S.A. Four days' meetings were held. The attendances were exceptional from beginning to end. On Sunday evening the Principal, Pastor McWhirter and Pastor Edsor conducted the services and a very hallowed time resulted. Dr. Pope then gave his message on The Last Great Act in the Drama of Time. In response to the Principal's appeal seven souls yielded to Christ.

From Monday till Wednesday Dr. Pope continued his subject, and thrilled all with his messages.

The condition of the world and the nations was brought home very forcibly to the hearts of the hearers. With great earnestness the preacher urged all the congregation to pray for America and the men who hold her future in their hands. What a need for world revival in Holy

Ghost power to sweep over the nations, that the powers of sin and darkness may not have complete sway upon this earth. Thank God for showers of latter rain here.

NEW BAPTISTERY INSTALLED.

Bible Class Blessings.

Huddersfield (Pastor W. L. Taylor). A year has passed since the Elim Tabernacle was opened by the Principal in Huddersfield; a year during which the testimony and experience of the saints has ever been, "Great things He has taught us, great things He has done."

In all Church activities God is graciously leading and, under the able Spirit-led ministry of Pastor Taylor and his wife He continues to send down His blessing.

An interesting change was made about two months ago, when the Sunday afternoon Bible class was divided, one class arranged for the brethren under the Pastor and another for the sisters under his wife. Times of great blessing have been experienced in both classes with resultant growth in grace and in the knowledge of the Lord and His Word.

The Huddersfield Crusaders' Choir under the leadership of Mrs. Taylor is a further source of blessing to the Church. Choir pieces and anthems are rendered during the Sunday evening services and comfort and help has been brought to many by the testimony in song of these young people.

After continued prayer God provided the means whereby a permanent baptistery could be installed in the Tabernacle, thus putting a touch of completeness to this beautiful hall. On Easter Sunday, thirteen brothers and sisters were enabled to follow the Lord through the waters of baptism; five of their number were members of the Cadets, who, when giving their personal testimony most touchingly told just how and when they gave their hearts to Jesus and how they wished to obey Him by being baptised. This service taking place as it did on a day when the Lord seemed especially near left the believers with a heartfelt testimony that it is indeed "Very blessed to meet with God."

THE ATTRACTION OF TRUTH.

The Power of the Word.

Bangor (Evangelist C. W. Slemming). Times of real blessing have been enjoyed by the Lord's people at this Church. The studies given by Mr. Slemming have proved most helpful. The recent series on the Priesthood have proved most edifying to all. Much prejudice has been broken down of late, and no little inspiration given as many new truths concerning the Person and Work of the Lord Jesus Christ have been taught. Saints from surrounding Churches have also reaped considerable benefit from the ministry of the Word.



**Pastor
W. L. Taylor.**



Kensington Temple Finale

The concluding Crusader Rally of this winter's series, witnessed the Temple packed to its utmost capacity. Principal George Jeffreys, the Crusader-in-Chief, conducted the service, and was supported by the Revival Party and Crusader Council. Surprise speakers were part of the programme, for Drs. Patmont, Ph.D., and T. J. McCrossan, B.A., D.D., both gave talks of interest and edification. Miss A. Henderson's message and appeal struck a note of deep spiritual significance and found a response from the whole assembly. The united Crusaders sang two pieces with feeling and youthful enthusiasm, whilst other vocal and instrumental items contributed charm to an altogether successful and uplifting service. The service concluded with praises and worship resounding from the hearts of the great congregation.

Hendon Crusader Week

"Does Christ Satisfy Youth?" This question was most eloquently answered as night by night it was confirmed by word and song, and God's blessing was very much in evidence throughout the week.

The Crusaders were delighted as night by night they witnessed increasing numbers of strangers present at the services. Here we saw the fruits of our advertising efforts.

On Monday night we had a visit from Pastor Brambleby.

Another night we looked forward to was Wednesday. A heart-searching message was given by Pastor E. C. W. Boulton who, in dealing with the subject, The Urge From Above, encouraged us to press on with God in spite of all difficulties.

A baptismal service was the special feature on Thursday night, when before a crowded congregation, a number of converts made a public confession of Christ by following their Master through the waters of baptism. Hearty singing of the Saviour's praises thrilled the hearts of all.

The week was marked with a holy zeal that left a lasting impression on many souls, proving above all that Christ does indeed satisfy the young. Hallelujah!

Special Night at Hull (Mason Street)

On a recent Sunday evening the Crusaders took the meeting and had a wonderful time.

Much prayer had been offered up for the service and the meeting made widely known. God wonderfully answered prayer and there was a glorious response. The hall, which was beautifully decorated, and enhanced by a great array of flowers, was more crowded than it had been since the re-opening a few months ago, and extra accommodation was necessary. All hearts are rejoicing at the rapid growth of the work in this part of Christ's vineyard!

The world is ever asking for concrete evidence that Christ satisfies youth in these modern days, and we are sure it was a great testimony to both the saved and the unsaved to see about forty young people on the platform who were full of life and vigour, in great exuberance of spirits,—out for the best in life—telling out the good news that Christ saves, heals and baptises in the Holy Ghost, and praise His name, is coming again, and that He satisfies the greatest yearnings and deepest desires of every heart.

The mighty power of God and the unction of the Holy Ghost was felt upon the meeting at the very outset and the gospel message went forth, empowered by the Spirit, in no uncertain way.

The gospel was also given in testimony, recitation, solos and duets, whilst part singing, ably rendered by the Crusaders, was a feature much enjoyed by the congregation.

So we press onward, ever onward, ambitious for the cause of Christ and the extension of His kingdom that we may not be ashamed at His coming.

From Prison to Eastbourne

By Miss Q. F. SLEMMING

Sunday, 28th April, recorded our second visit to Lewes Prison. We arrived about two o'clock (after having enjoyed our "Sunday sandwiches" on the roadside) and a real royal welcome was extended to us. As we made our way into the chapel we came face to face with hundreds of prisoners, young men most of them, waiting to receive the message

we had come to bring. We fully appreciate our privilege, and we ever praise God for opening these doors to us in such a marvellous way, but we also realise that such a privilege is accompanied with a tremendous responsibility, and this fact we want always to remember. Many long, weary years have been spent by some of these men behind prison walls and now we find ourselves before them with sixty minutes at our disposal. What can we say? Shall we record the happenings in the outside world from which they have been shut away? Shall we, in glowing terms, describe the wonders and beauties of nature? Is this the message that will meet their present need? Nay—rather we will seize this God-given opportunity and tell them, in simple language, of His undying love for each one of them. We will endeavour to exalt and proclaim Christ, the One who still offers them pardon and peace. "His love we are told would all men enfold." "The burden we find so heavy He tells us to cast on Him." "Come unto Me, ye weary, and I will give you rest." Thank God for the ministry of consecrated and sanctified song, for it is winning its way into their hearts. A great hush falls upon the gathering as Miss Holman's voice rings out:

Have you found my Friend Christ Jesus?
He is all the world to me.
He's the fairest of ten thousand,
And His face I soon shall see.

Time is quickly passing and it is easy to see how each item is being appreciated. Our short service is concluded with the singing of a beautiful old hymn tune, "Arizona":

The brow that once with thorns was bound,
Thy hands, Thy side, we fain would see.
Draw near, Lord Jesus, glory crowned,
And bless us while we wait on Thee.

We leave the Chapel, the men march back to their cells and we make our way out, through the great iron gates, into the open. We are free—yes—but only by the grace of God. These men have found a place in our hearts, and as we leave them we dare to claim the promise of God in Isaiah lv. Oh that the day

(Continued on next page).



York Crusaders (with Pastor and Mrs. W. G. Hawkins in centre).

FROM PRISON TO EASTBOURNE (continued)

might come when they will be able to join with us and sing:

My chains fell off, my heart was free,
I rose, went forth and followed Thee.

Not only loosed from their physical bondage but loosed from the fetters of sin which bind them. Will you pray with us to this end? We need your co-operation in this great work that we might, by God's grace, win some for Himself.

Leaving the prison behind us we make our way to Eastbourne where we have been asked to conduct the evening service. On our arrival at about five p.m.

we received a warm welcome from these friends, and we must say "Thank you" for the splendid provision they made for our material need. Their labour of love was deeply appreciated and we know it was all done in the Master's name. The meeting was to commence at six p.m., so we had little time to spare, but what a delightful time of praise and fellowship we enjoyed. From hearts filled with His love, our songs of praise ascended to Him upon the Throne, and the Word was preached under the anointing of the Holy Ghost. The Master was indeed present to bless.

At 8.30 p.m. we took our departure singing as we did so "How sweet the name of Jesus sounds." A busy day? Yes, but as a band of Crusaders we want to "spend and be spent" for our Master, giving Him all that we have and consecrating it to His service.

All my days and all my hours,
All my will and all my powers,
All the passion of my soul,
Not a fragment but the whole,
Shall be Thine, dear Lord,
Shall be Thine, dear Lord.

Capturing the Children for Christ

(Continued from page 329)

Let the Sunday school teacher seek to understand child life in all its various phases and stages, gaining entrance to their little world of hopes and interests, and as far as possible sharing their joys and sorrows. It is astonishing how young lives will open up to such treatment, like flowers respond to the rays of the sun. And having completely won their confidence and love it will not be difficult to lead them to Christ.

There is unfortunately in some circles a tendency to treat Sunday school work with more or less indifference, owing, so it is argued, to the fact that results are not generally of a permanent character, that conversion among children is not lasting. With such a view we strongly differ. One of the greatest and most successful preachers of the nineteenth century, who sustained a long and fruitful ministry in one Church, once stated that it had been his unhappy duty to expel a good many people from the membership of his Church, but he added, "*I have never expelled any who were converted in childhood.*"

No Church or movement which carelessly treats the Sunday school question can hope to survive in-

definitely—sooner or later it will succumb as an aggressive spiritual force. The Sunday school is the Church's chief source of supplying her membership and ministry.

Sunday school work is a splendid investment and well repays the sacrificial service which it demands. We should be surprised to discover the number of saintly and scholarly men and women who owe their greatness to the faithful training received in the sabbath school. Some of them have gone forth to foreign fields to win renown as pioneers of the gospel. Others have achieved remarkable success in the homeland. Child life presents a harvest field which if cultivated and cared for by consecrated workers offers glorious results.

Ere we close let us emphasise the importance of using the Word of God as our chief means of winning the children for Christ. There can be no satisfactory substitute for the Bible—it is the sword of the Spirit, and will work as effectually with boys and girls as with adults. Lay the foundations of faith in that living Book in the tender hearts of the little ones, and its regenerative power shall be seen at work in their lives.

Satan's Temptations.



A WELL-KNOWN man once had a remarkable dream. He dreamed that Satan approached him with a scroll, broad and long, and closely written, which he proceeded to unroll before Luther's eyes and bade him read therein. Luther did so, and perceived that it contained the record of his sins. In vain he sought to find one sin recorded there of which he had not been guilty; so far from doing so, it rather brought back the recollection of many a long-forgotten one. When he had thoroughly scanned the scroll, he asked of Satan, "Is that all?" "Nay," replied Satan, "Then let me," said Luther, "see them all." And Satan departed, and shortly returned with another scroll equally broad and long; and again Luther scanned the damning evidence of his guilt. Satisfied at length with the correctness of the record, he again asked of Satan, "And is that all?" "Yea," replied Satan, "it is all." "Then," said Luther, "take my pen, and write in red across the scrolls, 'The Blood of Jesus Christ, God's Son, cleanseth me from all sin.'"

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

GLOSSOP.—Elim Home for spiritual and physical refreshment; comfortable house, moderate terms. Apply: Pastor & Mrs. L. Taylor, Beth Rapha, Glossop, Derbyshire.

HOVE 3.—Board-residence or otherwise; home from home; select neighbourhood, close to tabernacle, shops and buses, near sea; moderate terms. Mrs. Andrews, "Malmains," 37, Marmion Road. B1995

HOVE.—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. B1998

HOVE.—Board-residence, quiet, homely, few minutes sea; 42/- weekly, or 35/- each for two sharing double bed. Mrs. Cooley, "Beulah," 43, Errill Road, West Hove. B1978

HOVE.—Board-residence, select district, with or without board; two minutes from bus routes to country or sea; between Hove and Brighton Assemblies. Miss Wood, 7, Goldsmid Road, Seven Dials. B1983

LONDON.—Superior accommodation, select district, near buses and tubes; bed and breakfast from 4/-; recommended by eminent Pastors. Mrs. Robinson, 14, Westbourne Square, Hyde Park, Abercorn 3547. B1985

LONDON.—Christian home, select district; garden; full board 25/-, without midday meal 21/-; close to buses and railways; highly recommended by ministers and others. Madgwick, "The Ridge," 3, Womersley Road, Horsey, N.8. B2007

LONDON.—Christian greetings—Mrs. Barnwell offers to visitors and business people, happy fellowship in a comfortable, restful home, 36, Granville Road, Stroud Green, N.4. Recommended by ministers; lowest terms. B2015

MARGATE.—For sunshine and health; board-residence from 30/- inclusive. Minute sea and station; bathe from house; children welcomed. Stamp reply, Mrs. E. Green, "Beach Crest," 41, Canterbury Road. B1984

OLD COLWYN, North Wales.—Board-residence, comfortable and homely, all comforts, overlooking sea; grand scenery, good catering, Christian fellowship; terms moderate. Apply, Mrs. W. J. Thomas (late of Bentley, Doncaster), Henblas, Sefton Road. B1916

OLD COLWYN.—Sunny North Wales invites you; mountains, magnificent scenery, delightful walks; overlooking sea; bathing from house, Christian fellowship, home comforts; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergele Road. B1985

PORTRUSH, Ireland.—Select boarding house, cheap terms for May and June. Misses Craig, 13, Victoria Street. B2000

RAMSGATE.—For holidays, and as home of rest; Christian fellowship, good food, home comforts, family worship; close to sea and country; terms 35/- per week inclusive. Mrs. Webster, 85, West Cliff Road. B1986

SCARBOROUGH.—Visitors to the "Queen of Watering Places" will be welcomed at the Elim Church, Murray Street (off Londesborough Road). For accommodation, write to Mrs. Tetchner, 3, Murray Street. (Board Optional.) B1992

SHANKLIN, I.O.W.—Board-residence, central position, two minutes from cliffs, best residential part of town; recommended by Elim workers; separate tables; reduction for parties. Miss Fyfe, Thornbury, Alexandra Road; Telephone 230. B1957

SHANKLIN, I.O.W.—Board-residence, or bed and breakfast; two minutes' walk from sea, station and assembly; terms moderate; recommended by Elim workers. Apply Mrs. Niblett (Foursquare Member), Dairy, Atherley Road. Phone 311. B1997

SOUTHEND-ON-SEA.—Board-residence or bed and breakfast; terms moderate; near sea and assembly. Miss Job, "Bethany," 212, Victoria Road, Thorpe Bay. B1967

SOUTHPORT.—"Buxton House," 37, Bold Street; superior homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout; bath, piano. Mrs. Bates. B1971

SOUTHPORT.—Clean and comfortable apartments, public or private; 5 minutes from Foursquare Assembly, also close to the station. Mrs. Sutton, 5, Kensington Road. B1987

SUNNY SOUTHPORT.—Foursquare home of rest and fellowship; accommodation for three or four ladies or gentlemen (permanent). Near Elim Church and railway station; telephone installed. Box 370, "Elim Evangel" Office. B1986

TORQUAY.—The most attractive Christian Holiday Home in the west, Hampton Court, Babbacombe; two minutes from sea, cliff railway, and buses; members of the Foursquare heartily welcomed. Send stamp for particulars; Miss Bunclark, Hillside House, Bridge Street, Bideford. B1976

VENTNOR, I.O.W.—Bed and breakfast £1, board-residence 35/-; near sea. Apply, Mrs. Hunt, 2, Aldbury Terrace, Southgrove Road. B2018

WANTED, in or near Bournemouth, comfortable home for aged lady, deaf, not invalid, and daughter suffering from nerve trouble; homely, some companionship, moderate terms. Box 371, "Elim Evangel" Office. B2009

WESTCLIFF-ON-SEA (28 miles London).—Holidays with Foursquare fellowship. Crusaders welcomed. Large house, lovely position, overlooking park; near sea and assembly. Bus, station to door. Coates, 10, Chalkwell Avenue. B1999

WORTHING.—Highly recommended board-residence, or bed and breakfast; bathing from the house; minute sea, bus route; excellent food, every home comfort; terms moderate. Miss L. Furze, 63, Ham Road. B1989

WORTHING.—Bed and breakfast 4/- per night, 21/- per week two sharing, 22/- single; 1d. bus sea and assembly, near station. Mrs. Stratten, 32, Normandy Road. B1998

WORTHING.—Board-residence; good food, good beds; two or more sharing large rooms, 30/- each, children 15/-; central; 12 minutes sea, 1/2-minute station. Mrs. Steed, Rosslyn, 15, Bridge Road. B2008

HOUSES, FLATS, ETC., For Sale, To Let and Wanted.

LEIGH-ON-SEA.—To let, furnished flat on sea front; large balcony 17 ft. x 10 ft., three bedrooms every convenience. Phone, Leigh 7498. Apply, 36, High Street. B2010

LONDON.—Unfurnished, ground floor flat, 3 large rooms and scullery; almost self-contained; 1 child taken; 2 minutes from main road, 25/- weekly. 5, Stockwell Park Walk, Brixton, S.W. B2011

FOR SALE.

FOLDING, portable organ, in splendid condition, also English concertina. No reasonable offer will be refused. Can be seen any evening about 6.30, or by appointment. Tomlinson, 65, Santos Road, Wandsworth. B2014

PROFESSIONAL.

PIANO Correspondence Lessons.—Anyone can play simple tunes, including hymns, without drudgery; ten graded lessons. Highly recommended by "Musical Opinion." Success guaranteed; the latest, simplest, and most up-to-date method. Two Guineas (all books and postage free), or send 5/- for trial lesson including book. Miss Fuller, c/o Box 368, "Elim Evangel" Office. B1986

SITUATIONS VACANT.

CHRISTIAN lady, consecrated to the Lord's service, desires helper (age over 25) in guest home for gentlemen. Applicant must be reliable cook, thoroughly domesticated, devoted to God's work (other help provided), commencing 15/- weekly; country town, good assembly. Box 372, "Elim Evangel" Office. B2013

WANTED, companion-help, all duties; refined, reliable, not object to travelling, able to speak to all classes. Apply evenings, after 7, except Wednesday and Friday, or write, "A," 28, Upper Pyke Street, Barry Dock, Glam. B2012

MARRIAGES.

GRAHAM: McAVOY.—On April 22nd, at Elim Tabernacle, Bangor, by Pastors T. E. Francis and C. W. Slemming; Hugh Graham to Mary Margaret McAvoy.

SMYTH: MITCHELL.—On May 2nd, at Elim Hall, Banbridge, by Evangelist F. W. Kent; William Smyth to Jean Mitchell.

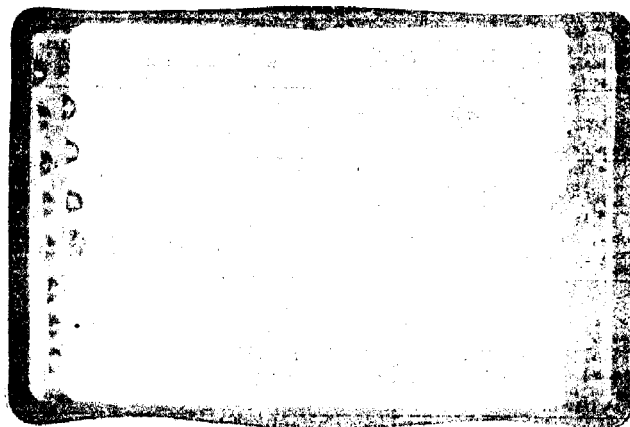
WITH CHRIST.

HANOVER.—On 9th May, Mr. W. B. Hanover, Treasurer of Elim Church, Plymouth. Faithful in his work for the Master; beloved by the whole church. Funeral conducted by Pastor J. Woodhead.

TICKNER.—On 29th April, Mrs. Tickner, aged 82, member of Elim Church, Ipswich. Funeral conducted by Pastor W. Field.

WYLIE.—On 1st May, Mary Anne, aged 76, the beloved wife of Samuel Wylie, Annaghmore, Co. Armagh. Funeral conducted by Pastors W. J. Martin, T. E. Francis and Mr. W. J. Uprichard.

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