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# The Elin Evangel

AND  
FOURSQUARE REVIVALIST

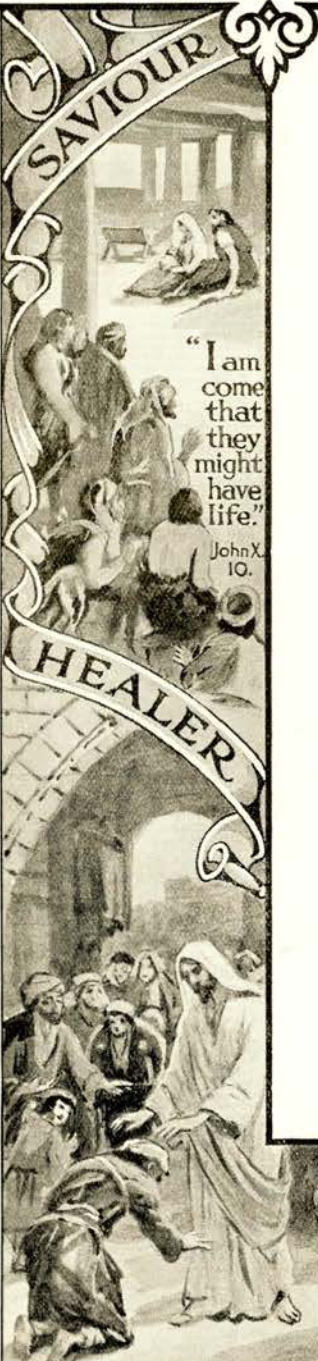
Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

Vol. XVI., No.32

AUGUST 9, 1935

Twopence

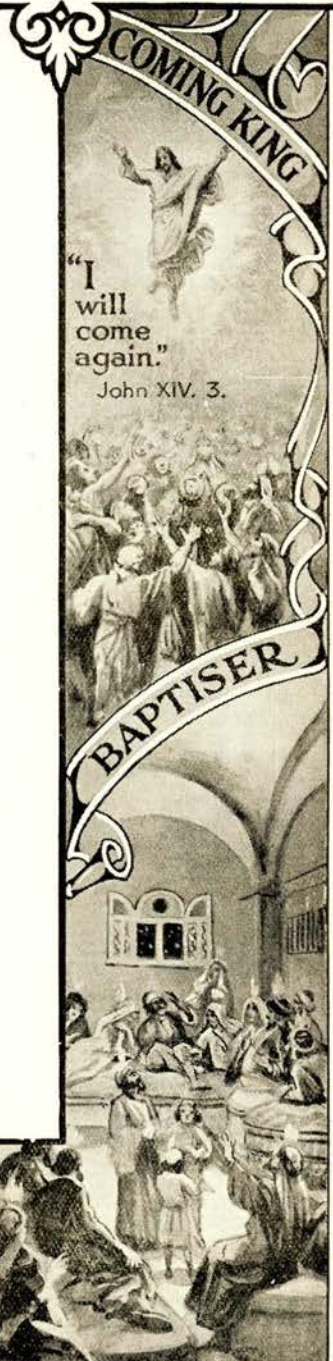


"I am come that they might have life."  
John X. 10.

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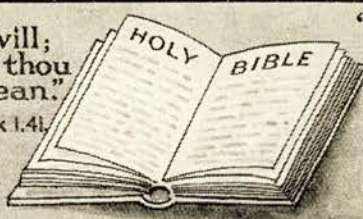
The Conversion of a single soul is the sublimest miracle which can be wrought through the ministry of a Spirit = filled human channel.

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

"I will; be thou clean."  
Merk 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:

Principal George Jeffreys (President).

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton, P. N. Corry, R. E. Darragh, W. G. Hathaway, J. McWhirter, J. Smith & R. Tweed

General Headquarters:

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

Vol. XVI.

August 9, 1935

No. 32

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# COME TO THE GREAT FOURSQUARE RALLY

at the

# Crystal Palace

LONDON.

SATURDAY, 7th SEPTEMBER  
SPECIAL FEATURES ALL DAY

(see page 506).

**ADMISSION.** Special tickets admitting to the Crystal Palace for the whole day are now obtainable at all Elim Centres at 1/- each; children half price. Friends unable to secure special tickets at Elim Centres may obtain same from the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4. Stamped addressed envelope must be enclosed.

**CRUSADER CHOIR.** All Elim Crusaders are invited to join the great Elim Choir. Tickets from Crusader Secretaries at 6d. each.

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**RESERVED SEATS.** A number of reserved seat tickets for the baptismal service at 6d. each, and for the evening service at 1/- each are obtainable from the Accountant (address above). All other seats free.

**PROGRAMMES.** Illustrated Programmes will shortly be ready, price 3d.

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**OTHER VISITORS.** Those wishing to prolong their stay can be accommodated at Elim Woodlands. Write to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

## PRINCIPAL GEORGE JEFFREYS' REVIVAL & HEALING CAMPAIGN

Commencing Saturday, August 3rd in the Tent, Carlholme Road, (corner of Hewson Road), Lincoln. Weeknights at 7.30 (except Fridays). Sundays at 3 and 6.30. Wednesday afternoons at 3.30.

### PRELIMINARY ANNOUNCEMENT.

Principal George Jeffreys and Revival Party's  
**Switzerland Tour**

September 14th to October 16th,

with meetings throughout German and French Switzerland.

FURTHER PARTICULARS LATER.

## ELIM SUMMER HOLIDAY HOMES

**ABERDEEN.** "The Silver City by the Sea." Open to August 19. An excellent starting point for the renowned Scottish places of interest. Miss Volckman, 7, Queen's Gardens.

**BRIGHTON DOWNS.** Elim Bungalow Camp open throughout the summer. Mr. and Mrs. Vanstone, Elim Camp, Waterhall Valley, Patcham, Brighton.

**EASTBOURNE.** Charming house in own grounds, seven minutes' from sea front, open July 26 to Sept. 6. Mrs. Webster and Miss Ryde. Granville House, Gaudick Road.

**ELIM WOODLANDS.** The advantages and privileges of Elim Bible College with its beautiful grounds are open to visitors. Miss Barbour, 30, Clarence Road, Clapham Park, London, S.W.4.

**GLOSSOP.** Beth Rapha, open throughout the year. Near hill and moors. Bracing air. **Crusaders, August 3—17.** Apply Pastor and Mrs. W. L. Taylor.

**SCARBOROUGH.** "The Queen of English Watering Places." Open July 26—September 6. Mrs. Saxon Walshaw. Patterdale School, Belgrave Crescent.

Each one of these has its own distinctive natural attractions in addition to spiritual fellowship and opportunities for Bible study and waiting on the Lord. All are within easy reach of Elim meetings.

### AUGUST CONVENTIONS (continued)

**Kensington.** August 4, 5. Kensington Temple, Kensington Park Road. Sunday 11 and 6.30. Monday 11, 3 and 6.30. Speakers include Pastors G. Kingston, C. J. E. Kingston and H. Mason. Convener: Pastor J. T. Bradley.

**Romsey.** August 4—6. Speakers include Pastor T. A. Carver. Convener: Evangelist C. R. Cooper.

**Southend-on-Sea.** Seaview Rd. (off Southchurch Ave.) Aug. 4—11. Speakers: Mr. and Mrs. W. L. Bell and Pastor C. Kingston. Sundays, 11 and 6.30. Bank Holiday, 3 and 7 (tea provided in interval). Other days, 7.30.

**Plymouth.** August 4—8. Elim Tabernacle, Rendle Street. Speakers include Pastor E. O. Steward and Pastor and Mrs. A. V. Gorton. Convener: Pastor J. Woodhead.



**ELIM WOODLANDS** is open to visitors every Saturday afternoon. Tea and meetings. Admission, including tea, 1/-.

Seaside and country outing to Hove and Elim Camp on Wednesday, August 7th. Coach will pick up passengers at London Bridge, Clapham and Croydon. Picnic lunch and tea provided. Inclusive charge 6/9. Book your seat in advance. Miss Barbour, 30, Clarence Road, London, S.W.4.

**FARNHAM, SURREY.** Now Proceeding. Bunday's Meadow. Revival Tent Campaign, conducted by Pastor David Forsyth.

**HORSHAM.** August 3-5. Elim Hall, East Street. Special services. Speakers: Evangelist J. W. Newman and Mr. W. George.

**NEWBURY.** Now proceeding. Northcroft Meadow, Northcroft Lane. Revival Tent Campaign, conducted by Pastor H. W. Fielding.

**SCUNTHORPE.** Now proceeding. The Revival Tent, Doncaster Road. Revival Campaign conducted by Evangelist Tom Thomas. Sundays 3 and 6.30. Week-nights (except Friday) at 7.30. Thursday afternoons at 3.

**SOUTH CROYDON.** August 18, 19. Elim Hall, Selsdon Road. Special services. Speaker: Pastor L. Morris. Special visit of London Crusader Choir, Sunday (August 18), 6.30 p.m.

**WORTHING.** August 10. South Coast Rally. Elim Tabernacle, Grosvenor Road. 7.30 p.m. Speakers include: Pastor S. Gorman.

## AUGUST CONVENTIONS

**Brighton.** August 5. Corn Exchange (Exhibition building adjoining Dome, now being reconstructed, entrance: Church Street). 3, 6.30. The Revival Party. Preacher: Pastor J. McWhirter. Aug. 6—8. Elim Tabernacle, the Lanes (next G.P.O.). 7.30 p.m.

**East Ham.** August 4. Elim Tabernacle, Central Park Road. 11 and 6.30. Speakers include Pastor W. G. Channon. Convener: Pastor J. Kennedy.

**Grimbsy.** August 4—8. Elim Hall, Tunnard Street. Speakers include Pastor A. Maccullagh and Miss A. Kennedy. Convener: Pastor V. S. Pritchard.

**Hull.** August 4—8. City Temple, Hessle Road. Speakers include Pastors E. C. W. Boulton and W. A. Nolan. Convener: Pastor H. W. Fardell.

(Continued at foot of next column).

# 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. 32

AUGUST 9, 1935

Fridays, Twopence

## How to bring Men to Christ

Some Hints and Suggestions

By Dr. R. A. TORREY

The following is reproduced by permission of the publishers, Messrs, James Nisbet and Co., Ltd., from "How to Bring Men to Christ," by Dr. R. A. Torrey, of which work it constitutes chapter xii.

**T**HERE are a few general suggestions to be made that will prove helpful to the worker.

As a rule choose persons to deal with of your own sex and about your own age. There are exceptions to this rule. One should be always looking to the Holy Spirit for His guidance as to whom to approach, and He may lead us to one of the opposite sex, but unless there is clear guidance in the matter, it is quite commonly agreed among those who have had large experience in Christian work that men do, on the whole, most satisfactory work with men and women with women. Especially is this true of the young. Many unfortunate complications oftentimes arise when young men try to lead young women to Christ or vice versa. Of course, an elderly motherly woman may do excellent work with a young man or boy and an elderly fatherly man may do good work with a young woman or girl. It is not wise ordinarily for a young and inexperienced person to approach one very much older and maturer and wiser than himself on this subject.

2. Whenever it is possible, get the person with whom you are dealing alone. No one likes to open his heart freely to another on this most personal and sacred of all subjects when there are others present. Many will from pride defend themselves in a false position when several are present, who would fully admit their error or sin or need if they were alone with you. As a rule it is far better for a single worker to deal with a single unconverted person than for several workers to deal with a single inquirer or for a single worker to deal with several inquirers at once. If you have several to deal with take them one by one. Workers often find that when they have made no headway while talking to several at once, by taking individuals off by themselves they soon succeed in leading them one by one to Christ.

3. Let your reliance be wholly in the Spirit of God and the Word of God.

4. Do not content yourself with merely reading passages from the Bible—much less in merely quoting them, but have the one with whom you are dealing read them himself that the truth may find entrance into the heart through the eye as well as the ear.

5. It is oftentimes well to use but a single passage of scripture, drive that home and clinch it so that the one with whom you have been dealing cannot forget it, but will hear it ringing in his memory long after you have ceased talking. Dr. Ichabod Spencer once in dealing with a young man who had many difficulties kept continually quoting the passage "now is the accepted time, behold now is the day of salvation." The young man tried to get Dr. Spencer on to something else, but over and over again he rang out the words. The next day the young man returned rejoicing in Christ and thanking the doctor that he had "hammered" him with that text. The words kept ringing in his ears during the night and he could not rest until he had settled the matter by accepting Christ. It is a good thing when a person can point to some definite verse in the Word of God and say "I know on the authority of that verse that my sins are forgiven and I am a child of God." There are times, however, when a powerful effect is produced by a piling up of passages along some line until the mind is convinced and the heart conquered.

6. Always hold the person with whom you are dealing to the main point of accepting Christ. If he wishes to discuss the claims of various denominations, or the question of baptism, or theories of future punishment or any other question other than the central one of his need of a Saviour and Christ the Saviour he needs; tell him that those questions are proper to take up in their right place and time, but the time to settle them is after he has settled the first and fundamental question of accepting or rejecting Christ. Many a case has been lost by an inexperienced worker allowing himself to be involved in a discussion of some side

issue which it is utter folly to discuss with an unregenerated person.

7. *Be courteous.* Many well-meaning but indiscreet Christians by their rudeness and impertinence repel those whom they would win to Christ. It is quite possible to be at once perfectly frank and perfectly courteous. You can point out to men their awful sin and need without insulting them. Your words may be very searching, while your manner is very gentle and winning. Indeed, the more gentle and winning our manner is, the deeper our words will go, for they will not stir up the opposition of those with whom we deal. Some zealous workers approach those with whom they wish to deal in such a manner that the latter at once assume the defensive and clothe themselves with an armour that it is impossible to penetrate.

8. *Be dead in earnest.* Only the earnest man can make the unsaved man feel the truth of God's Word. It is well to let the passages that we would use with others first sink into our own souls. I know of a very successful worker who for a long time used the one passage, "Prepare to meet thy God," with every one with whom she dealt, but that passage had taken such complete possession of her heart and mind that she used it with tremendous effect. A few passages that have mastered us are better than many passages that we have mastered from some text book.

The reader of this article is advised to ponder, upon his knees, such of the passages suggested in it as he decides to use until he himself feels their power. We read of Paul that he "ceased not to warn every one night and day, with tears" (Acts xx. 31). Genuine earnestness will go farther than any skill learned in a training class or from the study of such a book as this.

9. *Never lose your temper when trying to lead a soul to Christ.* Some persons are purposely exasperating, but even such may be won by patience, forbearance and gentleness.

They certainly cannot be won if you lose your temper. Nothing delights them more, or gives them more comfort in their sins. The more extremely irritating they are in their words and actions the more impressed they will be if you return insults with kindness. Oftentimes the one who has been most insufferable will come back in penitence. One of the most insulting men I ever met afterwards became one of the most patient, persistent and effective of workers.

10. *Never have a heated argument with one whom you would lead to Christ.* This always comes from the flesh and not from the Spirit (Gal. v. 20, 22, 23). It arises from pride and unwillingness to let the other person get the better of you in argument. Refuse to argue. If the one with whom you are talking has mistaken notions that must be removed before he can be led to Christ, quietly and pleasantly show him his error. If the error is not essential refuse to discuss it and hold the person to the main question.

11. *Never interrupt anyone else who is dealing with a soul.* You may think he is not doing it in the wisest way, but if you can do it any better, bide your time and you will have the opportunity. Many an unskilled worker has had someone at the very point of decision when some meddler has broken in and upset the whole work. On the other hand, do not let others, if you

can help it, interrupt you. Just a little word plainly but courteously spoken will usually prevent it.

12. *Don't be in a hurry.* One of the great faults of Christian work to-day is haste. We are too anxious for immediate results and so do superficial work. It is very noticeable how many of those with whom Christ dealt came out slowly. Nicodemus, Joseph, Peter and even Paul—though the final step in his case seems very sudden—are cases in point. It was three days even after the personal appearance of Jesus to Paul on the way to Damascus before the latter came out into the light and openly confessed Christ (Acts xxii. 16). One man with whom slow but thorough work has been done, and who at last has been brought out clearly for Christ, is better than a dozen with whom hasty work has been done, who think they have accepted Christ when in reality they have not. It is often a wise policy to plant a truth in a man's heart and leave it to work. The seed on rocky ground springs up quickly but withers as quickly.

13. *Whenever it is possible and wise, get the person with whom you are dealing on his knees before God.* It is wonderful how many difficulties disappear in prayer, and how readily stubborn people yield when they are brought into the very presence of God Himself. I remember talking with a young woman, in an inquiry room, for perhaps two hours and making no apparent headway; but, when at last we knelt in prayer, in less than five minutes she was rejoicing in her Saviour.

14. *Whenever you seem to fail in any given case go home and pray over it and study it to see why you failed.* If you have been at a loss as to what scripture to use, study that portion of this book that describes the different classes we meet and how to deal with them and see where this case belongs and how you ought to have treated it. Then go back if you can and try again. In any case you will be better prepared next time. The greatest success in this work comes through many apparent defeats. It will be well to frequently study these hints and suggestions to see if your failures come through neglect of them.

15. *Before parting from the one who has accepted Christ, be sure to give him definite instructions as to how to succeed in the Christian life.* The following are points that should be always insisted upon: (a) Confess Christ with the mouth before men every opportunity you get (Rom. x. 9, 10; Matt. x. 32, 33). (b) Be baptised and partake regularly of the Lord's supper (Acts ii. 38-42; Luke xxii. 19; I. Cor. xi. 24-26). (c) Study the Word of God daily (I. Peter ii. 2; Acts xx. 32; II. Tim. iii. 13-17; Acts xvii. 11). (d) Pray daily, often and in every time of temptation (Luke xi. 9-13; xxii. 40; I. Thess. v. 17). (e) Put away out of your life every sin, even the smallest, and everything you have doubts about, and obey every word of Christ (I. John i. 6, 7; Rom. xiv. 23; John xiv. 23). (f) Seek the society of Christians (Eph. iv. 12-16; Acts ii. 42, 47; Heb. x. 24, 25). (g) Go to work for Christ (Matt. xxv. 14-29). (h) When you fall into sin don't be discouraged, but confess it at once, believe it is forgiven because God says so and get up and go on (I. John i. 9; Phil. iii. 13, 14). It would be well to give these instructions in some permanent form to the one whom you have led to Christ. You can write

them out or get a little tract called the "Christian Life Card," published by John C. Collins, Bureau of Supplies, New Haven, Conn. This contains them and some other matter.

16. *When you have led anyone to Christ, follow him up and help him in the development of his Christian life.* Many are led to Christ and then neg-

lected and get on very poorly. This is a great mistake. The work of following up those who are converted is as important as the work of leading them to Christ, and as a rule no one can do it so well as the person whom God used in their conversion.

[The book "How to Bring Men to Christ" is obtainable from the Elim Publishing Company, Ltd., price 10/6 (by post 11/-).]

## BILLY LYONS

By Pastor P. N. Corry

**W**HENEVER I think of personal evangelism the memory of Billy Lyons comes fresh to mind.

He was nothing to look at, short, stockily built, broad featured and by many considered to be "not quite all there." He could neither read nor write, and before his salvation was a terror to the district, and not a stranger to trouble by any means.

Billy was among the firstfruits of Pentecost in the town of Preston in Lancashire and the Lord certainly gave him a mighty salvation and a remarkable baptism of power. He did not possess a single attractive feature, yet I've seen that boy's face shine as it had been the face of an angel, and, though his ignorance of his own language was colossal, I've heard him speak with power and with eloquence under the unction of the Holy Spirit.

He used to bring his Bible to me and say, "Brother Percy, show us some scriptures as 'ul lead souls to Jesus." Then I would mark a passage such as John v. 24 and explain its meaning as simply as possible. With the help of many in this way Billy's Bible became a marked Book, and moreover he knew every passage that was marked; his memory for the Word of God was wonderful. Some of us feared for Billy and trembled at the mistakes we were sure that he would make by speaking too much, and the Church

### STARTED A TRACT FUND

which kept this young brother well supplied with the written Word in tract and Scripture portion, and though I have forgotten the number of tracts he distributed in twelve months I know it ran well into thousands. That boy without natural endowments and gifts shamed every one of us in his unabated zeal for God, and I never knew him to make a mistake. He had so little of earthly wisdom to go on that he never trusted himself but constantly depended upon the Spirit of Wisdom to give the word.

One day, going up Corporation Street, Preston, he met a clergyman and said gently, "Wilt tha 'ave a tract?" The gentleman drew himself to his full height and replied, "Can't you see that I am a clergyman; what need have I for tracts?" "Nay," said Billy, "thee's more need than t'other folk, for if thau's wrong then ther'll be lots with thee in't same boat." The man was so rebuked that he took the tract and that word of Billy never left him until he got saved. Another time a young lady refused a tract, with a toss of her head because she was a "clergyman's daughter," but Billy, with a smile, told her that "Many of thy sort 'ul be in hell" because it wasn't being born of the clergy that counted but being born from above by

the Spirit of God—a retort that was the means of the salvation of yet another unto the Kingdom.

There were a great number at that time who

### SCOFFED AT PENTECOST

and who seemed to make Billy the special butt of their unbelief. They sought him out that they might get a laugh out of him, but I've never known the Lord to fail the lad, God always gave him an answer of power and plenty of grace to smile his way through their remarks. Once they tried him on "tongues" and said that though they might have been given for the early days of the Church they had been taken away now and that it was very wrong for him to say that they continued to the present day. Billy led the lot into the Free Library, a very imposing building in the Market Square, and in spite of notices regarding "No talking," gathered his little crowd about the public Bible provided for any who cared to read the Scriptures. He told one of the men to read the last few verses of Mark xvi. and when he came to the word "tongues" he said "Is it there?" "I, it is, lad." "Then read Acts, chapter ii.," and when tongues were mentioned he shot out the same question. So he proceeded through every passage in which the gift of tongues is named, and when they had finished the lot he said, "Now turn to t'last chapter in t'book and read what tha sees." Steadily the man read on till he came to the words "if any man shall take away from the words of the book of this prophecy God shall take away his part out of

### THE BOOK OF LIFE."

Then he stopped him and said very sincerely "Thee had best be very careful, Mister, tha's very fond of takin' things away but God can do that as well as thee. Good morning." He turned on his heel and was gone, leaving a very subdued crowd behind.

Another method of his was to open his Testament at any place that had been marked and ask anyone if they would kindly read the marked place for him. When they had done so he would preach to them from the passage they themselves had read, give them a tract and off to the next with a smile and a short word of exhortation. Should they argue, he never seemed to be at a loss and his short, rough words brought tears to many a person's eye. He did not know what fear was. Once some Roman Catholics tied him to a post in an upstairs room for daring to give out tracts from house to house in a Roman Catholic quarter of the town (Preston is the most Roman Catholic town in England). Billy got out, climbed down the water spout and continued his tract distribution *from the next door*. He worked in the mill

and one day the manager asked him what was this new religion he had got hold of. "I've not gotten any new religion," said Billy. "Oh, yes you have," said his superior, "I saw you in the open air on the Market Place last Sunday." "I tells tha' I've not gotten religion," replied Billy with emphasis. The manager was perplexed, so to explain himself said, "I'm a Roman Catholic myself,

#### WHAT IS THIS NEW RELIGION

you've got?" "Roman Catholics all reet as far as religions go," said Billy, "but I tells thee I've not gotten religion." "Then tell me, Billy, what have you got?" said the manager, and with a grin as broad as his broad face would allow Billy said with triumph, "I've got Christ!" and left his superior to puzzle out his meaning.

A short while after this Mr. Thomas Myerscough and myself were standing at the corner of Lancaster Road waiting for a tram. Billy was with us and rather surprised us by saying, "Brother Myerscough, wilt tha bury ma?" "I expect you will live to come to my funeral, Billy, and not me to conduct yours," replied that godly leader. But Billy shook his head and said, "Nay, I'll not, I sharn't be here long now; the Lord said to me last neet, 'Billy, come up higher, and I shall not be long. Wilt tha bury ma?'" "Certainly I will," said Mr. Myerscough, rather astonished at the trend of the conversation, for it was something absolutely new for Billy to be speaking of death in this way. That settled the matter, no more was said, though some of us wondered at this latest phase of Billy. After his death we heard from his mother and sister how he came home that night, cleaned out his room, washed the windows, put up clean curtains, and placed his tracts in neat piles on the table and made everything as tidy as possible, just as if he was going off on a journey. He went to work next morning, taking a large apple with him for his lunch. During the morning he heard one of the girls in the mill cursing, and

#### WITH GREAT TENDERNESS

and tears in his eyes said, "I wish tha wouldn't do it, lass, it grieves ma," and then with a smile said, "I'll give thee my apple if the'll promise not to do it." The girl took it with a laugh, thinking Billy was soft to be so tender about such things, but she cried her eyes out when they found him dead in the lift half

an hour later. He had been drawing his rack of empty spindles into the lift, and walking backward, did not see that it had dropped about two feet. The end of the rack fastened him to the back of the lift and in a few moments Billy had gone Home—called up higher, with hardly a mark on his body to show how it had happened, and with a smile on his rough face that was heavenly.

Accidents do not usually stop a mill, but this one did—the mill closed down for the day and not a soul in that factory but knew a saint had gone to his reward, and not one in the mill but had received personal witness from those lips that were now dumb.

I shall never forget Billy's funeral. It was the first death in our Pentecostal Family at Preston, and tears flowed freely, for we all loved the lad. Mr. W. F. P. Burton, Alec Cleland, Jimmy McNeil and myself were the carriers; we were all going to the foreign field and felt that Billy, who had never omitted to mention us and the needs of the world in his rough Lancashire prayers, should receive his last attention from us.

#### OVER 4,000 PEOPLE

were at the cemetery—the crowd seemed to fill the place, and again all the mill hands were there and the mill standing idle. Tears flowed, but oh, the victory of that service! It seemed to rise as the moments passed, and when his dear old mother looked down into the grave and said, "Mr. Myerscough, let's sing 'The Hallelujah Chorus' (the chorus that could never be sung often enough for Billy), the cemetery rang again with the praises of God's people. Many said that day, "We have never seen a service like that before," and the superintendent himself was astonished beyond all counting at the strange blending of sorrow and song.

How many passed from death to life at that graveside I have forgotten, but this I know, there was a great ingathering of souls as the gospel was plainly told forth. I'm sure no one rejoiced more than Billy, and should this little story of his life lead you to step into a like witness for God, that happy lad in the Glory will be thrilled, not because you are engaged in the work he loved most, but because Christ has gained another zealous servant and because souls are being brought from darkness to light, and from death to glorious life.

## Have You Heard?

That special speakers from the United States are planned to conduct services in some of our London Elim Churches during August.

That Pastor H. W. Fielding is campaigning at Newbury, Pastor J. Woodhead has just concluded a mission at Penzance, and Pastor T. W. Thomas is campaigning at Scunthorpe, Lincs.

That rumours are afloat that some new Elim gramophone records are being planned for an early production.

That the fifty choruses contained in the latest musical production from the Elim press are well worth the sixpence charged for the book.

That Pastor H. A. Court visited the S.S. "Mauretania" while she was being broken up and has written an account of his visit in this month's "Young Folks' Evangel."

That 6th August, being the first Tuesday in the month, is Elim's Day of Prayer.

That all Church Secretaries and Treasurers should advise the Field Superintendent at Headquarters immediately on any change of address.

That the Crystal Palace tickets are now on sale—see particulars on page ii. of the cover—and that posters, window-bills and handbills are now ready.

# Palestine and Prophecy

## A Fortnightly Feature for Bible Students

ONE of the common objections to the return of God's people to their own land is that the land of Palestine is not large enough to hold them. Less than five years ago Sir John Hope Simpson, reporting on the subject for the British Government, said that the land was *already* overcrowded and that there was not room for a single immigrant. Since then the population of Palestine has increased by 350,000 and still they come at the rate of thousands a month, and they are not only able to be accommodated, but the country cries out for more; unemployment is nil and the Budget shows a large surplus.

How is it done and where has the discrepancy arisen? Sir John Simpson reckoned that each fellaheen family required about 32½ acres to support it, and counting on so many acres of land under cultivation and so many acres of land still available for cultivation he divided this total by 32 in order to ascertain what total population the land could accommodate. Then he took into account the fellaheen already in possession of land and those Arabs still to be settled plus the Jewish colonists in Palestine, and he came to the depressing conclusion that Palestine was already over-populated.

It all seemed so simple and final but fortunately for the Jew it was not the truth. It may have worked under the rule of the Turk when everything was taxed out of existence and initiative was stifled at birth and when the land itself seemed to be under a curse and a blight, but it is not true to-day. At the present time in Palestine a family can get a better livelihood from 5 acres of land than it could from 32½ acres according to Sir John Simpson's reckoning. Orange growing, extensive grain farming and modern methods of agriculture have produced room for tens of thousands more than was thought possible.

IN PALESTINE huge areas of land like the Hule Plain (13,750 acres) which not very long ago were swampy ground, breeding malaria mosquitoes by the million and spreading disease among the Bedouins, are to-day being drained and to-morrow will be cultivated. The same can be said of large tracts of land about the Lake of Galilee, the plain of Jezreel, the coastal plain and the Jordan valley. All this land did not enter into the reckoning that said the country was already overcrowded.

THE NEGEB in Southern Palestine is to-day a terrible desert, but this has not always been the case. The latest excavations at Ras Shamra have produced proof that the ancient Phoenicians originally came from this district and that though now deficient in verdure from lack of irrigation, this region in ancient times was much better off. Even as late as the time of David it was, in its way, a comparatively rich country, with abundance of sheep, oxen, asses and camels. Ruined wells prove that deep under the burning sands of this "modern" desert lie rich stores of water, waiting the men whose skill shall once more make the desert to bloom. The soil is there, the water is below, so that the estimate of 1,500,000 acres that are to-day desert, may before long be fields of wheat, oranges, and banana plantations, with support for tens of thousands.

IN TRANSJORDAN the feeling at present is inclined to be anti-Jewish and very much pro-Arab, but the financial condition of the country is at a very low ebb, almost bankruptcy, and as Lord Melchett said a few days ago, "Transjordan must ultimately through sheer economic necessity be included in the area now being reborn." Already many are looking enviously towards Palestine with its budget balance, its economic prosperity, its stream of capital laid out on the land, and no one doubts that sooner or later the Jordan will cease to be the barrier between abounding prosperity and the poverty and privation with which the population of Transjordan is afflicted. There are difficulties to be overcome but ultimately they are bound to give way. Then a land, one and a half times as large as Palestine, but at the present with only a quarter of its population, will be open for immigration and another 2,500,000 acres of land will provide an outlet for the millions of pounds still awaiting productive investment. Lord Melchett says in a letter to "The Times":—

"There will be an area of land to be brought into fruitful cultivation which will require the outlay of the energy and ability, and the capital, of one, if not two, generations. The political future of such an area is a matter of outstanding importance, both to the British nation and to the Arab population of Palestine and Transjordan, who have so much to gain, and, above all, to the Jews, to whom it means freedom and salvation, as opposed to the ever-recurring risk of misery and oppression in some of the countries in which they now dwell."

IN SYRIA, in spite of feeling to the contrary and of an appeal to the League of Nations against the Al Huleh Concession in Syria to the Jews (which appeal was rejected), the acquisition of land is going on. Moreover, the vast and formidable desert between Mosul and Palestine can at any time be transformed into cultivated land by the discovery of abundant water supplies at an average depth of 600 feet during the laying of the pipe line last year (reported in the "Evangel" of June 7th, 1935). It will thus be seen that the land of promise has vast possibilities as yet untouched.

In geographical situation it is most favoured, with European, Egyptian (with whom new and favourable trade agreements have just been entered into), and Eastern markets within easy reach. In mineral wealth—the Dead Sea concession provides an ample supply of chemical manures for all needs as well as a vast storehouse of mineral salts for export. In power—the Rutenburg scheme provides an abundance of cheap electricity for domestic and commercial needs, and cheap petroleum from the Mosul to Haifa pipe line will be more and more used as the modern methods of Jewish agriculture replace the antiquated methods of the Arab farmer. In financial resources Palestine is already showing what can be done in times of worldwide depression and English financiers showed their confidence when they:

"Over-subscribed to the extent of £20,000,000 the shares recently issued by the Palestine electricity concern to a total of £600,000."

Sir John Simpson has miscalculated the ability of Palestine to absorb Jewish immigrants, and as a writer in the "News-Chronicle" of Monday, June 17th, said:

"On the horizon of history may be discerned the outlines of a Belgium that is coming into being on the edge of the Arabian desert; a densely populated community which on the basis of an intensive agriculture becomes a centre of industry, of world trade, and the financial centre of the Near East."—P. N. C.

### OUR Readers are Invited

to co-operate in prayer  
for the forthcoming Crystal  
Palace Rally on Saturday,  
September 7th, that it  
may prove a time  
of heavenly  
outpouring





# Win Them One by One

C.A.M. In march time.

C. AUSTIN MILLS.



1. If to Christ our on - ly King Men re-deem'd we strive to bring,
2. Side by side we stand each day, Sav'd are we, but lost are they;
3. On - ly cow - ards dare re - fuse, Dare this gift of God mis - use;
4. Not for hope of great re - ward Turn men's hearts un - to the Lord;



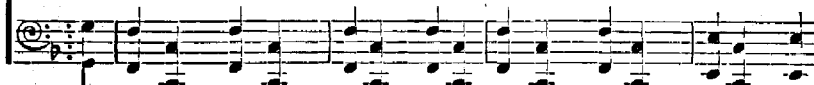
Just one way may this be done— We must win them one by one.  
They will come if we but dare Speak a word back'd up by prayer.  
Ere some friend goes to his grave, Speak a word his soul to save,  
Just to see a sav'd man smile Makes the ef - fort well worth while.



CHORUS.



{ So, you bring the one next to you, And I'll bring the one next to me;  
{ If you'll bring the one next to you, And I bring the one next to me;



1st time only.



In all kinds of weather, we'll all work together, And see what can be done;



2nd time only.



In no time at all we'll have them all, So win them, win them one by one.



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# Bible Study Helps

## SUCCESSFUL PERSONAL EVANGELISM. (Col. i. 28, 29).

Theme: Christ.

Method: Teaching and warning.

Aim: To present every man perfect in Christ.

Dynamic: Power of Christ working in man.

## THE CHRISTIAN'S WALK.

1. **The Past Walk**—before conversion (Eph. ii. 2).
2. **The Present Walk**—"Created in Christ Jesus unto good works . . . that we should walk in them" (Eph. ii. 10).
3. **The Worthy Walk**—"Walk worthy of the vocation wherewith ye are called" (Eph. iv. 1).
4. **The Different Walk**—"That ye henceforth walk not as other Gentiles walk" (Eph. iv. 17).
5. **The Love Walk**—"Walk in love, as Christ also hath loved us, and hath given Himself for us" (Eph. v. 2).
6. **The Light Walk**—"But now are ye light in the Lord, walk as children of light" (Eph. v. 8).
7. **The Circumspect Walk**—"Walk circumspectly, not as fools, but as wise" (Eph. v. 15).

## "THAT BLESSED HOPE" (Titus ii. 13).

1. Saving hope (Rom. viii. 24).
2. Hope of glory (Col. i. 27).
3. Joyful hope (Heb. iii. 6).
4. Good hope (II. Thess. ii. 16).
5. Living hope (I. Pet. i. 3).
6. Purifying hope (I. John iii. 3).

## ISAIAH'S VISION. (Isaiah vi. 1-10).

1. Conviction of sin (vv. 1-4).
2. Confession of sin (v. 5).
3. Cleansing from sin (v. 6).
4. Call to service (v. 8).
5. Commitment of self (v. 8).
6. Commission to service (vv. 9, 10).

## MY JEWELS. (Malachi iii. 17).

1. They are made up.
2. They are rare.
3. They are selected.
4. They are cut and polished.
5. They are precious in His sight.
6. They are bought with a price.

# TALKING BUSINESS

**A** PASTOR was passing a big department store, and followed a sudden impulse to go in and talk to the proprietor on the subject of his salvation. Finding him, he said: "Mr. T., I've talked beds and carpets and bookcases with you, but I've never talked my business with you. Would you give me a few minutes to do so?"

Being led to the private office, the minister took out his New Testament and showed him passage after

passage which brought before that business man his duty to accept Jesus Christ. Finally the tears began to roll down his cheeks, and he said to the pastor: "I'm seventy years of age. I was born in this city, and more than a hundred ministers, and more than five hundred church officers have known me as you have, to do business with, but in all these years you are the only man who ever spoke to me about my soul."—*Sel.*

# FAMILY ALTAR



## The Scripture Union Daily Portions: Meditations by Pastor PRITCHARD

**Sunday, August 11th.** Mark vii. 24-37.

"But He could not be hid" (verse 24).

He was meek and lowly of heart. He sought not honour of men. He avoided publicity, yet was ever at the service of all. Something of the universality of His compassionate love and power had in some way impelled the Syro-Phoenician woman to overcome all obstacles to get into His presence. Her agonised mother-heart, prostrate form and pleading voice, won their way to the Source of all comfort and power. The seeming rebuke was one of love—a spur to greater humility of pleading. Oh, bless His name. How sweetly He still deals with the suppliant. Our very need urges us to get into the secret of His presence. His voice, although making us conscious of our lack of merit, yet urges us on to greater importunity that we may receive the greater supplies of His heart and hand and voice to meet every need and vanquish every foe.

**Monday, August 12th.** Mark viii. 1-13.

"And He left them and entering into a ship departed to the other side" (verse 13).

A faithless, questioning spirit in man, ever lusting after a sign, gives deep sorrow to the Lord Jesus Christ. It does more, it drives Him away. For He cannot concede to the lust of the eyes and the gratification of the senses. The Pharisees are a prolific race and have a large progeny still in the world, and the offspring is like the parent "they want to see." Seeing is believing they say. He cannot work His great works in such an atmosphere. He has to leave them, where they were, in the barrenness of doubt. To the trustful soul, the words of the Master are a benediction in themselves. "Blessed are they which have not seen and yet believe." Lord save us from the hardness of heart consequent to unbelief and the barrenness of life, following the questioning spirit. For we cannot retain these and Thy presence. And since Thy presence is salvation, teach us to say, Lord, I believe!

**Tuesday, August 13th.** Mark viii. 14-26.

"He saw every man clearly" (verse 25).

A perfect vision is dependent on the continuity of the touch of Jesus. He is only able to continue His blessed work of complete restoration as we remain in communion with Him and in touch with Him. To the "just saved" man who has had by the mighty touch of the Redeemer the scales of doubt removed from his eyes, many things at first seem confused. He longs for a clearer vision. As he listens to the voice of Jesus, the Light of the World, and answers with honesty of heart, laying his perplexities at His feet,

that closer touch and plainer vision is granted. He sees every man clearly with a God-given vision. Many have stumbled and fallen through looking at man with immature vision. If men look as trees let us linger in the presence of the Light Giver, and His divine touch will quicken our spiritual sight till we see light in His light.

**Wednesday, August 14th.** Mark viii. 27-38.

"Peter answereth and said unto Him, Thou art the Christ" (verse 29).

The disciples had heard the comments of men who had been comparing Jesus with other men who had lived and died. Men had seen reflected in Jesus something of the spirit of the old prophets. Peter, by the revelation of the Holy Ghost, saw not a reflection of the old, but the "Light of Eternity. What a stupendous revelation; that this human Jesus was also the Christ of God; this Ex-Carpenter, the Divine architect of the Universe; this Seed-Sower, the very Seed, the Word Himself. How this statement of Peter must have recurred to him with glorious and mighty power when he realised the import of the words of Jesus when He said "As the Father hath sent Me, even so send I you." Behind the disciples' commission is the Omnipotence of the Eternal God Who sent forth His Son, born of a woman, to redeem the world. As we go forth in His Name may we realise that the "Sent One" has sent us. So shall we fear no foe.

**Thursday, August 15th.** Mark ix. 1-13.

"They saw no man any more save Jesus only with themselves" (verse 8).

The glory of God had broken through the human vessel transfiguring it and causing the onlookers to be afraid. The vision of the glorified must ever instil holy fear in the human heart, and tune in the spiritual ear to the voice of heaven. God can witness of His Christ to those who will go with Him to the mountain top. The things of earth must be left and we must accompany Jesus up the mountain if we desire the vision of the Eternal. There God will meet with His Son and with those in His company. There He will speak. There we shall see visions that will be safe and sane—visions of the Lord Jesus glorified. Thus equipped we shall descend to the plain again, and the Glorified One in gracious condescension comes down with us to the duties and difficulties of the service of the plain. The power generated in the heights is practically applied to lowly service, for we realize that the transfigured One is with us. The Lord working with them.

**Friday, August 16th** Mark ix. 14-32.

"But Jesus took him by the hand and lifted him up and he arose" (verse 27).

It was a "bad case." The disciples had done their best, yet the Devil seems in the ascendant and his emissaries, the scribes, triumphant. Jesus was not there! The disciples were at their wits end, the boy in the grip of the evil spirit and the poor father in dire despair. But, hallelujah! Jesus came. His coming roused the people's confidence. They salute Him. And well they might. For He was and is King. The Master had come! Royally He spoke. "Bring him to me." They obey. The Devil gets busy, for he knows his time is short. Jesus takes the lad, lifts him to life anew. Just like Jesus! Oh bring Him the worst case. Something has fretted you, torn you. You have done "your" best. Stop trying and trust your case to the Master. He will not fail you. That unsaved brother, parent, friend, neighbour. Tracts, talk, and trying has failed! "Bring him to Me," says the Master. Let go and let God.

**Saturday, August 17th.** Mark ix. 33-50.

"If any man desire to be first, the same shall be last of all, servant of all" (verse 35).

Heaven's degrees are very different to those of earth. In the kingdom of the spiritual it is grace not place that counts. It is grace that enables a man to stoop. "Ye know the grace of the Lord Jesus who though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." He stooped from heaven to earth, from the "Teacher to the towel." Towel service can only be taught by grace. A certain servant of the Lord was waiting on His Master as to what he should write in a new Bible which had come to him. As he waited the Master said, Write your name, then a servant of the Lord Jesus, called to "towel service." So he wrote and when tempted to pride of place, he turns again to read the title of heavenly knight-hood given by the King, and prays to be kept low in the sweetest of all service.

### ANONYMOUS GIFTS.

The following gifts have been received from donors who wish to remain anonymous, and to them we say "Thank you" in His name:

Prison Fund: Brandon sister, 10/-.

Foreign Missionary Fund: London, N.W.1, 10/-; Haughley, per Pastor Boulton, 10/-.

Per Miss Henderson: Sealed parcel of jewellery; London, W.C., Crusader, 5/- Clapham friend, £20; Caterham member, 5/-; Kensington, 5/-; Croxley Green sister, (M.S.), 10/-; Brandon sister, 10/-; Ayrshire, 10/-; Leicester, 5/-; Eastbourne, 10/-; Tooting, S.W., £5; Eastbourne, 3/-.

Work in General: Transjordan, 6/-; Tooting, S.W., £5.

THE personal method of evangelism is one of the most effective means of bringing men and women to Christ. And yet it is but little practised in the Christian Church to-day. Perhaps one reason for this is that which Bossuet, the great French preacher points out when he says "It requires more faith and courage to say two words face to face with one single sinner, than from the pulpit to rebuke two or three thousand persons, ready to listen to everything, on condition of forgetting all." We consider it a lamentable omission that in training for the Christian ministry provision is not made for definite instruction in personal dealing with souls.

Be that as it may the Master Himself adopted this method of soul-winning. It is noteworthy that Christ's most devoted followers were the fruit of His personal ministry. How much we may learn from those two wonderful chapters of John's Gospel in which we have the record of Christ's interview with Nicodemus and the woman of Samaria. How skillfully the Lord handled those two souls, leading them from the material to the spiritual, from the natural to the supernatural, from the visible to the invisible. Step by step He brought them to the point of decision.

The earliest impulse born within the hearts of those Galilean fishermen, so lately called from their nets

#### TO FOLLOW CHRIST,

was to go in quest of others. It was the passion to share that took possession of them. And so we read of Andrew, Simon Peter's brother, that "he first findeth his own brother Simon." And then we learn of Philip that he "findeth Nathaniel." What a splendid commentary on personal evangelism we have here.

Speaking of Andrew in this connection Dr. J. D. Jones points out that "Not a single sermon of his has been recorded for us. But he was an *embodied introduction*. He delighted to bring individuals into contact with Christ. He was great at *personal dealing*."

It is significant that God called Philip from the midst of that thrilling revival in Samaria to lead one hungry soul into the light of the gospel. It is a powerful lesson on the value of a single soul.

Personal evangelism offers scope for all types of Christian workers, and especially for those whose talents may be few, and who do not appear to be endowed with those capacities which would fit them for public ministry, the platform and the mission field make the strongest appeal, whilst the more hidden work of dealing personally with souls is far less attractive. Each of these spheres of service offer an element of adventure and romance. Samaria is often more inviting as a place of ministry than Jerusalem. "There are those who will

#### WEEP OVER LOST SOULS

in heathen lands and yet do not know whether their own relatives are really converted or not." Oh that

# Winning Souls

By Pastor E. C. W.

*He brought him to Jes*

we could give ourselves up to reap that particular corner of the great vineyard which lies to hand instead of casting longing eyes elsewhere; it is here that we shall qualify for larger though not more important ministries.

Winning souls one by one requires much patience, yet it yields great joy to those who give themselves to it. Let us never despise the ministry that brings the ones and the twos to the Lord. Great issues may be decided by one soul's surrender to Christ. A revival may be wrapped up in the capture of a single convert. One spark may be a potential blaze which will set a whole district on fire for God. One soul thus led to the Lord may unlock the door into some gracious kingdom of opportunity.

Henry Ward Beecher once stated that the longer he lived the more confidence he had in those sermons preached where one man was the minister and one man the congregation, so that there could be no question as to who is meant when the preacher says, "Thou art the man."

In the first place then it would be well to recognise the responsibility of personal evangelism. To those Christless ones that throng our path we owe a debt that may only be discharged by faithfully presenting the Good News to them. Their desperate need is our call to impart to them that which has been so freely bestowed upon us. We may not

#### DELEGATE THIS RESPONSIBILITY

to others. It is ours, and we shall be held accountable as to how we have bought up our opportunities for witnessing for Christ.

All great evangelical effort has sprung out of a deep realisation of responsibility. It is when the heart is touched with this sense of moral obligation to warn those who are hastening to perdition that we are constrained to seize every opportunity to lead others to Jesus Christ. The light and the life which the believer himself possesses cry out within him for bestowal upon other souls who sit in darkness and in the shadow of death.

Dr. Stanley Jones expressed a great and timely truth when he said "We need nothing so much as we need a *passionate personal evangelism that will take men out from behind closed doors and impel each to reach one.*"

Lord, at Thy feet I fall  
How sinners' hearts are  
For rest in Thee.  
Then send me forth, a  
Some precious golden s

# Souls One by One

C. W. BOULTON

to Jesus.—John i. 42.

Mr. Hudson Taylor speaking of soul-winning once said "It is a great blessing when God gives one a hunger for souls, . . . nothing can take its place, or make up for the lack of it. . . . It is so much more important than any ability."

In approaching souls that we would fain win for Christ the effectiveness of our witness will to a great extent be determined by the passion which burns in our own breast. If I approach another soul with a non-chalant air, and tell the story of the Cross with listless lips, it will awaken no response, it will

## KINDLE NO KINDRED FLAME

in the heart which I thus seek to win. Love is the most potent force in soul-winning. Love will woo the hardest heart to surrender, and make the most stubborn sinner capitulate to Christ. And this

redemptive love can only be shed abroad in our hearts by the Holy Ghost Himself.

That Thy great love may make  
me, even me  
One added link to bind the  
world to Thee.

There must also be a note of urgency in my message.

My own life must have

caught somewhat of the sublime glory of Calvary if I am to be the eloquent and effective witness of its power to other lives. My soul must thrill in response to that uttermost Offering of Love otherwise I cannot prevail with those who know Him not. If I am to convey any of the healing virtue of that open Fountain then I must have my own heart bathed in its cleansing depths. If other hearts are to be awakened and arrested, then the wonder of Golgotha must be reflected in every word, look and gesture. There must be depth of conviction if those with whom I converse of Christ are to be convinced. An opinion will not bring men to the feet of Jesus, be it ever so beautifully put.

In approaching souls it is vitally necessary that there should be complete reliance on the Holy Ghost. He alone can furnish both tenderness and tact without which we may but defeat the very end we have in view. Each case requires different treatment; whilst all may be suffering from the same disease, and the

## SAME REMEDY IS FOR ALL,

yet the greatest care must be exercised in handling

those we seek to capture for Christ. It is those utterances which are Spirit-prompted that will prove most appropriate to each individual case, and will cleave a passage through the most stubborn defences which may be set up.

It was Dr. Jowett who once observed that "All fish cannot be caught with the same bait." The soul-winner must use holy discretion in his angling for souls. He must, within certain scriptural limits, become "all things to all men that he may gain some" for Christ. He must adapt himself to circumstances, be they favourable or otherwise.

When the personal soul-winner is depending upon the guidance of the Holy Ghost he will often find himself definitely led to those whose hearts are ready for the truth. God the Spirit will open doors into the hearts of those who hunger and thirst for light. Again and again the Holy Ghost will whisper directions into the watchful heart, thus linking the willing worker on to those who need help and instruction in the way of life.

In seeking souls in this individual way we must be careful to establish sympathetic contact. And to do this we should be courteous and considerate,

## NOT FORCEFUL AND OFFENSIVE.

Any indelicate application of truth will only result in repulse from those we seek to win. Rarely is it wise to be over-anxious in dealing with souls. Prayerfully, patiently and lovingly we should proceed in our work with these lost ones.

Thus to win souls for Christ is one of the greatest privileges of the Christian life. In no other ministry are we more assured of the partnership of the Master Himself. When we go forth to lead some soul to Jesus we are in the highest sense of the term "workers together with God."

Perhaps no department of Christian ministry demands definite prayer so much as that of personal evangelism. It is in the prayer chamber that passion for souls will be generated, and it is here also that it will be sustained. It is only on our knees before God that courage will be created to go and speak to others about their souls. Waiting upon the Lord will supply that strength which will make even the most sensitive soul capable of bearing witness for Jesus.

And prayer must take the form of travail; I must somehow get beneath the burdens of others. I must enter into fellowship with the Wounded Heart, and learn from Him how to agonise o'er the perishing, agonise until they are found at the feet of Jesus. More often than not methinks souls are won in

## THE PLACE OF INTERCESSION;

there it is that the pangs of soul-birth are realised, and we go out to claim that which we have brought forth in the secret place.

The writer would sound a solemn note of warning  
(Continued on page 510).



## The "Crystal" Palace.

A "crystal message" will be declared at the "Crystal Palace" on September 7th. The message, however, will not be obtained from the crystal of the fortune-teller, but from the crystal of the believer. The spiritist has his method of discovering the past, present, and future. But it is the revelation of demons. The Christian also has his method of discovering the past, present, and future. The crystal into which the Christian gazes is the Word of God. The Bible gives a crystal-clear message on things past, things present, and things to come. Principal Jeffreys will declare this message to thousands of people on September 7th. "Things past" will include the fact that Jesus Christ died on the Cross nearly two thousand years ago in order to provide for the salvation of a sinful world. "Things present" will include the facts that Jesus Christ lives to heal the body and baptise in the Holy Ghost. "Things future" will include the fact that this same Jesus is coming again. It will be a glorious day. Will you be there?

COME TO THE  
**Crystal Palace**

on  
**Saturday, 7th September**

Opening Prayer Meeting at 10. 15 a.m.

Special meetings will be held throughout the day simultaneously in various halls, including Divine Healing Services to be conducted by Principal George Jeffreys; meetings for those seeking the Baptism of the Holy Spirit. Open Air Baptismal Service, Communion Service, Elim Crusader Rally, Sunday School and Cadet Rally, World Crusade Meeting, Special Singing by various Choirs, Lectures on the Tabernacle, Palestine Customs, and other special subjects, to be concluded by

**ONE GREAT UNITED MEETING**

at 7 p.m., in the Centre Transept  
 at which Principal

**George Jeffreys**

will minister the Word

BOOK THE DATE NOW!

Further particulars on p. II of cover

## Clusters of Camphire.

### After Many Days

By Pastor G. C. W. Boulton

"After many days."—1. Kings xviii. 1.  
 O teach me, Lord, Thy time to wait,  
 And on Thyself rely;  
 No word from Thee can be too late,  
 Thy help is ever nigh.

**M**ANY of the splendid things which God has wrought out in our lives have been "after many days" of patient endurance—days that seemed interminable and that called for deep soul exercise and self examination—days when we sought in so many directions for an explanation of the mysterious delay in the performance of the divine promise and the fulfilment of the heart's dearest desire.

It was "after many days" of severe testing that God stepped out of the unseen with deliverance in His train; "after many days" of hard training that God's open door of service was disclosed; "after many days" of deep silence that God's voice spoke new and profounder meaning into Christian experience; "after many days" that God's hand touched us into newness of life in the Holy Ghost. Those days were not wasted; they taught us that God's movements are never precipitate or premature. We acquired a new reliance upon the Lord, a new sense of the resourcefulness of Jehovah.

But have we considered these words from the divine standpoint? We marvel at the longsuffering of the Lord with the ungodly, yet how wonderful is God's patience with His people. How graciously God has waited for us to learn some important life lesson without which we could never have passed on into deeper union with Himself.

It was "after many days" that we took our hands off the thing that stood in God's way in our lives, and gave Him that response for which He had tarried so long. It was "after many days" that we turned our hearts homeward from the far country into which we had wandered and in which we had languished for so long on the husks of an impoverished spiritual experience. For many a dreary day we sojourned in the desert of selfishness until finally soul-thirst drove us from our smug complacency.

I thank Thee for the wilderness

So dark and drear;

'Twas Love's strange way my soul to bless,  
 And bring me near.

It seems as though the corn of wheat which has fallen into the hidden depths of the earth has been needlessly and vainly sacrificed, yet "after many days" it comes forth from the womb of nature in all the splendour of resurrection life. It has paid the price of uttermost surrender to those forces which have stripped it of all that in which it might have gloried, and now it appears in multiplied life and influence.

Thus it is with those who would know the "exceeding greatness of His power"; there must needs be the discipline of darkness, the humiliation of fruitless ministry, the crucifixion of selfish ambition, the mortification of fleshly energy.

Blood-red is the pathway to pow'r,  
 Whilst thorns are the conqueror's dow'r.

# The Christian Worker's Secret of Success

By PERCY G. PARKER

**O**UR text is found in the first two verses of Isaiah vi. :

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly."

## 1. THE CHRISTIAN WORKER MUST BE ONE WHO KNOWETH GOD.

Note the present tense. It is not sufficient to have known God in the past. We must know God in the present. Past memory cannot give present power. Present power depends on present knowledge. Maybe this passage gives us the account of the Lord's first great revelation to Isaiah, but it was by no means the last. Between Isaiah and the Lord there was continual communion. Again and again the prophet speaks of God speaking unto him. There was continuous holy familiarity.

Our own knowledge of God commences at conversion. Then we open our heart to the Saviour. He comes in and lifts us into a spiritual atmosphere. From that time, ideally, we should go on increasing in the knowledge of God. If all is well with us we certainly do so increase. But, sad to say, for many there comes backsliding instead of forward marching. The vividness of communion fades. Our glad consciousness of the presence of the Lord ceases. Prayer becomes formal. The rapture disappears from our hearts and the glory vanishes from our faces. In sorrow we begin to ask, "Where is the blessedness I had, when first I knew the Lord—where is that soul-refreshing view of Jesus and His Word?"

I well remember Dr. Campbell Morgan speaking of a "processional preposition." Grammarians do not use the term, yet it is most suggestive. We read of our Lord: "In the beginning was the Word, and the Word with *with* God" (John i. 1).

It was that word "with" which Dr. Morgan described as a processional preposition. Another says we may read it as follows: "In the beginning was the Word, and the Word was *face to face* with God."

The thought is of constant fellowship with God. It was not simply an act of a past moment but an eternal repetition of that glorious fellowship. It was a process repeated every moment of eternity. It was thus that the Saviour did His work. He knew God every moment. So must we. Moment by moment we must know Him, then moment by moment we can work for Him. Present service is powerless if present knowledge is dim.

Let us ask ourselves where do we place the emphasis? *I did* know Him or *I do* know Him.

## 2. THE CHRISTIAN'S KNOWLEDGE OF GOD DEPENDS UPON THE DEATH OF HIS UZZIAHS.

It was in the year that King Uzziah died I saw the Lord. Uzziah had been a great king. For fifty-two years he had been upon the throne. Excepting for one sad error he had been a good, wise, courageous king. During his reign Judah rose to heights of power that she had not reached since the days of Solomon. Uzziah was the popular hero. He filled the vision. As long as he lived all seemed to be well. For young Isaiah the king was the emblem of safety and success. Then, suddenly, Uzziah died. *The earthly throne was empty.* His idol had vanished. Isaiah looked out and saw an empty throne! Then in despair he looked up and saw a heavenly throne that is never empty. The loss of the earthly was the gain of the heavenly. When the earthly king died then Isaiah looked up and saw the Lord. The death of the finite brought to the prophet the knowledge of the Infinite.

So it is with the Christian worker. The Uzziahs upon the throne of his heart prevent the true knowledge of the Lord upon the throne of heaven. Uzziahs vary. Sometimes the Uzziah is "pride," sometimes "self will," sometimes "the love of pleasure," sometimes "secret lust." Judson, the pioneer missionary to Burmah, had a Uzziah. It was marring his life. It was a personal ambition to have a great name. It was not until he renounced this ambition that he really got to know God. Hudson Taylor had a Uzziah. It was an attractive girl. She was filling his vision. She was hindering him from going forth as a missionary to China. It was not until he gave up this girl that he got to know God in the fullest sense. With Pastor Barratt of Norway it was a mission of which he was the superintendent. It was when this mission lost its glamour that Pastor Barratt received his Pentecostal experience and entered into a knowledge of God far surpassing any previous experiences. Revenge, luxury, idle-talking, settling down, ill temper, harsh judgments, love of money, can all be Uzziahs hindering our vision of God. Our Saviour never had a Uzziah, therefore He always lived in happy communion with His Father. Therefore He was the ideal Christian worker.

Can our Uzziahs die? Praise God, yes! Uzziahs are sins. But Scripture says: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi. 11). Scripture also tells us that we are crucified with Christ. If by faith we do take this stand, then by experience we shall enjoy victory.

Uzziahs struggle to keep alive. But faith can bring them into the place of death and hold them there.

## 3. THE CHRISTIAN WORKER MUST BE SELF-EFFACED.

Isaiah did not only see the Lord—he saw the seraphim. They give the true characteristics of those who minister before God. "Each one had six wings—with twain he covered his face, and with twain he covered his feet, and with twain he did fly." Especially notice, "with twain he covered his face." There was self-effacement. The Christian worker should be like the seraph—he should be self-effaced. The Christian worker's business is to hide self and reveal Christ. The purpose of the brazen serpent in the wilderness was not to bring the pole into prominence. No, the pole was to lift up the brazen serpent. The boards in the Tabernacle were designed to lift the beautiful Tabernacle curtain into prominence. The boards were a type of the believer, the Tabernacle curtain was a type of Christ. So should the believer lift up Christ. The very name of Paul meant "little." He said he was not worthy to be called an apostle. He described himself as the chief of sinners and less than the least. Paul would have delighted to sing the words,

Not I but Christ, be honoured, loved, exalted,  
Not I but Christ, be seen, be known, be heard.

It has been said that you hear some preachers and you say, "What a wonderful sermon!" You hear other preachers and you say, "What a wonderful preacher!" You hear other preachers and you say, "What a wonderful Saviour." Only the last is worth while.

William Carey was the pioneer of modern missions. His influence was tremendous. He opened the heart of India to the heart of Christ. He suffered much but he triumphed gloriously. His name was on everybody's lips. When he lay on his deathbed he was visited by Mr. Duff—himself a great missionary. Mr. Duff spoke to the dying missionary about his great achievements. It was all about what Carey had done. It was Carey this and Carey that. At last the dying missionary whispered, "Pray." After prayer, Mr. Duff was leaving. But Mr. Carey called him back. Then he whispered, "Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey. *When I have gone say nothing about Dr. Carey, but speak about Dr. Carey's Saviour.*" With twain he covered his face!

Let us face up to these matters. Do we know God? Have we got victory over our Uzziahs—are they dead? Are we self-effaced? Is our one ambition that of exalting Christ?

If so then we are in a place where God can use us, If not then we are useless to God.

O to be all that God  
Meant me to be,  
Day after day.  
Making Him glad as He looks  
Upon me.  
Treading His way.

O to reach up to the heights that  
He planned,  
Though they be rough,  
Finding His smile, and the touch of  
His hand  
Always enough.

## Fishing for Men

**A** WRITER in a Christian magazine gives his fishing experience as a parable on the art of angling for men:

He walked two and a half miles to the cañon. There he perched himself upon a sightly rock, and swung a great pole and long line over into a large, quiet pool, as much as to notify the trout that they had a great privilege before them in taking that bait. Well, during the hours the writer sat there six mediocre trout accepted the privilege and were bagged. . . . Next day he plodded back to the same place, and went through the same performance. Five trout accepted the great privilege that time, and the fisherman went home a little more wearily. But next day, with fresh hope, he returned, and with greater weariness of spirit and body, went back to camp with three indifferent trout. The trouble was all with the trout of course.

But that night a young Englishman came over and talked trout fishing. He was a success. The writer was too proud to ask questions, but he did a lot of listening on the art of catching trout. He saw the principle of the thing was to take the way the trout liked in catching them. The next day he went down, and while he had some hard things to go through—he had to get down from his lofty perch, he had to go from the large quiet pools to the surging torrent, yes, he had to take off shoes and stockings, roll up his pants, go out into ice-cold water, crack

his shins on rocks, take positions that were anything but dignified and comfortable, yet he went home with a bag of twenty-five goodly trout.

Now he sought out the young Englishman, he plied him with questions, and learned more of the ways of the trout, their chosen places for looking out for food, how to get the bait right when they wanted it, and many other things. The morrow was his last day in the mountains, his last chance. He caught forty-nine, only one less than the law allowed for a day's catch. He had enough and to spare. . . . And it was not the fault of the trout either.

### THE MINISTRY OF SORROW

It seems easy to trust when all is bright, but really it is just as hard, only we can more easily deceive ourselves, when physical wellbeing makes us comfortable. We are less conscious of our own emptiness, we mask our poverty from ourselves, we do not seem to need God so much. But sorrow reveals our need to us. Other props are struck away, and it is either collapse or Him. We learn the vanity, the transiency, of all besides. Sorrow reveals God, as the pillar of cloud glowed brighter when the evening fell. Sorrow is meant to awaken the powers that are apt to sleep in prosperity. So the true voice of our griefs is "Come up hither." They call us to trust, as nightfall calls us to light up our lamps.—*Alex. MacLaren, D.D.*

# Welcome News of Widespread Revival

## Encouraging Reports of Prosperity and Progress in the Churches

### PASTOR T. THOMAS IN MANCHESTER.

#### Encouraging Signs.

**Manchester** (Pastor R. Tweed). Looking back on the five days' Revival and Healing Campaign conducted by Pastor T. Thomas, the church in Manchester is encouraged to go on to greater and better things, for there is certainly, in this great city, a need of revival.

Unfortunately the meetings could not be advertised, as the Evangelist's visit was unexpected, but the congregation made known the campaign, and on the Saturday and Sunday night the number of people was increased well above the usual.

There were several conversions at each meeting, and the sick were prayed for after the services.

The ministry of Pastor Thomas was much appreciated, and also his singing. An atmosphere of revival was experienced in all the meetings, and his short stay will benefit the church very much.

It is hoped that another campaign may be arranged in the near future, when a real move for God in Manchester may be made.

#### CAMPAIGNING FOR CHRIST.

##### Wonderful Case of Divine Healing.

**Wrenthorpe.** The church at Wrenthorpe has experienced great blessing during the recent campaign conducted by Pastor H. W. Fielding. Souls have been saved and bodies have received a touch of healing as a result of the faithful preaching of the Word. Throughout the campaign Pastor Fielding's messages in song, assisted by Mrs. Maccullagh of Leeds, made a deep impression. No less inspiring was the word which followed as Pastor Fielding unfolded the glorious truths of the Gospel. The Saturday's gatherings were especially inspiring. Friends came from neighbouring Foursquare Churches and Wrenthorpe was stirred as a result of the crowd which thronged the village. Tea was provided for all the friends, then a great open air service was held. At the evening service extra seats had to be brought in to accommodate the people, and great blessing followed.

How the hearts of the people rejoiced when a brother, who, as a result of a terrible accident only three weeks previous to the campaign, suffered with a fractured

pelvis, rose to his feet to testify to the healing power of God. This is indeed a remarkable miracle.

A sister also testified to being healed of consumption in the throat.

Hearty chorus singing was a special feature after each evening service; old choruses were revived and new ones sung with great fervour. But the special chorus of the campaign was—

"Bring Him thy sorrows, bring Him thy fears, Bring Him thy heartaches, bring Him thy tears, Go tell Him plainly, how you do feel, Jesus will pardon, Jesus will heal."

A large company gathered on the closing night to bid the evangelist God-speed.

#### TIMES OF REFRESHING FROM THE PRESENCE OF THE LORD.

**Erdington.** The saints at this church are rejoicing in the manifested answers to their prayers. Souls are being brought to Christ, and believers quickened afresh in the service of the Lord. The gatherings around the Word of God on Thursday evenings are times of spiritual refreshment under the ministry of Evangelist G. S. Dunk. Some who recently were given up to the things of the world are now on the Lord's side and doing service in the open air for the Master whom they love. The young people though few in number are striving to prove themselves earnest workers in the vineyard of the Lord.

#### SPECIAL THANKSGIVING SERVICES.

##### Seventy Converts.

**Delancey, Guernsey** (Evangelist J. Scott). The following reports are taken from the "Guernsey Press":

##### A "Foursquare Gospel" Centre

We hear that Delancey Foursquare Gospel Church is attracting much attention in that district. Sunday evenings the Church is full. This coming Sunday is to be the anniversary of its opening as a Foursquare Gospel centre. Evangelist John Scott and his energetic band of workers are anticipating a time of great rejoicing. On Monday Pastor J. Naylor, from Vazon, and Elim friends will be joining hands in a great Thanksgiving Service. The Sunday school, which commenced with five, now averages 40. The Thursday night preaching service is attended by as many as 70 people. Many remarkable conversions and definite cases of healing have taken place during the past year.

##### ONE YEAR OLD!

##### Delancey Foursquare Gospel Church

"Joy in serving Jesus." This was the message of the chorus, sung so heartily by the large congregation at Delancey. It was as Evangelist John Scott put it: "The church's birthday; one year old to-day."

The service was one of thanksgiving and praise. The fruit of the year's activities was evidenced by over 70 converts in the chapel. A number of children, Elim Cadets who have professed conversion, sang, "There's a fight to be fought," young and old thus witnessing to the fact that the Foursquare Gospel satisfies all. The four deacons of the church, who were alongside the pulpit, took part in a quintette with their minister, "Till the day dawns."

"We believe in plenty of singing," remarked Evangelist Scott, as chorus after chorus was sung. In his address the Evangelist spoke on "Curiosity." "Many people come to this place out of curiosity and God meets them, and to-day those people are rejoicing in salvation." When they took over the chapel many said: "It will never go," but the congregations were increasing every week. He then proceeded to outline the Foursquare Gospel message of Jesus Christ, as Saviour, Healer, Baptiser, and Coming King. Then prayer, an appeal, the closing hymn, and the happy people left the church with praise that so much had been accomplished in the short period of one year.

The following night 70 sat down to tea, followed by a Thanksgiving service. A report of how the chapel came to be taken over by the "Foursquare" was given by Mr. J. Marriette, the senior deacon; then Pastor J. Naylor, from Vazon, gave a stirring address on "Elijah on Mount Carmel." Evangelist Scott thanked one and all for their generosity and help during the past year.

#### SHOWERS OF BLESSING.

##### Deepened Spiritual Experience.

**Hastings** (Pastor A. C. Coffin). "Let the people praise Thee, O God; let all the people praise Thee." There is so much cause for praise to God for the great blessings showered upon this church. The past months have revealed

how graciously God has been at work among His people. A quiet but real work has been going on, resulting in conversion, and in the deepening of the spiritual life of God's people. Foundations of truth are being laid in many hearts, bringing stability and firmness to stand against the subtle powers of darkness which are turning so many aside from the way of the truth. The Church Anniversary was a wonderful calling to mind the



Pastor A. C. Coffin.

time of retrospect,



goodness and faithfulness of God. Each report presented to the church showed that the work was prospering, and that God was graciously owning and honouring the labours of His servants. The Sunday school anniversary services were happy seasons, with the young folk taking their part in singing and recita-

tion. The tea and prize giving on the Monday was thoroughly enjoyed by all, and a long programme was successfully carried out by scholars and Bible class members. The Sunday school outing to Hampden Park, in which the members of the church joined, was a day of great enjoyment. Many are testifying to the

help they are receiving through the ministry of the Word. The saints are encouraged because many from outside have been coming to the services, and some from churches where modernism is undermining faith in the Word of the Lord. A beautiful spirit of unity prevails in the church.

## Personal Soul-Winning

By Dr. L. G. BROUGHTON

**W**E must realise the importance of the individual in this matter of soul-winning. A friend of mine who is pastor of a large Presbyterian Church, told me this little experience. He said he became very much exercised on the subject of the salvation of his people. He had gone on for a year and more, and had seen practically nobody saved. One night he called his elders to meet him in the church, and they prayed together. Finally, he said: "Brethren, I have a proposition to make to you. I wish to resign the pastorship of this Church, because I do not believe God wants me to stay here. I am not having any souls saved."

"Oh," said one of the deacons, "we are greatly edified."

"Edified for what?" he asked. "You have been coming to me with such soothing compliments as that, and yet I don't see for what you have been edified. Now brethren, unless God gives me some souls here very soon, I am going to resign the pastorate of this Church. And I want to say something to you also. You are the elders of this Church, and I am going to start with you. Brother," turning to one, "do you believe that through you a soul was ever saved?"

And the elder replied, "No, pastor."

"Do you?" to another.

"No, pastor."

"Do you?"

"No, pastor," and so all along the line.

"Now, brethren," he said, "I want to make this proposition to you: that unless God gives this Church souls in the near future you will resign also as the leaders of it."

"We are getting along very well," they said.

"No, we are not getting along at all!"

Finally they all knelt down and prayed together, and in that prayer a covenant was made that they should resign if the Lord did not give souls in the near future. They went to their homes; it was Saturday night.

Monday morning, the elder first questioned by the pastor as to having been instrumental in soul-saving, went into his store. The first man he met was his confidential clerk. He took him into his office, shut the door behind him, and said: "Bob, I have been a good master to you, haven't I?"

"Yes, sir, you have."

"Well, Bob, you have been with me for fifteen years. I am an elder in the Church that you attend when you go anywhere. But you are not a Christian, and I know it, and have known it all the while, and yet I have never spoken a word to you about salvation personally. But, Bob, my soul is on fire now, and I want us to get down here in this room and give ourselves, both of us, to Christ. I will give myself to Him for greater consecration; you give yourself to Him for salvation."

"Yes, sir; I will be only too glad to do it," and down they knelt. That man was saved. The elder called in another, and another, and another, and that day he led eleven men to Christ. The next Sunday over thirty men were received into that Church upon profession of faith, every one of them led to Jesus Christ by an official in the Church who had up to that time never saved a soul.

### WINNING SOULS ONE BY ONE (continued from page 505)

here. In advising souls, either before or subsequent to conversion, to attend a place of worship, be quite sure you are sending them to a fellowship where the full gospel is being preached, to a Church that is giving birth to souls.

As no soldier would go forth to the field of battle minus his weapons, so no Christian should go in quest of souls until armed with that mightiest of all spiritual weapons, the Sword of the Spirit which is the Word of God. And moreover he should have some knowledge of how to wield this weapon. Without the Word of God the would-be soul-winner will be powerless in dealing with the difficulties of those whom he longs to lead to Christ. He must have his mind well furnished with those scriptures which will meet the doubt

and the dread which he will encounter. In the Bible will be found passages which will suit all classes and conditions. We know of no better book on this subject than that of Dr. Torrey, *How to Bring Men to Christ*. It supplies classified scriptures dealing with every possible kind of difficulty.

Ere we conclude there is one very precious means of introducing individual souls to Christ to which we would call attention, and that is through the medium of correspondence. Many a soul has been led into the light of salvation through the pages of a letter sent forth from a heart yielded utterly to Christ. To consecrate one's pen to this sacred ministry often brings rich results and rewards.



(Conducted by Pastor DOUGLAS B. GRAY)

## Chief Secretary's Notes

### Crystal Palace Choir Music

The massed choirs singing in the Centre Transept at the Crystal Palace will render selections from the following pieces:—

*Peace, be Still,*

*Never Give Up,*

*Thy Saving Love (Londonderry Air),*

*Oh it is Wonderful, and*

pieces from this year's Albert Hall music.

You can obtain this music direct from the publishing department.

The Sunday School and Cadet Rally at the Crystal Palace will be a service of much interest. The Brighton scholars are rendering a special illustrated item, "The Gospel Clock." Another new and original piece, "Scenes and Happy Days at Elim Camps." This item has various items that will give a realistic description of Camp activities.

Remember to get your illustrated



Pastors James McWhirter (Crusader President), R. E. Darragh and A. W. Edsor (Crusader Commissioners), who are speaking and taking part in the great Crusader Rally at the Crystal Palace on Saturday, September 7th.

## CRUSADER MEDITATIONS

# SCIENCE AND RELIGION :

## God the Author of Both

"The Bible was not intended to teach science, but religion only," is the oft-repeated statement of many scholars with high mental quotient. This allows them to jettison those scriptural declarations which run counter to their speculations.

Many a scientist with haughty demeanour, superior air, and boasted scholarship loudly trumpets his rejection of the "outmoded books of Moses." These intellectuals have a penchant for guesswork, hypotheses such as the one called "evolutionary," and they unhesitatingly condemn the Bible record of Creation as myth, folk-lore, fable, or allegory. It is anything at all—but history.

We are amazed that so many physicists and scientists should treat the claims of Christianity so unjustly and so illogically. There is no controversy between true religion and true science. They walk cheek by jowl. They are both the children of God. But religion is the senior member.

Let science and religion co-operate like brothers. Science—any science, whether of medicine, the stars, rhetoric, geometry, arithmetic, etc.—is merely knowledge verified by observation; it is an exact, systematic statement of those facts which are known concerning any subject. And the Bible never refutes fact.

A chemist can take a test tube of liquid, analyse it, and describe its ingredients. That is science, the result of observation. But from where did the liquid come? Who mixed it in the first place? In answer to these questions the scientist can only guess, he leaves the realm of observation and enters the kingdom of speculation. Perhaps a detective would be of more value here.

Genesis gives a sublime account of the beginning of all things at the hand of God. The Christian accepts the statement as truth, allowing God to know some things which humans do not. The scientist steps in and surmises. His theorising leads him to reject all supernatural in the divine records, and politely bow miracles—especially biological (having to do with life) miracles—out of the Book.

programme in good time. Plan your day well ahead.

We hope to announce shortly particulars of the forthcoming series of Crusader Rallies, commencing in the autumn. Something new and of interest to all. A full programme for the coming months.

Remember the great National Crusader Week, October 6 to 14. Commence to pray for this effort.

This is a pity, for science is a noble child of the Father. Science has saved millions of infants from early mortality. It has multiplied human wealth, safety, and happiness. Science has united continents by ships of the sea, submarines under the sea, and planes over the sea. Science has harnessed lightning and made it the servant of the race.

Science builds skyscrapers, railway trains, and introduces ten thousand modern conveniences to the lives of common men. It has accomplished wonders. He is a fool who denies it. But too many scientific brethren have left their chosen field of investigation, and entered the field of abstruse and bewildering conjecture. They insist on a bookish and spectacled interpretation of Christianity. They insist that the Bible is wrong where it does not fit in with their explanations. As though any two scientists ever agreed on any one explanation! Their testimony as to the age of this world varies anywhere between 25,000,000 and 1,600,000,000 years. What's a few million years to such brain-trusters?

"Orthodox religion was all right for our grandfathers and grandmothers, but it cannot satisfy the modern mind with all its advanced scientific and philosophic knowledge," said a varsity president recently.

With that statement we vigorously disagree. And there is a noted scientist who also disagrees. Robert Andrew Millikan, awarded the Nobel prize in physics in 1923, said, "Modern science of the real sort is learning to walk humbly with its God. And in learning that lesson it is contributing something to religion."

Sir James Young Simpson, chiefly known because of his discovery of chloroform as an anaesthetic, was asked what he regarded as his greatest discovery. Unhesitatingly he replied, "That I have a Saviour." Lord Kelvin and Louis Pasteur, although poles apart theologically, experienced the comforts of true religion. And Charles P. Steinmetz, famous electrician and mathematician, says, "Some day people will learn that material things do not bring happiness. . . . Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly been guessed at."

Any sincere Christian will thrill to that prophecy. Chemists have not found happiness in a test tube or Love's fingerprints through the microscope. So next they will seek truth through spiritual channels where our unlettered grandfathers and grandmothers found truth. And they will find it!

Too, they will find more consolation for the soul, more satisfaction for the mind, more rest for the body, in the discovery of God than in all the far-reaching and glamorous results of modern science.

## WHEN THE BABY CRIED

For many years a certain man lived a life of pronounced infidelity in the city of Edinburgh. He always did his best to hinder the efforts put forth by Christian workers for the salvation of souls. One day Mr. George Muller came to the city, and the auditorium was packed to overflowing. This infidel longing to hear the man of God, by sheer physical strength and inspired by curiosity, pressed his way into the hall. Just when the preacher began to deliver his message a baby began to cry very loudly. The mother attempted to leave the building but the crowd was too

great. Mr. Muller at once came to the troubled mother's help by saying, "Will that dear mother sit down, and we will ask Jesus to put the baby to sleep." The mother quietly took her seat, and Mr. Muller prayed, "Blessed Lord Jesus Christ, be pleased to put this baby to sleep," and immediately the child went off to sleep. The infidel was startled beyond measure and said to himself, "If that man has a God like that, it is time for me to seek Him." He became a true Christian, and God made great use of him in winning souls to Christ.—*Sel.*

## What the Bible Teaches about Blood

By J. L. STAUFFER

**I**T is stated that an infidel once told Mr. Moody that he hated his God because He always required Blood in approaching Him. D. L. Moody replied in substance that he rejoiced in the fact that "without shedding of blood" there was "no remission" (Heb. ix. 22). Moody was satisfied that God could be approached in this way.

Listen to God's definition of the blood.

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. xvii. 11).

This, dear reader, is the meaning of the blood, in the eyes of God. Who dare belittle it?

That God disapproves of man's way of approaching Him is further seen in Cain and Abel. Cain approached God with the fruit of the field (the cursed earth), which involved to a greater or lesser degree the work of his own hands (self-righteousness) and was rejected. In 1. John iii. 12, we have revealed the reason for God rejecting Cain's offering. Cain was of the "wicked one" and his works were evil. No child of God would think of approaching God on any other grounds than God's way and His way is via blood, or a forfeited life. Abel came with a lamb from the flock and was accepted; giving us a picture of God's estimate of the blood and pointing us to the "Lamb of God, which taketh away the sin of the world" (John i. 29).

Another illustration in type of God's value of the blood is seen in Exodus xii., where God says "When I see the blood, I will pass over you." Space fails to mention of all the Levitical offerings and shedding of blood recorded in Scripture. The Holy Spirit states in Hebrews ix. 22, the importance of the blood. "And almost all things are by the law purged with blood; and without shedding of blood is no remission."

Briefly we have seen that God values the blood beyond all else, for it represents life. What we have seen in type, shadow and offering is more than true regarding the Blood of Christ.

Reader: God delights to have us honour the Blood. Exalt it! Preach it! Sing it! Give it the pre-eminent place in the plan of salvation. By it we have access to God (Heb. x. 19).

Following we give a brief outline on the Sevenfold Virtue of the Blood:

1. It procures redemption (Eph. i. 7) for the slave: "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."
2. It secures justification (Rom. v. 9) for the guilty: "Much more then, being justified by His blood, we shall be saved from wrath through Him."
3. It ensures cleansing (1. John i. 7) for the unclean: "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

4. It assures peace (Col. i. 20) for the troubled:

"And having made peace through the blood of His cross."

5. It effects sanctification (Heb. xiii. 12) for the unholy:

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate."

6. It gives nearness (Eph. ii. 13) for the alien:

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

7. It brings victory (Rev. xii. 11) for the accused:

"And they overcame him (devil) by the blood of the Lamb, and by the word of their testimony."

Finally we conclude that if the new celestial song spoken of in Revelation v. 9, in which the Blood is given as the basis of redemption is suitable for worship in heaven, it is good enough for those of us who still desire to honour it in a way that pleases God while we are in this world. Let others choose the Twentieth Century Bloodless Religion, the Way of Cain: the writer is satisfied with God's way via Blood. Surely it is

"The balm of life, the cure of woe,  
The measure and the pledge of love;  
The sinner's refuge here below;  
The angels' theme in heaven above."

Reader! which way will you take?



# Classified Advertisements

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

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

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

## NOTICE.

Owing to the printing works being closed down during August Bank Holiday week, all advertisements received from now until August 12th will be held over until the issue dated 23rd August.

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

**BLACKPOOL.**—Apartments or board-residence, homely and comfortable, modern conveniences; 1 minute to sea; Christian fellowship; Fielding and Kershaw, "Beth-Shan," 34, Holmfield Road, North Shore. B2067

**BOURNEMOUTH.**—"Kelham" Boarding Establishment; detached house, pleasantly and conveniently situated; near sea, cars; alfresco teas on lawns and games; reposeful conditions; from 42/- week; stamp; Jones, 9, Walpole Road, Boscombe. B2115

**BOURNEMOUTH.**—"Salaam" 14, Campbell Road, Boscombe; Ideal Christian guest house; every comfort and attention; highly recommended; near sea, churches and places of worship; separate tables; moderate inclusive terms. Miss Cavill. B2070

**BOURNEMOUTH.**—Comfortable and happy holidays at Sunshine Villa, Castlemain Avenue; near sea and shops; separate tables, hot and cold water, bedrooms; personal supervision; board-residence, 2 guineas. B2079

**BOURNEMOUTH.**—Homely apartments, or bed and breakfast 3/6, near buses and shops, ten minutes from sea, five minutes from the Foursquare Fellowship; every comfort. Mrs. Thorne, "Ypres," 127, Shelbourne Road. B2135

**BRIGHTON.**—Board-residence from 30/-, bed and breakfast 21/-; near station, sea and shops. Mrs. Robinson, "Stafford House," 13, Stafford Road. B2128

**BRIGHTON 1.**—Bedroom and breakfast 21/-, sharing 18/6; central to all parts of town. 8, Prestonville Road. B2117

**COLWYN BAY.**—For a delightful holiday come to "The Ferns," Aelybryn Road, Colwyn Bay; lovely position overlooking sea; modern conveniences; board-residence or apartments. Terms and photo on request, Mrs. Edna Davies. B2118

**CORNWALL, NEWQUAY.**—Picturesque, residential, private hotel, in sheltered and secluded position, standing in its own beautiful grounds of 1½ acres; ten minutes' walk from various beaches, on bus route to the lovely North Cornwall coast. Comfortable, homely Christian home with Christian fellowship, for paying guests (permanent or otherwise), terms moderate; personal supervision, excellent Cornish cooking, separate tables, electric light, h & c water, garage; book for your summer holidays; Foursquare. Apply: Mr. & Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. Phone: Newquay 826 B2127

**EASTBOURNE.**—Comfortable, homely board-residence, bed and breakfast, or permanent apartments; nice locality, moderate terms, nice garden; recommended. (Foursquare). Mrs. Lee, "Astaire Villa," Astaire Avenue. B2125

**EASTBOURNE.**—Comfortable accommodation offered, bed and breakfast, teas if required; near sea and shops, 1d. bus fare to tabernacle and station. Pastor recommends; Foursquare; terms moderate. Miss A. Nicholls, 61, Firie Road. B2138

**ELIM BIBLE COLLEGE.**—Visitors welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

**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.**—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. B2074

**HOVE.**—Board-residence, quiet, homely, few minutes sea, 42/- weekly, or 35/- each for two sharing double bed. Mrs. Cooley, "Beulah," 43, Erroll Road, West Hove. B1974

**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. B2048

**LONDON.**—Christian greetings! Mrs. Barnwell offers to visitors and others, a comfortable, homely Christian residence, happy fellowship, at 36, Granville Road, Stroud Green, Finsbury Park, N.4. Recommended by ministers; moderate terms; easy travelling facilities. B2131

**LONDON.**—Attractively furnished accommodation, long or short period, meals optional, terms moderate; quietly situated near Kensington Temple; also bed and breakfast 5/-. 28, Lansdowne Crescent, Ladbroke Grove; Park 2737. B2132

**LONDON.**—Lady personally recommends most comfortable, well-furnished, quiet bed-sitting rooms, h & c water; close Kensington Temple; special attention diet, elderly and semi-invalids. 139, Holland Park Avenue, W.11. (Park 7856). B2141

**MORECAMBE.**—Apartments, vacant from August 7th onwards, 4/- two persons. Mrs. Raw (late of Leeds), 55, Brentlea Crescent, Heysham Road, Morecambe. Member of Foursquare Assembly. B2136

**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. B2130

**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. B2129

**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. B2096

**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. B2085

**SOUTH WALES.**—Board-residence or bed-breakfast; a good rambling holiday amongst Welsh mountains; very moderate charges. Apply Mrs. Verrinder, 34, George Street, Cwmcaran, Mon., nr. Newport. B2120

**SOUTHEND-ON-SEA.**—Board-residence or bed and breakfast, terms moderate; near sea and assembly. Miss Job, "Bethany," 212, Victoria Road, Thorpe Bay. B2124

**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

**WESTCLIFF-ON-SEA.**—Overlooking park; quiet, lovely position; coastal cars half minute. Near sea, shops, Elim assembly. Bus, station to door. From 35/-; sharing, 30/- Coates, "Woodlands," 10, Chalkwell Avenue. B2116

**WORTHING.**—Highly recommended board-residence, or bed and breakfast; minute sea, bus route, excellent food; ideal for winter visitors; terms moderate. L. Furze, 63, Ham Road. B2133

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

**SHOEBURYNESSE, Essex.**—Furnished house to let, August, £3 per week; 2 bedrooms, 2 reception, kitchen, bath, etc., 5 minutes from sea. Apply, Box 379, "Elim Evangel" Office. B2134

**UNFURNISHED flat** to let, first floor, four or five rooms; two very large, use bathroom, every convenience, no young children; rent moderate. Richardson, 203, Archway Road, Highgate. B2139

**CLAPHAM PARK,** 10 minutes tabernacle, three nice rooms, one fitted kitchenette, water, sink, gas cooker, own meter; quiet house; suit one or two ladies, 16/6 weekly. Box 380, "Elim Evangel" Office. B2140

### SITUATIONS VACANT.

**EXPERIENCED MALE COOK** required for Boys' Camp. Seaford. August 10th to 24th. Apply immediately to Pastor P. N. Corry, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4. B2144

**CAPABLE person** required for small Christian guest house, able to cook; good reference essential. Apply, Miss Cavill, 14, Campbell Road, Boscombe, Bournemouth. B2137

### SITUATIONS WANTED.

**CHRISTIAN, young man, age 23,** would like to hear of good home with Christian people; would help in house, garden, cafe, or supper saloon; wages about 30/- per month. Apply, Box 361, "Elim Evangel" Office. B2142

**MAN, age 52, smart, active, Foursquare, unemployed 2 years,** will take anything, caretaker, handyman, general work, etc. Sims, 3, Manchester Road, Thornton Heath, Surrey. B2123

### 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. B1966

### FOR SALE.

**AN EXPENSIVE mandoline and a silver mounted flute, 30/- the two.** Apply, 15, Burford Road, Bickley, Kent. B2143

### MARRIAGES.

**GRAHAM: IRVINE.**—On July 10th, at Elim Hall, Lisburn, by Evangelist W. Douglas; Herbert Graham to Agnes Irvine (Crusader Secretary).

**SMITH: GORNOLD.**—On July 28rd, at Elim Tabernacle, The Lanes, Brighton, by Principal George Jeffreys; Pastor Joseph Smith to Cynthia Maria Elizabeth Gornold.

### WITH CHRIST.

**HAMBLÉN.**—On July 19th, Mrs. W. R. Hamblén, of Rustington, near Littlehampton. Funeral conducted by Evangelist E. Dainton.



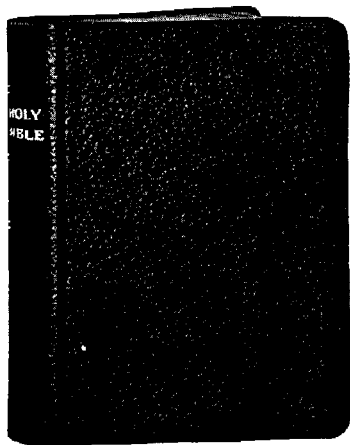
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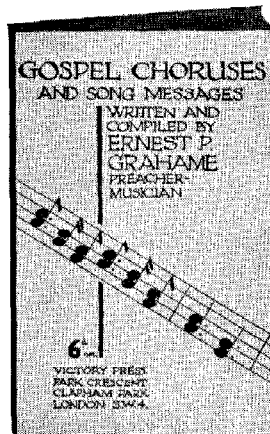
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- IN DEFENCE OF HIS WORD. R. E. Darragh, 3/-.
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