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# SHEAVES FROM THE EASTERN HARVEST FIELDS (see page 248)

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# The Elim Evangel

AND  
FOURSQUARE REVIVALIST


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

Vol. XVII., No. 16

APRIL 17th, 1936.


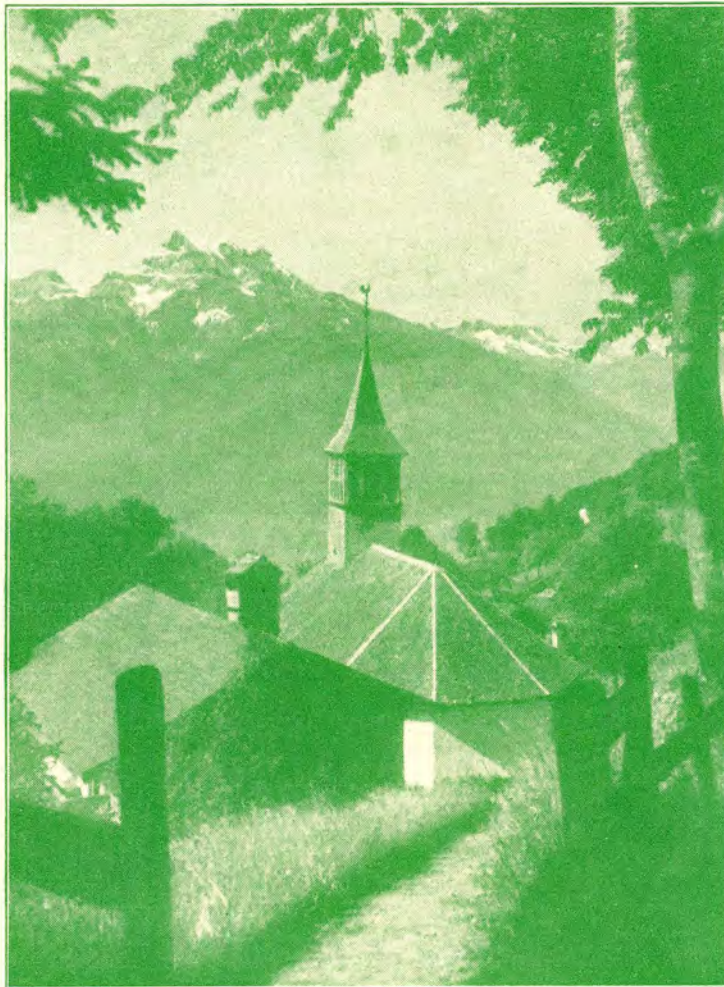
Twopence

**SAVIOUR**



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


**HEALER**

A SWISS VILLAGE CHURCH


"Come ye, and let us go up to . . . the house of God."—Isaiah ii. 3.

**COMING KING**

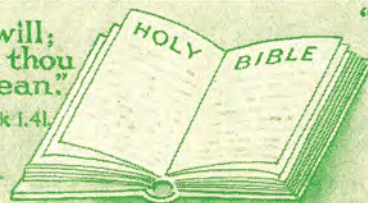


"I will come again."  
John XIV. 3.

**BAPTISER**



"I will; be thou clean."  
Mark I. 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.

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

Vol. XVII. April 17th, 1936 No. 16

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**BRIGHTON.** April 18—20 and 25—27. Elim Tabernacle, Union Street. Special Series of Bible Studies by Pastor P. N. Corry.

**KENSINGTON.** Kensington Temple, Kensington Park Road. Five Studies in the Acts of the Apostles by Pastor P. N. Corry. On Wednesdays March 25, April 1, 8, 22 and 29 at 7.30 p.m. Every morning 11—12 (noon) World Revival Crusade prayer meetings.

**LISASHEA, Co. FERMANAGH.** Now proceeding. Campaign by Pastor J. Martin.

**PECKHAM.** Weekly Convention every Friday, 7.30 p.m. Elim Hall, Nunhead Passage, Whorlton Road. April 17; Pastor C. J. E. Kingston. April 24; Pastor L. Morris.

**WIMBORNE.** April 5—26. Revival Campaign, conducted by Pastor Jesse Williams. Elim Foursquare Gospel Church, Leigh Road.

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## Preliminary Announcements.

# Whit-Monday:

Royal Albert Hall, 11 a.m., 3 and 7 p.m.

Great Pentecostal Gatherings

conducted by

Principal **GEORGE JEFFREYS**

Tickets for seats in the Boxes and Stalls are obtainable at the following prices: Morning 1/-; Afternoon 2/-; Evening 2/- Apply Box Office, Royal Albert Hall, Kensington Gore, London, S.W.7., enclosing stamped addressed envelope.

# September 5:

Crystal Palace, 10 a.m. to 10 p.m. **Foursquare Gospel Rally**, convened by Principal George Jeffreys, with special Coming of Age features.

# London Easter Conventions

Concluding services will be held this week as follows:

**Tuesday, Wednesday and Thursday at 7.30 p.m.** in Kensington Temple, Kensington Park Road; Elim Tabernacle, Park Crescent, Clapham; Elim Tabernacle, Stanley Road, Croydon; Elim Tabernacle, Central Park Road, East Ham; and Elim Tabernacle, Fowler Road, Islington.

**Friday at 7.30 p.m.** Kensington Temple, Kensington Park Road.

# Jubilee Temple, Waterloo Road, Blackpool

Principal Jeffreys and his Revival Party will be back in Blackpool for the afternoon meeting in the Jubilee Temple on Wednesday, April 15th to continue the revival.

# Easter Conventions in the Provinces

**BELFAST.** April 12—16. City Temple, Ravenhill Road. Sunday 11.30 a.m. and 7 p.m.; Monday 11.30 a.m., 3.30 and 7 p.m.; Tuesday 3.30 and 7 p.m.; Wednesday and Thursday 8 p.m. Speakers include: Pastors J. Farlow, J. Smith, Pastor and Mrs. R. G. Tweed, and Miss A. Kennedy. Convener: Pastor H. Kitching.

**BIRMINGHAM.** April 10—13. Elim Tabernacle, Graham Street. Friday 11 a.m. and 7.30 p.m.; Saturday 7.30 p.m.; Sunday 11 a.m. and 6.30 p.m.; Monday 11 a.m., 3 and 6.30 p.m. Speakers include Pastors H. W. Greenway and P. S. Brewster. Convener: Pastor A. Longley.

**BOURNEMOUTH.** April 10—16. Elim Tabernacle, Victoria Road, Springbourne. Sunday 11 a.m. and 6.30 p.m.; Monday 11 a.m., 3 and 6.30 p.m.; Tuesday to Thursday, 7.30 p.m. Elim Tabernacle, Hawthorn Road, Winton. Friday 11 a.m., 3 and 6.30 p.m.; Sunday 11 a.m. and 6.30 p.m.; Tuesday to Thursday 7.30 p.m. Speakers include Mr. John Leech, K.C. and Pastor L. N. Knipe.

**BRIGHTON.** April 10—13. Elim Tabernacle, Union Street. Friday 11 a.m., 3 and 6.30 p.m.; Saturday 7.30 p.m.; Sunday 11 a.m. and 6.30 p.m.; Monday 11 a.m. (divine healing), 3 p.m. (baptismal service) and 6.30 p.m. Speakers include: Pastors E. C. W. Boulton, W. L. Kemp and G. Starmont. Convener: Pastor H. W. Fielding.

**GARDIFF.** April 10—16. City Temple, Cowbridge Road. Friday 11 a.m., 3 and 7 p.m.; Saturday 7.30 p.m.; Sunday 11 a.m. and 6.30 p.m.; Monday 3 and 7 p.m.; Tuesday, Wednesday and Thursday 7.30 p.m. Speakers include: Pastors J. T. Bradley and A. V. Gorton. Convener: Pastor J. R. Moore.

**CARLISLE.** April 10—13. Elim Tabernacle, West Walls. Friday 11 a.m. and 7.30 p.m.; Saturday 7.30 p.m.; Sunday 11 a.m., 3 and 6.30 p.m.; Monday 7 p.m.; Tuesday 7.30 p.m. Speakers include: Messrs. F. Carson and W. Uprichard. Convener: Pastor J. Tetchner.

**DONCASTER.** April 10—12. Elim Hall, St. Sepulchre Gate. Speakers include Pastors W. J. Hilliard, D. Forsyth, J. Oliviant and H. Coleman. Convener: Pastor A. E. Pike.

**DOWLAIS.** April 18—20. Elim Tabernacle, Ivor Street. Saturday 6.30 p.m.; Sunday 2.30 and 6.30 p.m.; Monday 7 p.m. Speakers include Pastor H. Entwisle. Convener: Pastor W. J. Patterson.

**LEEDS.** April 10—15. Foursquare Gospel Tabernacle, Bridge Street, Lady Lane. Speakers include: Pastor and Mrs. L. L. Bell, Pastors R. Mercer, W. Kelly, W. G. Hawkins and L. Morris.

**PORTSMOUTH.** April 10—16. Elim Tabernacle, Arundel Street. Friday 11 a.m. and 7 p.m.; Saturday 7 p.m.; Sunday 11 a.m. and 6.30 p.m.; Monday 11 a.m. and 7 p.m.; Tuesday, Wednesday, and Thursday, 7.30 p.m. Speakers include: Pastors W. G. Hathaway and W. Barton. Convener: Pastor S. Gorman.

**SOUTHPORT.** April 12—15. Temperance Institute, London Street. Sunday 3 and 6.30 p.m. Kingsway Cafe, Promenade. Monday 7.30 p.m.; Tuesday 3 and 7.30 p.m., Wednesday 7.30 p.m. Speakers include Pastor L. C. Quest. Convener: Pastor F. G. Cloke.

**VAZON.** April 9—16. Elim Foursquare Gospel Church. Speakers include Pastor T. A. Carver. Convener: Pastor J. Naylor.

**YEOVIL.** April 10, 12, 13. Elim Hall, Southville. Friday 3 and 6.30 p.m.; Sunday 11 a.m., 2.30 and 6.30 p.m.; Monday 3 and 6.30 p.m. Speakers include Pastor W. N. Brambleby.

# 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. XVII., No. 16

APRIL 17, 1936

Fridays, Twopence

## Boundless Grace

(Romans v. 20)

By Principal PERCY G. PARKER

**L**ET us commence with a challenging statement: Our salvation is based upon the covenant of *grace*, but the covenant of grace is really the covenant of *justice*. How can a covenant of *grace* be a covenant of *justice*? To ask the question is sufficient to raise a battlefield of thought within our mind. Let us ask the question again: How can a covenant of grace be a covenant of justice?

We are not going to answer that question immediately. It will not be answered until the end of our talk together, but it will be the underlying question in our minds throughout, and we shall be glad when the question comes to the surface again and receives an answer.

The meaning of the word "grace" has been variously given. D. L. Moody in a sermon on the subject describes "grace" as "unmerited mercy—undeserved favour." It is a good definition. The word "grace" in the Old Testament comes from a root word meaning "to bend" or "to incline." The thought is that of bending in order to bestow a favour. Generally speaking, we may describe "grace" as the act of God giving to man that which he does not deserve and cannot do anything to merit.

1. *Grace was not exhibited to Adam before the Fall.* That which Adam received from God before the Fall was justice. God created man with certain appetites and needs. It was right that as long as the creature lived in harmony with his Creator those appetites should be satisfied and the needs met.

2. *Grace commenced when man rebelled against God and merited instant destruction.* The fact that God did not instantly destroy man was an act of unmerited favour. The fact that God continued to bestow blessings upon rebellious man was also unmerited favour.

3. *The grace of God works through natural law.* God sends rain upon the evil as well as upon the just. The fact that God continues to send rain upon an evil world is an act of grace. In fact, the whole world is constantly the subject of God's grace revealed in natural laws which He has not withdrawn. Sunshine is an act of God's grace. Fruits and flowers

are acts of God's grace. The singing of the birds and the music of the babbling brook are acts of God's grace. Even November fogs are acts of God's grace. Someone has well said that the pageant of spring is wrapped up in the misty days of November. Every blessing that comes to a fallen race is an act of God's grace. Even the unsaved man is a partaker of the grace of God. The atheist and the blasphemer partake of God's grace revealed in natural law even as does the child of God. There is constantly operating the grace of God revealed in natural law.

4. *The grace of God which counts the most is the personal expression of the power of God toward those who have accepted Christ as their Saviour.* Generally speaking we can summarise this form of grace as follows: Accept the Lord Jesus Christ as your Saviour and you will be saved by the direct personal act of God. Accept the Lord Jesus Christ as your Healer and you will be healed by the direct personal act of God. Accept the Lord Jesus Christ as your Sanctifier and you will be sanctified by the direct personal act of God. Accept the Lord Jesus Christ as your Baptiser in the Holy Ghost and you will be baptised by the direct personal act of God. Accept the Lord Jesus Christ as your Shepherd and you will be guided by the direct personal act of God. In the case of healing there may be certain qualifications for reasons which we cannot go into now, but allowing for such we can unhesitatingly say that God will act in grace toward every sinner, every sick one, every unsanctified one, every powerless one, every misguided one, that comes to Him through Jesus Christ.

As a sinner there is no merit in me that can claim salvation. As a sick one there is no merit in me that can claim healing. As an unsanctified one there is no merit in me that can claim sanctification. As a powerless one there is no merit in me that can claim the power of the Holy Ghost. As a wandering, misguided soul straying about upon the wild wilderness of life, there is no merit in me that can claim the guidance of the heavenly Shepherd.

And yet God is willing to save me and sanctify me,

heal me, baptise me and lead me. Why? Because of the *covenant of grace*.

5. *What is that covenant of grace?* It is expressed in the words of II. Corinthians v. 19: "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them." That is the covenant of grace. It is an arrangement that God made with His Son so that He need not count the trespasses of the world against the world. It is that arrangement referred to in Isaiah liii. 6, "All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath made the iniquity of us all to meet on Him" (Hebrew). That covenant of grace is again referred to in Matthew xxvi. 28, "This is the blood of the *new covenant* which is shed for many for the remission of sins." The covenant of grace is that arrangement whereby the favour of God can be poured out upon the believer in Christ in just as much fulness as if he deserved it.

Yet that covenant of grace is also a covenant of justice, for the Son of God has paid the penalty. He has suffered, the Just for the unjust. *But if another has suffered for us, if another has paid the penalty, how can it be a covenant of grace?* Surely it is only under such circumstances a covenant of justice. Such would be the case if the One who suffered the penalty had been outside the Party that had been injured. But the One who suffered the penalty is not outside the injured Party, but is one of the injured Party—therefore it becomes a covenant of grace.

Let me illustrate in a simple way. I heard Paul Kanamori, the Japanese evangelist, tell this story. As a youth he went to a well-known public school in Japan. A prolonged and bitter rebellion arose amongst the boys against authority in the school. The climax came when the headmaster himself told the school that a terrible punishment must be inflicted, for law and authority had been trodden under foot. Suddenly to their amazement the headmaster said that he had decided to bear the punishment himself. Whereupon, solemnly, but deliberately, in front of the whole school, he caned his own left hand with a heavy cane held in his right hand until his left hand was swollen

and bleeding. The result was that the whole school was brought to a condition of repentance, and rebellion vanished from their midst, and the headmaster was able to deal with them as though they had never rebelled. Now if the head boy in the school had agreed to take the punishment for the whole school the covenant would have been a covenant of justice—simply a covenant of justice—for one would have paid the penalty for all, and the one who paid the penalty for all would not have been the injured party, but when the injured party himself bore the punishment then it was a covenant of justice for the evil had been punished, but it was also a covenant of grace for the only one who suffered was the injured party himself and all the others went free.

If Christ's death on the Cross for the sins of the world had only been the death of a perfect man, then the result would only have been a covenant of justice, but because Christ was God—Himself one of the injured party in the Godhead—therefore the result has been a covenant of grace.

In order that sinful man might be forgiven and blessed, no one has suffered but God Himself. Therefore all the blessings that come to man are the results of what the Godhead has done within its own circle. Therefore all the grace of God which abounds toward us to-day is based upon that astounding act whereby God Himself reconciled the world to Himself by suffering Himself in the person of His Son for the sins of the whole world. Grace abounding is therefore the outcome of love astounding. And the covenant of grace rests back upon the covenant of justice. And now God is not only declared to be just, but also the Justifier of the unjust.

"Amazing words!"—"He gave Himself for me,"  
For me—rebellious, sinful, guilty me,  
For me the Saviour bore the Cross and shame,  
Rejoice my soul, and bless His sacred name.

For me He left His glorious throne above,  
For me revealed His Father's wondrous love,  
For me He tabernacles here below,  
For me He drank the bitter cup of woe.

For me He was reviled, despised, betrayed,  
For me was scourged, condemned and crucified,  
For me He hung accursed on the tree,  
For me,—lost, wretched, vile, unworthy me.

For me in agony He groaned and died,  
For me God's righteous law He satisfied,  
For me complete atonement He has made,  
For me He rose triumphant from the grave."

## AS IN THY PRESENCE

By Edith C. Wall

As in Thy presence, Lord, O let me walk  
Each day beside Thee down the path of life;  
Then stumbling, wavering, falling from Thee  
Thy outstretched hand will lift me up again.  
As in Thy presence, Lord, O may I see  
Thy will in all I do and seek and say,  
So that the rocks the tempter strews before me  
May not be blocks of stumbling on the way.  
As in Thy presence, Lord, let me abide  
For ever near Thee, from all harm secure,  
Content to know whatever comes is best  
When Thou art there beside me, ever sure.  
So guide me, keep me, hold my hand to-day,  
My Lord, my King, my Master—all the way.

In your treating with Christ beware of all secret reserves that will spoil the treaty between Christ and you. Be honest with Christ, and say not of any sin, "The Lord be merciful to me in this"; and be sure there is no secret purpose or reserve in thy heart for a retreat in time of danger; but embark thyself with Christ for storms and tempest, troubles and afflictions, as well as peace and prosperity. Christ bestows Himself wholly upon you, and He expects the same from you. Give up all, or you will receive nothing from Him.—*John Flavel*.

# Heaven and Earth

By HENRY PROCTOR, F.R.S.L., A.V.I.

**I**T is very necessary that believers should be clear in regard to what is involved in the terms: "Heaven and earth."

We have had for centuries teachings about heaven, which excluded entirely the scriptural idea of the earth being inhabited in the "ages to come" by "the nations of them that are saved." It is clear, however, that there will be nations on the earth throughout the Millennium, for we read that Satan shall "go out to deceive the nations" (Rev. xx. 8) after the thousand years are finished.

And in Revelation xxi. 24, we read: "The nations of them that are saved shall walk in the light of it (the heavenly city): and the kings of the earth do bring their glory and honour into it." But we must not lose sight of the fact that according to the Scriptures, heaven is a place quite distinct from the earth, or otherwise how could the heavenly Jerusalem be seen coming down from God out of heaven? "Heaven in this place, and in many others of Holy Writ, is referred to as a definite locality into which our Lord Jesus ascended (Acts i. 9-11).

The Apostle Paul also was "caught up into the third heaven" (II. Cor. xii.), and John saw it as a place in which a door was opened and into which he went. He saw the throne of God, and those of the twenty-four elders, and many angels round about the throne (Rev. iv. 1-6), and an innumerable multitude out of every nation standing before the throne. In the face of these facts we do not see how it is possible to assert, as many do, that there is no

## HEAVEN FOR THE SAINTS,

but that their destiny is connected entirely with this earth.

There is certainly to be a new earth as well as a new heaven, for the present heaven and earth are said to pass away, but as Alford says, "The expression does not necessarily suppose the annihilation of the old creation, but its passing away as to its outward and recognisable form, and its renewal to a fresh, and more glorious one. Peter speaks of the earth having been destroyed by the Noachic Flood, and just as the earth did not pass away but was purified then by water, so it will be hereafter purified by fire" (see Alford's *Greek New Testament*).

And the earthly kingdom is a literal kingdom: the fifth in a series of earthly monarchies. But we must banish the notion that the reign of Christ and His saints over the earth necessarily implies a perpetual presence of the rulers among the ruled, or exclusion from the place which the Lord Jesus has gone to prepare for us. The glorified saints will not be confined to this earth because they reign over it, any more than George V. is confined to England or India, or any other of his dominions because he happens to rule over them. They will have a special home of their own, for wherever their Lord is, that is where they *must* be, in fulfilment of His prayer: "That they may be with Me where I am." They will not

be limited to any one of the Father's mansions, which are as numerous as the stars of heaven, but will probably be able to visit them all.

We see therefore, that there must be a

## HEAVENLY PHASE OF THE KINGDOM

as well as an earthly, the one represented by the heavenly Jerusalem, which during the Millennium, is above the earth, and the other by "the camp of the saints, the beloved city" which the hosts of Gog and Magog are to invade at the close of the Millennium. Nothing tends to show the distinction more than this fact, for it is not possible that the heavenly Jerusalem should be invaded by earthly armies (Rev. xx. 9). It is not likely that the New Jerusalem will then be on the earth; a city which has no need of the sun, nor yet of the moon, for these twain will yet continue to shed light upon the earth, for Jehovah's covenant with day and night cannot be broken. The earthly phase is to continue for ever as well as the heavenly, for unto Israel He saith, "They shall dwell in the land, which I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children for ever: and My servant David shall be their prince for ever" (Ezek. xxxvii. 25). "It shall be an everlasting treaty" (v. 26, F.F.).

## Redeeming the Time

(Ephesians v. 16).

Two little words are found in the Greek version here. They are translated *ton kairon* in the revised version, "Buying up for yourselves the opportunity." The two words, *ton kairon*, mean literally, the opportunity.

They do not refer to time in general, but to a special point of time, a juncture, a crisis, a moment full of possibilities and quickly passing by, which we must seize and make the best of before it has passed away.

It is intimated that there are not many such moments of opportunity because the days are evil; like a barren desert, in which, here and there, you find a flower; pluck it while you can; like a business opportunity which comes a few times in a lifetime; buy it up while you have the chance. Be spiritually alert; be not unwise, but understanding what the will of God is. "Walk circumspectly, not as fools, but as wise, buying up for yourselves the opportunity."

Sometimes it is a moment of time to be saved; sometimes a soul to be led to Christ; sometimes it is an occasion for love; sometimes for patience; sometimes for victory over temptation and sin. Let us redeem it.

No time for trifling in this life of mine,  
Not this the path the blessed Master trod,  
But every hour and power employed,  
Always and all for God.

—A. B. SIMPSON.

# How Faith may be Increased

By A. B. SIMPSON

1. Give up your own faith and take the faith of God.

Stop trying to have faith by the exercise of your will. Stop trying to have faith in your faith. Fully realise that you are as unable to believe in your own strength as you are to love, to overcome, or to do any act of the new life apart from divine grace. Die to your own faith as well as to your own righteousness, and then look up and claim the faith of Jesus Christ. This was the apostle's experience when he said, "I have been crucified with Christ, nevertheless I live, yet not I; but Christ liveth in me, and the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself instead of me." If He gave Himself instead of you, and if you are truly crucified with Christ, you will take His faith for yours, and the life you live in the flesh you will live by the faith of the Son of God.

We once ventured to suggest to a Christian woman, who was seeking help from the Lord, that what she needed was the faith of Jesus. She felt hurt and immediately assured us that she had great faith—that she had always had it; in fact, that it was in the family, and some of her relatives were people of extraordinary faith. Alas, she never got her blessing, but at last sank under her troubles because she had so much faith that she could not take the faith of God.

We know another dear sister, a cripple for years, who struggled to obtain divine healing, but could not, although she believed in it most fully. But one day she saw this simple truth that Christ would be her faith, and she immediately let go the struggle and took her Lord for her part as well as His, and in a moment she was miraculously made whole and is now a blessed missionary in a foreign land.

2. Use the faith that God gives you. He will give it to you as He gave life to a child, and you must let it grow by use. Exercise it, put it forth and some day it will be able to move mountains. George Muller used to say that when he began his ministry it was as hard to believe for a pound as it was forty years later to believe for a million pounds. If you will but diligently use the trust that Christ gives you, it will be true of you as of the disciples of old, "Your faith groweth exceedingly."

3. Knowledge is the nourishment of faith.

"Faith cometh by hearing and hearing by the Word of God." I might find it difficult to believe that I could have a thousand pounds by calling upon a certain lawyer at sight, but if I had a communication from that lawyer telling me that I was the heir to an estate of more than a thousand pounds, and inviting me to call and see it, I would have no difficulty in believing for the thousand pounds, simply because I have a record showing my right to it. When I know that my sanctification and the indwelling of the Holy Ghost are my birthright as a child of God, I can claim the fulness of the blessing and know that it is mine. When

I see that He bare my sicknesses and carried my infirmities, it is not hard for me to lay them over on Him who bore them. When He commands me to believe that I receive the things I ask in prayer, I believe and receive without a struggle. It all depends upon how much is in my Father's will, and how fully I understand my redemption rights.

4. If you would have your faith increased, do not be afraid of trials. Difficulty is the very school of faith. You never learn to use the sword in times of peace. The young eaglet would never learn to fly if the mother suffered it to linger in its downy nest and be fed from her mouth. But one day she tears up the comfortable home and hurls her nestlings into space, and in desperation they are forced to strike out with their little pinions and learn to fly. So God teaches us to use the wings of faith by breaking up our nests, and putting us in places where we must either trust or sink in despair. Beloved, do not despise your trials. Do not miss their blessed lessons, but rise through them to higher victories, and with each conflict as it comes let your heart cry, "Lord, increase our faith."

5. Love is the very element in which faith reaches its perfection.

We begin the fight of faith by our will. We reach at last the resting place of the heart. Our first attitude is to say, God must help me because He has promised to. I will believe, "I will trust though He slay me." But by and by it is John on Jesus' breast; it is the babe on its mother's breast; it is the leaning, nestling heart; not compelling God to keep His Word to us by a logical argument, but knowing that He loves to bless us exceeding abundantly above all that we ask or think.

Beloved, let us endeavour to realise the marvellous possibilities of faith. Let us ask God to show us what it means for Him to say, "All things are possible to him that believeth." Some day, when we shall use the mighty attributes of God Himself before the throne, we shall know what this mighty promise means. Why may we not prove it now, and, like the little eaglet, learn to use the pinions with which we shall mount the heights of glory and dwell with Him by and by?

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I have been driven many times to my knees by the overwhelming conviction that I had no other place to go.—*Abraham Lincoln.*

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## ANONYMOUS GIFTS

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# World Events and their Significance

## THE LORD'S ANCIENT PEOPLE

**I**N view of the widespread persecution of the Jews at the present time it is well to bear in mind the debt which the Gentile nations owe to them. From a recent article on this subject we cull the following:

1. We owe to the Jew our Scriptures. The Old Testament entirely, and the New Testament with but small exception are a Jewish Library of books inspired by the Holy Spirit. Should not we who believe that they are able to make us wise unto salvation through faith in the Lord Jesus Christ, long to put these Scriptures of the New Testament into the hands of those to whom we owe their existence? Should we not invite them to search the Scriptures with us; and pray that the veil may be taken from their hearts as they read them?

2. We owe to them our blessed Saviour. As we bow in adoration before the infant in Bethlehem's manger we do homage to One, who was born to be "the Glory of His people Israel"; and as we stand beneath the cross, we see the title over the head of the crucified Saviour, "Jesus of Nazareth, the King of the Jews."

3. We owe to them the faithful witness they have borne all down the ages to the fact and truth of a personal God. It is an oft-told story how Frederick the Great asked his Chaplain to give him as concisely as possible a convincing argument for the truth of the Bible, and his striking answer was "the Jews." Two thousand years of judgment, of promises postponed, of suffering and disillusion, still they persist, a separate race and nation, God's miracle of history.

4. We owe to them the first martyrs of the faith, the first evangelists, apostles and missionaries. "Their debtors we are," and how have we paid the debt? Wherever Christians have shown them Christian love and courtesy, there they have responded; wherever the Gospel has been preached and lived amongst them, there conversions have taken place to the enrichment of the Church and the extension of the Kingdom of God. The Jews are of strategic importance in the missionary plan of God and should therefore be recognised and included in the plans of His Church.

(1) **The Call of Justice** urges us to pay the debt we owe for ourselves and for our forefathers; and can it better be discharged than by conveying to them and pressing on their acceptance the message of salvation?

(2) **The Call of Gratitude** impels us to repay the debt of the deepest service. Shall the richest favours draw forth no thanks—receive no corresponding service? Does not a grateful soul weary and long for and rejoice in opportunities of testifying its obligations, and is the soul of the Christian Church to be the only exception to the rule, and that only when remembering the services of Israel?

(3) **The Call of Humanity** pleads that the debt be paid. The flood-tides of anti-Semitic hate have again been let loose. Are the sufferings of the past not enough, that we must heap upon them the sufferings of the present? May there be kindness for the criminal, the profligate—the very beast of the field—but no kindness for God's ancient people—the people of a thousand promises—the people of the unchanging covenant of heaven? Must we catch up the cry at Pilate's bar, and exclaim, "His blood be on them and on their children?" must we steel our hearts against the piercing cry of mercy coming from the cross, "Father, forgive them, for they know not what they do?"

## THE MENACE OF COMMUNISM

From a most interesting and illuminating article by Dr. G. B. Winrod, entitled: "God's Ultimatum to Communism," we quote the following:

For the first time in human history, there exists to-day a visible, organised anti-religious campaign of world-wide proportions.

The atheists are translating their programme into bloodshed, destruction of property, and the loss of life. In Russia,

millions of our Christian brethren have been slain during the last eighteen years.

The "Communist International," which embraces Soviet activities in all nations, said in its official report for 1932: "One of the most important tasks of the cultural revolution affecting the wide masses, is the task of systematically and unswervingly combating religion—the opium of the people."

Students of Bible prophecy know that this pernicious doctrine is paving the way for the coming of the last great world dictator who will open "his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven."

We venture to say that nothing less than a Church clothed with the power of the Holy Ghost and possessed with a living vision of God can stand against such a widespread attack upon the foundations of the faith and life of the Christian *ecclesia*. It behoves the people of the Lord to seek a continuous enduement of power from on high that they may not be swept off their feet by this overwhelming avalanche of iniquity.

## EVOLUTION AND ATHEISM

We are afraid that the same spirit is behind both these forces. That in the end they lead to the same climax of unbelief in God both in creation and redemption. From an arresting article which has just come to hand we gather the following:

The world is weary of the "compromisers" and "reconcilers," the "religious" and "scientific" politicians who write essays on "I Believe in God and Evolution" or give sermons on "Evolution: God's Method of Creation"—and then presume that they have ended the conflict between the evolutionary concept of man as a beast and the Biblical concept of man as a being made in the image of God. To question the basis of their "harmonising" of evolution and religion is to convict oneself in their estimation of being either an ignoramus or a "troublemaker." What matter that nearly all the great evolutionists—the intellectual giant, Thomas Henry Huxley; the great Tyndall; the famed Ernst Haeckel; the peerless scholar, Herbert Spencer—were unable to believe in both evolution and God! What matter that they virtually all were either agnostics or atheists! What matter that the "discovery" of the evolutionary "truth" turned Darwin himself into an unbeliever! What matter these stubborn facts to the religious politicians who assure us that evolution does not lead to atheism, and that all but fools and fanatics realise it!

## Do Scientists Believe in God?

The plain, proved fact of the matter is that evolution has led to atheism or agnosticism in the lives of over fifty per cent of the world's greatest scientists. This is true, not only of the scientists of the past, but of those of the present.

## MODERN DEGENERACY

Coming from the pen of one of our most famous journalists the following statement provides an arresting commentary on Paul's words concerning the last days:

It would be difficult in a family newspaper to depict the moral perversion which has poisoned the whole of youth since the great war. Vices which were not even named or known a generation ago by either youth or older people are now the ordinary staple of common conversation and light debate among our young men and our young women. Their votaries are received in society. The extent of this moral pestilence is appalling. To-day every sort of hell is wide open to the youngest and most unsullied imagination.



We cannot regard with other than alarm the trend of modern youth. Since Victorian days the pendulum has swung to an opposite moral extreme, and we shudder to contemplate what another ten or twenty years may produce in the life of our land. What a need for a national awakening that will revive spiritual impulses, and purify the moral consciousness of the people.

#### THE ATTITUDE OF ROME TO THE BIBLE

There can be no doubt but what the Romish system has much to fear and also to lose by the widespread circulation of the Scriptures; hence their opposition to the dissemination of the Bible. Speaking of an awakening among the Santals of North India one writer says:

These people are alive to the difference between Rome and the gospel. They say: "If you wish to become Christians choose carefully your leaders—those who blindfold you first, or those who lead you with eyes open. Our missionaries give us the Bible to read, the priests do not."

#### INTERESTING FIGURES

It is estimated that there are about 692,400,000 Christians in the world, of whom 522,596,000, or about five-sevenths, belong to the various Catholic bodies, and 169,802,000, or about two-sevenths, to the more than 200 Protestant denominations. It must be re-

membered that this means professing Christians and does not attempt to tabulate the number of these that are really born again. The fact remains that the appalling number of 1,167,610,000 inhabitants of this world remain among the non-Christians, nearly twice as many as those who profess and call themselves Christians. What a responsibility this represents for the Church of God. What consecration it demands to carry the message of redeeming grace to those perishing millions.

#### TURKEY

One more land has no use for God. Sir Evelyn Wrench, after a tour in the Near East, asks ("Spectator," Nov. 22, 1935): "Have you ever been in a country that seeks to do without God? It is a painful experience. No amount of reading about modern Turkey had prepared me for the metamorphosis that has taken place. Formerly a dynamic centre of the Faith of Islam, modern Turkey has to-day no time for religion. The State no longer champions the claims of Islam; proselytising by the faithful, or for a matter of that by the Christian, is no longer tolerated. Our guide laughingly remarked, "Istanbul is said to have five hundred mosques" (an exaggeration I believe) "and I doubt if you will find five hundred worshippers." I asked the director of one of the largest educational institutions in Turkey whether it was true that no religious instruction could be given in the schools. She replied in the affirmative and said that no religion whatever was permitted to be taught, not even the life of Christ in the history class.—"Sunday School Times."

## "The Iron did Swim"

### A Reminiscence

**Y**OU know how we, as a Church, have been led to see mysteriously the hand of God. I recollect one night, when we resolved to build this house of prayer, we knew that we were poor, much too poor ever to be able to raise so large a sum as this house would cost, especially when the vow was registered that it should never be built with borrowed money, but should either be paid for or else not built at all; I recollect preaching that evening from the text, "And the iron did swim," and saying that the building of this house seemed as likely a thing to happen as if the iron should swim; but I said I was glad it was twenty-five thousand pounds which we wanted, for if it had been only five thousand pounds, or ten thousand pounds, we might feel able to raise it, but twenty-five thousand pounds was impossible, only I believed that God could do impossibilities. It was one of the most singular things that ever occurred, when a friend at a distance, whom I never saw but once in my life, and who had no connection with us, put down five thousand pounds himself towards it. We were encouraged; we went to work, and the thing was done, and as it went on more and more singular helps were sent.

When the college, of which I am President, had been commenced for a year or so, all my means stayed; my purse was dried up, and I had no other means of carrying it on. In this very house, one Sunday evening, I had paid away all I had for the support of my young men for the ministry. There is a dear friend now sitting behind me who knows

the truth of what I am saying. I said to him, "There is nothing left whatever." He said, "You have a good banker, sir." "Yes," I said, "and I should like to draw upon Him now, for I have nothing." "Well," said he, "how do you know? Have you prayed about it?" "Yes, I have." "Well, then, leave it with Him. Have you opened your letters?" "No, I do not open my letters on Sundays." "Well," said he, "open them for once." I did so, and in the first one I opened there was a banker's letter to this effect: "Dear sir, we beg to inform you that a lady, totally unknown to us, has left with us two hundred pounds for you to use in the education of young men." Such a sum has never come since, and it never came before; and I have no more idea than the dead in their graves how it came then, nor who it came from, but to me it seemed that it came directly from God. We have gone on ever since with that work successfully, and are resolved to launch out into others; and I believe that we only want as a Church—and your pastor only wants as your pastor—to have faith in God, and we shall find Him "wonderful in counsel and excellent in working." Wherever there is the hand of a true man there is the wing of an angel.—C. H. Spurgeon.

We have too little praying face to face with God every day. Looking back at the end, I suspect there will be a great grief for our sins of omission—omission to get from God what we might have got by praying.—Andrew A. Bonar.

# FAMILY ALTAR



**The Scripture Union Daily Portions: Meditations by Pastor J. SMITH**

**Sunday, April 19th.** Lev. viii. 10-24.

"And Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet" (v. 24).

With such a type before us, and now that we have come to the days of fulfilment, is it any wonder that Paul asks us to present our bodies a living sacrifice, holy, acceptable unto God? Our ears to be consecrated to God, to listen to His voice, to know His will, that we may hasten to carry it out. Our hands to be consecrated to God, that we may serve Him with our whole heart and soul. Our feet to be consecrated to God, that we may walk with the Lord. Have you considered that without the proper use of the great toe you cannot walk, you only hobble? A hobbling Christian is an unconsecrated Christian. Without the proper use of the thumb you cannot grip anything. Some Christians never seem able to grasp the things of God, to lay hold of His service; the reason is obvious.

**PRAYER TOPIC:**

That God may have pleasure in the midst of His people at the communion table to-day. That the attractive forces of Calvary sweep many souls into His Kingdom in all our churches to-night.

**Monday, April 20th.** Lev. ix. 22-24; x. 1-11.

"And offered strange fire before the Lord" (verse 1).

Sacred fire was that which was kindled by God Himself, as was the case in verse 24, and also in II. Chron. vii. 1, when the Temple was dedicated to God, and the sacrifice was placed on the altar. No man had anything to do with the kindling of that fire. When we come to that which indicates Divine acceptance of our sacrifice to the Lord we must be careful. Our duty is to make the sacrifice, place it upon the altar, and wait for God to send the fire. It was God who sent the fire in the prayer meeting in the upper room at Jerusalem. But although the Lord kindled the fire upon the altar, yet it was the duty of the priests to keep it going by adding fuel to it. This is also our duty in regard to the sacred fire which the Lord has kindled upon the altar of our hearts.

**PRAYER TOPIC:**

That with lengthening days increased fervour and force be put into all open air work.

**Tuesday, April 21st.** Lev. xiv. 1-18.

"The law of the leper in the day of his cleansing" (verse 2).

The cleansing of the leper: What a ceremony! What offerings! What an amount of time was given to it! What detail! No rushing into the camp and shouting "I am clean, I am clean." No, indeed. Every possible care was taken

that the work of cleansing was thorough. We know that leprosy is a type of sin, and that the cleansing of the leper is typical of the cleansing of a sinner; or the cleansing of one who has been in the congregation but who wandered off into the paths of defilement, and is now returning via Calvary, through repentance and godly sorrow. And the type before us is that of not only cleansing of the mind (the ear), the walk (the great toe), and the service (the thumb); but also of the Spirit of the Lord coming afresh upon him as well (the oil poured upon him).

**PRAYER TOPIC:**

That a continued flow of blessing and healing rest upon all seeking bodily quickening and refreshment in Elim Rest House, 21, Rodenhurst Road, S.W.4 Praise for what God has already done in this home.

**Wednesday, April 22nd.** Lev. xvi. 1-10.

"And he shall take the two goats, and present them before the Lord" (verse 7).

Two goats were required to make the type complete; both were presented before the Lord. One of the goats was slain, and the other lived on. In the case of our Lord we read: "Who His own self bare our sins in His own body on the tree." Here it speaks of atonement being made for us by the death of Jesus. In Hebrews vii. 25 we read: "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Here it speaks of being saved by Jesus as a living Saviour. It was necessary for Him to die to atone for our sins, and it was just as necessary for Him to arise and live again to save us from the power of sin, to put a gap between it and us. Jesus has presented His own atoning blood before the Father, and He has also presented Himself before the Father as our ever-living Intercessor.

**PRAYER TOPIC:**

Definite prayer for Pastor and Mrs. Mullan in learning two new languages, and praise for souls already saved on their new and needy field in North Transvaal.

**Thursday, April 23rd.** Lev. xvi. 11-19.

"And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward" (verse 14).

Never do we read of it being sufficient to kill the sin offering, and simply allow its blood to flow out. In every case the blood must be applied. Neither is it sufficient for Jesus, our great Sin Offering, to die for us on the cross of Calvary; the blood must be applied personally, by faith, and thus put to our account. We must accept of it on behalf of the sins which we have committed. The blood was sprinkled east-

ward. The east speaks of the sunrise, the beginning of a new day, of resurrection, of light being shed upon a darkened world. How beautifully is this fulfilled in the glorious Antitype.

**PRAYER TOPIC:**

That deeper spiritual power awakened in Youth Movement through special meetings and rallies during winter months may have a rich outlet in aggressive evangelism at open air and other meetings this summer.

**Friday, April 24th.** Lev. xvi. 20-34.

"And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place" (verse 23).

On the great Day of Atonement the high priest divested himself of his beautiful garments and put on plain linen garments, and arrayed in these plain linen garments he made atonement for all Israel. How beautifully does this speak of our great High Priest, who laid aside the robes of glory with which He was arrayed in the presence of the hosts of heaven, and taking upon Himself the plain garb of our humanity, came forth to offer Himself as the great Atonement, not only for all Israel, but for all the world. In that plain dress of our humanity He arose the third day and ascended to the Father's right hand to present on our behalf the offering of His own precious blood. But soon He is coming again, and this time He will be arrayed in His royal robes of glory and beauty to reign as King of kings and Lord of lords.

**PRAYER TOPIC:**

Calculate not on our own powers, but upon the forces of prayer and unceasing intercession alone, to liberate a blaze of Pentecostal blessing upon all churches and all hearts in these days of lifeless religion and increasing sin.

**Saturday, April 25th.** Lev. xix. 1-18.

"Thou shalt love thy neighbour as thyself: I am the Lord" (verse 18).

There is no difference, God is the Lord of your neighbour as well as He is of you. You are therefore bound in looking after your Lord's interests to consider the good of your neighbour as much as you consider your own. This does not mean that you are to give all you have to your neighbour, this might be very far from considering his good. It takes divine wisdom to know how to help people the most. But wherever there is the heart to do what is right, God will give the required wisdom. This verse does not say that you are to love your neighbour more than yourself. Some people cheat themselves to give to others; this is going over the line. But we are to consider our neighbour's interest in conjunction with our own. It is wonderful how real true love for anyone will guide your heart not only in giving, but in speaking to them in the right spirit and manner. It will move you to warn and reprove them when they need it, and all because you love them as you love yourself.

**PRAYER TOPIC:**

Prayerful preparation for a Sunday's blessing both by people of pews and of pulpits. Prayer in the pews increases power in the pulpits. Criticism in pews chills hearts in pulpits. Joyful co-operation produces heavenly results.

**A** HUNDRED PER CENT for Jesus is the challenge of Pentecost. People shake their heads. The standard is too high, impossible. But the Good Shepherd left ninety and nine and went out into the loneliness of night to search for the lost one until He found it. Nothing less than one hundred per cent satisfied His heart and nothing less should satisfy ours. To be bowled at ninety-nine, says the cricketer, is misery, to be plaudited for your century is magnificent. Life's most majestic and sublime adventure—"living for Jesus"—should call for the highest goal obtainable. Knights of life's true

Sheila  
Mullan  
and  
John  
Phillips



chivalry from God's Book beckon us on to the heights they reached, men of like passions, human vehicles indwelt by divine power and urge. When God was about to commission the greatest missionary of all time He said: "I will show him how great things he must suffer for My name's sake." Nevertheless, Paul tasted of joy unspeakable and full of glory because the things which he suffered brought him the high honour of intimately fellowshiping with his Lord. The lonely pleaders and leaders on the far-flung battlefields know something of this unspeakably joyous fellowship, too, as He talks with them and walks with them on the hot desert sands. Read their stories, and as you read and listen become their prayer powerhouse, their battery reinforcing agents, their base, from which continually unfailling strength and courage shall be wafted to them on the wave lengths of

#### VIGILANT INTERCESSION AND PRAYER

From the busy hub of life in their central station, Nelspruit, Pastor and Mrs. H. C. Phillips write us of continued blessing all over their increasing mission stations in needy Transvaal, and at the same time of increasing need of prayer for these newly-opened places as well as for those longer established. They write:—

"On Sunday I was at Kaapsche Hoop with Mr. Blythen. There is a good work going on there, forty-five in the day school and forty at night. Nine were baptised and the church was full—mostly men.

"We have had an unusual experience to-day; generally we have difficulty in opening work on farms,

## Sheaves from the East

By Miss A. HENDERS

*"Who art thou, O great mountain? Before Zebulon"*

He has sounded forth the trumpet  
He is sifting out the souls of men  
Oh, be swift my soul to meet  
The Lord is marching

but to-day a man wrote asking us to start on his farm with a school, offering land and £1 per month, and two of his neighbours are willing to contribute 10/- per month each! I went to see him right away and have fixed things up. This is at Schagen where we have wanted to open up for years. . . .

"What a privilege to be entrusted with this glorious gospel. Warmest Christian greetings to all."

From Pastor and Mrs. Thomas in Spain comes the following report of their work there, and may it be added that since this report came a letter from Mr. Thomas tells of further blessing and a real move in certain places towards God. The statistics Mr. Thomas gives at the beginning of this report are both startling and challenging. He writes:—

"Spain has a population of about

**TWENTY-FOUR MILLION PEOPLE,**

and out of that number it is estimated that there are not more than 7,000 Evangelical communicants, that is to say that in all the Evangelical Churches in



Students of the Bible School which Pastor and Mrs. Thomas founded in Mexico

Spain the members do not number more than 7,000 and the whole Evangelical community including those who attend the Evangelical Churches with their children does not number more than 22,000.

# Eastern Harvest Fields

SON (Missionary Secretary)

erubbabel thou shalt become a plain."—Zech. iv. 7.

mpet that shall never call retreat,  
 rmen before His judgment seat ;  
 Him, oh, be jubilant my feet !  
 g on.

" We thank God for you dear ones who are so earnestly praying for revival in Spain, and we feel sure that the above figures will spur us on to yet greater efforts and a yet more intense earnestness that the powers of darkness may be turned back and the mighty power of God come upon us and this country in such a way that many, many will be swept into the kingdom of God. We will not enumerate the difficulties that confront us in this work; but from the above you will realise that they are many and they are great, but we also remember that we have a great God and that He is the God of the impossible.



A Sunday gathering outside the church at Pilgrims' Rest where Pastor and Mrs. Francis are working

" During the past few weeks we have been rejoicing in a real Holy Ghost manifestation in our meetings, and four of the believers have been baptised in the Holy Spirit, speaking in other tongues as promised in the Scriptures. The first of these to receive is a sister who has been coming to the meetings for about a year. For some months after she commenced coming to our meetings she could not see any harm in having pictures and images of saints in her house; we did not speak against these things but allowed the Lord Himself to do the work, and as she continued attending the meetings the Holy Spirit did His work and she felt His quickening power. She told us on one occasion how she felt that she wanted to cry out as the presence of the Lord was so real to her. Then some weeks ago we had a special meeting for the believers, and this sister was the first to receive. The change in her is remarkable and she has no use now for the pictures and images of the saints, but she has a real burden of prayer for her husband's salvation and we too are praying that this man may be brought to the

meetings and prove the reality of the salvation that is ours through our Lord Jesus Christ.

At another such meeting for the believers two more received the baptism in the Holy Spirit; this time it being a brother and sister who have only recently been saved. The man is overjoyed and the glory of the Lord is seen in his face. Only last night he asked me to type on a piece of paper the date when he received this wonderful blessing, and he told me the day and hour when he was baptised in the Holy Spirit. He wants to keep this piece of paper as a memorandum of this blessed experience. This man's wife is also saved and is very near receiving the baptism in the Holy Spirit. At one of these meetings the Holy Spirit came upon her and she seemed to be lost to her surroundings and was

### TRANSPORTED TO THE HEAVENLIES,

for she was calling upon the Lord first of all to save her, then she saw the Lord about to rise from His throne coming to fetch His people, and we could hear her telling the Lord to come and fetch her as she did not belong to this world, that she was His. Then she would tell the Lord how beautiful He is. For about an hour she was completely lost in the Lord. It gave us all who were present at the meeting the faintest idea of the glory that awaits us, and makes us cry: " Come, Lord Jesus, come quickly."

The other to receive the baptism in the Holy Spirit is the wife of our native worker; she is of the quiet kind, but there is a great change in her life and she now speaks to others about the Lord and invites them to the meetings. Others of the believers are hungry for the Baptism and we are longing for them to receive also."

Pastor and Mrs. Mullan, with their two little girls, have settled down to the stupendous task of evangelising their new district at Tzaneen. This district holds



Miss Ewens' Christian family at Giridih, India

vast possibilities for the gathering of golden sheaves for the eternal harvest. Mr. and Mrs. Mullan's hearts are deeply touched with the crying-out need for God in this district at Tzaneen, North Transvaal. Mrs. Mullan has written this little description of Pastor and

(continued on page 256).



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

## It May Be To-day.

How often our hearts have echoed the cry "Perhaps to-day!" This thought has shed its transforming light o'er the darkest and dreariest day, filling it with the sunshine of hope and cheer. Perhaps to-day faith may be changed to sight, and upon these listening ears shall fall the welcome call to meet the Master in the air. It is when this thought really grips the believer's being that he walks through the day circumspectly and courageously, conscious of a new urge to holiness, and a new spring of gladness which renders life radiant. The thought that the King may come to-day constitutes a challenge to heroic living, to noble daring and reckless abandonment. If Christ may come to-day then the hand of Christian evangelism should be stretched out in consecrated and desperate endeavour to save the perishing among men, to gather in the precious harvest ere the night of tribulation sets in, and the voice of grace is silenced in that of judgment.

## Prayer Changes Things

Philippians iv. 6

### Prayer is requested for:

A young woman that she may be delivered from all fear and filled with the love of Christ.—*M.A.P.*

A daughter suffering from shock.—*L.Z.*

A district that is in great need of the Foursquare Gospel message.—*M.J.*

A believer suffering from cardiac asthma, that God may graciously heal her.

A believer suffering from a sense of loneliness that the Lord may deliver completely.—*E.H.*

A soul that is troubled in mind and feels utterly beyond human help.

A child of God whose case is pronounced incurable. Though human skill has failed God is able. This soul believes that the Lord can heal.—*W.M.L.*

A brother and sister, that God's guidance may be given to them. Also for a woman in hospital that she may be healed and brought into clearer spiritual light.

A dear old saint of God, that He will restore sleep to her; also for her husband that he may be delivered from pain.

## Clusters of Camphire.

### The Purpose of the Mount

By Pastor C. C. M. Boulton

"Master, it is good for us to be here."—Mark ix. 5.

I fain would scale thy summit,  
O mount of vision fair,  
And learn those mystic secrets,  
Reward of those that dare.

**H**APPY the soul that recognises in each varying phase of circumstances and experience some wise and beneficent purpose behind which the mind and heart of God is at work.

Even in the furnace of affliction the soul may still maintain this attitude of confidence in the unerring wisdom of God, and reckon on the goodness of the Lord. In the school of adversity the heart that is being taught of God realises that it is good to be there, for lessons may be learnt and strength may be imparted in this training sphere which could not be acquired elsewhere.

We must discover that the ultimate good is often secured at the sacrifice of the temporary pleasure. It is the thought of the divine objective that in seasons of suffering will keep the eyes of devotion glued to the goal and the hands fastened to the plough of service. What matters if the pathway is stony or thorny if it leads to the throne?

The virtue lies not in the place but in the presence that pervades it. It is not the splendour of the sanctuary but the indwelling shekinah that is vital. It is the part which it plays in the divine plan that gives to the place its value.

But I must not make the mount of ecstatic joy an end, but simply a means to an end. The season of spiritual exaltation is but a preparation for the sphere of consecrated ministry. It is not a terminus, but a junction, not a goal but a gateway to some still greater wonder in God's pathway of surprise. I am not to become the slave of the height; on the other hand the height must become my servant in the out-working of the Lord's will. The place of rapture has its dangers; it may beget within me a subtle selfishness, or a false sense of self-complacency. It may create within an injurious spirit of detachment, of selfish isolation from my fellows. It may offer me escape from life's holiest responsibilities. Should it produce this result then it has failed to serve its highest purpose in my life, it has unfitted me for true vocation in the kingdom of God.

O reveal to me the real purpose of this coveted altitude of spiritual vision. Show me that it is intended to nerve me for the conflict. That I am to go back to the arena of the commonplace armed with the spiritual splendour of the summit of communion.

How great the inspiration  
Which comes to those who wait,  
The holy revelation  
Which on such hearts doth break.

# The God-directed Path

By Evangelist A. R. BURT

*In all thy ways acknowledge Him and He shall direct thy paths.*—Proverbs iii. 6.

**T**HIS verse, beautiful in its simplicity, divides easily into two parts, each of them revealing one of those majestic truths so necessary to the life of the Christian who desires to enter into the fullness of divine blessing. The first section shows us the attitude we should adopt toward God, "In all thy ways acknowledge Him," and the second the result of doing this: "and He shall direct thy paths."

To acknowledge God is a lesson every Christian should learn. Very often it is only attained after years of failure; years wherein is discovered the futility of human reasoning and ability, which when void of divine control is unable to lead the believer in the path to which God desires him to walk.

which led through the valley of sorrow and eventually to unpopularity with the world and to rejection by His fellow men. The path of Jesus did not finish here; it followed on to the hill called Calvary, and there He was crucified. "Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted" (Isaiah liii. 4). Thank God the path did not terminate at the grave. "For God also hath highly exalted Him and given Him a name which is above every name." The path of sorrow has given place to the seat of honour at God's right hand, and the crown of thorns to the crown of glory.

God may direct our path into suffering and certainly into unpopularity in the world, but let us ever remem-

## SIGNS AND WONDERS AT BLACKPOOL

### Revival Scenes in Temple and Opera House

Scenes reminiscent of "Old time Revivals" are taking place daily in the New Jubilee Temple, Blackpool. Souls saved and bodies healed. Over three hundred have professed salvation, and over sixty have testified to remarkable healings received. Some of the testimonies given have been from those who have suffered with paralysis, stiff limbs, deafness, kidney disease, sugar diabetes, gastric ulcers, head noises, bronchial trouble, internal trouble, impediment in speech. One sister tells a story like this: "For nine and a half years I suffered with chronic muscular rheumatism which caused excruciating pain. All my limbs were deformed. Ankle bones forced out of joint, and my toes bent and twisted. A large bone at the side of my knee was forced out. My hands were in a deplorable state. Joints swollen and lumpy, and I lost all power of gripping. To get up stairs I had to crawl on my hands and knees. My eyes were attacked next, and I nearly went blind. I had medical and every form of electrical treatment, but got no better. I attended one of Principal George Jeffreys' meetings. I was anointed and prayed for, and when I arose my pain had gone. I could move my limbs freely, I was healed." A mother brought her little girl who was paralysed, who had to wear leg and arm irons. She was prayed for and was instantaneously healed. Her healing was so wonderful that the irons would not fit, and had to be removed. A man who was helpless, who had to be dressed daily and could not hold anything in his hand. Since the Lord touched him he can now dress himself, his joints have been set free. A man who suffered great pain with neuritis was completely delivered. A woman who suffered seven years with ulcerated stomach was healed. Another who was in pain with kidney trouble was also delivered. The Blackpool Opera House has had to be taken for the Sunday Services. Two thousand filling its stalls, boxes and galleries, to see the wonderful works of God, and to hear the Gospel of Christ. Sixty-five souls decided in one of these meetings. Prayer-warriors Pray on!

It is the nature of mankind to follow their own desires and to assert their own powers instead of acknowledging God as the Giver and Controller of their lives. To follow our own inclinations is to rule God out of our lives, and to place our own puny minds in the position the mind of God should occupy. As children of God it is our duty to submit ourselves to the ruling of our heavenly Father and to prove what is that good, and acceptable and perfect will of God. Jesus was able to say, "I came down from heaven not to do Mine own will, but the will of Him that sent Me." (John vi. 38). He acknowledged the perfectness of His Father's will and

#### JOYFULLY SUBMITTED

to that will.

Submission must be followed by obedience. Though Jesus was the Son of God He learned obedience by the things He suffered; and in doing this He fulfilled God's purpose for His life. Christ acknowledged God and God directed His path. True it was a path which no other was ever called to traverse. It was a path

ber that after suffering comes the reigning. "In all thy ways acknowledge Him," first by submission and then by obedience, "and He shall direct thy paths."

What a joy to know the hand of Omnipotence is at the helm of our lives. The passenger on the boat is not afraid to trust his life to

#### THE ONE AT THE HELM,

one who knows the route because of the experience of many years. Even so should we be. The path we follow is one of faith, "we walk by faith, not by sight." Some endeavour to pierce the veil of their lives, but not so the believer. Our times are in His hand, therefore we will not wonder what lies ahead, but rest assured that God will never forsake us, living the present to the glory of God and looking forward to the joys of eternity whither the forerunner is for us entered, even Jesus Christ our Lord.

When our lives are directed into this path of faith we shall find it leads us into peace. Those who look at life and its problems through the natural eye, view the difficulties, dangers, and disappointments that it

holds, and many are the spirits that are heavy and overclouded with the thought of inevitable disaster. But the man of faith sees not these things. Even when the thought of their apparent nearness comes to him, he is able to say in calmness of soul with the apostle, "None of these things move me." Peace of soul, peace of mind, yea, the peace of God which passeth all understanding, is given unto the man whose path is directed of God. His eyes are taken off earthly things and centred upon the altogether lovely One. Oh! the blessedness of this peace; a peace which transports the trusting soul above the troubles, trials and

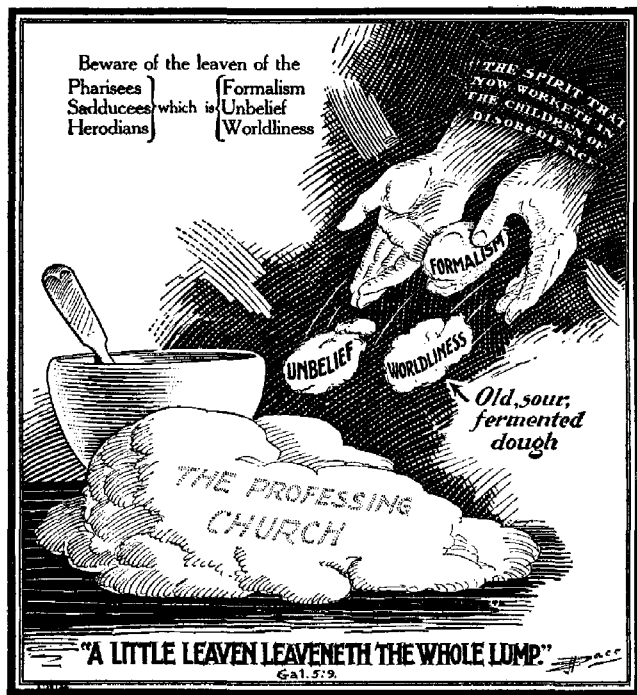
**TRAGEDIES OF LIFE**

into heavenly places with Christ Jesus. This peace is given by Christ Himself: "Peace I leave with you. My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John xiv. 27).

This path is also one of progress. "The steps of a good man are ordered by the Lord" (Psalm xxxvii. 23). Satan would endeavour to place many obstacles in our path and if possible turn us from the way. The

apostle Paul writing to the Galatians says, "Ye did run well, who did hinder you that ye should not obey the truth?" They had fallen from grace. Christ and His power had become of no effect unto them; the lust of the flesh had stifled the Spirit of God. But the steps of a good man, the man who honours and acknowledges God, are ordered by the Lord. "If we live in the Spirit, let us also walk in the Spirit" (Gal. v. 25). "A man's heart deviseth his way: but the Lord directeth his steps" (Prov. xvi. 9). Thus the snares and pitfalls prepared by the enemy of souls are avoided and progress is made in our spiritual experience.

Lastly we find that this path is one of blessing. "Surely goodness and mercy shall follow me all the days of my life." Thus David concludes his Shepherd Psalm. The goodness and mercy of God will always follow those whose trust is in the Lord. His goodness is displayed in the fact that the righteous are never forsaken, neither do they lack any good thing. His mercies are made known in that He preserves His children through the days from danger and allows nothing to come their way but that which will work together for good: and to the glory of His name.



**A FIRM FOUNDATION**

There is not much in sight to stand on, these days. But there is plenty for faith to stand on. A Christian business man who has been living in a fiery furnace of unexpected affliction writes to a friend: "I have been hanging like the sword of Damocles by a hair so long that it seems now the natural way to be supported. I can't see a thing, hardly, holding things up from month to month; but then no man can see a thing holding the earth up. The will of God is, after all, pretty substantial; and when I reflect that the very earth we walk on is only a form of God's Word, His power which goes out keeping the electrons in motion, without which motion the whole material universe would vanish and leave not a wrack behind, the believer's security in resting on God's Word is seen as solid as the earth which is the standard of reality, for they are but different forms of the same thing—the will and Word of God." If indeed we have the Word of God to stand on, we may well sing, "with joy unspeakable and full of glory,"

How firm a foundation,  
Ye saints of the Lord,  
Is laid for your faith  
In His excellent Word.

The nail that pierced the handwriting of ordinances that was against us to blot it out went deeper and transfixed also the subjects of those ordinances to inflict on them the penalty it prescribed. And now henceforth we behold Christ and His Church scarred with the same wounds. And they who once could only ask of the Redeemer, "What are these wounds in Thy hands?" can now answer their question by showing their own hands, and saying, "I bear in my body the marks of the Lord Jesus."

A.J.G.

**Bible Study Helps**

**WHAT SHALL I DO?**  
(Mark x. 17)

1. **Consider Christ** (Heb. xii. 3). His creatorship, compassion, crucifixion, completion, coronation and coming again.
2. **Claim Christ** (II. Tim. i. 12). As Saviour, Guide and Friend.
3. **Confess Christ** (I. Cor. vi. 20). By surrender of your person (Rom. xii. 1.); possessions (Luke vi. 38); praise (I. Pet. ii. 9).

# CONTENDING FOR THE FAITH

## Extending the Kingdom and Establishing the Church of God

### RADIATING LIGHT AND TRUTH Uplifting Ministry

**Nottingham** (Pastor J. T. Bradley). The Foursquare Church still continues to be a power for God in this large city. Although it is nearly six years since its inception, its influence is widely felt through the witness of its members and Crusaders. During Pastor Bradley's short ministry many precious souls have been born again, and many have testified to the healing of the body through the power of the Risen Lord. Recently a campaign was held by Pastor W. E. Smith, when all were built up in the faith, and the younger members delighted with the bright chorus singing, led by Miss Munday at the piano.



**Pastor  
J. T. Bradley**

The church was also privileged to have a visit by Mr. D. Vanstone, whose unique exposition of the Word, and cheery manner will long be remembered by all.

The Saturday evening services held week by week prove to be very helpful to those who gather.

A week-end visit of Pastor E. C. W. Boulton has just concluded and proved a stimulus to the church, also the message given by Miss M. Jay at the Sisters' Bible Class, was most helpful.

May God continue to make His Church as a city, set upon a hill, which cannot be hid.

### FRUITFUL WORK AMONGST THE YOUNG PEOPLE Encouraging Reports

**Annaghanoon.** The recent Annual Fellowship Meeting saw a splendid company of the Lord's people gather. After an enjoyable tea, dispensed by the sisters, the financial report of the church was given, followed by a most helpful message on Christian steadfastness. Miss Linton then gave the general report of the Elim work, all present rejoicing in the good news of the progress being made throughout the Movement. The speaker stressed the need for help in the Jubilee Fund, and a very generous response was forthcoming from the members of the Church present. The Sunday School Treasurer gave what was perhaps the most encouraging report of the evening. He spoke of a rapidly increasing membership roll, which had almost reached the century mark. Great interest is being displayed by the scholars of the Sunday

School, and it is most inspiring to see the way in which the teachers are putting consecrated effort into the work.

The breaking of bread services and the prayer meetings have yielded much blessing during the ministry of Miss Linton. Whilst visible results may have been few, yet there is obviously an enduring work going on. To quote a military term, "positions are being consolidated." We believe that the spade work of the present will bring greater results in the coming days.

### CONVENTION BLESSINGS God's Healing Power

**Millisle** (Evangelist N. Brooks). God's people at Millisle are enjoying much blessing under the ministry of Evangelist Noel Brooks. His Thursday evening Bible studies on the Second Coming of Christ, and in fact all his addresses are much appreciated by the members, who are being led into a deeper experience of Christ.

The Annual Convention was held recently. The special speakers on the Saturday were Pastors R. G. Tweed, the new Irish Superintendent, A. S. Gaunt of Bangor, and Mr. Coghlan of Belfast. Everyone enjoyed the fine addresses delivered by these brethren and went away richly blessed and encouraged. On Sunday Miss Linton was the special speaker in the afternoon and evening. Her visit was looked forward to with great expectancy, and none were disappointed. She is no stranger in Millisle, as she conducted a successful campaign in October last year.

Recently the pastor prayed with a sick member, who was confined to bed, and suffering much pain with gall stones. She afterwards testified that all pain left her immediately. Next day, when the doctor called, he allowed her to leave the bed, and she has not had a return of her trouble since.

During his visiting the Pastor also had the joy of leading to Christ an old lady who was confined to her room and greatly perplexed as to her eternal welfare. Some days later her widowed daughter followed her mother's example and accepted the Lord as her Saviour also.

### SOULS COMING TO CHRIST Proving God

Bring Him thy sorrows,  
Bring Him thy fears;  
Bring Him thy heart aches,  
Bring Him thy tears:  
Go, tell Him plainly just how you feel,  
Jesus will pardon, Jesus will heal.

**Howe** (Pastor H. W. Fielding). How true these words have been during

the past few weeks, to the saint and sinner alike. Sinners have found the One who is able to carry the load, and instead of sorrow there has been joy, instead of fear there is love, instead of heart aches there is peace, instead of tears there is rejoicing; yes, true it is God has been working.

During the past few weeks special meetings have been held, and special subjects taken, such as the Second Coming of Christ, and the Outpouring of the Holy Ghost. The sinner has been warned, and the believer inspired. What a revelation it has been to sit and listen to the Word of God being expounded.

Visits from Pastors Hathaway and Corry brought much blessing to the Church.

How wonderful God has proved Himself in the past few weeks, one sister came into the meeting, and whilst the Pastor was preaching the power of God fell upon her and she was gloriously healed of deafness. A number of souls have found Christ as their Saviour, and believers have been exhorted to plunge further into the blessing which is awaiting them.

The gifts of the Holy Ghost are manifested in the church, and the rich time of blessing around the table of the Lord is very hallowed.

### INSPIRING MEMORIES What God Hath Wrought

**Carlisle** (Pastor J. Tetchner). The past few months have been full with deep blessing in the Foursquare Church at Carlisle. Here are some of the outstanding events:

1. The Annual Fellowship Tea. Happy Christian fellowship was enjoyed by all the Lord's people who attended. The reports given by the various church officers were sufficient testimony to the progress of the church both spiritually and financially. The fervent murmurs of praise showed a unanimous agreement that the past year had been one of genuine spiritual advancement.



**Pastor  
J. Tetchner**

2. Visit of Pastor H. A. Court. In February Pastor Court paid the church a visit. Glowing memories of bygone days of revival were recalled when Pastor Court was then ministering in this church. If you could have stepped inside the Tabernacle during one of those memorable meetings you would have heard such singing as would have thrilled your soul.



Many of the old choruses that were endeared to us during Pastor Court's ministry were revived and the saints were lifted heavenward as they sang of redemption. We regret that we cannot linger to tell of the exceedingly precious word that God's servant gave forth.

3. **Baptismal Service.** One Monday night an unusually large crowd assembled in the Elim Tabernacle. The second baptismal service this year was the magnet that had drawn them from their comfortable homes. Twenty-two candidates passed through the waters with their Lord, making a total of thirty-six since Christmas.

One of these candidates, an old brother, had attended every baptismal service since the commencement of the church nine years ago, but had never had the courage to be baptised. As he came up out of the waters he delighted the hearts of all by shouting "I've conquered the devil!"

Pastor J. Tetchner of Scarborough ministered the Word and baptised the candidates.

4. A Special Gospel Meeting was held recently when Evangelist J. Lochore, one of our own boys, was the preacher. This was the last time that Mr. Lochore gave forth the word of life in Carlisle, and in England too, seeing he was due to sail for South Africa within a fortnight to engage in the Lord's work there.

5. The Visit of Pastor W. G. Hathaway in March was all too short; but the two days, snatched from his busy life, that were spent in our midst were greatly enjoyed and much appreciated by all. More

so perhaps because of their brevity. The Spirit of God found in him a channel through whom the doctrinal truths of the faith were set forth simply and clearly, yet revealing a profound depth of knowledge and thought. God's blessing overshadowed the visit of Pastor Hathaway and the church was much edified and blessed.

A review of the first few months of this year already past calls forth praise to God for His goodness and grace.

### ANGLO-WELSH REVIVAL IN GARDEN CITY

#### Welcome to New Leader

**Letchworth** (Mr. G. I. Francis). With the advent of Mr. Francis, who has been appointed to the pastorate at Letchworth, there has been, and still is, a real reviving. In answer to prevailing prayer, and as a result of previous preparation "much people" resorted to Elim Tabernacle during the subsequent week's campaign—at which both Mr. Francis and his fellow-countryman, Pastor Lemuel Morris, were the speakers. Souls were saved each night, some of whom were Welsh lads from the local Industrial Training Centre, who had been specially invited to attend the meetings by Mr. Francis when he visited the Centre.

One young man who was saved had only entered the portals of a church on two previous occasions! Once for his christening and the other for a funeral—yet this time God met him.

God specially honoured the step taken by two young men, for on the day follow-

ing their conversion they were offered employment.

The general spirit of praise defeated apathy and lukewarmness and some were compelled to "return to the Lord" after long periods of wandering.

One unique feature of the campaign was the Welsh singing by Mr. Francis and Pastor Morris, and also by the Welsh lads; in turn, however, the congregation of English folk mastered the strange vocabulary sufficiently to sing in Welsh: "I have an interest in the Bleeding Lamb."

At the termination of the campaign a "Welcome" Tea was given to Mr. Francis, who introduced a well-known Welsh delicacy—"Teisen—Lap" to the English folk. Amongst those present were some of the Welsh boys who had found the Lord during the campaign, together with some of their work-mates. A public meeting followed, "shepherd and sheep" thus became personally acquainted.

In order that all may be "workers together" various bands have been formed, which are subject to change of personnel each three months. In the Crusader Branch the bands are as follows: Bath-chair Band; Instrumentalists' Band; Sick Visiting Band; Prayer Band; Receptionists' Band; Librarian and Treasurer; Tract and Christian Literature Band; Open Air Band.

In this way every member has a work to do for God. In this connection it may be recalled that the farewell injunction to the church by the late Pastor at the beginning of this year was—"Let not your hands be slack."

## Boys' and Girls' Camps, Summer, 1936.

**Boys! Boys! Boys!**

**CAMP AT HERNE BAY**

August 1st to 15th

Safe Bathing — Sandy Beach  
Particulars from Camp Commandant,  
Elim Woodlands, Clarence Road,  
Clapham Park, London, S.W.4.

**Girls! Girls! Girls!**

**SEASIDE HOUSE CAMP**

At Eastbourne

Camp in Comfort.

Bathing — Tennis — Gym.  
Particulars from Camp Commandant,  
"Conquest House," Link Lane,  
Wallington, Surrey.

Had John the Baptist refused to preach until he could get into a church with stained-glass windows, the world might not yet have heard that it had a Saviour



(Conducted by Pastor DOUGLAS B. GRAY)

## North London Rally and Youth Campaign

By Miss Evelyn Guin

Islington Assembly has been privileged recently to have amongst them Miss Joan Holman, whose ministry, under the Holy Spirit's anointing in word and song, has been the means of much blessing.

The recent rally of young people from various Elim churches, with their friends—young and old—proved a profitable season of fellowship.

"Oh, for a thousand tongues to sing my great Redeemer's praise," was the opening hymn of the meeting led by Pastor P. N. Corry; and this expression of praise was manifest continually throughout the evening as Jesus was "lifted up."

After the East Ham and Islington Crusaders had given their contribution in song—"Exalt Him, all ye people," and "What are these arrayed in white robes?" Pastor E. J. Phillips (Secretary General) gave the first message, principally based on the text—"All seek their own" (Phil. ii. 21), and showed from the Word of God how in fulfilment of prophecy, this "selfishness" was in danger of creeping into those whose lives had been redeemed by the precious blood, and "were not their own." Pastor Phillips brought before his hearers the resultant effect of those who were "lovers of their own selves," as compared with lives yielded to God, and showed what great responsibility was ours in refusing to lay all on the altar of sacrifice.

After such a searching message, Miss Holman's solo—"Years I hungered for the Spirit"—words by Pastor Boulton, was very appropriate, and followed by many hearts as a real desire.

The East Ham Crusaders singing immediately afterwards "Ho! every one that thirsteth," gave out in these words from Isaiah an invitation to needy souls to drink and be satisfied "without money and without price."

The last item of the evening was a very homely talk on "Friendship with Jesus," from Mr. J. Leech, K.C. This very fitting message of the faithfulness of our blessed Lord in His love and sacrifice brought to a close a meeting full of rich blessing, and we pray that the results of His visiting servants' efforts may produce much fruit in the lives of the assembly at Islington during the future days.

## Crowded Gathering at East Essex Crusader Rally. President's Visit

By N. ALDER

A United Rally of the south-east Essex Elim Crusaders was held at Leigh-on-Sea on March 17th. About 100 Crusaders from Southend, Leigh, Wickford, Chelmsford and Braintree united in the ministry of song. Pastors were present from various surrounding assemblies. We were privileged to have, as convener, Pastor D. Gray (Chief Crusader Secretary and leader of the London Crusader Choir), and Pastor James McWhirter (Crusader President), who gave an inspiring address on the "Surrendered Life," pointing out that a whole surrender must precede a fruitful service.

Great blessing was derived from the anointed message, and when an appeal was made to those desiring to surrender their all to the Master, 21 hands were raised. Praise the Lord for the moving of His Spirit in the midst!

The unction of the Holy Spirit was upon every item contributed, Christ being the chief theme in solo, trio, recitation and united anthems, the latter being conducted by Mr. P. Cutmore of Leigh Assembly.

The seating capacity of the church

was about 400, and long before the doors were open people were waiting admittance. By the time the meeting was due to commence every seat was filled, some having to stand at the back of the church, others being in the vestry.

Before Pastor J. McWhirter gave his address he expressed his disappointment at the absence of Pastor and Mrs. G. Kingston; we also missed their presence on this occasion, but realised that what we lacked in their absence, others gained by their presence, as their time is occupied in various places.

Every effort which was put forth for this meeting was entered into wholeheartedly, and much willing service given, but not to this alone do we attribute a joyful evening spent in His presence. The secret, behind it all, was due to the faithful prayer-warriors, as they realised all their efforts would be unavailing if the anointing of the Holy Spirit were not upon the gathering.

Praise God because once again we have proved that "Prayer Changes Things," and that "Jesus Never Fails."



Group showing Crusaders on platform at Leigh-on-Sea Rally. Pastors H. Mason, Douglas Gray and James McWhirter in centre.

## Brighton Crusaders

We give God all the glory for the many blessings which He is bestowing upon the Crusader work. Recently, in answer to prayer, a fresh door of service has been opened to them. For some years the young people have regularly visited the public houses, distributing tracts and "Evangels." Now an opportunity has been given to sing the gospel in a number of these places each week. There are about 50 public houses on the visiting list, and some men and women have been interested and invited to come to the services. Continued blessing also is experienced at the lodging houses where some very hard cases are met with, but thank God, He has given His Son for the very worst of these. The spiritual life of the young folk is being deepened, a large number recently have sought and found Jesus the Baptiser in the Holy Ghost, and enthusiasm for God and the cause of Christ is on the increase.

## Clapham's Special Night

The blessing of God is resting upon the ministry in this church and precious souls are being added to the kingdom of God. A real spirit of praise to God for His goodness is prevalent in the midst.

On a recent Sunday evening the service was taken entirely by the Crusaders. The messages both in word and song bore testimony that Christ alone satisfied.

A splendid programme was arranged, there being recitations and testimonies as well as various messages in song, all of which uplifted the Christ who still draws unto Himself.

The charm of the simplicity of the gospel message was apparent as, after the Word ministered by a brother from the text "Somebody hath touched Me," one sister gave her heart to the Lord, God setting His seal upon the witness given.

Then a male voice quartette was delightfully rendered, which brought a thrill to the hearts of all. As the words rang forth "Saved by His grace alone," there was a fresh determination in many hearts to go forward and tell out more earnestly the glad story of saving grace.

**BOURNEMOUTH RALLY. The Town Hall. April 29th at 7.30 p.m.**

Conducted by Pastors J. McWhirter, Douglas B. Gray and J. D. Craig, Esq. Musical items by Miss Joan Holman, Winton Crusader Choir and massed Crusader Choirs. **All Heartily Welcomed.**

## Sheaves from the Eastern Harvest Fields (continued from page 249)

Mrs. Phillips' intensely interesting work at Nelspruit which so impressed Mr. Mullan and herself before they left for Tzaneen. She writes:—

"There are five native Christian women here who are known as prayer warriors. They go preaching in the distant kraals, visiting and helping"

### THEIR FELLOW-COUNTRYWOMEN,

so witnessing to the best of their ability and trusting that the seed thus sown shall in time yield fruit. One can tell how they enjoy this work, by the sweet songs of Zion that can be heard bursting from their hearts as they wend their way homeward, with hot bodies, tired feet, and wailing little babies tied to their aching backs. No weariness can rob them of their joy in service for Jesus!

"The week-ends here are exceptionally busy times for the white missionaries, sometimes meals are barely fitted in as the dear ones gather with natives who have travelled miles, in many cases, to hear more of the Word of God. No sooner is one service finished than little piccaninnies flock into the church for Sunday school. This is followed by yet another service, and soon the day is finishing. Our fellow heavenly citizens go back to distant kraals and locations, and tired workers are able to rest and prayerfully thank the Father for the strength they have received to minister one more Sunday for Him.

"We have been so glad to receive many nice cards and letters from Elim friends for this Christmas season and take advantage of this opportunity to thank you for remembering us, dear ones.

"We want your prayers to bear us up as we go to Tzaneen. The languages must be learned—Sasutu

and Shangaan—before much can be done, but we long to get to work and do something for the extension of Christ's kingdom."

Pastor and Mrs. Francis are witnessing continued blessing at Pilgrim's Rest; they write:—

"What a desperate need exists for a

### HOLY GHOST REVIVAL

here among the white as well as the black population. The Lord is blessing His Word at Pilgrim's Rest in the salvation of a number of souls and in blessing His own children. We thank you all for your prayers for us and send you our hearty greetings in the name of Jesus Christ."

Miss Paint's ministry in the Churches at different meetings has been deeply owned of God both along the missionary and the devotional line.

Miss Hoskins, now on furlough, after courageously holding the field for God at Kakogawa, Japan, for five years, will be resting for a time in order to gain strength before going out on deputation work.

Miss Ewens is seeking divine guidance in launching out further afield from Giridih and Telaiya and all around the district. She covets the prayers of God's people as she contemplates this definite advance for His glory.

Mrs. Taylor has arrived safely at her old home at Ngoimani with her youngest girlie, Mary, and baby Cyril. She needs much prayer as she bravely takes up the thread of life again in the place so associated with hallowed memories of her late husband and with the triumphs of a marvellous work built up by their joint effort to the glory of God for all eternity among the jungle and tangle of heathenism in Belgian Congo.

## The Test of the Broken Wheel

**I**T had been a horrible accident—the sudden breaking of a wheel, followed by the derailing of a part of the train, and men and women and children lay groaning among the wreckage beside the railway track. The white-faced officials worked bravely, saving lives, bandaging wounds, and comforting the terror-stricken, but all the time deeply puzzled as to the cause of the accident.

A little later a visitor stood in the laboratory of a steel specialist, and saw a fragment of the broken wheel brought in.

"What are you going to do with that?" he asked, deeply interested.

"There has been an accident," said his friend, "a broken wheel; and it is our business to discover why it broke."

What a process of testing that broken fragment had to undergo! Part of it was dissolved in nitric acid, and the colour compared with a solution of "standard" steel. Part of it was brilliantly polished on a disc, then placed beneath a microscope, while over the microscope was a camera, which photographed the suspected metal.

The visitor looked on astonished. "Is there anything more you can find out?" he questioned.

For answer they dropped some nitric acid on to the polished surface, which ate its way through the "skin" and laid bare the inner structure of the steel.

Before long two photographs converted into lantern slides, were thrown upon a white screen. The trained eye of the expert examined the pictures carefully.

"Now," he said, "I can tell whether the metal for the wheel was poured out too hot or too cold in the making, or whether too fast or too slow. The whole story of that wheel is revealed on that screen."

Did the man who long ago made that wheel, who poured out the molten metal at the wrong moment, ever dream, I wonder, that the history of his doings on that particular day would be revealed by microscope and lantern to the naked eye—that his mistake—which cost perhaps many lives, would be laid bare to the eye of the expert?

But the eye of God, the Judge of all men, will search deeper than the nitric acid, the microscope and the camera. Can we dare to stand before such a Judge, and have all we have ever said and done or thought examined like that? We cannot help shuddering at the thought—unless—our sins have been cleansed by the precious blood of Christ and we are sheltered behind the righteousness of our Substitute, the Man Christ Jesus.

# Classified Advertisements

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

## BOARD-RESIDENCE, ETC.

### Holiday Apartments, etc.

**Bexhill-on-Sea.**—Sunny south resort, homely, comfortable board-residence; facing park, minute sea; good table, highly recommended, personal supervision; Foursquare members heartily welcomed; terms from 2 guineas. Mrs. Morris, "Cartref," 79, Egerton Road. B2293

**Blackpool.**—Comfortable apartments for the Lord's people, with or without board; liberal table; 1d. tram to Jubilee Temple and promenade; moderate terms. Mrs. Kershaw, "Maranatha," Arnott Road. B2296

**Blackpool.**—Comfortable apartments, with or without board; Christian fellowship; 1d. tram to Jubilee Temple and promenade; moderate terms. Mrs. Brook, 58, Crossland Road. Late of Bradford. B2297

**Bognor.**—Everybody knows holidays are jollidays with Mr. and Mrs. Hollyman. House right on sea front, marvellous sands; reasonable terms; good fellowship. Canonbury House, Esplanade. Telephone 1029. B2284

**Bognor.**—Board-residence, apartments, or bed-sitting room; indoor sanitation; buses pass the road to station and sea. Mrs. Gooding, "Laburnum," 5, Newtown Avenue, Newtown Estate, Bognor Regis. B2308

**Bournemouth, Winton.**—Holiday accommodation, bed and breakfast 3/- night; near buses, sea and town. 208, Malvern Road. B2299

**Bournemouth.**—Bed and breakfast 21/-, apartments, private sitting-rooms; good cooking, hot water, indoor sanitation, every comfort; near Central Station, assembly; buses to all parts; member of Elim Assembly. Mrs. Sims, 86, Avon Road. B2306

**Bournemouth.**—Board-residence, with home comforts, midday dinner; 3 minutes sea, 1 minute shops; highly recommended; moderate; stamp. Misses Green and Blackmore, 5, Beech Avenue, Fisherman's Walk. B2307

**Christian Workers' Holiday Home (Devon).**—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from June to September; Summer Bible School, July 15th—September 7th. Subject: "Vital Facts of Our Faith." Particulars from Mrs. Parker, "The Rookery," Lynton, Devon. B2289

**Cornwall, Newquay.**—Picturesque, Christian guest house, sheltered, secluded position, own beautiful grounds 1 1/2 acres; tennis, putting; 10 minutes' walk various beaches, on bus route lovely North Cornwall coast; comfortable, homely, Christian fellowship; personal supervision; excellent Cornish cooking, separate tables, electric light; h. & c.; garage; special offer until May 30th, 35/- weekly; Foursquare. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. Phone, Newquay 526. B2267

**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, 41, Rudenhurst Road, Clapham Park, London, S.W.4.

**Glossop.**—Elim Home for spiritual and physical refreshment; comfortable house, moderate terms. Apply: Pastor and 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. B2282

**London.**—Christian greetings! Mrs. Barnwell offers to visitors and others, home comforts, personal supervision; constant hot water; Christian fellowship at 36, Granville Road, Stroud Green, Finsbury Park, N.4; recommended by ministers; moderate terms; phone Mountview 7069. B2264

**London.**—Christian home, select district; garden; full board 25/-, without midday meal 21/-, or bed and breakfast; close to buses and trams; highly recommended by ministers and others. Madgwick, "The Ridge," 3, Womersley Road, Hornsey, N.8. B2260

**London.**—Superior accommodation, bed and breakfast 4/-; select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. B2261

**London.**—Lady recommends quiet, south, divan sitting-room, double or single; present occupant nearly four years; h. & c. water; close to Kensington Temple; Telephone: Park 7858. 139, Holland Park Avenue, W.11. B2305

**London.**—Central London Christian guest house, 25-26, Cartwright Gardens, W. C. 1. 5 minutes from Euston, Kings Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. B2310

**Maldon, Essex.**—Christian guest house, sunny aspect; all home comforts; garden, garage; near sea and shops. Terms from 30/- per week. Apply, Miss May, "High View," 44, Wantz Road. B2303

**Manchester** suburb, near town, quiet home for young Christian business lady out all day, no attendance. Apply, Box 409, "Elim Evangel" Office. B2309.

**Morecambe.**—For Easter holidays; board-residence 6/- daily, 4 meals; bed and attendance 9/6 two persons; highly recommended; week-end parties welcome. Mrs. Raw, 55, Brentlea Crescent, Heysham Road, Morecambe, Lancs. B2291

**North Wales.**—Comfortable apartments, Christian home; quiet, close to station, two minutes from sea; terms moderate, small party. Mrs. Wynn Jones, "Shalom," Marine Road, Old Colwyn. B2292

**Old Colwyn.**—Sunny North Wales invites you. Mountains; magnificent scenery, delightful walks; near sea, bathing from house; Christian fellowship, home comforts; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergele Road. B2256

**Old Colwyn.**—Holiday Home; board-residence, all home comforts, 9 minutes from sea and buses; bracing sea and mountain air, bathing from house, good catering; highly recommended; Christian fellowship; terms moderate. Apply, Mrs. Thomas, Henblas, Sefton Road. B2254

**Shanklin, I.O.W.**—"Gem of Island" guest house; ideal position, 2 minutes from cliffs; recommended by pastors and Christian workers; reference for numbers. Miss Fyfe, "Thornbury," Alexandra Road. Telephone 230. B2304

**Southend-on-Sea.**—Board-residence or bed and breakfast; terms moderate; near sea and assembly. Miss Job, "Bethany," 212, Victoria Road, Thorpe Bay. B2245

**Southend-on-Sea.**—Homely apartments, bed and breakfast; terms very moderate, central, near assembly; Elim sister. Mrs. Buck, 9, Guildford Road. B2290

**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.t. throughout, bath, piano. Mrs. Bates. B2300

## MARRIAGE

**Lochore: Arnott.**—On March 26th, in the Elim Tabernacle, Carlisle, by Pastor J. Tetchner, Evangelist Jower Telfer Lochore to Fanny Burgoyne Arnott.

## WITH CHRIST

**Guy.**—On March 22nd, Beatrice (Betty) Guy, aged 13, dearly beloved daughter of Mr. and Mrs. Guy of Sheffield. Funeral conducted by Pastor D. Forsyth.

**Martin.**—On March 24th, John Wesley Martin, aged 62, an old and beloved member of the Elim Church, Plymouth. Funeral conducted by Pastor J. Woodhead.

**Passman.**—On March 25th, Francis Passman, aged 64, Treasurer of the Elim Church, Mason Street, Hull. Funeral conducted by Pastor H. W. Fardell.

**Sewell.**—On March 12th, Ethel Sewell, Elim Crusader, with the Lord. Funeral conducted by Pastor J. T. Bradley and Evangelist J. A. Montgomery.

JUST OUT.

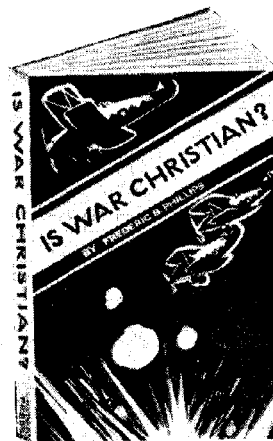
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By FREDERIC B. PHILLIPS

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