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A table of contents for *Elim Evangel* can be found here:

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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. 20

MAY 15th, 1936.

Twopence

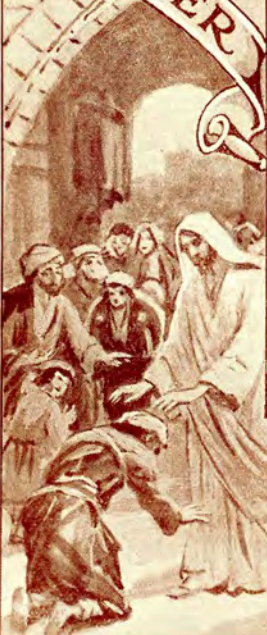
SAVIOUR



"I am
come
that
they
might
have
life."

John X.
10.

HEALER



SUFFER the little children to come unto Me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.

MARK
X. 14-16

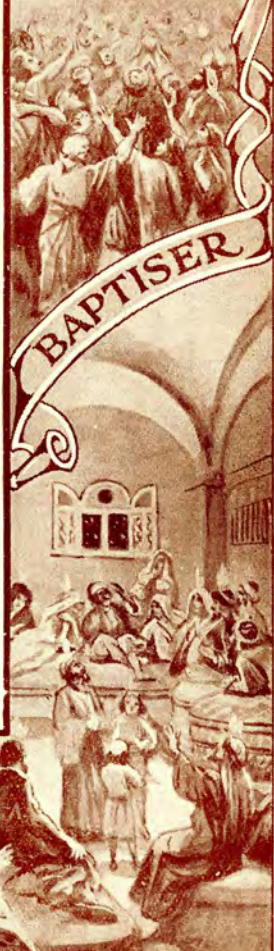
COMING KING



"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:

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General Headquarters:

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

Vol. XVII. May 15th, 1936 No. 20

CONTENTS

The Church and the Sunday School	...	305
Principal and Party on Tour	...	306
Things to Come	...	307
Was that Somebody You?	...	308
The Child and the Kingdom	...	309
Family Altar	...	311
What the Sunday School Means to Me	...	312
Editorial	...	314
A Vessel Unto Praise	...	314
Music: On Mountain Height	...	316
Bible Study Helps	...	316
Praise the Lord	...	317
The Crusader Page	...	319
Ministerial Changes	...	320
"Man, Does You Love Dod?"	...	320

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ROYAL ALBERT HALL, LONDON FOURSQUARE MEETINGS for a great

Pentecostal Outpouring and DIVINE HEALING

On Whit-Monday, June 1st, 1936,
at 11, 3 and 7,
when

Principal **GEORGE JEFFREYS**

will speak on The Outpouring of the Holy Spirit and the Miraculous Gifts of the Holy Spirit at the three services.

Intercession Meetings are being arranged for those seeking an Outpouring of the Holy Spirit

At each service Elim ministers will tell briefly how they received the Pentecostal Baptism

There will be special singing for half-an-hour before each service by a large choir of Elim Crusaders from London and the provinces.

Refreshments obtainable on premises before the meetings.

Doors open one hour before each meeting.

Parties of eight or more travelling together from one station and returning the same day may obtain tickets at a single fare for the double journey.

Reserved Seats.—Tickets for seats in the boxes and stalls are obtainable at the following prices: morning, 1/-; afternoon, 2/-; evening, 3/-. Apply to the Box Office, Royal Albert Hall, Kensington Gore, S.W.7, enclosing stamped, addressed envelope.

LONDON WHITSUNTIDE CONVENTION

WHIT-SUNDAY, MAY 31st TO THURSDAY, JUNE 4th

Services in each church: Whit-Sunday, 11 a.m. and 6.30 p.m. Tuesday, Wednesday and Thursday, 7.30 p.m.

KENSINGTON. Kensington Temple, Kensington Park Road. Speaker: Pastor J. R. Moore.

CLAPHAM. Elim Tabernacle, Park Crescent. Speaker: Pastor W. Barton.

EAST HAM. Elim Tabernacle, Central Park Road. Speaker: Pastor F. G. Cloke.

Accommodation.—Those requiring accommodation should write to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

PROVINCIAL WHITSUNTIDE CONVENTION

LETCHEWORTH. May 31st—June 7th. Elim Tabernacle, Norton Way North. Speakers: Pastors S. Gorman, L. Morris, Miss A. Henderson and others. Convener: Pastor Gwilym I. Francis.

SIRHOWY. May 30—June 2. Services on Saturday and Sunday in Mission Hall; Monday and Tuesday, 2.30 and 6.30 p.m. in Methodist Church (kindly lent). Speaker: Pastor Hill.

SOUTHEND-ON-SEA. Whit-Monday, 3 and 7 p.m. Elim Tabernacle, Seaview Road. Speakers: Pastors C. J. E. Kingston, J. C. Kennedy and W. N. Brambleby



BARNARD CASTLE. June 10—15. Elim Hall, Bird Road. Convention. Further particulars later.

BARNSELY. Commencing May 3. Arcade Hall, Market Hill. Evangelistic Campaign by Pastor H. O. Bale.

CARLISLE. May 4—14. Elim Tabernacle, West Walls. Campaign by Evangelist E. J. Thompson, South Africa.

CLAPHAM. Every Thursday, 7.30 p.m. Elim Tabernacle, Park Crescent. Series of special studies of Revelation by Pastor C. J. E. Kingston.

GRETNA. May 15—17. Elim Hall, Loanwath Road. Special services by Evangelist E. J. Thompson, South Africa.

HITCHIN. Commencing May 3. In the Town Hall. Evangelistic Campaign by Pastor W. M. Barton.

MALDON (Essex). May 20. 3 and 7 p.m. Convention in Wantz Road Methodist Church (kindly lent). Speaker: Pastor E. C. W. Boulton.

SCARBOROUGH. May 10 and 11. Elim Foursquare Gospel Church, Murray Street. Special visit of Pastor E. C. W. Boulton.

Principal GEORGE JEFFREYS and Revival Party's TOUR OF ELIM CHURCHES

May 9th.	SCARBOROUGH, 7.30.
" 10th.	HULL, 11 & 6.30.
" 11th.	KNOTTINGLEY, 7.30.
" 12th.	LEDS, 7.30.
" 13th.	YORK, 3 & 7.30.
" 14th.	HUDDESFIELD, 7.30.
" 16th.	BRADFORD, 7.30.
" 17th.	SHEFFIELD, 11 & 6.30.
" 18th.	STOCKPORT, 7.30.
" 19th.	GLOSSOP, 7.30.
" 20th.	MANCHESTER, 7.30.
" 21st.	MACCLESFIELD, 7.30.
" 23rd.	BARNSELY, 7.30.
" 24th.	GRIMSBY, 11 & 6.30.
" 25th.	DONCASTER, 7.30.
" 26th.	LINCOLN, 7.30.
" 27th.	ASHBOURNE, 7.30.
" 28th.	NOTTINGHAM, 3 & 7.30.

ELIM SUMMER HOLIDAY HOMES

"Gather My saints together unto Me" (Psa. 1. 5).

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

BLACKPOOL. July 28th—August 28th. House near the sea. Special meetings at the new Jubilee Temple. Miss Volkman and Miss Ching.

ELIM BUNGALOW CAMP. Brighton Downs, July and August. Crusaders only July 25th—August 15th.

EASTBOURNE. July 30th—September 3rd. Charming house in its own grounds, only seven minutes from the sea front. Miss Barbour and Miss Henderson.

ELIM WOODLANDS. The heart of Elim and home of the Bible College. Beautiful grounds and within easy access of public places of interest.

GLOSSOP, BETHRAPHA. Open throughout the year. Near hills and moors. Bracing air. Crusader Camp, August 1—15. Apply Pastor and Mrs. Gaunt.

RYDE, ISLE OF WIGHT. July 31st—August 28th. Only a few minutes from sea. Well situated in this delightful holiday resort. Mrs. Webster and Miss Ryde.

SCARBOROUGH. July 24th—September 4th (Joel ii. 23). This place and home are renowned for spiritual and physical blessings. Apply Mrs. S. Walshaw, Bell Grove, Rothwell Road, Halifax.

Unless otherwise stated apply to Miss Barbour, 30, Clarence Road, Clapham Park, S.W.4.

FOR EARLY SUMMER HOLIDAYS

BLACKPOOL. Guest House open from June 1st to end of July. Meetings at the new Jubilee Temple. Apply to Miss Wylie, 4, St. Vincent Avenue, Blackpool.

JUBILEE TEMPLE, WATERLOO ROAD, BLACKPOOL.

Meetings continued each week by Pastor James McWhirter of Principal Jeffreys' Revival Party. Sundays at 11 a.m. and 6.30 p.m. Tuesdays, Wednesdays, Thursdays and Saturdays at 7.30 p.m.

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. 20

MAY 15, 1936

Fridays, Twopence

The Church and the Sunday School

By Pastor E. C. W. BOULTON

WHETHER we are prepared to admit it or not the fact remains that the Church owes a great deal to the Sunday school. Some of its choicest souls and most devoted and successful workers have been the product of the Sunday school. Could we but know the exact number of ministers, missionaries and Christian witnesses who have graduated in the Sunday school we should probably possess a far more profound respect for this branch of Christian service than is the case at present. Nor is the Christian Church alone indebted to the work of the Sunday school. Some of our noblest politicians and philanthropists owe their usefulness to the moral and spiritual foundation which was laid in their early days in the Sunday school class. It was there that lofty ideals and worthy aspirations were born.

Shall we go yet a step further and add that the Church is to a great extent *dependent* upon the Sunday school for its future growth. The Sunday school is the seed plot of the Church; a mine from which precious nuggets of gold may be hewn; it is the Church in the making. The Christian fellowship that neglects the spiritual education of the coming generation is exposing itself to serious and irremediable loss, and will one day awake to discover that it has sacrificed one of its most powerful means of propagating and perpetuating truth.

Some time ago we sat in one of our well-known Free Churches and heard the pastor, in his review of a

QUARTER OF A CENTURY'S MINISTRY,

refer in glowing terms to the work of the Sunday school in that particular church. During those years the Sunday school had produced several deacons, two missionaries, a Sunday school superintendent, and many of the members of the Church had come to Christ through the agency of that Sunday school. How much poorer that Christian Church would have been had it failed to devote its attention to the conversion of its children.

Think of how much Roman Catholicism owes to its work among children. It is not an exaggeration to say that to a great extent it owes its existence and its

extension to its systematic efforts to capture the children. It was a vision of the potentialities of child life that inspired the Catholics to lay such careful plans for the moulding of the mind of youth. With a foresight and zeal worthy of a better cause men like Francis Xavier and Ignatius Loyola launched a crusade to capture and command the unborn generations. These tireless and indefatigable workers realised that if they could succeed in laying a firm foundation of Roman Catholicism in the mind and heart of the children, the superstructure of Protestantism could not be reared upon such a basis. But we must also see that the reverse is equally true. Let a foundation of real godliness be laid in the heart of a child and it will not be swept away before the advancing tide of Romanism or Modernism.

In neglecting the work among children we are failing to develop one of

OUR GREATEST RESOURCES

for the extension of the kingdom of God on earth. No amount of effort outside the Church can be a really effective substitute for this ministry among the children in our midst.

Christ Himself set a value upon the child of which the Church must never lose sight. He gave to it a place of paramount importance. From Him we learn that in all our outlook upon life the child must be taken into serious consideration. We cannot afford to overlook this vital factor in our outlook. The child must ever possess a determining influence upon the future of the Christian Church. The potentialities of the child are boundless. We cannot estimate them. The future of the world is largely dependent upon the way in which the child life of the present generation is being moulded.

Between the Church and the Sunday school there should be the closest co-operation and the warmest possible sympathy. The Church should be willing to dedicate some of its finest talent to the task of winning the young for Christ. To withhold in this direction must surely tend to spiritual poverty. Any sacrifice that the Church may make in the cause of the

Sunday school will undoubtedly realise an abundant return in coming years.

Whilst perhaps the Sunday school work presents peculiar difficulties, yet it offers tremendous scope for Christian conquest.

THE CHILD MIND IS A VIRGIN PAGE,

on which almost anything can be inscribed, but once written it is practically indelible.

One of the most difficult problems for the Church to solve is how to stop the serious leakage that occurs when the Sunday school scholar reaches the adolescent stage of life. Such a large percentage of scholars are allowed to drift out of the radius of Church influence, and as a consequence the personal touch is lost. Admittedly the adolescent age is a dangerous period in a boy or a girl's life, and demands the most prayerful and tactful attention. If a careful watch was kept upon scholars reaching that age, and they were followed up, methinks many a young life would be spared the humiliation of years of wandering in the far country of godlessness.

These children should be definitely claimed for Christ and the Church, and no stone should be left unturned in the endeavour to hold them. They are far too precious to be lost. Their salvation is our responsibility, and where the Sunday school work finishes that of the Church should begin.

Perhaps there was never a period when the Sunday school worker was confronted with a stronger challenge than to-day. There are so many powerful counter attractions to which youth is succumbing. For instance the Communist Sunday Schools are growing

in number. We understand that already there are between two and three hundred established in England where children are definitely taught to ridicule the very idea of God, and educated to regard Christianity as the greatest hindrance to

THE PROGRESS AND PROSPERITY OF MANKIND.

They are trained in these schools to become active opponents of the Christian religion.

The greatest and most effective answer that the Christian Church can give to such a challenge is to train its children so as to create within their minds a profound respect for the Word of God. To do this there must be no shadow of doubt in the teacher's mind as to the divine inspiration of that Word. Doubt will only lead to compromise and controversy, which will unsettle the mind of the young, and prepare the way for final agnosticism or even worse. The greatest bulwark against the invasion of Communism is a deep-rooted faith in the inspiration of the Book. Woe to those teachers or parents who pass on to their children a legacy of doubt. They are sending them out into life deprived of the most vital factor in the achievement of true success, and exposing them to the risk of becoming derelict.

However much we may strive to educate and interest our children, unless we succeed in convincing them of the reality of God, and the authority of His Word, we miss the mark in our Sunday school work. Nothing can relieve us of the responsibility of leading them into saving fellowship with Christ. We must at all cost claim them for Him. We dare not neglect this divine commission.

LATE NEWS.

PRINCIPAL AND PARTY ON TOUR

Enthusiastic Crowds. Conversions. Miracles of Healing.

THE SOUL-THRILLING SCENES OF REVIVAL FERVOUR WHICH CHARACTERISED PRINCIPAL GEORGE JEFFREYS' REVIVAL CAMPAIGN IN THE BEAUTIFUL JUBILEE TEMPLE, BLACKPOOL, WERE WITNESSED RIGHT UP TO THE PRINCIPAL'S CLOSING MEETING. THE CROWDED TEMPLE WITH AISLES AND EVERY AVAILABLE SPOT OCCUPIED BY AN ENTHUSIASTIC THROG (AND THEN SOME HAD TO BE TURNED AWAY) WAS AN ELOQUENT TESTIMONY TO THE SOLIDITY OF THE WORK ACCOMPLISHED, AND HEARTS WENT OUT IN THANKFULNESS TO THE LORD FOR HIS FAITHFULNESS. OVER SIX HUNDRED DECISIONS FOR CHRIST WERE REGISTERED AND MANY MIRACLES OF HEALING FOLLOWED IN THE TRAIL OF THE PREACHED WORD. WHILE THE PRINCIPAL AND PARTY ARE ENGAGED ON THE FIRST PART OF THE COMING OF AGE CHURCH TOUR, PASTOR JAMES McWHIRTER IS CARRYING ON THE REVIVAL MEETINGS IN THE TEMPLE. FROM BLACKPOOL THE PARTY TRAVELLED TO LIVERPOOL WHERE THE OPENING SERVICE OF THE TOUR WAS HELD, AND WHAT A SERVICE IT WAS! LONG BEFORE THE ANNOUNCED TIME THE CHURCH WAS CROWDED TO CAPACITY, AND SCENES REMINISCENT OF THE PRINCIPAL'S FIRST REVIVAL IN LIVERPOOL TEN YEARS AGO WHEN THOUSANDS FLOCKED TO HIS MEETINGS IN THE GREAT BOXING STADIUM, WERE WITNESSED. AGAIN ENTHUSIASTIC CROWDS WELCOMED HIM, AND HEARTS REJOICED AS ANOTHER FIVE SOULS WERE BORN INTO THE SPIRITUAL FAMILY. WITH THE CRY "COME BACK AGAIN SOON" STILL RINGING IN THEIR EARS, THE PARTY MOVED ON TO SOUTHPORT WHERE ANOTHER POWERFUL MEETING WAS HELD AMIDST TREMENDOUS ENTHUSIASM ON THE PART OF THE LARGE CONGREGATION. HERE AGAIN THE TEMPERANCE INSTITUTE WAS BESIEGED AND PACKED TO OVERFLOWING BY 7 O'CLOCK, AND AFTER THE PRINCIPAL'S STIRRING ADDRESS THE STREAM OF SALVATION AND HEALING FLOWED FREELY, AND NO LESS THAN 47 SOULS DECIDED FOR CHRIST. IT IS NOT TO BE WONDERED THAT A GREAT SONG OF PRAISE ASCENDED TO GOD THAT NIGHT FOR THIS GLORIOUS CONFIRMATION OF HIS OWN PRECIOUS WORD. FROM SOUTHPORT THE PARTY MOVES ON TO CARLISLE AND OTHER CENTRES. READERS, PRAY THAT THE REVIVAL FIRE MIGHT BURN ON THROUGHOUT THE WHOLE OF THE TOUR.

Things to Come

By Pastor DOUGLAS B. GRAY (Chief Sunday School Secretary)

MANY philosophical wiseheads and prolific penmen constantly endeavour to portray to civilisation, through varied mediums, a picture of the human race, according to their own vision, as it will be in a century's time, or even less. Judging however, from present-day conditions and having regard to the trend of events internationally, this golden age, materially speaking, seems futuristic in the extreme. Such a millennium can never achieve its birth but through intense travail and divine chastening. Mankind, and alas, the professing Church generally, live and act as without conception or understanding as to the divine programme revealed in God's Word; therefore, we reassert our challenge that the night of tribulation and judgment of the nations must be bitterly experienced ere He reigns whose right it is to establish that kingdom of righteousness.

That we are facing critical hours none could honestly deny—be they men of the world or Christians.

Things to come are not too reassuring as far as this world is concerned. Whilst the child of God rightly awaits with expectation the coming of the Lord, yet the Church of Jesus Christ must avail itself of the situation and be occupied "till He come" in its crusade—contending for the Faith. Christian youth workers are the nation moulders of to-morrow. Therefore a challenge rings out to such to prayerfully and thoughtfully review our position and responsibilities in the matter of things to come which effect the testimony, power and

FUTURE OF CHRISTIANITY.

Influences are abounding which permeate and threaten every fibre of our national life. "The children of this world" sense a national danger or need. They are active in propagating news, marshalling all their resources, including youth, for the protection and accomplishment of their ambitions—religiously, politically and nationally. Yet we, as "children of light" seem so often apathetic and lethargic concerning the conditions as they really are, even in fair England. Our limited localism and sometimes ignorance blinds our perspective and dulls our appreciation of such a state.

Things to come from a Sunday school aspect are not altogether encouraging, for spiritual and material forces are at war. Even matured Christians are finding the pressure of the world, the flesh and the Devil more acute every day. Our youth are being taught infidelity and educated in the ways of sin—deep, deep sin. Satanic forces know no unemployed statistics, all are working overtime, and these influences and organisations are capturing our boys and girls—the guardians of the next generation.

Things to come cannot be cherished with confidence and anticipated with satisfaction for the rising generation, who largely seem to be growing up into a world void of spirituality or Holy Ghost Christian influences. Someone has said: "Whatever you find in the Christian life to-morrow you must build into the child life of to-day." Look at the great world organisations

of to-day who have discovered the importance of

TRAINING THE CHILD

into their ways of thought and action:

"Communism is making such a thoroughly-planned drive for instilling atheism into the minds of children and adolescents, that it is to our shame if we sleep at such a time as this. In our own land there are such schools for the spreading of Communistic propaganda. We are also told that young people of ability are taken to Russia in groups, thoroughly instructed there and then brought back to spread far and wide what they have learned. In May Day city parades, regiments of little children, each wearing a crimson sash about the shoulder, led by youths a little older, sing and take part in the public demonstrations.

"In Italy we are aware Il Duce is training the youth of the nation in the interest of the State, the youngest regiments including little lads from six to eight years of age, and known as 'Cubs of the Wolf,' from an old legend relating to the founding of the city of Rome.

"This only serves to remind us that if child training is so valuable and of such importance in other spheres, no strenuous effort we can make to open opportunities for boys and girls to hear the Word of God need be considered too much."

Roman Catholicism—that antichrist system, with its subtle and limitless ramifications of activity, makes no secret of capturing boys and girls of a tender age to imbibe into their young and impressionable hearts and minds its pernicious and pagan idolatry.

It is said that

SECRET SOCIETIES

already exist in this land to rid us of our Faith.

As already mentioned for some years children of various countries have been invited to Moscow where they are subjected to special anti-religious teaching. It is only necessary to read some of the statements circularised to confirm the purposes behind such organisations: "Atheism, as a philosophy, is to be planted in the minds of children and youth . . . godless children shall have back of them an organised effort to help them free their companions and comrades from the religious yoke. Through organisation and co-operation boys and girls will be removed from the evil effect of clergy." "Keep this spurious book (Bible) out of our public schools." "Free our children from superstition, ignorance, bigotry, hypocrisy and the mental disease of so-called Christianity." We could go on, but suffice to say that whilst such blasphemy would not, we feel, appeal or effect multitudes of our young people, yet *Atheism and the child is a national danger*, and must be met with determination and in the power of Pentecost.

Elim Sunday Schools and their noble army of superintendents and teachers have responded to the call "To arms," and in full fighting force, drilled and armed with the Sword of the Spirit, are meeting the onslaughts of this devilish (no apologies, reader, for a true definition) propaganda with merited success

and are determined so to do, "Till He come." The influence and success of our schools must be retained as far as lies in our power. We would do well to reflect upon what

SOME GREAT MEN HAVE SAID

about the Sunday school:

David Lloyd George: "All that I am and whatever I have accomplished I owe to the Sunday school."

Philip Snowden: "I owe a great deal to the Sunday school. It is an institution of invaluable potency in training the young and fitting them to take part in serving their day and generation."

John Bright (English orator and statesman): "I do not believe that all the statesmen in existence and all the efforts they have ever made have tended so much to the greatness and the true happiness, the security, and the glory of this country as have the efforts of the Sunday school teachers."

Lord Mahon (in *History of England*, Vol. VII.): "The Sunday school organised by Robert Raikes was the beginning of a new era in the national life of England."

Trumbull (in his Yale lectures on the Sunday school): "America has been practically saved to Christianity and the religion of the Bible by the Sunday school."

Constans L. Goodell, D.D.: "He who builds the Church of Christ must save the children. If we save the children we save the world."

St. Francis Xavier: "Give me the children until they are seven years old and anyone may take them afterward."

"Converts from our Sunday schools furnish eighty-seven per cent of the members of

THE EVANGELICAL CHURCHES."

Yes, Sunday school and all Christian youth work is of paramount importance. It demands your prayers, your sympathy, your support, your practical help, for things to come, in the absence of the King of kings will register either a darker night or a hopeful "morrow" for the rising generation.

**Book your seats now for the
Great Gatherings at the Royal
Albert Hall on Whit-Monday**

WAS THAT SOMEBODY YOU?

By **EVA M. TETCHNER**

(With acknowledgements to John R. Clements)

One little child, with sunny smile,
Laughing and singing all the while,
Somebody brought to God in prayer,
Told him of Jesu's love and care—
Was that somebody you?

Later, a schoolboy, thrilled with life,
Strangely he peeps at care and strife;
Somebody prayed: "Lord, guide aright,
Teach him for Thee alone to fight";
Was that somebody you?

Schooldays pass by, but staunch and true
One fair young life resolves anew
Jesus alone his Guide shall be—
Somebody prayed effectually;—
Was that somebody you?

What of the child, so sweet and fair,
Who never heard of Jesu's care?
Somebody saw her day by day,
But never thought for her to pray;—
Was that somebody you?

Only a schoolgirl! That is true,
But year by year she older grew;
Jesus was yearning for that child,—
Somebody knew—but, only smiled;—
Was that somebody you?

One precious life is left to drift,
No one had ever thought to lift
That youthful heart to God's dear Son,—
Somebody's duty left undone;—
Was that somebody you?

ANONYMOUS GIFTS

The following gifts have been received during the past week from anonymous donors:

Work in General: Scunthorpe family, 10/-.

Foreign Missionary Fund: Ealing, 4s.; Caterham brother (Z. Y. X), 5/-.

Jubilee Appeal Fund: Cowal brother, £1; Greenford, Mdx., per Pastor Corry, 10/-; Dartford (Kent), sister, £1 3/-; Wimbledon, £1; Telaiya (India), friends, per Miss Ewens, 10/-; Croxley Green, £1; Norwich (A. B.), £1; Woolwich, per Pastor Corry, one sovereign.

Prison Work: Clapham (E. M. P.), £1.

The Child and the Kingdom

(Matt. xviii. 1-14 ; xix. 13-15)

By Rev. ROBERT CLARK

IN these scriptures we have our Lord's estimate of a child put before us in a way new and arresting. The setting of a child in the midst of the disciples was an original method in His teaching ministry. And this was not the only time that Christ had used a child as an object lesson. Some of the severest words that He ever spoke to His disciples were spoken when He had a child in the midst (Mark ix. 43-46).

1. Christ set a child in the midst that we might learn the worth of a child. Pestalozzi revolutionised pedagogy because he taught us to study the child, but Jesus was showing us the way centuries before Pestalozzi was born. He was emphasising a truth too often overlooked or forgotten; the child is always in the midst, and ever will be, so long as men are men. There is hardly a project that comes before our minds but that the child has to be considered in it. Two young people cannot pledge their troth but that they have to think and plan for the child. We cannot build a house, or a street, but that we have to plan for the safety and well-being of the children.

Even in great international gatherings, like

THE TREATY OF VERSAILLES,

the child casts his shadow over it. The diplomats had to consider the burdens of taxation that they were imposing on unborn generations of the human race. The child is a constant problem from its birth on to its maturity. It is an economic problem; it has to be fed, clothed, and sheltered. Then there is the matter of social adjustment, of education, and preparation for life.

2. Christ set the child in the midst that we might realise that it is our greatest possession. There are more potentialities wrapped up in the childhood of the nation than in all of our natural resources, or in our great institutions. What are our resources worth unless we have citizens who can develop them wisely and intelligently? What value is in our great institutions, educational, governmental and commercial, unless we have men of ability and character to control them?

We can estimate approximately, our national wealth, but no one is able to estimate the potential wealth that is latent in our children. We have no fixed standards of valuation or scales of measurement for them. No one is able to forecast the contribution that one child can make to the nation. Sometimes the destiny of a people is wrapped in a little child.

GREAT MOVEMENTS

for moral reform generally become centred on some individual. He is the leader, the symbol, the personification of that movement. It rises or falls with him. Every people have their own national heroes. How poor this world would have been if some child had never been born! Once upon a time the spiritual destiny of the human race hung upon the little Babe of Bethlehem. Once a minister complained that only

one person joined his church in a year, and that was a little boy. But the boy was Robert Moffat, who became the great pioneer missionary in Africa. Joseph Parker said that Moffat added a continent to the kingdom of Christ.

3. Christ set the child in the midst as a suggestion that he is one of our greatest assets for the realisation of pure joy and contentment. We are well aware that children bring work, care, and distraction. They have to be noticed and attended to at the most inconvenient times. But everything considered, they are the natural joy bringers. Their presence in a home guarantees the possibility of a happiness that all the wealth of the world or the arts of men cannot equal.

There is a joy in anticipating the advent of a child. What plans and hopes are centred in that event!

THESE JOYS NEVER FADE;

rather they increase with the passing years. There is satisfaction in providing for the needs of a child; there is delight in seeing him grow; there is a rare pleasure in sharing his confidences. We have an enduring happiness in seeing children acquit themselves worthily, in play, in school, and in work. No other investment will bring such returns as the child in the home.

4. Christ set the child in our midst that we might understand our responsibilities. Next to our personal responsibility to God, our Creator and Redeemer, we have a responsibility to the coming generations that will succeed us. Since the children cannot choose their parents, the parents are under an obligation to do the best they can for the children. They have rights that ought to be known, respected, and fulfilled. The first rights of the children centre in the home.

The child has a right to be wanted in the home, and to be the object of prayers and plans. God pity the child who comes into the world unwelcomed. The child is essential to perfect marital felicity; he is the complement to the married state; he is the bond of union between husband and wife.

THE TRUE HOME IS NOT A DUALITY;

it is a trinity. Where the child is not present there is incompleteness. God declared that "it is not good for man to be alone," so he made a help meet for for him; but He further ordained that the union should be cemented and sanctified by the presence of a child. There is no substitute for a child in the home. Where parenthood has been evaded, no amount of vicarious social service will compensate for that dereliction to duty.

The child has a right to an environment that is conducive to his best moral development. In other words, the parents ought to set a good example. The child is a natural imitator; he does, or attempts to do, the things that he sees done in the home; he speaks the words that he hears spoken there. He is an expression of his environment. Perhaps there is nothing so

susceptible as the mind of a child. Educators say that he learns more, comparatively speaking, the first few years than he does all the later years of his life. We know how easily he is affected for joy or sorrow. The tone of our voice, or a reproachful look will disturb his serenity for a day.

It is the duty of parents to make the way of life as easy for children as they can. They will plan that their conversations and actions before the children will be such as to leave

A FAVOURABLE IMPRESSION

on their minds. Christ said: "Whosoever shall cause one of these little one to stumble, it were better for him that a millstone were hanged around his neck and that he were dropped into the depth of the sea." When I think of the profanity that is bellowed out in the hearing of children, the vulgarity and obscenity, these words come to my mind. What chance has a child for moral understanding and development if he is in an environment that is uncongenial, immoral and degrading? A man, who was familiar with the slums of London, said that children were not born into the world, they were damned into it. We can never expect a civilisation that is safe, sane and solid until every child has a suitable home.

5. Christ set the child in the midst because He has a central place for them in His heart and in His kingdom. This is evidenced by the children's attitude toward Him and His toward them. When I was a boy in Scotland, I heard it said that if children and dogs liked a man, that was a good index to his character. Children did love Christ in the days of His earthly ministry. They came with the crowds to hear Him, they sang His praises in the Temple courts, and He received it as intelligently given, and commended them for it (Matt. xxi. 15-17). Christ noticed them; He

TOOK THEM IN HIS ARMS,

and rebuked His disciples because they sought to turn the children away. In the parable of the lost sheep He teaches us that His coming into the world was to save the children. His death is efficacious, savingly, for every child that is born into the world and that

passes beyond before it reaches the years of responsibility. He showed His love for them by warning men of the woe that would come to any who puts a stumbling block in the way of a child (Matt. xviii. 7-10). Furthermore, in the earthly kingdom of our Lord, the children are to have unwonted privileges: "And the streets of the city shall be full of boys and girls playing in the streets thereof" (Zech. viii. 5). No longer, then, when one passes through a city in that age, shall he see weazoned, peeked faces peering out of dark alleys that lead back to damp cellars that they call home. Redemption, freedom, life, and opportunity will be theirs through Christ who redeemed them.

6. Christ set the child in the midst because He had some lessons to teach His disciples. He said, "Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." The "conversion" that He mentions is not to be born again, they were believers; but they had to have a change of mind about the character of the Christian life. That character was best

ILLUSTRATED BY A LITTLE CHILD.

The qualities that a child has are the qualities which are essential for Christian growth. These qualities are trust, sincerity, and submissiveness. It is natural for a child to trust its parents; its life is built up on confidence in them. The child learns to obey its parents; it realises its own best interests are safe in the will of those who love it. The child is sincere, open and unequivocal. Let the believer but practise these three things in relation to God, and the kingdom of heaven will have a new meaning to him.

Whit-Monday in the Royal Albert Hall—a day of Pentecostal power and glory.



Ulster Temple's Sunshine Corner; a splendid work amongst the children, for which Pastor H. Kitching has been personally responsible.

FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by Pastor E. C. W. BOULTON.

Sunday, May 17th. Ephes. ii. 1-10.

“By grace ye are saved” (verse 5).

How insistent the Apostle is upon this aspect of salvation. He will not allow human merit to find its way into the picture of redemption anywhere. It is all of grace from commencement to consummation. And herein lies the glory of salvation. The gospel is the good news of the unmerited yet unmeasured and immeasurable grace of God towards a poor perishing and prodigal creation. It is the character of God finding translation in the uttermost gift of Himself in His Son. Surely such boundless mercy and grace as that revealed in the Cross of Calvary should provide the redeemed with food for everlasting wonderment. How I bless Thee for that shoreless, fathomless sea of grace which bears me to peace and pardon in Thine embrace.

O sea of grace into thy depths I sink,
Whilst of God's love my soul shall ever drink.

PRAYER TOPIC:

“In the midst of the years keep alive Thy work, O God.” With poignant urge let us pray this for every church, that Jehovah be enshrined as God of very gods in this Movement.

Monday, May 18th. Ephes. ii. 11-22.

“Builded together for an habitation of God through the Spirit” (verse 22).

What a noble conception of the fellowship of God's people. The Church as a dwelling place of Jehovah—the sphere of His manifestation, the depository of His treasure, the temple wherein His mind is made known. Alas, how often this inspired declaration of God's purpose is lost sight of by the people of the Lord. Let the Church of Christ be gripped by such a revelation and she will at once be lifted out of the entanglements of lesser things and led to see the majesty of her calling. It is a vision altogether glorious and far beyond the unilluminated mind. If such a realisation really possessed the saints of God how completely it would transform their fellowship and their worship; how quickly it would remove all carelessness and coldness from their midst.

O Church of God thy holy calling see,
Jehovah would Himself reveal in thee.

PRAYER TOPIC:

Praise for royal welcome given Mrs. Taylor by delighted natives, who joyously received her back to her old station in Congo, and for courageous start she has made in her splendid women's work there.

Tuesday, May 19th. Ephes. iii. 1-13.

“The prisoner of Jesus Christ” (verse 1).

Here is an exalted interpretation of Christian discipleship, and one which tends to lend dignity to all Christian service. It denotes a strong and enduring relationship, indicating the existence of ties that bind the heart for ever to Him

whose grace has cancelled the debt of sin. “The prisoner of Jesus Christ.” Here is a fellowship so deep and real that it means nothing less than captivity. A bondage from which flows a ceaseless stream of blessing. Blessed Master, I too would learn the secret of a life that owns such noble bonds. Grant that I, like the Apostle, may be irrevocably bound to Thee. Take my thoughts and make of them Thy captives. Take my affections also into joyous captivity to Thyself and all Thy glorious will.

These bonds of Thine my glory are,
From them escape I would not seek.

PRAYER TOPIC:

That change of ministry receive prayerfully solemn acceptance. That loyal hearts back up the new ministry with increasing intercession and unflinching attendance at the meetings.

Wednesday, May 20th. Ephes. iii. 14-21.

“The love of Christ, which passeth knowledge” (verse 19).

And yet there are those who would lead one to think that they had spanned the boundless lengths and breadths of that love. As though the human could contain the inexhaustible fullness of divine love. Where is the created capacity that could hold such fullness? Who is he that could measure such grace as that manifest in Jesus Christ? Nay, this shall be the joyous employment of heaven to search out the unsearchable and fathom the unfathomable. This shall supply the redeemed with eternal occupation, to trace that un-failing love of God revealed in the Lamb that was slain. Grant that this day, O Lord, I may enter yet more deeply into fellowship with that love of Thine; that I may give myself more completely to all its demands.

O Love Divine, Thy slave I long to be,
Yet always free.

PRAYER TOPIC:

Earnest daily intercession for Whit-Monday at Royal Albert Hall that the Principal's messages be electric with divine power and passion, and that the seeking meetings bring the lives of seekers new victory, and strength for service.

Thursday, May 21st. Ephes. iv. 1-16.

“That ye walk worthy of the vocation wherewith ye are called” (verse 1).

We are called to honour the vocation given us of God. And this we may do even though our lot is cast amid the most prosaic surroundings. The true disciple of Jesus Christ does not borrow his inspiration from the material and external, it is his environment that is glorified by that spirit of purity and beauty which already possesses him in Christ. It is this indwelling glory that is so transforming in its effect. Blessed Master, I beseech Thee this day to make me intensely conscious of the spiritual

dignity of my position and calling in Thee. Let me not forget that I am Thy ambassador, commissioned to bear Thy Name worthily among those who know Thee not; appointed to show forth Thy praise in the surrounding darkness.

Chosen and called Thy witness to be,
Keep me, dear Lord, ever faithful to Thee.

PRAYER TOPIC:

Rejoicing over God's signal favour outpoured upon the Blackpool revival meetings. May the trophies won stand true amid the growing apostasy of these deadly days.

Friday, May 22nd. Ephes. iv. 17-32.

“Grieve not the Holy Spirit” (verse 30).

This possibility reveals the deep and close interest which God the Spirit takes in all that concerns us. We may bring pleasure to the heart of God by our surrender to His will or we may give pain to the One to whom we owe so much. How few of God's people realise the extent to which their actions affect Him; the thought that any departure from the divine plan would grieve the Spirit of God should in itself surely be sufficient to cause the Lord's people to walk carefully and prayerfully. Throughout this day blessed Master give me to walk so in harmony with Thee that neither in thought or deed I may grieve Thee. Let both my conversation and my conduct be well-pleasing in Thy sight.

O let me take no step, dear Lord,
That in this life would bring discord.

PRAYER TOPIC:

Special remembrance of Miss Ewens in India, that she may be divinely guided and upheld in her advance there.

Saturday, May 23rd. Ephes. v. 1-14.

“As becometh saints” (verse 3).

We must ever remember that we are “called to be saints.” Probably the challenge of such a calling seems so staggeringly out of the question of acceptance. Everything is against such a realisation. Circumstances are too formidable; difficulties are legion. And yet it is generally in the hardest environment that the brightest saints are made. Such an inspired reflection must lend dignity to the humblest and most humdrum sphere. Life cannot ever be little with such a vision. There is no ministry, no matter how mean, but what may be accomplished “as becometh saints.” We may do the trifling thing magnificently, so that it reflects the glory of the One for whose sake we are doing it. O Master, enable me this day to live and act as becomes my calling and consecration!

The secret of true saintship lies
In fellowship with Thee.

PRAYER TOPIC:

Praise for the way God has blessed the work in Wales. Prayer for special evangelistic effort now proceeding to gain further ground for God in the principality.

Shall we see

YOU

at the Royal Albert
Hall on Whit-Monday?

A RICH REWARD

By MRS. M. KNIGHT.

IT is not so very, very many years ago that I sat as a scholar in a Sunday school class. The faithful teachers sowed the seed (praise God it was good seed), and today I am reaping what they sowed in my young life.

To me those precious little minds and hearts in our Sunday schools can be likened to soil or ground—good ground too, just ready to receive any seeds that are sown in them. I say *any* seeds. How wonderful! Yet—how sad! The child from an evil home comes to the Sunday school with seeds of vice sown in its heart. At the same time we rejoice that there are those from godly homes whose hearts have been sown with good seed. The right and the wrong seed will both grow, for the soil is good.



The parable tells of the seeds of weeds springing up and choking the good seed. Why? I believe because the seeds of the weeds outnumbered the good seed. Had the circumstances

been reversed I am sure the weeds would have been choked.

I think the Sunday school is the place to kill weeds. How? By planting good seed every moment the children are there. Perhaps by words, example, a look or an attitude. Sunday by Sunday those little seedlings of truth can be tended and weeds gradually choked. Such was my endeavour as a Sunday school teacher, to "train up a child in the way he should go."

I find that the more the Sunday school means to me the more I shall mean to the Sunday school. It makes demands on me: it needs my prayers, my support, my interest, my sympathy, my practical help; in fact it claims any quality or talent that the Lord has given, when the opportunity arises.

The Sunday school also requires my child. Is there a mother who does not desire the best possible for her child? When the time comes I wish my laddie to go to a good Sunday school. In the meantime it necessitates the doing of my share (no matter how small), in order to help on this work, not only for my child's benefit, but that other mothers' children too shall receive good, sound teaching with regard to God's Word.

"Feed My lambs," said Christ. I must obey. I must obey. Perhaps directly or indirectly. As a pastor's wife I endeavour to divide my interest equally over every branch of Church work. I am interested in the caretaker, who, in the winter, stokes the fire in the furnace to heat the church, yet my interest does not help him much, because I am ignorant of the working of a furnace; but children—their minds and

What the Sunday School

A Helpful Message from F

bodies have been my life-long study. How fearfully and wonderfully made are they!

What can I say to my Saviour, but this, "Here I am Lord, use me"?

Yes, Sunday school work has meant, means, and will mean a great deal to me, and by God's grace I will mean as much as He demands to the Sunday school.

THE PLACE OF AWAKENING

By MISS B. TETCHNER.

I LOOK back upon the years of my Sunday school life, both as a scholar and a teacher, with gratitude and joy. It was a time when the life of our Lord was made to live before me, and His love shown in a way which warmed my heart towards Him. I can thank God for teachers who were able to give me first-hand knowledge about Him, because they knew Him personally.

As a Sunday school teacher one feels both unworthy and incompetent to shoulder the responsibility of opening out the inspired Word to young minds in such a way that they will catch the true vision of Calvary, and see their own need of a Saviour. Youth is acknowledged to be the most impressionable time in one's life and a false impression made on the mind then may cause difficulties in after years. But, oh! the joy in winning the young for the Master through the guidance of the Holy Spirit. What sight can compare with that of seeing a little child, in sweet simplicity and earnestness, asking the Lord Jesus to enter his or her heart.



Some people seem to think that it is impossible for children to realise the meaning of accepting Christ as Saviour. This, however, is most certainly what Sunday school means to me. Jesus said that only to those who become as little children is the possibility of entering the kingdom of heaven. All our philosophising, all our psychological reasonings, all our sound arguments, all submerged in a childlike faith and trust in God.

If the Church only knew it their Sunday schools can have a wonderful share in the building up of the Empire, not only so but also in the overthrow of Satan's dominions, for Sunday school life, properly organised, and lessons thoroughly and earnestly taught can be the means, in God's hands, of influencing many of those boys and girls in their after lives."

Four of Our Elim Workers

School Means to Me

A HERITAGE OF INSPIRATION

By PASTOR E. C. W. BOURTON.

THOUGH it is now nearly forty years since I was a Sunday school scholar, yet the memory of those far-off days still remains quite fresh and sweet. My Sunday school experience bequeathed to me a precious and imperishable heritage of inspiration for which I shall ever remain grateful. Life-long impressions were made upon my character, the value of which have become more perceptible and appreciated through the years.

It is to the Sunday school that I owe the earliest recollection of definite and direct appeal to my soul regarding eternal things. It was here that I was taught the necessity of decision for Christ. And here too I came in contact with those in whose lives I saw Christ as the Great Reality. And who can realise the impact of a truly Christ-centred life and not receive some abiding impression?

It was in the Sunday school that my young mind became steeped in Bible truth and there I first learnt to reverence the Bible as the inspired Book of God. It took its place in my thought as the supreme Book—the one that outshone all others. There the way was prepared for a life of Christian discipleship when the moment of decision for Christ dawned.

It was in the Sunday school also that unconsciously my life received inescapable and determinative influences. Though to all appearance for several years I broke loose from the Sunday school and all its price-less associations, yet the seed sown had taken deep root, and subsequent developments revealed that God's Word does not return unto Him void.

And so in my heart there must always remain a profound regard for the Sunday school. It stands for its divine commission, will one day realise how much its faithfulness to the vision has been responsible for the growth of the kingdom of God on earth.

THE juvenile department is one of the most vital features of Church work. Just as the nation with a slumping birth-rate is doomed, so the Church will eventually die if she fails to supply her-

A MINISTRY OF PARAMOUNT IMPORTANCE
By D. A. VANSTONE.

self with a stream of virtile young recruits. With an effective Sunday school in operation, each body of believers will be furnished with a constant supply of radiant young lives, approaching the zenith of their powers and with personalities and talents devoted to Christ and to His cause. For this reason if for none other, a progressive junior department is of paramount importance to every Christian fellowship. Furthermore, the Sunday school is related to the nation, the family and the individual.

1. To the nation: a bulwark against the new paganism. In a world rapidly becoming pagan, hosts of children are growing up in utter ignorance of Holy Writ and of elementary facts concerning sin and salvation. Like their parents, they go to no church; mention of religion at home is taboo; day school biblical instruction is usually inadequate and often doctrinally unsound. This terrible state of affairs presents a colossal challenge to the Church. Up! and arrest these youngsters before they swell the coming generation of heathen.

2. To the family: a bridge between Church and parent. There is also the happy possibility of penetrating hardened adult hearts through the influence of winsome Sunday school scholars. One atheist doctor, though rabid in his godless protestations, would yet suffer the Name to be extolled in song by his charming little blue-eyed daughter. Numbers of converted parents aver that their first interest in Christ was awakened through the simple message of a hisping child. Thus not only may the Sunday school save the coming generation; in it lies a potent weapon for a flank attack on the men and women of to-day.



3. To the individual: the birthplace of future men of God.

Who can assess the value of a child's decision? he will be a man to-morrow. The cataclysmic conversion of the man hardened by sin, though spectacular, can scarcely be God's ideal. Rather is it that the child should receive Christ into the life while young, thereafter to develop steadily under wise instruction. Thus will he gather rich treasure of mature experience and sound spirituality. There will be no need for a convulsive re-orientation of the adult life; for from childhood will have been cultivated God-pleasing habits and relationships. Here is no handing to God the sere and withered wreath of a sin-spoiled life, but rather the exquisite posy of fragrant-smelling buds.

(continued on page 320).



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.

Children for Christ.

WE trust that the contents of this special Sunday School Number will serve to stimulate deeper interest in Christian work amongst the children. There is a great need of consecrated effort to extend the kingdom of God amongst boys and girls in these days. The children of our land represent a call to devoted service. Here is a field of service in which the noblest talent may find scope for exercise. Rich will be the reward of those who put their hand to the plough. Seeing the rapid growth of evil the efforts to win the young for Christ should be redoubled. The coming of the King draweth nigh and we do well to reap as many of these precious young lives as possible for Christ before the great climax of sin takes place on earth.

A Hundred Years of Miracle.

THE Ashley Down Orphanage, Bristol, has just celebrated its centenary, for it was on 21st April, 1836, that George Muller commenced this great work which has proved such a wonderful witness to the power and faithfulness of God. With no other resource than the promise of Jehovah, this remarkable man of faith carried on the work which must ever be associated with his name. He demonstrated to the Christian Church and to the world the practical value of faith in the living God. And by so doing George Muller has left a legacy of splendid example to God's people which has inspired many to follow in the pathway of complete reliance upon the Lord. The story of the Orphan Homes at Bristol is a thrilling record of the divine answer to the challenge of a living faith in God's Word, revealing that nothing is too hard for the Lord, and serving to show that He is "just the same to-day."

And what is this "large place?" What can it be but God Himself, that infinite Being in whom all other beings and all other streams of life terminate? God is a large place indeed. And it was through humiliation, through abasement, through nothingness that David was brought into it.—Madame Guyon.

Note.—The photo of the Bible School published in the Missionary Report in the "Elim Evangel" of April 17th, stated in mistake that the School was founded by Pastor and Mrs Thomas. They wish to make it clear that the School was founded by a former student who graduated from their School in Mexico City, and who is seen in the centre of the front row in the photo.

Clusters of Camphire.

A Vessel Unto Praise

By Pastor E. C. W. Boulton

"A vessel . . . meet for the Master's use."—II. Tim. ii. 21.

Lord at Thy feet yielded and still,
Ready for all Thy perfect will,
Waiting for Thee to show Thy skill,
A vessel redeem'd I lie.

"**M**EEET for the Master's use!" Life could not possibly be dedicated to a nobler end than this, nor offer any richer reward than that which is found in the service of the Lord.

To be serviceable to the King is surely one of the worthiest ambitions that fires the breast of a true believer in Jesus Christ. To this desire all others must be made to bend, as the stars veil their faces before the rising sun. No position, however great or honourable among men, is worthy to be compared with that which finds us at His feet, ready for all His perfect will. Though I climb the steep of achievement, and compass the loftiest summit of fame, yet I can never find a larger or a loftier place than that which the service of the King offers. It is here that life comes into its true empire, and mounts its highest throne.

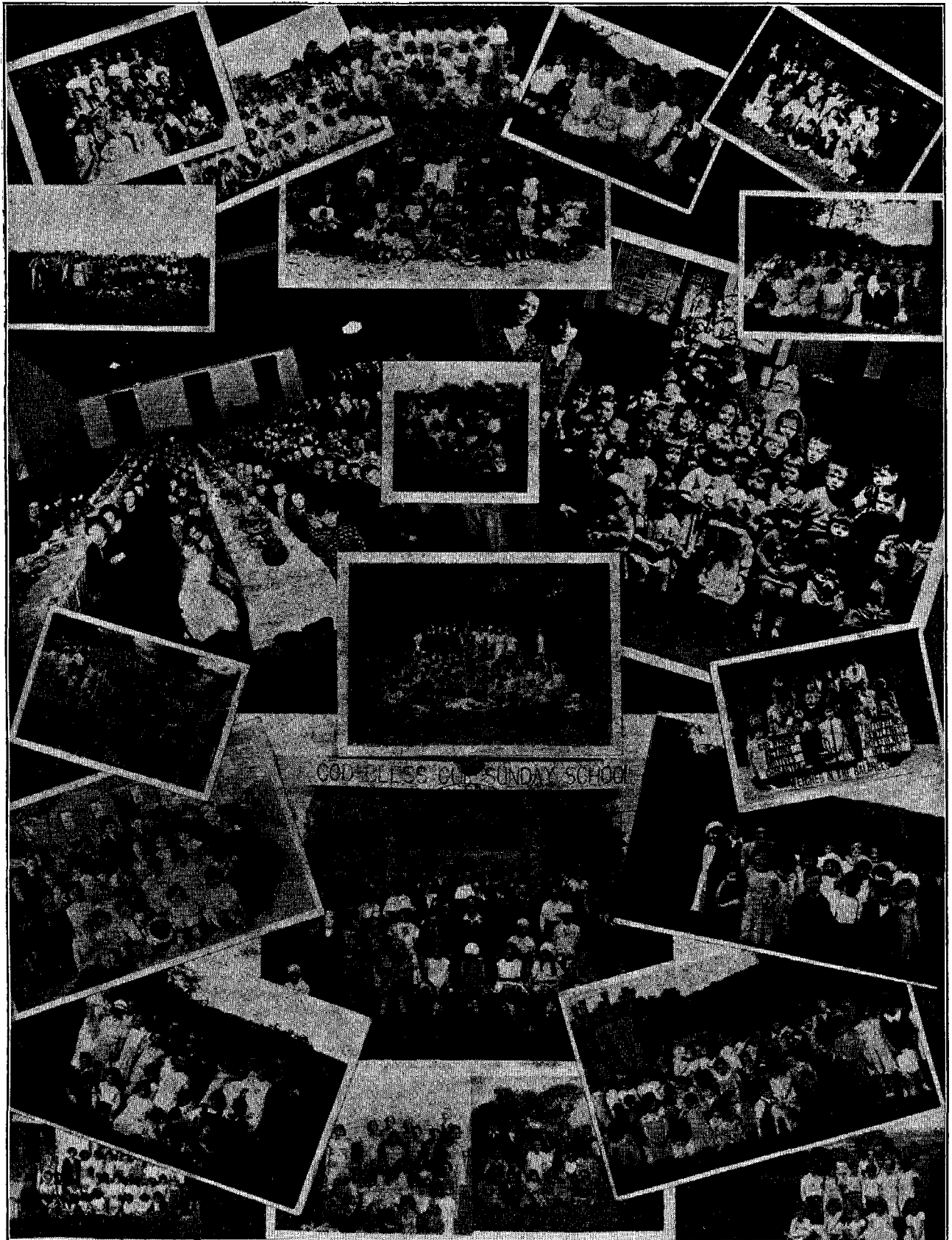
There is something inexpressibly beautiful and blessed in the thought of being a vessel "for the Master's use." A channel for His peculiar pleasure—set apart for His own personal service. And this does not demand special talents, exceptional qualifications or splendid capacities; the humblest, homeliest follower of Christ may qualify for this place of priceless privilege. It is not so much a question of capability as of character that counts in the service of the Master. The vessel of gold may not be beautifully engraved or richly designed, but its worth is just as great to the Divine Alchemist. Beneath the rough exterior He discerns the pure metal which to Him is everything.

It is always from the One who deigns to use it that the vessel receives its glory and its beauty. It is the stamp of the King that distinguishes it from all others.

O let this life Thy glory show,
This heart with Love's pure passion glow.

How I bless Thee, dear Lord, that Thou hast stooped to take this life, transforming it into a channel for the display of Thy grace and power. That Thou hast made my ransomed being the tabernacle of Thy Holy Spirit; a vessel wherein Thy light and Thy truth dwells. I rejoice to know that thus Thou canst use the erstwhile "broken earthenware" as a medium through which the healing virtue of Thy name may flow to other wounded hearts. That from the throne within Thou wilt speak Thine own creative word unto those who sit in darkness and in the shadow of death.

All that I ask Thee, dear Master,
Is just a channel to be,
Craving no place of distinction,
Kept only and wholly for Thee.



Glimpses into the life and work of the Elim Sunday School and Cadet work.

On Mountain Height

C. H. M.

MRS. C. H. MORRIS.

1. I'm walk-ing now with Christ the Lord, In fel - lowship of
 2. Sometimes He leads to loft - y heights, Where gold - en sun - beams
 3. Sometimes my Fa - ther deems it best That I should thro' the
 4. And thus 'tis al - ways well with me, Since Je - sus doth with

love di - vine; In har - mo - ny and sweet ac - cord, I
 gild my way; The 'Sun of Right - eous - ness' my light, And
 val - ley go; His pre - sence makes the way so blest, I
 me a - bide; I could not sad or lone - ly be With

CHORUS
 now am His, and He is mine. }
 night seems lost in cloud-less day. } On mountain height, where all is
 could not fear or sorrow know. }
 such a Sa - viour by my side. }

On mountain height, where

bright, Or in the vale, with sha-dows dim, It mat-ters
 all is bright Or in the vale, with sha-dows dim, it

not what be my lot, If on-ly I may be with Him.
 mat-ters not what be my lot, If on-ly I may be with Him.

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PROFESSING WITH THE LIPS

A clock may have excellent machinery, its wheels may revolve with regularity, but it is of no service unless it has a face and hands to profess the hours of the day. Thus it is necessary that the inward life of the believer should be made manifest in his profession. One says he lets his example tell his life. True; but why not let your words and public acts as well tell the story of Jesus?—Rowlands.

Bible Study Helps

SOME THINGS THE CHRISTIAN KNOWS

I. About Himself.

"I know that in . . . my flesh dwelleth no good thing" (Rom. vii. 18).

"Now I know in part; but then shall I know even as also I am known" (I. Cor. xiii. 12).

II. About the Lord Jesus.

"We know that Thou art a teacher come from God" (John iii. 2).

"Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God" (John vi. 68, 69).

"We have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world" (John iv. 42).

"I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (II. Tim. i. 12).

III. About this Present Life.

"For we know that the whole creation groaneth and travaileth in pain together until now" (Rom. viii. 22).

"We know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. viii. 28).

"Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. i. 6).

"I know both how to be abased and how to abound" (Phil. iv. 12).

IV. About the Life to Come.

"For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens" (II. Cor. v. 1).

"In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself: that where I am there ye may be also" (John xiv. 2, 3).

"So shall we ever be with the Lord" (I. Thess. iv. 17).

II. CORINTHIANS i. 10

Past—"Who delivered us from so great a death,"

Present—"and doth deliver";

Future—"in whom we trust that He will yet deliver us."

A Pentecostal Convention

will be held in the

ELIM HALL, RIPPLE ROAD, BARKING

on Friday, 15th May, at 7.30 p.m.

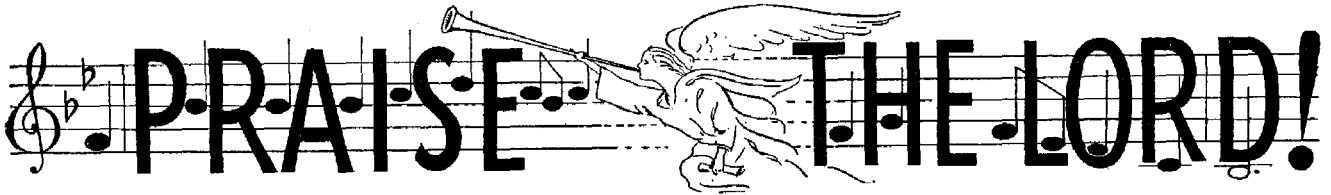
Speakers:

Pastors E. C. W. Boulton & W. G. Hathaway

Convener: Pastor C. J. E. Kingston

Supported by Elim Ministers of East London

PRAY FOR A HOLY GHOST OUTPOURING



Echoes of Easter Conventions and Campaigns

BELFAST

Speakers: Pastors F. Farlow, J. Smith, Pastor and Mrs. R. G. Tweed and Miss A. Kennedy.

Convener: Pastor H. Kitching.

Easter—the feast of Christ's resurrection—so it undoubtedly proved to be.

To see such a company of people wending their way to the Ulster Temple on an Easter Monday calls for no explanation when one realises what was accomplished that same day some nineteen hundred years ago. Down through the years it has been the occasion of men to remember, in some ceremonial fashion, victories wrought on the fields of battle, but men of God commemorate a greater conflict which waged between the forces of light and darkness on the resurrection morn when Christ arose a Victor from the dark domain. Such was the occasion of the annual convention in the Temple.

The messages which were brought by God's servants made one comprehend the realities of that glorious victory. Had it not been for the resurrection of Christ we would, as Paul has said, be of all men most miserable, but He is not dead—He is risen! This fact was the subject of an opening address given by Pastor J. Smith (Brighton). In this message the various indisputable proofs of Christ's resurrection were set forth; included amongst these being the shedding forth of the Holy Ghost. Thank God we, as Foursquare Gospel believers, stand for that vital fundamental of Christian belief; a fact which confutes conclusively the teaching of Modernism which would endeavour to explain away the supernatural power of God. May God continue to demonstrate His power in the healing of bodies and pouring out of the Holy Spirit as was witnessed at the Convention meetings.

Mrs. Smith gave a very enlightening message to those seeking an experience similar to that of Acts ii. 4. Here it was shown how Christ knew that Peter was a chosen vessel because of the many chastenings he received at the hand of the Master. Peter was to become, later on, a mighty evangelist through whom God would manifest His power. This fact was certainly true, for do we not read that, after receiving the Holy Ghost on the day of Pentecost, great conviction reigned through Peter's preaching, and as a result 3,000 were added to the Church. Later on it is recorded that a further 5,000 believed on Christ through another sermon delivered by this chosen vessel.

Space curbs the pen from dealing adequately with the messages delivered by the various other speakers, but suffice it to say that the exhortations "Pray

deeply," "Isaiah's Vision," and "Stones of Testimony," received from Mrs. Tweed, Pastor Farlow (Sheffield), and Pastor R. G. Tweed (Irish Superintendent) respectively, were a source of blessing, and will, I believe, be a help and guide in times of adversity.

The Temple Crusader Choir, under the leadership of Mr. John Bell, rendered a number of beautiful pieces throughout the Convention, including a devotional melody, "Jesus Thou art everything to me."

The meetings were convened by Pastor Tweed, and the bright singing of the chorus "My burden of sin rolled away, away," was a source of inspiration and uplift to many.

Greetings were received by telegram from our beloved leader, Principal George Jeffreys, who was conducting the monster meetings in the Royal Albert Hall. The saints assembled at the Temple were delighted to learn of blessing in London, and it was the desire of all that a reply be sent assuring the Principal of unwavering loyalty to the cause of the Foursquare Gospel.

The Convention ended on a note of praise to God for His loving-kindness.

CHELMSFORD

Speakers: Pastors H. A. Court and L. Morris.

Convener: Pastor G. Backhouse.

A glorious day in the presence of the Lord was spent on Good Friday at the Chelmsford Convention. The time around the Lord's table was specially precious to God's people. Words of inspired encouragement were spoken by the Lord's servants. Each gathering yielded blessing which exceeded the expectations of those assembled. Both Pastor Court and Pastor Morris gave of their best in ministry throughout the day. The evening service was a fitting climax to a day of delightful fellowship with God's children. All were conscious of the Risen Lord in the midst of His people.

CLAPHAM CONVENTION

Speakers: Pastors J. J. Morgan, J. A. Vanstone, W. L. I. Bell, and Pastor and Mrs. G. Kingston.

Convener: Pastor C. J. E. Kingston.

The services to which so many had looked forward with great expectancy have gone, but the gatherings have left many hallowed memories behind. Good Friday services opened well. With the first message from Pastor J. J. Morgan, hearts were filled anew with joy as he spoke on the Cross as a symbol of triumph, and the Lord's people realised yet more fully the victory of Calvary.

The ministry of Mr. W. L. I. Bell both in word and song at the afternoon and evening meetings, brought much praise to God. His inspiring message on "The Rent Veil" will not easily be forgotten. A message from Pastor J. A. Vanstone concluded this day of mighty blessing as he spoke on "The Glory of the Finished Work of Christ." If the Convention had ended here God's people could have said "truly the Lord is good," but He gives good measure, pressed down and running over. So the feast continued.

Easter Sunday morning was a fragrant time as the saints gathered around the Lord's table and broke bread in remembrance of the Risen Christ.

Then, too, at the evening meeting the messages from Pastors Entwisle and Vanstone were heart-searching, and Christ was extolled as Lord of all.

As a result of Tuesday's ministry of the Word through Pastor and Mrs. G. Kingston, a fresh impetus for service was received as the name of Jesus in its beauty and power was exalted above every name.

Thursday brought us all too soon to the last evening of the Convention, the ministry in song by the London Male Voice Quartette being much appreciated at this service. As at the commencement, so now there was a shout of praise in the camp, for besides the many blessings brought to the Lord's people two precious souls had been won for the Master.

"Oh, what a Saviour we have found,
Well may we make the world resound,
With one continual joyous sound,
Hallelujah! Hallelujah!"

SOUTHPORT

Speakers: Pastors H. W. Fardell and L. C. Quest.

Convener: Pastor F. G. Cloke.

Again Easter has rolled into remembrance, but it leaves behind a fragrant reality, and it is this "I know that my Redeemer liveth."

Sunday afternoon, the first meeting of the Convention, proved a hallowed time around the Lord's table, and when Pastor Fardell spoke one felt a deeper desire to re-consecrate their life to the Master.

Sunday evening Pastor Quest spoke most forcibly on the Resurrection, proving how useless faith would be if there were no Resurrection. Pastor Fardell followed with a most helpful message from Psalm lxi. 1. A message in song was most beautifully and effectively rendered by Pastor and Mrs. Quest.

Monday evening again brought great blessing to the saints. Pastor Fardell spoke from the words "By Faith" (Heb. xi. 23), urging the saints to trust God and not be afraid. Then followed

an inspiring message from Pastor Quest.

Meeting by meeting the tide of blessing was rising, until Wednesday it reached the climax, the flood-gates were opened wide, the messages had gripped the hearts of the people, and with enthusiasm the hymns and choruses were sung. At each meeting the special pieces, which were effectively rendered by the Southport Crusaders, and the messages in song by Pastor and Mrs. Quest, were greatly enjoyed and appreciated. Then in closing, Pastor Fardell spoke from the words in Isaiah liv., exhorting the saints to enlarge their tents of experience, to lengthen the cords so that the soul can scale the heights of God's blessing, but above all to be sure that the stakes are fast rooted in the Rock. The strong winds of apostasy are blowing; see to it then that you are firmly rooted in the Rock Christ Jesus. The message was most heart-searching, but it implanted in the hearts of God's children the one desire for a closer walk with Him.

Throughout the Convention many testified of great help, blessing and encouragement. One soul was led to the Lord through these meetings.

BIRMINGHAM

Speakers: Pastors H. W. Greenway, and P. S. Brewster.

Convener: Pastor A. Longley.

The blessing of God descended in copious showers at the convention held in the Graham Street Tabernacle. Five days of feasting upon the Bread of Life, and each day God's people eager to partake of "Him who was dead, but is alive for evermore." Friday morn a deep impressionable communion service at which Pastor Greenway delivered a heart-searching message.

In the evening the pastor opened up the Scriptures in power and demonstration of the Holy Ghost, leading up to God's glory. At this meeting one soul surrendered to Christ. Many saints from district assemblies attended the Saturday evening service. Pastor Brewster faithfully preached the Word. Sunday morning—the Resurrection day—Pastor Brewster's message, "Lovest thou Me" melted each heart to renew its vows to God. At the evening service Pastor Greenway preached the gospel from the incident of the man sick of the palsy. Two sin-sick souls decided for Christ.

Monday found believers from the eleven churches in Birmingham gathered together with visitors from Wales to enjoy the day. The Lord spread a feast of fat things. Morning service, Pastor Greenway's message upon "Sincerity" exhorted believers to be real, sincere towards God and man. In the afternoon that favourite topic "Revival" was the theme of Pastor Brewster's address. At this meeting the sick were prayed for and many received a touch of healing. A short break for tea, then a wonderful carrying time in the upper room; the fire fell and saints were re-filled with the glory. In the evening both preachers enlarged upon the inexhaustible subject of the "Love of God." What a meeting, no vacant seats, folk from all spheres of

life together in happy fellowship due to the love of God.

Tuesday, another large gathering. Pastor Brewster returned to his own flock, so once again Pastor Greenway expounded the Word, exhorting the saints in his final message to "Gird up the loins of the mind."

The Crusader choir singing has been a special feature throughout the convention, delighting the ears and hearts of God's people.

CARLISLE

Speakers: Messrs. W. Uprichard and F. Carson.

Convener: Pastor J. Tetchner.

The second Annual Easter Convention at Carlisle has just passed, leaving behind in many hearts a glowing memory of anointed preaching, heaven-sent messages, joyful singing and rousing meetings.

The ministry of Messrs. Carson and Uprichard at the Easter Convention last year was sealed with the stamp of heaven's blessing. Incidentally it was with eager anticipation that the church welcomed them again into their midst.

The Convention was prolonged and lasted six days, during which time we ate bread without scarceness and feasted on spiritual food, prepared in the secret place of prayer.

The first meeting was a breaking of bread service. The Master's presence could be felt hovering over the assembly, while the sweet dew of the Spirit fell gently upon enraptured souls, watering the barren places and fertilising the ground for the seed of the Word which was to follow. Mr. Uprichard then ministered the Word of God.

The Sunday evening gospel meeting is worthy of note. Mr. Carson was the speaker. Under the anointing of the Spirit he spoke of some who came to Christ but went away again, and of others who said, "Lord, to whom shall we go?" The arrows of the Word fell thick and fast upon the large congregation. Although apparently none were slain of the Lord, without a doubt those Spirit-impelled arrows fell into many hearts, leaving an unforgettable impression.

Much could be recorded of every meeting if space would allow, but mention must be made of the final meeting of the Convention. It was a splendid climax, taking the form of an open Crusader meeting. Age restrictions were overlooked and old and young met together to enjoy the grand finale. Two young Irish brothers from Lurgan, Mr. Adair and Mr. Forsyth, passed on a message. Both spoke in the power of the Spirit, and their simple word brought blessing to all. At the close Pastor Tetchner requested the congregation to give expression to their feelings in a rousing "Hallelujah!" if they had received blessing. The thunderous response was an adequate testimony. The feeling was evidently mutual, for the Irish brethren then testified to blessing received with a real, loud, Irish "Hallelujah!" So that God's people were richly blessed, and they who came to minister found that they in turn were ministered unto.

RESURRECTION JOYS

Souls Surrendering

Edinburgh (Pastor A. J. K. Magee). Joys which no earthly joy can equal comes to the saints at Dean Street, Edinburgh week by week, as souls surrender their all to the claims of the Christ of Calvary.

During Pastor Magee's ministry in Greenock, a youth campaign was conducted by the Crusader secretary—several of the young people taking part. It was a great delight to note that the old, old story had lost nothing of its sweetness, while the quality of satisfaction was apparent, as it fell from the lips of modern youth. The campaign consummated with special items by the Cadets, at the conclusion of which prizes were given to those whose attendance had been regular. The majority received Bibles. Much blessing was derived from the effort put forward by those little ones in the service of their Master.

On the evening of Good Friday a communion service was conducted by Pastor Magee, assisted by Pastor Newsham. The story of the Cross, as told by Pastor Newsham, has left an indelible stamp on the hearts of many, so beautifully did he depict the grandeur and pathos of the scene. How marvellous it was to break bread in memory of the "Slain Lamb."

Easter brought with it the radiance of a living Christ. Over and over the words of the hymn "He lives, I know He lives" rang out, until the very atmosphere was charged with the presence of the Christ Himself, the message being given by Mr. Findlay, Greenock.

At the gospel service four sisters were baptised in water, and twelve persons received into membership.

God continues to pour spiritual blessings on this corner of His vineyard, and a rich harvest is anticipated.

CAMPAIGNING IN THE FREE STATE

Steady Progress

Urcher, Co. Monaghan. In spite of opposition this small assembly, situated a few miles over the Free State boundary, is making steady progress. Recently Evangelist Mahood was welcomed for a special gospel campaign. The first week of the special services was devoted to the ministry of the Word to Christians. Night after night the message went forth with power, and although it was a very busy time the meetings were well attended. The results of this effort to extend the Kingdom of God remains in His hands; eternity alone will reveal the work accomplished. The Gospel was faithfully proclaimed and the hearts of both saint and sinner was stirred thereby.

.....
Are you joining us in prayer for a deluge of divine power on Whit-Monday in the Royal Albert Hall?



(Conducted by Pastor DOUGLAS B. GRAY)

Bournemouth Crusader Rally



Pastor James McWhirter
(Crusader President)

The first united Elim Crusader Rally held at Bournemouth, in the Town Hall, on Wednesday, 29th April, was a worthy witness of the great Foursquare Youth Movement. Crusaders from Bournemouth,

Christchurch, Romsey, Wimborne, Southampton, Broadstone, etc., united in song ministry and testimony. Pastor J. McWhirter and Mr. D. J. Craig addressed the great congregation. Pastor D. B. Gray was the convener and directed the singing. Miss Joan Holman and Evangelist D. Vanstone were also present, the former's messages in song adding much inspiration to the service. The Winton Crusader Choir, led by Mr. D. S. House, rendered with ability and vigour a beautiful piece, "What are these?"

This rally terminated another season of united Crusader meetings which have proved inspirational, and a source of encouragement to local branches. To all who have participated we thank you for all your help and loyal support. Should He tarry we hope to arrange a further programme next season.

Nottingham Crusaders

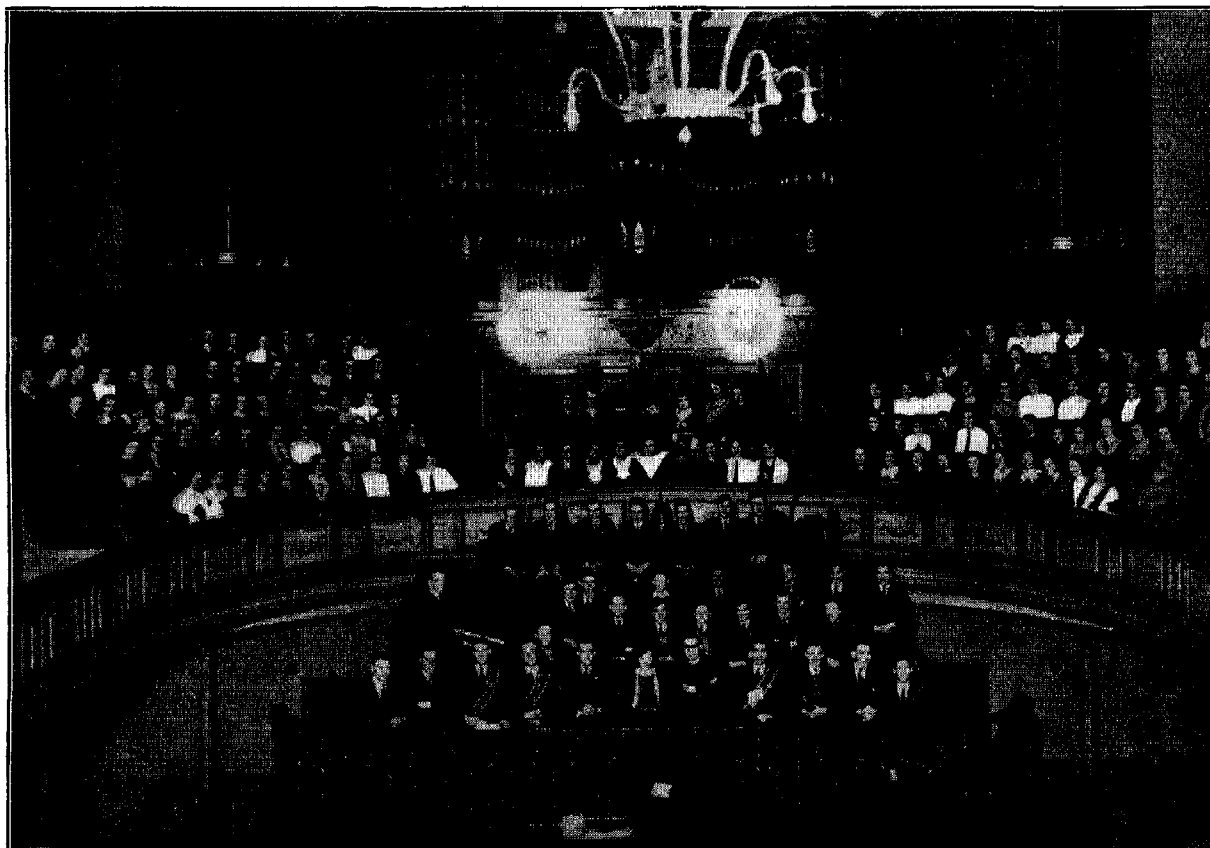
The Crusaders of Nottingham recently spent a very happy time of

fellowship together, on the occasion of the annual Crusader tea (160 present). Crusaders had the privilege of inviting a friend of Crusader age, chiefly workmates. We rejoiced to see quite a few fresh faces, we could see they were greatly impressed by the spontaneous joy and spirit of holy liberty amongst the young people. Faith was amply rewarded regarding provisions, and one Crusader surprised us by bringing a beautiful cake iced in Crusader colours, with the motto "Elim Crusader."

After tea the Crusaders took part in Bible games and then a photograph of the young people was taken, to the strains of hearty chorus singing. The gathering closed on a glorious note of praise, singing our Pastor's favourite,

Amazing love, and can it be
That Thou, my God, should'st die for me?

We cannot fathom such love, but rejoice in it as Elim Crusaders.



Nottingham City Temple Crusaders with Pastor and Mrs. J. T. Bradley and Mr. H. Saunders, Crusader Secretary.

Ministerial Changes

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

London & District.

Bermondsey: J. Naylor.
 Coulsdon: W. N. Brambleby.
 Croydon: H. Kitching.
 Ealing: D. E. Forsyth.
 Ilford: W. A. Nolan.
 Islington: W. J. Patterson.
 Kingston: G. Stormont.
 S. Croydon: S. Penney.
 Wimbledon: D. Rudkin.
 Woolwich: H. A. Court.

England.

Andover: F. Greenslade.
 Barnsley: L. H. Newsham (later).
 Birmingham (Lodge Rd.): R. A. Gordon.
 Birmingham (Selley Oak): L. F. L. Smith.
 Bradford: J. Woodhead.

Carlton: M. Oliver.
 Caterham: C. W. Bonifazi.
 Chichester: A. W. Childs.
 Eastleigh: E. Dainton.
 Eastbourne: J. R. Moore.
 Exeter: A. Jackson.
 Glossop: A. S. Gaunt.
 Gloucester: H. Haith.
 Hull: H. W. Greenway.
 Liverpool: J. MacInnes.
 Newbury: E. G. Ball.
 Plymouth: R. Mercer.
 Ryde: G. Hillman.
 St. Leonards: J. C. Cariss.
 Southampton: L. Morris.
 Tamworth: G. Dunk.
 Wimborne: L. W. Green.
 Worthing: E. O. Steward.

Scotland.

Dundee: W. M. Barton (later).
 Dundee West: H. Palliser.
 Greenock: H. W. Fardell.

Wales.

Cardiff: J. J. Morgan.
 Dowlais: F. Shadlock.
 Llanelly (Carmel): S. J. Cooper.
 Llanelly (Siloam): O. Murphy.

Channel Isles.

Vazon: E. F. Cole.

Ireland.

Ballymena: W. Douglas.
 Banbridge: N. Brooks.
 Bangor: L. N. Knipe (later).
 Belfast (Melbourne St.): H. T. D. Stoneham.
 Belfast (Ulster Temple): W. L. Taylor.
 Belfast (Hunter St.): J. Montgomery.
 Lisburn: N. Caughley.
 Lurgan: J. Martin.
 Millisle: K. Mahood.
 Portadown: W. H. Urch.

WHAT THE SUNDAY SCHOOL MEANS TO ME (continued)

There is conversion—salvation of the coming years, not salvage of the battered wreckage of the past. God help us to divert to His use these young lives so instinct with purity, vitality and possibility, ere the enemy of souls dupe, entrap and enslave them.

Here then are four aspects of Sunday school work which particularly appeal to me. Each is a cogent reason for unstinting labour in this tremendously im-

portant work. Misinformed is the conception that "anything will do, it's only for children." This delicate, difficult and often discouraging service demands the best that heart, intellect and imagination can produce. Let us ever seek diligently to fit ourselves that both by example and precept we may train and mature many solid, steadfast men of God, stalwarts of the future. "O shepherd, feed My lambs."

SPEND WHIT-MONDAY IN THE ROYAL ALBERT HALL!

"Man, Does you Love Dod?"

AN old, ragged, unkempt tramp knocked at the back door of a home one morning, and asked for something to eat. The mother of the home invited the poor old fellow into the kitchen to rest, and while preparing a good meal for him she learned that at one time he had a good home and a wife and children.

Drink had driven him from one sin to another, until his family deserted him. He then drifted from place to place and deeper and deeper into sin until he had no desire or ambition to do anything but tramp and beg. He believed that no one cared what became of him and that it didn't matter much to himself either.

A small son in the home sat near the table watching the old man and he finally walked over to the poor fellow and placed his little hand on the dirty, ragged coat sleeve and looked up at the sin-marked face. "Man, does you love Dod?" he asked. He repeated the question several times and, getting no reply, said, "Well, man, Dod loves you."

The tramp's eyes filled with tears and his hand trembled, but he made no answer. The little boy then went to his room and returned with ten coppers that had been given him for candy. He placed them in the hand of the old man saying, "Man, this will buy something to eat." The poor fellow's head went down on the table and the tears of years were shed there.

He left the house without saying a word and was unheard of for months. At last a letter in a cramped hand came to the child saying: "Little one, you saved me from hell. After I left your house I walked along the country road and all I could hear was 'Man, Dod loves you.' I fell asleep that night under a tree and dreamed of a fair, curly-haired child, with his little hand on my sleeve, saying over and over, 'Man, Dod loves you.'"

"That was all I could hear and see for days, until I threw myself down on the ground and wept all the hardness out of my heart. I saw again the man I used to be, the cozy home I had owned, the loving wife and dear children that sin had taken from my side. I thought of all that I had sacrificed to serve the devil, and of what he had made me, who had once been as pure and sweet as the little child who brought that message from God to me. I cried out, 'Oh, God, if it isn't too late, make me a child once more and let me see that little lad in heaven some day, if I never do down here.'"

"I have a job now and clothes, and a place to sleep. I'm an old man and I won't be here for long, but God bless you, child, because you led an old, dirty tramp back to God. I know when death comes and I reach the cold, dark river, a sweet, childish voice will float out to me, saying, 'Man, Dod loves you.'"

Classified Advertisements

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

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

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

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

Blackpool.—Comfortable apartments, modern house; all conveniences; near Foursquare Jubilee Temple, five minutes South Shore Station; terms moderate. M. J. Pollard, 23, Romney Avenue, South Shore. B2337

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.—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, 66, 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

Bournemouth.—Homely apartments, or bed and breakfast 3/6; near buses and shops, ten minutes from sea, five minutes from the Foursquare fellowship; every comfort. Mrs. Thorne, "Ypres," 127, Shelbourne Road. B2332

Brighton.—Board-residence from 30/-, bed and breakfast 21/-; near station, sea and shops. Mrs. Robinson, "Stafford House," 13, Stafford Road. B2333

Brighton.—Lady requires board-residence or bed-sitting room with homely people; permanent; moderate. M.C., 25, Sudeley Street, Brighton. B2324

Christian Worker's Holiday Homes (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

Clacton-on-Sea.—Homely board-residence, every comfort; near sea and station; well recommended; terms very moderate. Miss Brooks, "Glenroy," 24, Meredith Road. B2336

Cliftonville, Margate.—Holiday and Rest Home, comfortable and homely. Terms, full board 35/- weekly, bed and breakfast 21/-, excepting August. Apply, Mrs. G. Every, "Cartref," 59, Fitzroy Avenue. B2338

Cornwall, Newquay.—Picturesque, Christian guest house, sheltered, secluded position, own beautiful grounds 1½ 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 Rest House.—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

Guernsey.—Why not come to sunny Guernsey for your holidays? few minutes from sea and Vazon Foursquare Assembly; board-residence at Mrs. Manger's, Les Eilards, Vazon, Castel, Guernsey, C.I. Terms moderate. B2335

Hastings.—Furnished hut, sleep four; near sea, camping; suitable for meetings; gas, water; terms moderate. E. M., 60, Links Road, Tooting, S.W. B2344

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

Hove.—Board-residence, quiet, comfortable and homely; few minutes sea; 42/- weekly, or 35/- each for two sharing double bed. Mrs. Cooley, Beulah, 43, Erroll Road, Hove 3, Sussex. B2321

Hove.—Board-residence, quiet, comfortable, homely; sea and station seven minutes; near shops, buses, etc. May, from 25/-, June 30/-, July to September, from 35/-. Miss Conway, 41, Clarendon Villas. B2326

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.—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.—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. B2339

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. Phone Euston 1193. B2346

Margate.—For sunshine and health; board-residence from 30/- inclusive; minute sea and station; bathe from house; children welcomed. Stamp to, Mrs. E. Green, "Beach Crest," 41, Canterbury Road, Westbrook. B2340

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, Wainz Road. B2303

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," Abergale Road. B2256

Old Colwyn.—Holiday Home; board-residence, all home comforts, 2 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

Ottery St. Mary, Devon.—Holiday and Rest Home, open all the year; terms moderate; Elim Assembly in town. Mrs. Ayres, Stafford House. B2327

Shanklin, I.O.W.—"Gem of Island" guest house; ideal position, 2 minutes from cliffs; recommended by pastors and Christian workers; reduction 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. B2334

Southport.—"Buxton House" 37, Bold Street; superior, homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout, bath, piano. Mrs. Bates. B2300

Swansea.—Board-residence, bed-breakfast; all comforts and conveniences; moderate terms; 3 minutes sea; without board if preferred; Foursquare. Mrs. Laseom, 8, Bryn Road, Brynmill. B2341

Torquay.—The most attractive Christian Holiday Home in the west, Hampton Court, Babbacombe; two minutes from sea, cliff railway and buses; members of the Foursquare heartily welcomed. Send stamp for particulars: Miss Bunclark, Hillside House, Bridge Street, Bideford. B2345

Westcliff-on-Sea.—Superior accommodation, board-residence, bed and breakfast; select, quiet district; well-appointed house; central sea and shops; highly recommended; terms 2 guineas weekly, bed and breakfast 25/- weekly. Miss M. Harper, "Dalarne," Finchley Road. B2342

Whitby, Yorkshire.—Board-residence, home comforts, one minute beach, gardens; separate tables, garage one minute; reduced terms early and late season; near assembly; recommended by pastor; phone 384. Mrs. Cowley, The Sterling, West Cliff. B2329

Worthing.—Homely board-residence, good food; sharing 30/- each, July, August 35/-; bed and breakfast 17/6 each; central, near sea, assembly and station. Mrs. Steed, "Rosslyn," 15, Bridge Road. B2333

HOUSES, FLATS, ETC.,

For Sale, To Let, and Wanted

Four unfurnished rooms to let, every convenience, electric light, bath, geyser; rent moderate; near Elim Tabernacle. Apply for particulars to 157, Abbeville Road, Clapham. B2331

FOR SALE

Burdett organ for sale; 15 stops, one-and-half manual and half foot notes; in perfect order and condition; suitable for church; £16 10s. Lock, 11, North Road, Wimbledon. B2329

SITUATIONS VACANT

Comfortable home and wages offered for woman to help in household duties. Near assembly; live in. Apply, Mrs. Etheridge, 2, Crescent Lane, Clapham, S.W.4. B2318

Shorthand-Typist (experienced) required for London office. Preferably Elim Crusader. Apply in own handwriting, giving full particulars and stating age to Box 414, "Elim Evangel" Office. B2322

Wanted now, capable, healthy, general home-helper, under 40, for two ladies at Hove; another kept. Good plain cook, and happy Christian spirit essential; salary £1 weekly (with rise); quiet home; kindness and consideration shown; responsible reference necessary. Box 412, "Elim Evangel" Office. B2319

SITUATIONS WANTED

Grocery-Provisions.—Young man (25), seeks situation; experienced, willing, capable; 11 years present job; member Elim Church; recommended by pastors; London district preferred. J. Morris, 9, Lower Road, Ledbury, Herefordshire. B2330

Respectable Christian woman wishes situation as domestic-help in Glasgow. Apply, Box 415, "Elim Evangel" Office. B2343

Wanted, post as companion-housekeeper, one or two in family, by capable, active, staid person; Foursquare. Apply, Box 413, "Elim Evangel" Office. B2320

BIRTH

Widren.—On April 13th, to Mr. and Mrs. Widren of Lincoln, the gift of a son, Eric William.

MARRIAGES

Flack & Wilkinson.—On April 11th, in the Elim Tabernacle, Rochester, by Pastor J. Kelly; John William Flack to Aileen Ethel Wilkinson (both Elim Crusaders).

Linton & Stout.—At Cairn Crescent, Aberdeen, by Pastor J. Hill; George Wilson Linton to Jane Alexandra Allen Stout.

Marshall & Langley.—On April 25th, in the Victoria Methodist Church, Blowick, Southport, by Pastor F. G. Cloke; Edward Marshall to May Langley (both Elim Crusaders).

WITH CHRIST

Milling.—On April 5th, Harry Milling, aged 71, member of Elim Church, Rochester. Funeral conducted by Pastor J. Kelly.

Wakeley.—On April 24th, Lillian Wakeley, aged 13, of Plymouth (Elim Cadet). Funeral conducted by Pastor J. Woodhead.

Williams.—On April 7th, William Williams, aged 77, late of Gravesend Church. Funeral conducted by Pastor J. Kelly.

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(Elim's Coming of Age Hymn).

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