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JANUARY 22nd, 1937

Elim Evangel

Foursquare Revivalist



The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton)

Official Organ of the Elim Foursquare Gospel Alliance

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,
P. N. Corry, R. E. Darragh, W. G. Hathaway, J. McWhirter,
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20, Clarence Road, Clapham Park, London, S.W.4.

Vol. XVIII. January 22, 1937 No. 4.

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Terms.—10/- for one year or 5/- for 6 months, post free to any address.

Printed and Published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

Quantities.—A dozen or more of each issue may be obtained at 1/8 per dozen, post free, monthly payments.

Remittances should be addressed to the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

Manuscripts.—Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Road, Clapham Park, London, S.W.4.

Telephone Nos.—Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Tulse Hill 2227. Elim Woodlands: Tulse Hill 8860.

Telegrams.—Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Foursquare, Clapcom-London."

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4 Coming Events 4

ABERDARE. February 14—25. Elim Foursquare Gospel Church, Cannon Street. Youth campaign by Evangelist D. Vanstone.

BARNSBURY. January 16—31. Public Library Hall, Thornhill Square, off Caledonian Road. Campaign by Pastor W. E. Smith. Sundays, 6.30 p.m. Each weeknight (except Tuesdays), 7.30. Thursday afternoons, 3.30. Convention on Saturday, January 18 at 7.30 p.m. Speakers: Pastors E. C. W. Boulton and P. Le Tissier.

BERMONDSEY. February 7. Elim Tabernacle, Dunton Road. London Crusader Choir, 6.30 p.m. (Maidstone Prison at 2.30 p.m.).

BIRMINGHAM. Now proceeding. Elim Tabernacle, Graham Street. Revival Campaign by Pastor T. W. Thomas.

BIRMINGHAM. February 21. Elim Tabernacle, Golden Hillock Road, Sparkbrook. London Crusader Choir, 3 and 6 p.m.

BRADFORD. January 30. Elim Tabernacle, off Leeds Road, Crusader Rally, conducted by Principal George Jeffreys and Revival Party, 3.30 and 6.45 p.m.

BRISTOL. January 10—28. Elim Evangelical Christian Church, Terrell Street (Near Infirmary). Palestine Exhibition conducted by Rev. and Mrs. L. T. Pearson. Open each day (except Fridays) from 3 to 9.30 p.m.

CAMBERWELL. Regular services are now held in the late Presbyterian Church, Brunswick Square (off Church Street). Sundays, 11 a.m. and 6.30 p.m. Tuesdays and Thursdays, 7.30 p.m.

CANNING TOWN. January 14—24. Elim Hall, Bethell Avenue. Youth campaign by Evangelist D. Vanstone.

CARDIFF. January 31—February 10. City Temple, Westbourne Place, Cowbridge Road. Youth campaign by Evangelist David Vanstone.

CHELMSFORD. January 27. Elim Tabernacle, Mildmay Road, Essex Crusader Rally, conducted by Pastor D. B. Gray, Evangelist D. A. Vanstone and others.

ELIM WOODLANDS. Open to visitors the last Saturday of each month during the winter, from 9.30 to 9 p.m. Happy fellowship. Special speakers.

EXETER. January 17—24. Elim Tabernacle, Paris Street. Campaign by Evangelist J. E. Shaw.

ILFORD. January 31. Elim Tabernacle, Scrafton Road, 6.15 p.m. Super Cinema, 8.15 p.m. London Crusader Choir.

KINGSTON-ON-THAMES. January 24. Emmanuel Hall, Thames Street. Visit of Pastor W. G. Hathaway.

SOUTHAMPTON. February 28—March 11. Elim Tabernacle, Park Road, Freemantle. Southampton. Youth campaign conducted by Evangelist D. Vanstone.

WATFORD. January 17. Elim Hall, Penn Road, off St. Albans Road. Visit of Pastor W. G. Hathaway.

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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. XVIII, No. 4

JANUARY 22, 1937

Fridays, Twopence

Question Time on Hallelujah Corner

By Pastor T. A. CARVER (Swindon)

THE official name in all Swindon directories is Temple Street. The new name it has achieved in the popular vocabulary is a result of the meetings held there every Sunday and Friday. It has become a veritable battleground between the forces of truth and error, and as the name has probably intrigued you already, perhaps you will accept this invitation to come along and listen to the controversial "war" that is being waged.

First of all, let me state briefly my reasons for conducting religious controversy, which is such an alarming thing to self-satisfied Christians.

1. In nine out of every ten open air meetings to-day, the speakers have to content themselves with shouting at passers-by, and calling stone walls "friends." Raise controversy, and you are soon preaching to a large and interested crowd.

2. The taunt of infidel speakers is that Christian workers are afraid of questions. We in Swindon have sought to overthrow this lie.

3. Reasoning enlightens men's minds.

4. The apostles followed this method (see Acts xvii. 2; xix. 9, etc.).

5. Our great Reformers were all controversialists, and thereby they shook the

apostolic legend. It is antichristian in its character, being a system of immorality, tyranny and superstition. It is antichristian in its authority, setting the traditions of men before the infallible Word of God. Its history is revolting. The annals of the Papacy are surely the most blood-stained of any institution that has ever disgraced this earth. On countless occasions the mountains and valleys of Europe, and the streets of her chief cities have run with

THE BLOOD OF THE PEOPLE

Rome has butchered, simply because they would not go a-Massing, and would read the Scriptures in their own tongue. It is—

A voice from the crowd interrupts:

"Excuse me, Mr. Speaker, but don't you think it would be far better if you were to preach the gospel and leave the Roman Catholics alone? They are Christians, and have done you no harm. Let's have more toleration.

Speaker: "Our friend has raised an old objection. First let me say, that whilst the Christian endeavours to live peaceably with all men he can never tolerate anything that robs Christ of His glory, and seeks to overthrow the authority of the Word of God. To such systems the attitude of the Christian is a militant one. My reasons for opposing Romanism are as follows:

"1. Either Rome is right and the Bible wrong, or vice versa. The stock-in-trade of Rome consists of masses, purgatory, penances, holy water, rosaries, magic medal, sacrificing priests, relics, etc., etc. I challenge anyone to produce anything in the New Testament to support any of these. Therefore a system which teaches these things and causes people to rest on these for their eternal salvation is false, and must be opposed.

"2. I am a Protestant. 400 years ago this land of ours grovelled in the

MOST DEGRADING SUPERSTITION

at the feet of the Pope's priests. The Bible was an unknown Book. Then there arose our noble

HORRIBLE STRUCTURE OF ROMANISM

till it collapsed.

It is now just after 8 p.m., and we have arrived at "Hallelujah Corner." There is the platform. It is adorned with several striking posters as are also some other boards, held aloft and tied to the tree. The crowd is just beginning to gather, and the speaker is holding forth very forcibly. His subject is "New Testament Christianity," and he is comparing this with the doctrines of the vast Roman Catholic system. Evidently the speaker has no doubts that the two are diametrically opposed, and as we join the listeners we hear him declare:—

"The system of Romanism is utterly foreign to the teaching of the New Testament. It is false in its foundation, being built, not on Christ, but on an

Reformers who, at the cost of their lives, fought the battle that hurled Giant Pope from his throne in England. To-day, Rome is insidiously creeping back into power in this country. The Reformation is being betrayed, and we are in danger of losing all those glorious heritages which became ours when we became a Protestant nation. Let us be faithful to the martyrs and carry on their battle.

"3. Rome is a vast political system that seeks to enslave the whole world. Her declaration is that 'all kings and nations are subject to the See of Rome.' We know what happened when this state of affairs really existed. From the Seven Hills the Pope uttered his decrees and kings and emperors obeyed his word. Henry IV. of Germany dared to resist, but was crushed, and in order to obtain forgiveness, had to cross the Alps in the depth of winter, and then remain

Thoughts for Thinkers

You can give without loving, but you cannot love without giving.

Christ's Cross is such a burden as sails to a ship, or wings to a bird.

"How little of the sea," says Rutherford, "can a child carry in his hand; as little am I able to take away of my great Sea, my boundless and running-over Christ Jesus."

There is an immense difference between making a living and making a life.

Certain thoughts are prayers. There are moments when, whatever the attitude of the body may be, the soul is on its knees.

three days and nights bareheaded and barefoot in the snow outside the Pope's palace at Canossa. In England, when King John refused to obey the Pope, the land was placed under an interdict for two years, till John too was crushed, and he had to make submission to the Pope. England was then made a fief of Rome, and the nation had to pay 1,000 marks annually as a tribute to the Pope.

THEN CAME THE REFORMATION.

The Pope's power was broken. But ever since Rome has been trying to bring this country under her heel. Every black-frocked priest is a servant of England's greatest enemy—The Roman Church. In many ways she has been gaining ground. The Catholic Emancipation Act, the changes in the Accession Oath are all evidences of the results of 'Catholic Action.' It is time for us to awaken to the danger that faces us, and realise, as our Statute Book declares in regard to the Roman Catholic occupation of the throne of Britain—'It hath been found inconsistent with the welfare and safety of this realm'—so it is in every department of our country.

"Cardinal Manning declared in 1870 to the Roman Catholic Council of Westminster that it was the work of the Roman priesthood to 'break the will of England,' and 'subdue her to the Papacy.'

"In 1916, Pope Benedict XV, blessed the Irish rebellion before it took place. (See Roman Catholic Universe, 26/5/33).

"During the Great War Archbishop Mannix stirred up agitation in Australia against England, resulting in 50,000 troops being withdrawn from the lines. Mr. Hughes, the Prime Minister, said that 'he was a greater criminal than the Kaiser,' and that 'he had one objective,—the destruction of the British Empire' (Times, 26/7/20). It was the Roman Catholic province of Canada that tried, unsuccessfully, to prevent Canada coming to the aid of

THE MOTHER COUNTRY

in her hour of need in 1917.

"I think this is abundant evidence for my stand against Rome."

Questioner: "Will you please give me one solid proof that Protestantism, and not Romanism, is the true faith."

Speaker: "There are many proofs of this. Let me give you what I think is the outstanding one—viz., the giving of the gospel to every tribe and nation. The command of the Lord Jesus was, 'Go ye into all the world and preach the gospel.' This command was obeyed by the early Church, but as the centuries passed the Church became absorbed with the advance of her political power, and missionary zeal perished. But what do we see with the Protestant Church? The spirit of the Master has gripped it. Her members have received the Divine vision, and the noblest story of human courage and bravery is to be found in the annals of her missionary work. Then think too, of the way she has given the truth to the world. Rome calls herself 'the keeper of Holy Scripture.' She certainly is, but not in the way Christ intended His Church to keep it. Christ intended it to be kept by obedience to its commands, but Rome keeps the Bible like a warder keeps

A DANGEROUS PRISONER

bound in chains, and never allowed to see the light of day. But the Protestant Church has proved its Divine character by giving the truth of God to the whole world. Think of the British and Foreign Bible Society alone which, since its formation in 1804, has translated the Scriptures into over 900 languages and dialects. Truly a magnificent achievement, worthy of the Church of God."

Questioner: "Excuse me, but you have given us the impression that Catholics are not allowed to read the Bible. That is untrue. We are just as free to read it as you Protestants."

Speaker: "Our friend has raised another interesting point, but we have reached the time when the police authorities say that we must close, so come along next Friday, and our friend's question will provide a good board for the first plunge."

(To be continued).

I cannot but surrender myself to Him who surrendered Himself for me.

Christian Biographical Series.

Spurgeon—the Unique

By Principal P. G. PARKER

I AM interested in C. H. Spurgeon—for Spurgeon was a Baptist, and I was brought up in a Baptist Church. It seemed as though there was an atmosphere of Spurgeon over our Church. We had a place and dignity in the town because Spurgeon belonged to us. Of course I know that my conversion was brought about by the Holy Ghost. And yet in an indirect way Spurgeon seemed to have a great part in it, for it was largely through him that the message of salvation, the vibrant cry, "Ye must be born again," was heard from our pulpits.

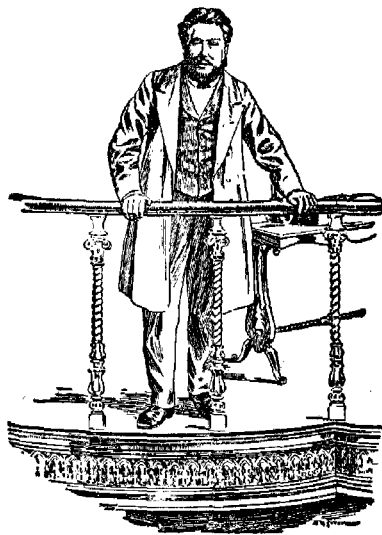
I am interested in Spurgeon—for at the age of twenty I earnestly made my way along the side of the preacher's great church—the Metropolitan Tabernacle in London—to the office at the back. A few minutes later I returned sadly along the same passage! I had asked if there was an opening for a young man in Spurgeon's College. But things were not specially flourishing at the College at that time and I was told they were not taking any more students just then. So I retreated, but I can still picture the grave face of the old gentleman who said "No" to me that day.

I am interested in Spurgeon—for (as I thought) a kind friend promised to give me the autobiography of George Muller. Two huge volumes were put into my hands. Then to my surprise I discovered it was the autobiography of Spurgeon, not Muller! But the volumes are full of valuable material. There are about 700 pages, and the Editor of the *Elim Evangel* wishes me to write a brief life of Spurgeon in about 7 pages. 700 pages to condense into 7! There will be no lack of material, anyway.

One of my first surprising discoveries was that young Spurgeon received a sound education and was an apt and clever scholar. Many think of him as a boy and youth who knew little, but by grace and grit made great strides in after life. But God was planning in young Spurgeon's life long before the reason appeared. French, Latin, Euclid, were quickly mastered by his fertile brain. When he wished to get to the top of the class he could get there. Once, however, he was *at the bottom*. The top of the class was opposite a *draughty door*! The bottom was near *the stove*! Spurgeon purposely got to the bottom of the class in order to be near the stove. His teacher discovered the reason for his scholar's stupidity. Whereupon he reversed the order of the class—the top was now near the stove. Quickly Spurgeon reached the top—and the stove!

Two assonant words force themselves into my thought—*Kill* and *Knill*. "Kill" reveals the character in the boy. "Knill" reveals God behind the character.

"I've killed old Roads; he'll never grieve my dear grandpa any more," said the child Spurgeon. Who was "Roads"? He was a member of Charles Spurgeon's grandfather's Church. He had given way to drinking and smoking. His godly pastor was much troubled. One day little Charles cried out, "I'll kill old Roads, that I will." "Hush, hush! my dear," said the gentle pastor. Notwithstanding, the triumphant declaration was made a few days later, "I've killed old Roads." So he had. Henceforth it was not *old Roads* but *new Roads*. Roads had been sitting in the public house with his pipe and mug of beer. A child swiftly enters, points at the backslider, and cries out, "What doest thou here, Elijah? sitting with the ungodly and you a member of a Church, and breaking your pastor's heart. I'm ashamed of you! I wouldn't break my pastor's heart, I'm sure." Then in grieved anger the boy walked away. But it resulted in the reformation of Roads. Old Roads was killed indeed!



C. H. SPURGEON
in the Metropolitan Tabernacle pulpit

Knill.

Knill was a godly minister who acted as a deputation for the London Missionary Society. He stayed at Spurgeon's home — Stambourne Parsonage. Let Spurgeon himself tell the story: "He said to me, 'Where do you sleep? for I want to call you up in the morning.' I showed him my little room, and he took good note of it. At six o'clock he called me up. In the sweetest way he told me of the love of Jesus, and of the blessedness of trusting in Him and loving Him in our child-

hood. He knelt down and prayed for me with his arms about my neck. On three successive days he taught me, and prayed with me; and before he had to leave, my grandfather had come back from the place where he had gone to preach, and all the family were gathered to morning prayer. Then, in the presence of them all, Mr. Knill took me on his knee, and said, '*This child will one day preach the gospel, and he will preach it to great multitudes. I am persuaded that he will preach in the Chapel of Rowland Hill.*'" The world knows that Mr. Knill's prophecy was fulfilled.

(To be continued).

Overwhelming are the proofs of the Lord's favour to believers, history teems with amazing instances, and our own lives are full of prodigies of grace. We serve a good Master. Faith receives a large reward even now, but looks for her full inheritance in the future.
—C. H. Spurgeon.

The Paraclete

PARACLETOS literally means one "called upon," *kala*, to call, and *para*, for or upon. Perhaps we should say, "The Called-upon." One who has come into our world to help needy humanity, and stands ready at every human door to help those who want His assistance and ask for it.

If, for example, we are in sorrow, and ask for sustaining grace, and He comes and wipes away the tears, then He is our Comforter. If in perplexity, and know not what to do or whither to go, and He takes our hand and leads us out, then He is our Guide. If we are sorely tempted and feel our feet sliding and call for help, and He comes to the rescue and delivers us from our strong enemy, then He is our Deliverer, the Captain of Salvation. If, as a student, I need stimulus and illumination, to acquire the mental discipline and knowledge I am in pursuit of, and He comes to my aid, then He is my Teacher. If I feel my soul is polluted and unfitted for His holy residence, and I call on Him to come and cast out the unclean thoughts and desires, which, like unclean spirits cling so fondly there, and He comes and drives them away, then He is my Sanctifier. If the Book of God is largely sealed to me, and fails to give comfort as it should, and He comes and breaks the seals, and makes it luminous, then He is the Interpreter. In short, the Holy Spirit fills so many offices besides that of Comforter, that we prefer the more general term of Patron or Helper, as more fitly expressing the work He does for men.

And yet a more literal rendering still of *Paracletos* is, as suggested above, that of "The Called-upon." A distinguished Greek scholar, a learned professor in a theological seminary, when asked to translate *Paracletos* in a single word, replied, "I cannot. It would take a dozen strong English words to give the full meaning, so extensive are the aids properly covered by it."

Ten Years Ago

January, 1927. *"The flame of revival is still spreading at East Ham. The Lord is blessing His work through the ministry of Pastor and Mrs. R. Tweed, and the magnetic power of the gospel of Jesus Christ is still drawing souls from the quagmire of sin into the glorious freedom of the children of God. On January 22nd a baptismal service was held when thirty-seven candidates . . . passed through the waters."*

January, 1927. *The Ilford Church was, ten years ago, doing great business for God as the following reveals: "Great blessing continues . . . large congregation assembled, notwithstanding the ice-bound and fog-bound streets . . . thirteen souls garnered for eternity."*



Gleanings from Other Fields

General Eva Booth has just concluded a most successful campaign in India. On Christmas Day she addressed an audience of 20,000. At one wayside gathering there were no less than 150 seekers for salvation.

We are glad to learn that definite evangelistic work is being done among lorry drivers, of whom there are many thousands upon the roads of this country. Brigadier-General Frost is deeply interested in this effort.

Gipsy Smith recently conducted a campaign at Buffalo, and expects to visit Honolulu during January. We rejoice in the continued ministry of this God-honoured and veteran Evangelist.

There is little doubt but that the civil war in Spain has seriously interfered with all Gospel work in that land. God's people should earnestly pray at this time for the suffering saints in Spain, that in this hour of tribulation their faith may be sustained.

Conditions in China are exceedingly bad for missionary workers at present owing to the unsettled state of the country. Missionaries in some parts of China do not know what a day may bring forth; some are living from day to day in real danger of their lives.

From various parts of the United States we learn of the Holy Ghost falling upon God's people as on the Day of Pentecost; signs are following the faithful proclamation of the full Gospel. This all presages the soon coming of the Lord.

We are glad to hear such a well-known and highly-respected servant of God as Dr. Dinsdale Young saying: "I have never preached to so many young men and women as I do to-day." Splendid news!

Karl Barth, the German Christian reformer, declares that the mission of the Church is solely the proclamation of God's Word. That there can be no leader except by authority from above, and that wherever two or three are gathered together in the Name of Christ there is a church of God. We rejoice in such an outspoken witness in a land where freedom of expression is not permitted.

The Christian Church and the Foreign Mission Field recently lost a valuable worker in the home-call of Dr. Jonathan Goforth, who for many years had laboured in China and Manchuria. His name is inseparably linked with those extraordinary times of revival experienced in Manchuria and sections of north-east China, a quarter of a century ago, when the Spirit of God came down upon multitudes as a searching, consuming fire. He passed to his eternal reward whilst peacefully sleeping.

God's Way

L. S. L.

DUET. *Espressivo.*

LIDA SHIVERS LEECH.

1. God's way is the best way, Tho' I may not see Why sorrows and
2. God's way is the best way, My path He hath planned, I'll trust in Him
3. God's way shall be my way, He knoweth the best, And leaning up -

tri - als Oft gather round me; He e - ver is seek - ing
al - way While hold - ing His hand. In shadow or sun - shine
on Him, Sweet, sweet is my rest. No harm can be - fall me,

My gold to re - fine, So humbly I trust Him, My Saviour di - vine.
He e - ver is near, With Him for my re - fuge, I ne - ver need fear.
Safe, safe shall I be, I'll cling to Him e - ver, So precious is He.

CHORUS. *Animato.*

God's way is the best way, God's way is the right way,

I'll trust in Him al - way, He knoweth the best.

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The above is sung by Evangelists R. E. Darragh and A. W. Edsors on Elim Gramophone Record No. E.30.

Bible Study Helps

FINGER POSTS

1. Fear not (Isa. xliii. 1, 2).
2. Fret not (Psa. xxxvii. 1, 2).
3. Faint not (Gal. vi. 9; Isa. xl. 28-31).
4. Fight not, do not strive (II. Tim. ii. 24).
5. Forget not—past (Psa. cvi. 1, 2).
6. Forget not—future (Rev. xxii. 12).
7. Finally (Rom. xii. 1, 2).

THE KIND OF HEART THAT GETS ANSWERS TO PRAYER

(Psa. cxliii.)

1. A broken heart (vv. 1-4).
2. A thirsty heart (v. 6).
3. A desperate heart (v. 7).
4. A listening heart (v. 8a).
5. An intelligent heart (v. 8b).
6. A trusting heart (v. 9).
7. A teachable heart (v. 10a).
8. A submissive heart (v. 10b).
9. A zealous heart (v. 11).
10. An obedient heart (v. 12b).

SOME THINGS THAT ARE SURE

(Hebrews vi. 19).

I. The Foundation of God Standeth Sure (II. Tim. ii. 19).

1. The testimony of the Lord is sure (Psa. xix. 7).
2. The promises of God are sure (II. Cor. i. 20).
3. The Son of God is a sure foundation (I. Cor. iii. 11).

II. The Word of Prophecy is Sure (II. Pet. i. 19).

1. Because of its origin—God (Heb. i. 1, 2).
2. Because of its importance (Prov. xxix. 18).
3. Because of its fulfilment (Rev. xvii. 17).

III. Your Sin Will Surely Find You Out (Num. xxxii. 23).

1. Your conscience will betray you (Tit. i. 16).
2. The Holy Spirit will convict you (John xvi. 8, 9).
3. God at the judgment bar will condemn you (Heb. ix. 27).

IV. Therefore—

1. Confess your sin.
2. Accept the Son.
3. Believe the Word.
4. Rest on the Foundation.

The Lord Jesus said, "Ye shall find rest." Some younger friend may say, "I had not thought of rest and peace: I want power." Will you please notice that peace and power are two sides of the same thing; peace is the inside, and power is the out-going side. "You shall find peace." We are never promised the

consciousness of power. We are promised power, but never the consciousness of it. We know the peace: others know the power. I suppose we could not stand to have the consciousness of power: the hat shops would all be doing a very big business in supplying large sizes.—S. D. Gordon.

FAMILY ALTAR



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

Sunday, January 24th. Eccles. ii. 1-13.
"Then I saw that wisdom excelleth folly" (verse 13).

Oh the folly of the man who is earthly-minded! The old "I" gets into desire, pursuit and ambition. "I did this," "I made that," "I had this," "I was great." Egotism reviewed its achievements, and yet ached for the satisfaction which self display can never give. For there are depths of soul which only God can satisfy. Tired of his own works, the writer turned his back upon them, and in turning, looked into the radiant face of wisdom. There was safety, scope and serenity. There was the light which banished the darkness. The darkness of self breeds insecurity and spoils the vision with the dread of the unseen. But wisdom lightens the heart, the eye, and the footstep. The fear of the Lord is the pathway of light. Praise God for the day when we ceased from our own works, turning from their folly, into the beneficent rays of the Sun of Righteousness. Christ is our Wisdom.

PRAYER TOPIC:

For a spirit of revival to pervade and possess the Elim churches this day.

Monday, January 25th. Eccles. v. 1-12.
"Pay that which thou hast vowed" (verse 4).

"Oh to Grace how great a debtor, daily I'm constrained to be." We are eternally indebted to God. His mercies are past finding out. The more I know of myself the more I marvel at the multitude of His mercies. When first the Holy Spirit convicted us of sin and falteringly we fled to the Redeemer for refuge, how our hearts beat with love, when we knew that He had paid the price. In the first fond flush of our newborn love, we sang and vowed, "Follow, follow, I will follow Jesus, Anywhere!" That same faithful Holy Spirit has often reminded us of those sacred days when His vows were upon us; for they are His, we gave and He took them, and has a right to hold us to them. Once again He calls "Pay that which thou hast vowed." He knows and we know just what that means to Him and us. The word or pen of mere man would be an unholy intrusion into the sanctity of soul covenant. Let us deal with God.

PRAYER TOPIC:

Thanksgiving for definite blessing as a result of these Prayer Topics.

Tuesday, January 26th. Eccles. vii. 1-14.
"God also hath set the one over against the other" (verse 14).

Praise the Lord He has! Sometimes in our folly we have said "My lot is not all honey." Thank God for this! For too much honey is not good. When prosperity and adversity are under the controlling hand of God, all may not be exactly sweet, but all things will be

working together for good to those who love God. All nature teaches the lesson of divine balance and poise. Sunshine and shadow, storm and calm, ebb and flow, cold and heat, the balm of the zephyr, the rigour of the gale, all work out the divine purpose. Life may not be all plain sailing, the storms will come, but hallelujah, the saint has Christ in the vessel and through stress and strain may know that all is well. Prosperity without God is perilous. Adversity with God can be an open gate to closer union with the great heart of the Eternal.

PRAYER TOPIC:

That all new converts may be kept by the grace of God during the first days of their new life in Christ.

Wednesday, January 27th. Eccles. viii. 1-13.

"It shall be well with them that fear God" (verse 12).

The seeming prosperity of the evildoer has puzzled many. The sinner may do evil a hundred times and his days be prolonged. The wicked flourish as the green bay tree. Everything he touches seems to turn to gold. It is said that the Devil looks after his own. Well, sinners get a long run sometimes, but the noose is about their necks all the time. We do not know the reason of the seeming prosperity of the wicked, but there is one thing we surely know, and that is that "it shall be well with them that fear God." The saint may be sifted, but the sieve is in the hand of the Father and nothing but dross is lost. It is well that we are within what the sinner calls the narrow confines of our calling. True, the Lord has set a hedge about us, a hedge of mercy which robs the cruel blast of the enemy of its edge.

PRAYER TOPIC:

That special anointing may continue to rest upon both students and tutors at the Elim Bible College.

Thursday, January 28th. Eccles. ix. 7-18.

"Wisdom is better than weapons of war" (verse 18).

The Christian life is the better life. The way of peace is better than the way of strife. No one is really the better for war. Whether the fight is in the heart, the home, the factory or the field, the Church or the State, on land or sea or in the air, war is "no good." The angel heralds proclaimed the advent of the One Who would bring peace into human hearts, and thus into homes and nations. Jesus is essentially the Prince of Peace. Time after time His enemies sought to embroil Him in a fight; but although lion-like in defence of the poor and unwanted, He chose the lamb-like way of peace.

Blessed Prince of Peace, in my hour of persecution and perplexity grant me the balm of Thy serenity. Defeat by Thy wisdom the subtle suggestions of

Satan to my soul that I should take up arms in my own defence. Teach me the true wisdom of trusting in Thee, that my soul may be safeguarded from the spirit of strife, which, if given entrance, will destroy true heart peace.

PRAYER TOPIC:

For the divine seal to be upon the "Elim Evangel" as it goes forth week by week.

Friday, January 29th. Eccles. xi. 6-10 and xii. 1-8.

"Withhold not thy hand" (verse 6, chap. xi.).

In these more than in any other days, the gods of leisure and pleasure are worshipped. Many have lost that real zest for work for the sheer love of it. Clock-watchers, eye-servers, men-pleasers abound as never before. The love of construction and production for its own sake is to a large extent lost. The most popular slogan is "go easy." Many things have contributed to this state and its votaries are not altogether to blame.

In the first flush of new-born love the saved man considers no effort too great for the Lord who has redeemed him. Sad to say there is a tendency to slacken off later on. "I like to listen to the testimony of others," "give someone else a chance," "my home needs me," "I'm tired," "Too many meetings," "It's raining." These are a few excuses attributable to a loss of love. It was love that made us glad to praise the Lord, give a word, sacrifice comfort. Real love is the spur to service. In time of temptation to slackness may I hear His voice. "Withhold not thy hand."

PRAYER TOPIC:

God's touch to be given to all campaigns now in progress in our churches.

Saturday, January 30th. Eccles. xii. 9-14.

"Acceptable words . . . upright . . . words of truth" (verse 10).

How we need these to-day. Not something to tickle the ears and please the natural senses. Not words to lull consciences into a slumberous danger of death, but (as the margin puts it) words of delight. The faithful preacher may, as Spurgeon put it, "be a holy sword in the hand of his God," but the slain of the Lord will bless God for the words of truth that stirred the soul from its sleep of death. The gospel words are often as goads to the sinner, but praise God they can turn him into the way of salvation. The wise pastoral word, too, may prick, but praise God, if obeyed, the work is done and the furrow ploughed and the seed sown. We look back with joy to the warning word. It became a delight to our souls. The all-wise God never speaks but for our good. "Beautiful words, wonderful words, Words of life and beauty, Teaching faith and duty."

PRAYER TOPIC:

For special blessing upon the concluding meetings of the Barnsbury campaign.

OUR COVER

this week shows a picture of
Derwentwater, Keswick,
taken by Pastor F. B. Phillips

AN infidel once bore the following testimony :
 " Did I firmly believe, as millions say they do, that the knowledge and practice of religion in this life influences destiny in another, religion would be to me everything. I would cast aside earthly enjoyments as dross, earthly cares as follies, and earthly thoughts and feelings as vanity. Religion should be my first waking thought, and my last image before sleep sank me into unconsciousness. I should labour in its cause alone. I would take thought for the morrow of eternity alone. I would esteem one soul gained for heaven worth a life of suffering. Earthly consequence should never stay my hand nor seal my lips. Earth, its joys and its griefs, would occupy no moment of my thoughts. I would strive to look on eternity alone, and on the immortal souls around me, soon to be everlastingly miserable or everlastingly happy. I would go forth to the world and preach to it in season and out of season, and my text would be : ' For what shall it profit a man, if he shall gain the whole world and lose his own soul? ' "

When C. T. Studd, the great Cambridge cricketer, read the above words, they made such a tremendous impression upon him that he threw up a legal career in England to go to the dark places of the earth as a missionary. Referring to the infidel's words, Mr. Studd said, " They decided me at once to live only and utterly for Christ." He gave away his entire fortune and followed Christ in voluntary poverty. His last term of service was in

THE HEART OF AFRICA

for nearly thirteen years without a furlough.

The Christian knows that what was to the infidel mere speculation is indeed fact. We know that there is a heaven and a hell, because the inspired Word of God tells of them. We know that all mankind is destined to spend eternity in one of the two places; those who accept Christ are saved, and those who reject Him are lost. Therefore the supreme duty of every born-again person is to live and work for God, to be wholly devoted to Christ.

Most of us are painfully conscious of the present spiritual dearth in the churches. With tragic indifference, the Church is asleep while the enemy is sowing his tares. The appalling need of the hour is a greater devotion to Christ on the part of His followers.

The sole and final secret of spiritual power and usefulness in the service of God is this very thing : utter devotion to Christ. The Apostle Paul was thoroughly devoted to Christ, and God used him to stir the world. Paul said : " For I determined not to know any thing among you, save Jesus Christ, and Him crucified " (I. Cor. ii. 2). D. L. Moody practised " concentrated consecration " and urged all to join him in the ranks of the " out-and-out "

for Christ. A man who knew Spurgeon intimately for a number of years said, " The one secret of his success as a Christian worker was his utter devotion to Christ." The world knows how God used Moody and Spurgeon. George Muller, J. Hudson Taylor, David Brainerd, and all others whom God has used mightily, have, without exception, been men deeply devoted to Christ.

Devotion

"For the love of Christ constrain"

By FRED

One of the finest Biblical illustrations of devotion to Christ is in Luke vii. 37, 38 : " And, behold, a woman in the city, which was a sinner, . . . brought an alabaster box of ointment, and stood at His [Jesus'] feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment." This woman was a great sinner, but she turned to Christ and found His forgiveness and saving grace. Because her many sins were freely forgiven, she loved much. Let us make a brief study of this incident, observing her devotion.

1. *She stood at Jesus' feet.* This is the place of faith. She acknowledged her need and came to Christ for His saving grace. And our Saviour gave her this blessed assurance : " Thy faith hath saved thee; go in peace " (v. 50). Hers was a faith attitude. We are saved " by grace . . . through faith " and are called on to live the Christ life every day by faith—" The just shall live by faith."

The woman took the place of complete surrender to Christ—" at His feet"—the place of subjection. And this is the first step in the enjoyment of salvation—to surrender the will entirely and eternally to Christ. It is not so much a question of surrendering certain things to Christ, as it is of surrendering self to Christ.

The Scriptures distinguish between believers and disciples. All disciples are believers, but not all believers are disciples. The one

CONDITION OF SALVATION

is to " believe on the Lord Jesus Christ " (Acts xvi. 31). The one condition of discipleship is to completely surrender self, devoting oneself entirely to Christ : " Whosoever doth not bear his cross, and come after Me, cannot be My disciple " (Luke xiv. 27). The cross was the instrument of death; hence

to "bear one's cross" (not "crosses") means to will to give up self and the world ("die," as it were), and to be alive only unto Christ. Paul expressed this truth in Galatians ii. 20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Before there

never leave us nor forsake us, and has said: "I am with you alway." Faith makes real His abiding presence. And the daily, hourly practice of His presence is one of the greatest means of nourishing the truly devoted Christian life.

Oh, the rapture of His presence;
Oh, the beauty of His face,
Oh, the fulness of His blessing,
Oh, the riches of His grace!

2. *The woman at Simon's house stood behind Jesus.* Faith put her there. When we get behind Jesus and His Cross, He is

BETWEEN US AND WRATH;

He is between us and an offended God; He is between us and the ferocious enemy; He is between us and the unknown and mysterious future. Hallelujah! He stands "between."

And if we are behind Jesus, He is between us and the world. We are to be separated from the world, crucified to it. "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. vi. 14). To be fit vessels to carry the blessing and power of God, we must be separated. Why is the electric wire insulated? It must be separated from contact with that which would divert its power. True devotion to Christ leads to complete separation, for His sake, from all worldly sins and pleasures, and from all worldly alliances that would hinder our testimony. Christ said that we are in the world, but not of it (John xvii. 11, 16). Abraham, the separated believer, had power with God; Lot, the worldly believer, lost everything through his compromise.

Separation from the world is costly. The separated believer loses many former friends. He may have to forgo the satisfaction of outward success; if he is in public work, he may have to see the crowds gradually diminish. Because our Lord witnessed against the world, many of His disciples turned against Him and "walked no more with Him." But God will reward true faithfulness by

INCREASED FRUITFULNESS,

though it may be a fruitfulness that the world does not see. When the Women's Christian Temperance Union was yet in its infancy, the question came up as to whether or not the name "Christian" should be included in the title. Some argued that by omitting the word "Christian" the organisation would command a larger following. This contention, no doubt, was true enough. At this juncture, Frances E. Willard took the floor and said, "If I understand correctly the purpose of this organisation, it is not to get a following, but to set up a standard." Likewise, the Christian is not to seek the favour of the multitude. Let us separate from

(continued on page 59)

to Christ

ineth us"—II. Corinthians v. 14

MELDAU

can be fruitful service in the Christian life, the believer must come to the place of complete surrender to his Lord. Count Zinzendorf expressed this wholehearted surrender in the words, "I have one passion—Jesus, Jesus only." Samuel Rutherford, after his complete surrender and committal to Christ, said, "I pray God that I may never find my will again." Jonathan Edwards expressed his consecration to Christ thus: "I have this day solemnly covenanted with my Saviour, that as He gave Himself wholly for me, I will surrender myself wholly to Him."

But there was even more than surrender in the attitude of the woman in Simon's house. She had come to the place of fellowship. She took her place at Jesus' feet where she could look up into His face. She had found a new pivot for her life—henceforth it would be Jesus, Jesus only. She had at last

FOUND A TRUE FRIEND,

and her heart went out in adoration to Him. God wants us also to take time to sit at Jesus' feet and admire and adore Him. George Muller was one who delighted in such fellowship, and he has written a very helpful tract on "The Loveliness of Christ." That pamphlet provides a rich spiritual feast, the outcome of Mr. Muller's own intimacy with his Lord, sitting at Jesus' feet. Look to Him, and His perfections and beauties will soon charm the soul to true worship and praise. As we learn to sit at His feet—in His presence—His matchless grace overwhelms us, and we are gradually moulded into His image.

Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth will grow strangely dim,
In the light of His glory and grace.

The only place on earth where heaven may be experienced is in the presence of Jesus. Oh, that we as His children would learn to "practise His presence"! Our Lord has told us that He will



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.

New Features.

WITH this week's issue we are commencing several new features which we trust will meet with the general approval and appreciation of our readers. A series of biographical articles is being specially written for the *Elim Evangel*; this series is being introduced by several articles from the pen of Principal P. G. Parker dealing with the life and work of the famous Victorian preacher, C. H. Spurgeon. We are confident that our readers will find much profitable and pleasing reading in these pen portraits of those whose names are indelibly inscribed upon the pages of Christian Church history.

We are also in this issue commencing a series of thought-provoking articles by Pastor T. A. Carver which, we venture to predict, will hold the attention of the reader from commencement to conclusion. They are full of gripping argument and revealing facts, showing the menace of Roman Catholicism and several other dangerous errors which are prevalent in these times. Do not miss one of these articles; follow them closely and prayerfully.

Then with this week's issue we are introducing two more new features in the section to be known as "What our Readers Say," and that under the heading "Gleanings from other Fields." We trust that the former will meet with a ready response from our readers, and they will not be slow to avail themselves of this opportunity to discuss in the pages of the *Elim Evangel* some of those problems and matters of interest and importance to so many Foursquare Gospel believers. Obviously the success of this section to a great extent depends upon the readers of the magazine.

We regret that owing to lack of space it has been found necessary for the time being to discontinue the series of devotional articles "Clusters of Camphire" which has been running for so long in the magazine. It is hoped that should circumstances permit, at some future time, these articles may be resumed. We would like to take this opportunity of acknowledging the many letters of appreciation of this series which have reached us from time to time.

We are relying upon our readers showing their appreciation of the endeavour now being made to increase the value of the paper, by redoubling their efforts to enlarge the circulation amongst their friends. We believe that much could be done in this direction if a united attempt was made. If a thousand of our readers secured two more new subscribers within the next few weeks, and a further thousand readers obtained one new subscriber each, then the circulation would have increased to the extent of 3,000. See what you can do! The Editor would be glad to hear from those who have succeeded in securing new subscribers.

The Need of All Needs.

WHILE we thank God for the thousands who respond to Christ's call to "go and preach the gospel" we cannot but be grieved over the patent fact that many of these earnest ones forget the other half of the command. We are not to "go" until we "be endued with power from on high." In all kindness and sympathy we are forced to the conclusion that by thousands of sincere Christian workers this direct command is utterly ignored. A very large proportion of disciples have no experimental knowledge of this glorious equipment for holy toil. We cannot too earnestly point out to them this terrible blunder. Nor can we too clearly show them the almost absolute uselessness of rushing into Christian work without the first and highest qualification for it. But let us also make it plain that we are now living in the *dispensation of the Spirit*, and may therefore have *now* the fulness of power for which the first Christians had to wait. God is not honoured and there is no blessing for men in our waiting for months or years, as too many are doing, for that which God wants us to have, and which a perishing world needs us to have to-day. We are to *pray*; let us pray more than we do, but let us translate our "tarrying" into *trusting*. When the fulness is ours we must still pray for the renewing of the Holy Spirit. Those who were "filled" on the day of Pentecost were "filled" again.

Now as long as these early Christians leaned hard on the power of the Holy Ghost and expected true results only as He wrought them, they were well-nigh irresistible. The shed blood of the saints only enriched the ground for the raising of grander harvests. The bitter persecution that fell upon them only converted the members of the Church into missionaries. It simply sent them into all the regions round about, with hearts of love and tongues of flame, to tell the glad tidings of salvation. Wherever they went "the Lord went with them, confirming the word with signs following."—*Sel.*

ELIM COMING OF AGE SOUVENIR

Special Offer

The 48-page illustrated Souvenir published last year was warmly welcomed in our Elim churches. It is the only up-to-date record of Elim's 21 years. We still have a quantity in hand, and we are making a special offer in order to make the Elim work more widely known. We are reducing the price by one half, i.e., from 1/- to SIXPENCE per copy; 12 or more will be sent post free. For less, add 1½d. per copy for postage. If you send us a list of names and addresses of those you think will be interested, we will address and despatch the Souvenirs without extra charge. Write without delay to the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4.

Devotion to Christ

(Continued from page 57)

the world of sin and pleasure and self-seeking, in order that we can effectively hold forth the standard of the Cross.

3. *She came weeping.* When the rebellious spirit is broken, the heart usually overflows. This woman loved much because she was forgiven much. And the measure of our love to Christ is the measure of our own sense of guilt and sin before Him, and our grasp of His love for us. As a rule, those who are the most deeply convicted of their sin before conversion become the most zealous disciples. When God ploughs deeply the ground of the heart, a greater harvest of usefulness is to be expected. God showed Paul that he was the chief of sinners. This conviction worked in Paul a tremendous love for Christ after his sins were freely forgiven.

And it is this

DEEP-ROOTED LOVE FOR CHRIST

in the redeemed soul that realises how much Christ loved him, that is the root and source of all true Christian service. Raymond Lull is a wonderful illustration of the moving force there is in the constraining love of Christ. He was a brilliant university student and professor. He was impelled by the love of Christ to turn his back upon the most alluring visions of future success to go as a missionary and tell the Mohammedans of Christ. He went to them at a time when such a ministry meant certain persecution and probable death. For a year and a half he was imprisoned in a dungeon. Twice he was banished from the shores of North Africa. At last he was taken to a wall and stoned to death. Before he became unconscious, he said: "He that loves not lives not. And he that lives by Christ shall never die." And his last words, there in the burning sands of Africa, were, "Jesus only."

The tears were a witness of the woman's faith in Christ. Every redeemed child of God is called upon to witness for Christ. And every devoted Christian will feel irresistibly constrained to tell the world about Christ. David Livingstone, a truly devoted man, had that impelling urge to witness for Christ. And his great passion was to go especially to those who had never heard. At the close of a short furlough which had followed long years of hardship, discovery, and eager proclaiming of Christ in the heart of Africa, Livingstone

ANNOUNCED HIS INTENTION

of going back to Africa. Some of his friends argued he could do much more at home. But Livingstone knew the need of Africa, and he knew that God wanted him there. We need a renewed passion for the lost. True devotion to Christ will lead one to earnest soul-winning.

4. *Then she began to wash His feet with her tears.* This woman devoted her time to Christ in loving service. Everything we do as "Christian service" should not be primarily for the local Church, nor for the

pastor, nor for one another, but all should be for Christ. If our service is primarily unto Him, we will not drop it when offended or ignored or opposed by others.

The woman rejoiced in a humble service. Most of us to-day are called upon to serve our Lord in a humble way. By this "little" service, this woman unwittingly gained for herself an eternal monument of approval from her Lord. It is strange but nevertheless true, that it is harder to use one talent for the Lord than to use ten. The tendency is to neglect the one talent and bury it. But true devotion will use the little things for His glory, in His service. Many to-day are willing to place a crown on the Saviour's brow, but how many are willing to "wash His feet"? Thousands are willing to step forward at the call to be a captain in

THE ARMY OF THE LORD,

but how many are ready to be a faithful menial and to do the hundred-and-one ordinary, yet necessary things? Our Lord came to be a minister, a servant, and not to be ministered to. How much more ought we to be willing to do the common, routine things—the things that are irksome and that try the patience!

5. *She wiped His feet with the hairs of her head.* She devoted her possessions and her glory—her all—to Him. Long hair is a woman's glory (I. Cor. xi. 15). In her utter devotion, she yielded all her earthly glory to her Lord. She counted all but dross that she might place all, in complete abandonment, at His feet. She was entirely oblivious of the criticism or blame of men. She was enraptured by her Lord to the exclusion of all else. Her heart was set on Him; He filled her horizon. She freely poured on Him the precious ointment.

We, too, should lay not only ourselves, but also all our possessions—whatever they may be—on the altar. A devoted heart means also a devoted pocket-book. God wants, and will use, our gold. Robert Arthington, a Cambridge graduate, lived in a single room and cooked his own meals. He gave to foreign missions nearly £5,000,000 on condition that it all be spent on pioneer work

WITHIN TWENTY-FIVE YEARS.

After his death, a slip of paper was found on which he had written these words: "Gladly would I make the floor my bed, a box my chair, and another box my table, rather than that men should perish for want of the knowledge of Christ." Perhaps we have but the widow's mite. Let us not withhold it, but let us give it joyously. Our God can multiply it as He did the loaves and fishes, and He can feed a multitude with it.

And we must, if need be, be willing to give up the chief possession of all—life itself—if our Lord so wills. The believer considers himself as yielded up already—willing actually to be put to death for his Lord at any time, and to rejoice in it.

6. *She kissed His feet.* She devoted her affections to Him. She loved Him as only a truly grateful redeemed soul can, and she sought to express that love. Our Lord delights in this fact that His redeemed ones love Him. And He delights to hear them tell Him that they love Him. What holy exercise, what holy delight for the believer, as in the secret chamber of prayer he pours out his heart in adoration of his Saviour! How much time do we spend in pure worship? How much time do we spend in bowing before our Lord and breaking the alabaster box of our

INNERMOST AFFECTIONS?

Our praise is a sweet incense rising to the Throne. God is glorified in praise offered in the hour of sorrow, trial, or suffering. A number of years ago, a leper had been forced by the disease to return from India, where he had been as a missionary. Far away from friends and loved ones, he suffered patiently. In a letter which he sent to console a friend over the death of a daughter, he said: "You ask how I am. I have lost my eyesight now and my voice, I have no feet nor ankles, no arms, but my heart is far from dead. I still feel and long and sympathise. I still yearn for the extension of Christ's kingdom on earth as much as ever I did. . . . Though I am slowly dying, I must keep on doing something to help on the Redeemer's kingdom. I have no doubts in these days. If I had my voice, I should be singing all the day long." True devotion will praise the Lord in the midnight hour of trial, when not a star shines in the inky sky. The heart will sing melodies of love to Him even though all the song birds have flown from the life, and though naught remains but the drab ruins of bitter disappointment, loss, and apparent defeat.

7. *She anointed Him with the precious ointment.*

This woman thereby proclaimed Christ as her Prophet, Priest, and King. In true adoration, she regaled Him with a lavish outpouring of her best. She exalted Him to His rightful place and set the crown of glory on His head.

"That in all things He might have the pre-eminence!" True devotion will defend Christ's deity in this hour of rejection and unbelief. While others seek to insult Him by a lesser crown, let us with renewed energy proclaim from the housetops that Christ, God the Son, is Lord of all.

AN ENTHUSIAST

Once, at Watton, Rowland Hill was carried away by the impetuous rush of his feelings, and exclaimed: "Because I am in earnest, men call me an enthusiast; but I am not; mine are the words of truth and soberness. I once saw a gravel pit fall in and bury three human beings alive. I shouted so loudly for help that I was heard at the distance of a mile; help came, and rescued two of the poor sufferers. No one called me an enthusiast then; and when I see eternal destruction ready to fall on poor sinners, and about to entomb them irrevocably in an eternal mass of woe, and call aloud to them to escape, shall I be called an enthusiast now?"—L.



ENDOR(SED)?

Dear Mr. Editor,

Can any of your readers give a satisfactory explanation of the incident recorded in I. Samuel xxviii. when Saul consulted the woman with the familiar spirit? It seems to me that Saul actually conversed with Samuel, and if that is the case, does it not confirm the teaching of spiritualists that it is possible to get into touch with the spirits of the departed?

Yours, etc.
"Perplexed."

Ipswich, Suffolk.

A PLEA FOR A BROADER OUTLOOK

Dear Mr. Editor,

Whilst there is a good deal that is commendable in your magazine, to which, by the way, I have been a subscriber for some years, yet one feels that the paper is too narrow in its religious outlook, to a great extent concerning itself with only four aspects of Christian truth. For heaven's sake sir, get out of the rut of narrow-mindedness! Be good enough to be more comprehensive in your sympathies. We believe that the "Elim Evangel" would have a far wider appeal and accomplish more real good if it broadened out somewhat, taking a less conservative view of things in general. We should like to see a little more of that healthy revolutionary spirit manifest in its pages. We are convinced that these are the sentiments of many other of your readers. What are you going to do about it?

Yours faithfully,
"One who longs for a move on."

London, S.W.

CAN WE EXPECT REVIVAL BEFORE THE RETURN OF THE LORD?

Dear Sir,

One of the most welcome visitors to my home each week is the good old "Evangel." A brother remarked to me a little while ago that since he had been taking the "Evangel," he had lost his taste for another paper that he had read for years. The deeper teaching of Pentecost led him to higher things. I believe many of the readers think the same. This has led me to ponder over things, and I have wondered whether it would not be good to have in your columns an expression of opinion from your readers on topics that have interested them, and which will interest other readers.

A question that has been much discussed of late, and which seems of great interest to the Christian, is "Can we expect a revival before the Return of the Lord?" There seems to me to be so much in the Scripture that speaks of the last day apostasy, that I sometimes wonder whether we are in accord with the Bible when we speak of another great "outpouring." I feel sure that many of your readers are interested in this vital question, and I would value it greatly if those who have definite convictions in the matter could be allowed to express themselves through the medium of the "Evangel."

For certain reasons, I prefer to remain anonymous.

May God bless the "Evangel" throughout 1937, and all the days of its future ministry.

Yours in Christ,
"Elimite."

[Would our correspondents please endeavour to be as concise as possible so that valuable space will not be needlessly used? We shall welcome letters on any matters of vital interest and importance to our readers. Let it be borne in mind that these columns are specially set apart for the mutual edification of our readers. All letters should be addressed to "The Elim Evangel," 20, Clarence Road, Clapham, London, S.W.4, marked "Correspondence Columns," and should have the name and address of the writer as a guarantee of good faith.]

CONTENDING FOR THE FAITH

Christmas Conventions—Splendid Gatherings—God's Presence Manifested

ELIM PASTOR'S NEW YEAR MESSAGE TO LOCAL NEWSPAPER

Romsey (Pastor W. N. Brambleby). The Elim Church at Romsey has recently welcomed its new Pastor, and already God's blessing is being realised amongst the Foursquare flock in this little Hampshire town.

Pastor Brambleby's special New Year Message to "The Romsey Advertiser" is given below:

"One may perhaps be permitted to look back before looking forward, to look at the foundation before continuing,



**Pastor
W. N. Brambleby**

to look down before looking up. What have we to say of the past? Has there been laid a good foundation to the future? Can we use any one word as a sort of watchword, or that expresses the future? I think we can, and the word is 'uncertainty.'

"Yes—uncertainty! A brief examination of circumstances of the present day will reveal to my mind no word that more firmly expresses the future. 1936 started with uncertainty concerning trade, finance and relations between countries. The growth of a new kind of politics caused doubts and uncertainty. The close of the year brought the great and distressing event of the late King's abdication, and now, as we are about to enter a new year, the note in men's hearts is one of uncertainty concerning the future.

"To those whose thoughts dwell on the historic past, and who are students of history, especially from the side of the spiritual or religious aspect, and who have followed events down the ages, the present state of affairs will cause no surprise. Most students of the Bible, for instance, will agree with its statement that things will "wax worse and worse," and though a multitude believe the world is getting better and better, nevertheless the prevailing uncertainty proves it is not. Better housing conditions, hygiene, more laws, attention to children, and all such beneficent things, do not touch the inward aspect of men's hearts. There is more secret sin, crime, and awfulness in the world, more distrust one of another, than ever. There is not the old-time fellowship between employer and employee, for instance, and men's hearts certainly begin to fail them for fear of what is coming next.

"Strange to say—yet not strange—the very conditions that exist and rule in the

world to-day, are all foretold in the Bible! Yet the Bible is the most neglected of all books! Some of us must and do study it, and we find it full not of uncertainties, but certainties! In the Elim Foursquare Gospel Alliance we believe and preach the whole Bible, and include in our preaching the signs of the times, as portrayed therein. In short, we believe that Christ Himself is the only solution to all the uncertainties of life, and among His certainties is the fact that He is coming again to this earth.

"The world in general looks down. We look up! We look forward to our Redemption, and enjoy Certainty. If all men would feel and build up their spiritual side, as well as the material side, and realise that God cannot be indefinitely excluded from the affairs of the world, this new year would not be heralded in uncertainty."

CARLISLE CHRISTMAS CONVENTION

**Speakers: Pastors L. Knipe (Bangor),
and J. T. Bradley (Nottingham)**

Convener: Pastor J. Tetchner

Another annual convention has come and gone and once more the Lord was pleased to bless His own in the good old-fashioned way. The bountiful hand of a loving Father-God was again opened and the saints were enriched with those things that "add no sorrow"—the riches of His grace and the treasures of His Word.

Christmas fare is always more abundant and in a spiritual sense the believers found this to be true. There was good measure, pressed down and shaken together and running over poured into their hearts. The ministry of both the preachers was greatly enjoyed.

On Christmas morning the saints took good advantage of the privilege to remember the Saviour who was born to live, who lived to die, and who died to be raised again, and hearts were filled with thanks to God as they thought of all that it meant to have a Saviour. Pastor Bradley followed with a fitting message on the words of Isaiah's prophecy, "Unto Us." On the evening of Boxing Day a baptismal service was held when three candidates were immersed. Pastor Bradley ministered to the sinners on "The Need of the New Birth," and Pastor Knipe to the saints on "Christian Conduct."

On Sunday morning an inspiring message was given after the communion service by Pastor F. J. Slemming of Salisbury. The convention closed at night on a note of praise and victory after a rousing gospel meeting, and the

saints departed for their several homes to go in the strength of that food many days.

REFRESHING SEASONS Campaigning for Christ

Sheffield (Pastor W. J. Hilliard). Two quick visits by those beloved Elim missionaries, Miss Paint and Miss Hoskins, gave Sheffield Foursquare saints the opportunity of giving these sisters a real red-hot Yorkshire welcome. Blessing untold was the portion of those assembled as these dear ones gave a glimpse, nay, a splendid insight into the work across the seas. May God richly bless their untiring efforts in the prayer of His people here in the city of steel.



**Pastor
W. J. Hilliard**

A recent revival campaign conducted by Pastor F. J. Slemming (incidentally our brother's first visit to Sheffield), proved that the gospel is still the power of God unto salvation, that the "old-time religion," good enough for fathers, mothers, sisters, brothers, is still good enough for the youth of to-day. The gospel in all its beauty, splendour, and fulness was preached, God confirming the proclamation of His own Word by twenty-five precious souls being born again of the Spirit of God.

A series of talks on "Divine Healing" by Pastor W. J. Hilliard has now commenced.

BLESSING AT LETCHWORTH Advent Addresses

Letchworth (Pastor G. I. Francis). The church at Letchworth is at present enjoying a time of rich blessing under the ministry of Pastor Francis.

In these momentous days the subject of the Lord's Second Coming is one of vital interest, and week by week the Pastor is giving a series of inspiring and illuminating talks on this theme—taken from vastly different and unusual aspects, yet confirmatory as to the time indicated by the time-piece of prophecy. On a recent Thursday evening, the Pastor gave an outstanding talk on "Wars and rumours of wars." A difficult subject yet convincingly dealt with.

On Sunday mornings Pastor Francis is giving a series of searching and challenging addresses on "Christian Holiness," emphasising the need of a deeper Christian experience. These addresses have indeed been the means of leading to rich spiritual pasture lands. They are

a combination of the doctrinal and the practical.

To mark up-to-date church growth, seven believers recently passed through the waters of baptism, and on the following Sunday, after the Pastor had given an eloquent address on the real and true meaning of "Fellowship," and how it should be practised by the saints, eleven new members were received into fellowship.

Pastor Thomas of Spain spent a week-end at Letchworth, recently, and gave an account of the true conditions prevailing in that country. It was an eye-opener, and called forth prayer and sympathy for those who are now suffering in Spain.

FAREWELL TO MANCHESTER A Year of Fruitful Ministry

Manchester. Once more we bid farewell to another year and with the passing of 1936 the church at Manchester has said farewell to its beloved Pastor, T. W. Thomas, who has just completed twelve months' ministry at Manchester.

It has indeed been a year of richest blessing for the church. The last Sunday night the message came from his lips with power, as though touched with a "Live Coal," just as they have come thundering out week after week throughout the year, resulting in souls wending their way to "the old rugged Cross," and laying their burdens down at the Master's feet; the great joys experienced during his ministry are untold and God has used him in a mighty way.

The Wednesday evening Bible studies have also proved some of the greatest

meetings, God's children being richly and abundantly blessed through the study of Haggai, also Paul's Epistle to the Hebrews, which from commencement to finish has been wonderfully expounded.

The Crusaders, too, have experienced a joyful time; what great meetings they have had on Thursday evenings, indeed they have, through Mr. Thomas's teaching and help, made 1936 an outstanding year.

Now Pastor Thomas has said good-bye and hearts are just overflowing with thankfulness and appreciation for his wonderful and powerful ministry in Grosvenor Street Church. Mere words cannot convey the deepfelt gratitude for all that has been done, God's people have indeed been privileged and 1936 will ever be remembered by them all.

CHRISTMAS CONVENTION AT DOWLAIS

Speakers: Pastors J. J. Morgan, J. McAvooy, S. J. Cooper, and J. Dyke.
Convener: Pastor F. Shadlock

What a feast of good things the hand of God spread for His people, and how they sang, as only those that are redeemed can sing.

God's messengers came to the convention full of the Holy Ghost, and as they unfolded God's Word the saints were again made to feel the wonderful love and power of the Spirit.

Christmas night one of the speakers brought before the congregation the glories of heaven, and its beauties, and then took them back to earth to see the Creator in the cradle-manger, now a

helpless Babe. God incarnate who came to reveal the Father's love to a sinful world.

Boxing Day was another happy day; members of the surrounding Foursquare gospel churches came to participate in this birthday party. What a joy to meet old friends, and to make the acquaintance of new ones, recently saved. Never have the Welsh people sung that grand old hymn "O Bryniau Caersalem" better. And while in the attitude of worship the Spirit fell and sung thro' these lips of clay an heavenly anthem. It was heaven on earth, and one could only say "If here it is so blessed, what will it be up there?" God searched all hearts as one of His servants spoke on "God Wanting a Man."

Sunday, and the last day of the convention! It was full of blessing. In the morning meeting He filled the saints with His Spirit, and they forgot all depression and years of hardship in this area, as they drank of the wine that makes merry the heart of man. In the afternoon the gathering was taken to Calvary, and awed and hushed as they were with the Man of Calvary through the three hours of darkness. The evening meeting saw the close of the convention, but its fragrance will live with God's people in the days that are ahead, and will be a stimulus in helping them to be good soldiers of Jesus Christ.

<p>When the offering is complete the fire falls</p>
--

Faith and Conscience

A FIRM faith is always dependent upon a pure conscience. Herein lies a great spiritual truth which many Christians neglect to their own serious loss. It is only in the clear light of a pure conscience that the mysteries of the faith become realities. The moment we violate the dictates of conscience, a cloud overshadows the spirit. If we persist in conscious wrong-doing, the fog will deepen, and we may wander very far from the truth and become involved in unanticipated iniquities.

The history of all false cults indicates clearly that there is a departure from righteousness in the beginning of every apostasy. Usually men adopt false teaching in order to cover some violation of the conscience. God has placed within each human breast a sense of the difference between right and wrong. This often becomes distorted, and when neglected it may function in an erratic manner, but it never ceases to operate in some measure.

When we are born again through the power of the Spirit, conscience is quickened until, through the Word of God, it becomes instructed and powerful. But if at any time we mar its purity by wilful disobedience, immediately comes confusion regarding the verities of the faith. When we are honest before God and open our hearts to the full light of His Word, there is

seldom much difficulty in believing all that He has revealed to us.

A pure conscience is possible only through the cleansing of the precious Blood and by the mighty working of the Spirit of God. Jesus took the commandments of the Old Testament and applied them to the thoughts and intents of our hearts.

We must all fail utterly and spend our days in discouragement before the searchlight of the truth in Christ unless we also enter into the full meaning of His death and resurrection. Through the blood of the Cross we are cleansed, at the moment of repentance and confession, from all our sins. But we also have the privilege of being put to death in the spirit and of rising in newness of life with Christ. Through the power of the Spirit, Christ Himself will indwell us, and conscience will become the simple, natural privilege of obeying the voice of Him whom we love. Thus the Holy Spirit will lead us into all the marvellous secrets of the Word, and nothing that He reveals will be incredible because Jesus will Himself be a vivid reality within our obedient hearts.—Sel.

<p>When we dedicate the will to God it brings into life a great staying power.</p>



(Conducted by Pastor DOUGLAS B. GRAY)

The Crusader Page

To make one single page worthily representative of the great Crusader Movement it represents is not always as simple a task as some readers imagine. Crusader secretaries could help considerably if they did their duty more regularly by contributing news reports and photographs, or supplied tit-bits of news, however concise, to the Chief Crusader Secretary.

Crusader readers too, will you write and give us your suggestions which you consider would improve *your own page*? We eagerly await hearing from you, even should you consider the present style generally acceptable and representative. We are desirous of a closer co-operation and the highest being attained for the glory of God. Write us to-day.

CONFERENCE SPEAKERS

at the Youth Leaders' Rally on Saturday, January 23rd will include Pastors E. C. W. Boulton, D. B. Gray, Miss Adelaide Henderson, Evangelist David Vanstone, each dealing with a special subject relative to youth ministry and problems.

NEW MUSIC for the Royal Albert Hall Choir Singing EASTER MONDAY NEXT

Behold He Cometh! Here is a piece with a dual theme; firstly, a call to repentance, and secondly, a note of triumph heralding the coming King of Kings. The music is the well-known Beethoven's Creation Hymn. Pastor Douglas B. Gray gives us the words and arranges the music for choir singing. This piece provides music lovers with rich harmonies, yet is dignified in its simplicity.



Pastor Douglas B. Gray

Yes, the Redeemer Rose. A thrilling Easter and Resurrection hymn, set to the tune "Darwells." The singing of this majestic piece will stir and bless congregations everywhere. An immortal hymn.

Wounded for our Transgressions. Mrs. C. H. Morris again gives us a beautiful composition, which clearly portrays in musical colouring and poetical language a glorious picture, full of pathos and dignity, which speaks to us of the triumph of Calvary. This piece will become widely used.

Glory be to Jesus (Tune: "Carmel"). There is something about hymn-tune singing that stirs the soul and never tires. Pastor W. G. Hathaway is the composer of this music. We venture to say it will become generally adopted, as other words can be substituted for our congregational singing, and this stately and melodious melody is worthy of a front place in our selection of hymn tunes.



Pastor E. C. W. Boulton

Ye Foursquare Gospel Soldiers. This composition provides us with a typical Elim choir piece, in words and musical style. Pastors E. C. W. Boulton and Douglas B. Gray collaborate with words and music respectively. The verse is in strict rhythmic march tempo, whilst the chorus changes and swings into a lilting rhythm. Somewhat of an unusual arrangement, but full of scope and possibility for gospel choir ministry.

Cleanse Me. Mr. Edwin Orr, the well-known Evangelist, has written words to a beautiful Maori air. This piece will prove popular because of its universal charm and simplicity, and by introducing of one or more verses for general congregational singing.

These are the pieces you will hear rendered on Easter Monday (D.V.) in the Royal Albert Hall by the great Crusader Choir. This music, published in the new 'Elim Songster,' No. 13, price 3d. per copy, is obtainable from the Elim Publishing Co. No one interested in gospel singing should be without this splendid set of music, and everyone coming to the Royal Albert Hall should purchase the music in order to follow closely every item. Secure your copy at once.



Pastor W. G. Hathaway

REMEMBER

YOUNG PEOPLE'S LEADERS' CONFERENCE

ELIM WOODLANDS, LONDON
Saturday, January 23rd, from 3.30 p.m.
all Crusader Secretaries, Sunday School Superintendents, Cadet and Choir Leaders invited to attend

ESSEX CRUSADER RALLY

Wednesday, January 27th
at 7.30 p.m.
ELIM TABERNACLE, CHELMSFORD
(Mildmay Road)
conducted by
Pastor DOUGLAS B. GRAY
and
Evangelist DAVID VANSTONE

BRADFORD CRUSADER RALLY

ELIM TABERNACLE, LEEDS ROAD

Saturday, January 30th at 3.30 & 6.45 p.m.
conducted by
Principal **GEORGE JEFFREYS**
and
Revival Party
Massed Crusader Choir in special items



BRISTOL CRUSADERS

With Principal and Mrs. Percy G. Parker

Home Trails

By ANNA J. LINDGREN



"Here is part of God's Letter to you. Will you take it?"

THE "settlers" called him "Old Tommy," but to the newcomers he was ever "Mr. G—." There was something genteel about him, something unobtrusively chivalrous that set one's imagination roaming. Unkempt he was, the old bachelor, and lonely looking, and often the highway was not broad enough for his steps, but he was never vulgar or loud. There was ever a certain difference about him. His voice was soft and low. He never seemed to hurry, but he always made good time. And so people who could afford to pay his small wages were glad to hire him for odd jobs that needed a knowing hand.

It was my good fortune to have him for a helper some time ago. Never has "Eaglesrest"—or its mistress—witnessed such marvellous accomplishments in two days. A broad avenue was cut through the thorny brush, for a new road, and fuel was piled up to last for months. Fascinated, I stood by the window watching the effective blows from the heavy mattock, driven by those sinewy, brown arms.

The loneliness of the old man tugged at my heart, and I manufactured many an excuse for frequent interruptions in his work: His slow smile, disclosing two long, blackened upper teeth, was gentle and sweet, and the grateful glint in his forget-me-not blue eyes was a thing to remember.

"Our life is threescore years and ten." Mr. G— was living on "borrowed time." Did he realise it? Did he think at all about the door that swings inwards only, so soon to be opened for him?

In the afternoon of his last day with me I felt an unmistakable call to intercede in his behalf, and when I made ready his wages I also picked out a Gospel and a helpful little booklet, asking God to give me right words.

As he set down the tools by the wall he said, "I could not break that big boulder without a sledge-hammer, but I will bring one to-morrow and break it up for you, and it won't cost you a penny."

"Oh, no, Mr. G— I could not think of having you walk three miles back and forth, carrying a sledge-

hammer. We'll let it go till next time you come. But I am thinking of another trip you must make some day soon. Mr. G—, are you planning to go to heaven?"

Colour mounted on his thin, wrinkled face as he said, respectfully but firmly, "No, ma'am, I never reckoned there was such a place."

"And would your reckoning do away with it?"

"No, ma'am."

"Could your reckoning do away with God?"

"No, ma'am."

"If God is, and has spoken, what He has said would be well worth hearing. Would it not?"

"Yes, ma'am, it would."

"Well, God **has** spoken, and what He has said is the most important in all the world. Don't you want to read it?"

"I used to read the Bible, but I guess I lost interest."

"Would you lose interest in bread, if you were hungry, or in water, if you were thirsty, or in the pilot, if you were nearing an unknown shore?"

"No, ma'am."

"You are approaching unknown land, Mr. G—. So many that you and I know have just crossed over. Soon it is our turn. Should we not make preparation?"

"Yes'm." His voice was husky, and his forehead moist.

"Here is part of God's Letter to you. Will you take it?"

"Yes'm, and I promise you I will read it."

Two weeks later a caller said, casually, "They took Old Tommy down to the hospital but did not expect him to last until they got there."

"What happened?"

"Pneumonia."

After two more weeks he still lingered. Going to town one day with a friend I had a chance to visit him.

"How is he?" we asked a nurse at the end of a long corridor in the county hospital. She shook her head. "Pretty bad. Has been out of his head practically all the time since they brought him in."

In a prison-like basement ward three old men were writing "finis" to their life stories. Mr. G— was one of them. There was a screen around his bed. Long, grey stubble covered his sunken, flushed cheeks. One eye was closed. The other stared unseeingly at us, while one restless arm had worked itself out of the "strait-jacket" and beat the air aimlessly.

We stood there watching him, thinking he was beyond the reach of words. My friend said, "Do you know who this is?" He said, "No." When my name was mentioned, his face lit up in glad recognition, and his partly-paralysed tongue stumbled out words we could not catch, except "worked for you"—"books to read"—"never again"—

Time was precious. There was eagerness and reason in his face. "Did you read the books I gave you?"

"Yes'm."

"Only Christ can help you. He is our Pilot, our Saviour. He says, 'I am the Way.' 'He that believeth in Me, though he were dead, yet shall he live.' And 'Whosoever cometh unto Me I will in no wise cast out.' Will you come to Him? Will you take Him, now?"

"Yes, yes."

But the unseeing stare had returned to that one open eye, and again meaningless words stumbled forth.

He is gone. I am cleaning up the last of the brush he cut. The trail is wide and clear. I wonder, did I help him to find the Home Trail?

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.

Advertisers under "Board Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us. The asterisk indicates there is an Elim Church in the district and advertiser is an Elim member.

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

Bognor.—Holidays are Jollidays" with Mr. and Mrs. Hollyman! Lovely large house on sea front. A week of winter sunshine would do you good. The cost is only 35/-. Sunny lounge, Christian fellowship. All interested in "Elim" heartily welcomed. Canonbury, Esplanade. C204

Bournemouth. Boscombe, "Salaam," Campbell Road.—Homely board-residence, with every comfort and consideration; highly recommended; good food and fires; central position. Those needing rest and care specially welcomed. Miss Cavill. C199

Bournemouth.—Superior board-residence, home from home; every comfort and convenience; 1 minute sea, 2 minutes shops, buses; central. Mrs. Stroud, "The Homestead," 14, Southern Road, Fisherman's Walk. C216

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

Elim Rest House.—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 81, Rodenhurst Road, Clapham Park, London, S.W.4. Tel.: Tulse Hill 3804.

Glossop.—Elim Home for spiritual and physical refreshment; comfortable house, moderate terms. Apply: Pastor and Mrs. A. S. Gaunt, Beth Rapha, Glossop, Derbyshire. C198

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. C198

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. C188

London.—Christian greetings! Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision, at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. Phone Mountview 7069. C174

London.—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. Phone Euston 1193. C205

SITUATIONS VACANT

Capable domestic help required immediately in a small house (two ladies); every consideration and comfort; near Pentecostal Assembly. Box 444, "Elim Evangel" Office. C211

Wanted, lady or young man to assist and part time manage in Grocery and Provision shop, Stockport district. Must be experienced, capable and obliging; two references. Apply, E. W. Bowler, 21, Moscow Road, Stockport. C217

PROFESSIONAL

Piano Correspondence Lessons.—Anyone can play hymn tunes without drudgery in ten graded lessons. Special course for beginners; highly recommended by "Musical Opinion." Numerous successes. 22 2s. (all books and postages included). Miss Janet E. Fuller, c/o Box 436, "Elim Evangel" Office. C164

MISCELLANEOUS

Grand Tour in the near East, Egypt, Palestine, Transjordan, Syria and Babylonia, March and April, 1937. (Travellers will be able to take part or the whole Tour.) Fourteenth Tour conducted by the Rev. L. T. Pearson, B.A., Hon. C.F. Full itinerary and details 6d. post free from "Carmel," Meopham, Kent. C212

MARRIAGES

Jones & Mason.—On December 26th, at Elim Tabernacle, Ivor Street, Dowlais by Pastor F. Shadlock; Matthew Jones to Clara Elvira Mason; both Elim members.

Taylor & Butters.—On December 30th, at Elim Tabernacle, Dean Street, Edinburgh, by Pastor A. J. K. Magee; David Oswald Taylor to Agnes Patterson Butters.

WITH CHRIST

Louden.—On December 26th, Mrs. Catherine Delancy Louden, of Penicuik, Midlothian: "To be with Christ, which is far better."

Wilson.—On December 14th, the beloved wife of Edwin Wilson of Doncaster. Funeral conducted at Hadfield by Pastor A. E. Pike.

SUNDAY SCHOOL

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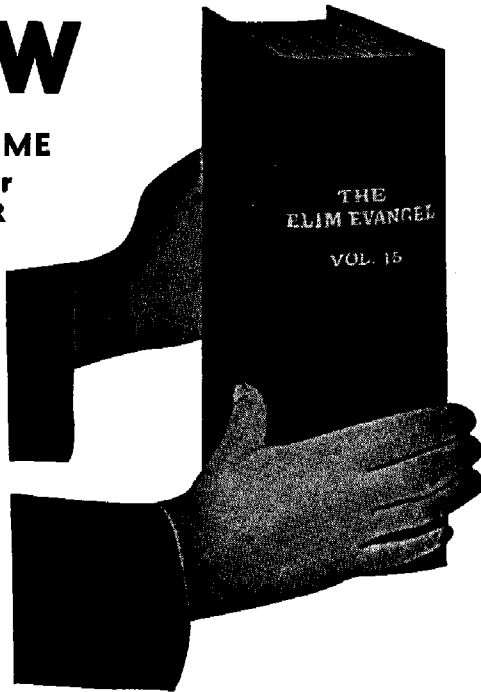
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