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# Elim Evangel &

Foursquare Revivalist



**Special MOODY Number**



# 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.

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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.** London, N. January 16—February 7. Public Library Hall, Thornhill Square, off Caledonian Road. Campaign by Pastor W. E. Smith.

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

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

**CAMBERWELL.** Regular services are now being conducted by Pastor A. Longley 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.

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

**DARLINGTON.** Commencing January 31st. Revival and Healing Campaign, conducted by Pastor P. S. Brewster and Evangelists C. A. C. Hadler and V. Petersen, in Bath's Hall, Gladstone Street at 7.30 p.m. and continued in the Mechanics Institute.

**EAST HAM.** January 31. Elim Tabernacle, Central Park Road. Visit of Pastor W. G. Hathaway.

**ELIM WOODLANDS.** Open to visitors the last Saturday of each month during the winter, from 3.30 to 9 p.m. Happy fellowship. Special speakers.

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

**IPSWICH.** January 31—February 1. Elim Tabernacle, Vernon Street. Special visit of Pastor E. C. W. Boulton.

**LEDBURY.** January 31—February 14. Elim Tabernacle, Bye Street. Campaign by Evangelist J. E. Shaw.

**PORTSMOUTH.** Commencing January 31. Elim Tabernacle, Arundel Street. Revival campaign by Pastor T. W. Thomas.

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

**WOOD GREEN.** February 21. 6.30 p.m. Brook Hall, Brook Road, Mayes Road. Visit of Pastor E. C. W. Boulton.

## EASTER MONDAY, 1937



THE TWELFTH ANNUAL FOURSQUARE GOSPEL

# Demonstration

in the

## ROYAL ALBERT HALL

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On March 29th at 11 a.m., 3 and 7 p.m.

## Principal GEORGE JEFFREYS

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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. 6

FEBRUARY 5, 1937

Fridays, Twopence

### CLOSE CONTACT WITH THE WORD OF GOD

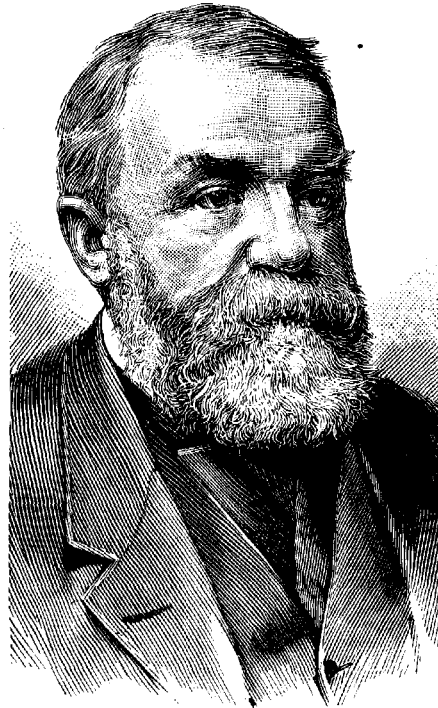
*Word and Work—The Christian's Weapon  
Young Converts and Bible Study—Up to Date—Every Case Met  
"Great Peace"—Starving the Soul  
The Guide-Book to Heaven.*

**A** QUICKENING that is to last must come through the Word of God. A man stood up in one of our meetings, and said he hoped for enough out of the series of meetings to last him all his life. I told him he might as well try to eat enough breakfast at one sitting to last him his lifetime. That is a mistake that people are making; they are running to religious meetings, and they think these meetings are going to do the work. But if these do not bring you into closer contact with the Word of God, the whole impression will be gone in three months. The more you love the Scriptures, the firmer will be your faith. There is little backsliding when people love the Scriptures. If you come into closer contact with the Word, you will gain something that will last; because the Word of God is going to endure. In Psalm cxix. the writer prayed nine times that God would quicken him—according to His word, His law, His judgments, His precepts, etc.

If I could say something that would induce Christians to have a deeper love for the Word of God, I should feel this to be the most important service that could be rendered to them. Do you ask: How can I get in love with the Bible? If you will only arouse yourself to the study of it, and ask God's assistance, He will

assuredly help you.

Word and work made healthy Christians. If it be all Word and no work, people will suffer from what I may call religious gout. On the other hand, if it be all work and no Word, it will not be long before they will fall into all kinds of sin and error; so that they will do more harm than good. But if we first study the Word, and then go to work, we shall be healthy, useful Christians. I never saw a fruit-bearing Christian who was not a student of the Bible. If a man neglects his Bible, he may pray and ask God to use him in His work, but God cannot make use of him; for there is not much for the Holy Ghost to work upon. We must have the Word itself, which is sharper than any two-edged sword.



We have a great many prayer meetings, but there is something just as important as prayer, and that is that we read our Bibles; that we have Bible study, and Bible lectures, and Bible classes, so that we may get hold of the Word of God. When I pray, I talk to God; but when I read the Bible, God is talking to me; and it is really more important that God should speak to me than that I should speak to Him. I believe we would know better how to pray if we knew our Bibles better. What is an army good for, if the soldiers do

not know how to use their weapons? What is a young man starting out in the Christian work good for, if he does not know how to use his Bible? A man is not worth much in battle if he has any doubt about his weapon; and I have never found a man having doubts about the Bible who has amounted to much in Christian work. I have seen work after work wrecked because men lost confidence in this old Book.

If young converts want to be used of God, they must feed on His Word. Their experience may be very good and very profitable at the outset, and they may help others by telling it; but if they keep on doing nothing else but telling their experience, it will soon become stale and unprofitable, and people will weary of hearing the same thing over and over again. When they have told how they have been converted, the next thing is to feed on the Word. We are not fountains ourselves; but the Word of God is the true fountain.

If we feed on the Word, it will be so easy then to speak to others; and not only that, but we shall be growing in grace all the while, and others will take notice of our walk and conversation. So few grow, because so few study. I would advise all young converts to keep as much as they can in the company of

#### MORE EXPERIENCED CHRISTIANS.

I like to keep in the society of those who know more than I do; and I never lose a chance of getting all the good I can out of them. Study the Bible carefully and prayerfully; ask of others what this passage means, and what that passage means; and when you have become practically acquainted with the great truths it contains, you will have less to fear from the world, the flesh, and the Devil. You will not be disappointed in your Christian life.

People are constantly saying: We want something new—some new doctrine, some new idea. Depend upon it, if you get tired of the Word of God, and it becomes wearisome to you, you are out of communion with Him.

When I was in Baltimore last, my window looked out on an Episcopal Church. The stained-glass windows were dull and uninviting by day; but when the lights shone through at night, how beautiful they were? So when the Holy Spirit touches the eyes of your understanding, and you see Christ shining through the pages of the Bible, it becomes a new book to you.

A young lady once took up a novel to read, but found it dull and uninteresting. Some months afterwards she was introduced to the author, and in the course of time became his wife. She then found that there *was* something in the book, and her opinion of it changed. The change, however, was not in the book, but in herself. She had come to know and

#### LOVE THE WRITER.

Some Christians read the Bible as a duty, if they read it at all; but as soon as a man or woman sees Christ as the chiefest among ten thousand, the Bible becomes the revelation of the Father's love, and becomes a never-ending charm. A gentleman asked another, "Do you often read the Bible?" "No," was the answer, "I frankly admit I do not love God." "No more did I," the first replied; "but God loved me."

A great many people seem to think that the Bible

is out of date, that it is an old book, and they think it has passed its day. They say it was very good for the dark ages, and that there is some very good history in it, but it was not intended for the present time; we are living in a very enlightened age, and men can get on very well without the old Book—we have outgrown it. Now you might just as well say that the sun, which has shone so long, is now so old that it is out of date, and that whenever a man builds a house he need not put any windows in it, because we have a newer light and a better light: we have gaslight and electric light. These are some new things; and I would advise people that think the Bible is too old and worn out, when they build houses, not to put windows in them, but to light them with electric light; that is something new, and that is what they are anxious for!

Bear in mind, there is

#### NO SITUATION IN LIFE

for which you cannot find some word of consolation in Scripture. If you are in affliction, if you are in adversity and trial, there is a promise for you. In joy and in sorrow, in health and in sickness, in poverty and in riches, in every condition of life, God has a promise stored up in His Word for you. In one way or another, every case is met, and the truth is commended to every man's conscience. It is said that Richard Baxter, author of *The Saints' Everlasting Rest*, felt the force of miracles chiefly in his youth; in maturer years he was more impressed by fulfilled prophecy; and towards the end of his life he felt the deepest satisfaction in his own ripe experience of the power of the gospel.

If you are impatient, sit down quietly and commune with Job.

If you are strong-headed, read of Moses and Peter.

If you are weak-kneed, look at Elijah.

If there is no song in your heart, listen to David.

If you are a politician, read Daniel.

If you are getting sordid, read Isaiah.

If you are chilly, read of the beloved disciple.

If your faith is low, read Paul.

If you are getting lazy, study James.

If you are losing sight of the future, read in Revelation of

#### THE PROMISED LAND.

In Psalm cxix. 165, we find these words: "Great peace have they which love Thy law; and nothing shall offend them."

The study of God's Word will secure peace. Take those Christians who are rooted and grounded in the Word of God, and you will find they have great peace; but those who do not study their Bible, and do not know their Bible, are easily offended when some little trouble comes, or some little persecution, and their peace is all disturbed; just a little breath of opposition, and their peace is all gone.

Sometimes I am amazed to see how little it takes to drive all peace and comfort from some people. A slandering tongue will readily blast it. But if we have the peace of God, the world cannot take that from us. It cannot give it; it cannot destroy it. We must get it from above the world, it is the peace which Christ gives. "Great peace have they which love Thy law,

and nothing shall offend them." Christ says, "Blessed is he, whosoever shall not be offended in Me." Now, you will notice that wherever there is a Bible-taught Christian, one who has his Bible well marked, and who daily feeds upon the Word with prayerful meditation, he will not be easily offended.

Such are the people who are

#### GROWING AND WORKING

all the while. But it is the people who never open their Bibles, who never study the Scriptures, who become offended, and are wondering why they are having such a hard time. They are the persons who tell you that Christianity is not what it has been represented to them; that they have found it is not at all what we claim it to be. The real trouble is, they have not done as the Lord has told them to do. They have neglected the Word of God. If they had been studying the Word of God, they would not be in that condition; they would not have wandered these years away from God, living on the husks of the world. They have neglected to care for the new life, they have not fed it, and the poor soul, being starved sinks into weakness and decay, and is easily stumbled or offended. If a man is born of God, he cannot thrive without God.

I met a man who confessed his soul had fed on nothing for forty years. "Well," said I, "that is

pretty hard for the soul—giving it nothing to feed on!" That man is a type of thousands and tens of thousands to-day; their poor souls are starving. We take good care of this body that we inhabit for a day, and then leave; we feed it three times a day, and we clothe it, and deck it, and by-and-by it is going into the grave to rot; but the inner man, that is to live on and on for ever, is lean and starved. "Man shall not live by bread alone; but by every word that proceedeth

#### OUT OF THE MOUTH OF GOD."

If a man is travelling and does not know where he is going to, or how he is going to get there, you know he has a good deal of trouble, and does not enjoy the trip as much as if he has a guide-book at hand. It is not safe travelling, and he does not know how to make through-connections. Now, the Bible is a guide-book in the journey of life, and the only one that points the way to heaven. "Thy Word is a lamp unto my feet, and a light unto my path." Let us take heed, then, not to refuse the light and the help it gives.

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The foregoing is a chapter from D. L. Moody's book, "Pleasure and Profit in Bible Study," published at 2/- (by post 2/4), by Marshall, Morgan & Scott, who have kindly given permission for its publication in the "Elim Evangel."

## Suggestions for Bible-loving Believers

By D. L. MOODY

1. Have for constant use a portable Reference Bible, a Cruden's Concordance, and a Topical Text Book.

2. Always carry a Bible or Testament in your pocket; and do not be ashamed of people seeing you read it in trains, etc.

3. Do not be afraid of marking it, or of making marginal notes. Mark texts that contain promises, exhortations, warnings to sinners and to Christians, gospel invitations to the unconverted, and so on.

4. Set apart at least fifteen minutes a day for study and meditation. This little will have great results, and will never be regretted.

5. Prepare your heart to know the law of the Lord, and to do it (Ezra vii. 10).

6. Always ask God to open the eyes of your understanding, that you may see the truth; and expect that He will answer your prayer.

7. Cast every burden of doubt upon the Lord. "He will never suffer the righteous to be moved." Do not be afraid to look for a reason for the hope that is in you.

8. Believe in the Bible as God's revelation to you, and act accordingly. Do not reject any portion because it contains the supernatural, nor because you cannot understand it. Reverence all Scripture. Remember God's own estimate of it: "Thou hast magnified Thy Word above all Thy name."

9. Learn at least one verse of scripture each day. Verses committed to memory will be wonderfully useful in your daily life and walk. "Thy Word have I hid in mine heart, that I might not sin against Thee."

Some Christians can quote Shakespeare and Longfellow better than the Bible.

10. If you are a preacher or a Sunday school teacher, try at any cost to master your Bible. You ought to know it better than any one in your congregation or class.

11. Strive to be exact in quoting scripture.

12. Adopt some systematic plan of Bible study: either topical, or by subjects, like "The Blood," "Prayer," "Hope," etc.; or by books; or by some other plan outlined in the preceding pages.

13. Study to know for what and to whom each book of the Bible was written. Combine the Old Testament with the New. Study Hebrews and Leviticus together; the Acts of the Apostles and the Epistles; the Prophets and the historical books of the Old Testament.

14. Study how to use the Bible so as to "walk with God" in closer communion; also, so as to gain a working knowledge of Scripture for leading others to Christ. An old minister used to say that the cries of neglected texts were always sounding in his ears, asking why he did not show how important they were.

15. Do not be satisfied with simply reading a chapter daily. Study the meaning of at least one verse.

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The foregoing is a chapter from D. L. Moody's book, "Pleasure and Profit in Bible Study," published at 2/- (by post 2/4), by Marshall, Morgan & Scott, who have kindly given permission for its publication in the "Elim Evangel."

## CHOICE SAYINGS

from the Sermons of D. L. MOODY

I have had more trouble with D. L. Moody than any other man who has crossed my path. A man that is able to rule himself is the man to whom God will give power.

Error is halfway round the world before Truth can get his boots on. But once Truth gets going, he does not take long to overtake his rival.

My experience is that those who pray most in private, make short prayers in public. Once, when a brother was droning away in a long prayer, Moody rose and called out "We'll sing a hymn while our brother finishes his prayer." This arrested a bored young man at the meeting. He surrendered to Christ, and is now known as Grenfell of Labrador.

I believe that if it were necessary, God would stop all the bells of heaven ringing to hear the cry of one repentant sinner.

Unconfessed sin in the soul is like a bullet in the body.

The devil's mountains are only made of smoke.

We are to represent God down here, even as Christ represents us before God.

On the tombstones of a great many Christians will be written only the dates of their birth and death. There is nothing in between.

Twenty-four hours before the rain began to fall, Noah's ark, if sold at an auction, would not have brought as much as it was worth for fire-wood. Twenty-four hours after the rain began to fall it was worth more than all the world.

Humility is not thinking meanly of ourselves, but not thinking of ourselves at all.

Nowhere in the Psalms does David boast of his victory over Goliath. If he had been living to-day, he would be everywhere in demand as a lecturer, and people would want to give him a few letters after his name—G.G.K. "David the Great Giant Killer."

God has made each soul a little too large for this world. Roll the whole world in, and still there is room.

Many Christian workers don't catch fish because they spend all their time mending their nets.

Many Christians come to a meeting and say "Wasn't it grand! I forgot all my cares." But they just drop them in a bundle at the end of the pew, and as soon as the meeting is over they grab them again.

I have given up trying to explain that great Gospel word "Come." I always feel like the coloured minister who said he was going to "confound" instead of "expound" the chapter.

No man can be a disciple of Jesus Christ without bearing the Cross. A great many people want to know why Jesus Christ has so few disciples, and Mahomet has so many. The reason is that Mahomet gives no Cross to bear.

Some day you will read in the papers that D. L. Moody of East Northfield is dead. Don't you believe a word of it! At that moment I shall be more alive than I am now. I shall have gone up higher—that is all.

The biggest mistake I made in my life was when I once told the people to think over the question of their salvation

and come back and tell me next Sunday what they intended doing. Before next Sunday the Great Fire had destroyed Chicago. Since then I have never dared to give an audience a week to think of their salvation. If they were lost they might rise up in the Judgment against me.

I don't know how many souls have been saved. Thank God I don't have to. I don't keep the Lamb's Book of Life.

On his death-bed: "This is my Coronation Day."

If the world has nothing to say against you, Jesus Christ will have nothing to say for you.

## THIS IS WAR

**T**HE German Admiralty decision to instruct a "U" boat to lie in wait for the "Lusitania" off the Irish coast and sink at sight, was reached after the receipt from the United States of information regarding the cargo of munitions supposed to be carried by the liner.

This information was sent to the German Secret Service by Baroness Victoria Kretschmann who, in turn, received it from one of her agents, Hans Woever.

So on May 7th, 1915, the *Lusitania* went down with the loss of over a thousand men, women and children and America came into the war, in turn to lose 115,660 men, killed in France. Now Woever, who returned to Alsace after the war, has just died. On his death-bed he made a confession, which, at his own request, has been communicated to the French authorities and by them to the French press.

In this he admits that for the sake of gain he had supplied to the Baroness false information as well as accurate, and that his story of the supposed shipment of munitions on the *Lusitania* was a lie.

For love of gain a lie is told and its result in misery and woe is impossible to calculate. Such is the fruit of war and such is the damage that was wrought by a single lie.—P.N.C.

Do you wonder the Christian is against war?

## A Pentecostal Convention

will be held in the

**ELIM HALL**

**RIFFLE ROAD, BARKING**

on

**Saturday, February 13th at 7 p.m.**

Speakers include :

**Pastors P. Le TISSIER and C. PALMER**

# D. L. Moody on Future Retribution

Son, remember—Luke xvi. 25.

**I**N another place of the Scripture we read of the "worm that dieth not" and the "fire that is not quenched." I believe the "worm" spoken of is memory. I believe that what is going to make hell so terrible to those that have lived in a gospel land, is to think what they might have been, to think how they might have spent eternity in that world of light.

Now we read in this portion of scripture that this rich man is in another world. His soul has left the body, he has gone beyond time, and he is now in another world. Some people say that when we preach about hell it is only to terrify the people—only to alarm them. Now I am no alarmist, and if I could terrify any one, and try to scare them into the kingdom of God, I would not. But at the same time, if I am to be a messenger for God, I must tell the whole message—I must not keep back any part of the Word of God. The same Christ that tells us of heaven with all its glories, tells us of hell with all its horrors; and no one will accuse Christ of drawing this picture to terrify people, or to alarm them, if it were not true.

*The terrible picture.* This picture is one that He has drawn Himself. I have read some

## SERMONS ABOUT HELL,

but I never read one more terrible than this one. I have never seen a picture drawn more fearful than this one that is drawn here, of a rich man "clothed in purple and fine linen," and who "fared sumptuously every day" while he was in this world; but we catch a glimpse of him in another world, and we find him there lifting up his voice in hell, and crying in torment.

Some tell us there is no hell and some that there is no heaven. If I had to give up one, I would have to give up the other. The same Bible that tells us of heaven tells us of hell. The same Saviour that came down from heaven to tell us about heaven, tells us about hell. He speaks about our escaping the damnation of hell, and there is no one that has lived since that could tell us as much about it as Himself. If there is no hell, let us burn our Bibles. Why spend so much time studying the Bible? Why spend so much time and so much money in building churches? Let us turn our churches into places of commerce or of amusement. Let us eat and drink and be merry, for we will soon be gone if there is no hereafter. Let us build a monument for Paine and Voltaire. Let us build a tomb over Christianity, and shout over it, "There is no hell to receive us, there is

## NO GOD TO CONDEMN

us; there is no heaven, there is no hereafter!"

*Let us be in earnest.* "If there is a heaven and a hell, then let us act as God would have us act. God was in earnest when He gave Christ to die for us. Christ was in earnest when He went to Calvary and suffered that terrible death—it was to save us from that terrible hell. If I believed there was no hell, you would not find me going from town to town, spending day and night preaching and proclaiming the gospel,

and urging men to escape the damnation of hell. I would take things easy.

Oh, my friends, I cannot but believe it! And if there is anyone here in doubt about it, why not be honest? If you believe you have a Creator, why not ask Him to give you light about the future? There was a time when I did not believe it; but God revealed it to me. It is a matter of revelation. It is Satan that is telling us there is no hereafter and no hell, because the Word of God teaches it so plainly. And if there is a hell, we had better find it out before we get there; it is a good deal better for us to find it out here than to be laughing and joking about it. It makes me feel very sad to hear men speaking so flippantly about hell, and making jokes about it. God is not to be trifled with. Think of this man in that lost world crying for

## ONE DROP OF WATER,

and then asking that Abraham might send one to comfort him; but there was a gulf fixed that no man could cross! God has fixed that gulf.

The time is coming when there will be a separation. The time is coming when that praying wife and that godless, Christless husband shall be separated. The time is coming when that godly, sainted mother will be lifted up to heaven, and that scorning, infidel son will be cast down to hell unless he is wise and accepts of salvation.

Now the thought I want to bring out is just this—that there is *memory in hell*. What did Abraham say to this man? "Son, remember." Oh, may this text be engraved on your heart!

"Son, remember." God wants you to wake up and remember before it is too late. It is a good deal better for a man to be wise, and stop and think while he has the privilege of changing his mind, if he is wrong, than it is to go on like a madman and be cast into the prison-house of hell. Then he will have to think; yes, memory will be kept then to act, but it will be too late to make any change.

I have twice been at the point of death. I was drowning once, and just as I was going down the third time I was rescued. In

## THE TWINKLING OF AN EYE

my whole life came flashing across my mind. I cannot tell you how it was. I cannot tell you how a whole life can be crowded into a second of time; but everything I had done from my earliest childhood—it all came flashing across my mind. And I believe that when God touches the secret spring of memory, every one of our sins will come back, and if they have not been blotted out by the blood of the Lord Jesus Christ, they will haunt us as eternal ages roll on. We talk about our forgetting, but we cannot forget if God says, "Remember!" We talk about the recording angel keeping the record of our life. I have an idea  
(continued on page 96).



# The Ninety and Nine

ELIZABETH C. CLEPHANE.

IRA D. SANKET.

1. There were ninety and nine that safe - ly lay In the shel - ter of the  
 2. ' Lord, Thou hast here Thy ninety and nine ; Are they not enough for  
 3. But none of the ran - somed e - ver knew How deep w re the wa - ters  
 4. ' Lord, whence are those blood - drops all the way ' That mark out the mountain's  
 5. But all thro' the mountai - s, thunder riven, And up from the rock - y

fold, But one was out on the hills a - way, Far off from the  
 Thee ? But the Shepherd made an - swer : ' This of Mine Has wan - dered a -  
 crossed ; Nor how dark was the night that the Lord pass'd thro' Ere He found His  
 track ? ' They were shed for one who had gone a - stray Ere the Shepherd could  
 steep, There a - rose a cry to the gate of heaven, ' Re - joice ! I have

gates of gold— A - way on the moun - tains wild and bare, A -  
 way from Me ; And al - though the road be rough and steep, I  
 sheep that was lost. Out in the de - sert He heard it's cry—  
 bring him back.' Lord, whence are Thy hands so rent and torn ? ' They're  
 found My sheep ! ' And the an - gels e - choed a - round the throne, ' Re -

way from the ten - der Shepherd's care, A - way from the ten - der Shepherd's care.  
 go to the de - sert to find my sheep, I go to the de - sert to find my sheep.  
 Sick and helpless and ready to die, Sick and helpless and ready to die.  
 pierced to - night by many a thorn, They're pierced to - night by many a thorn.  
 joice, for the Lord brings back His own ! Re - joice, for the Lord brings back His own !

From "Sacred Songs and Solos," used by permission.

# Bible Study Helps

## THE CALL OF ABRAM

(Gen. xii. 1-9)

1. His Call (v. 1).
2. His Commission and Compensation (vv. 2, 3).
3. His Compliance (v. 4).
4. His Commitment (v. 5).
5. His Confirmation (v. 7).
6. His Consecration (v. 8).
7. His Continuation (v. 9).

## ON THE DAMASCUS ROAD

(Ac's ix.)

- I. Saul's Authority and Anger (vv. 1, 2).
- II. Saul Arrested and Anxious (vv. 3, 4).
- III. The Saviour's Authority (v. 5).
- IV. Saul's Answer (vv. 6-8):
  1. Concerned—"trembling."
  2. Convicted—"astonished."
  3. Consents—"what wilt Thou?"
  4. Commanded—"Arise, and go."
  5. Conducted—"they led him."

He who was leading is now led; he who thought himself great becomes great through humility and service.

## "ALSO"

(John xiv. 1-19)

1. Secret of untroubled heart.—"Ye believe in God, believe also in Me" (v. 1).
2. Door to unnumbered mansions.—"That where I am, there ye may be also" (v. 3).
3. Password to unrestricted fellowship.—"If ye had known Me, ye should have known My Father also" (v. 7).
4. Urge to unlimited service.—"The works that I do shall ye do also" (v. 12).
5. Assurance to unending life.—"Because I live ye shall live also" (v. 19).

## "BEHOLD"

1. Behold the Man (John xix. 5).  
The result—Conviction of sin.
2. Behold the Lamb (John i. 29).  
The result—Salvation from sin.
3. Behold the Lord (II. Cor. iii. 18).  
The result—Sanctification through the Spirit.
4. Behold He cometh (Rev. i. 7).  
The result—Glorification with Christ.
5. Behold what manner of love (I. John iii. 1).  
The result—Exultation in Christ.

## WANTED - PECULIAR PEOPLE

I have heard it said, "Yes, he is a good man, but peculiar." I should like to find a church made up of peculiar people—that church would shake the world. Christ said we were to be peculiar, zealous (on fire), full of good works. Elijah was peculiar, but he was worth more than the hundred thousand around him. Enoch—I

suppose all pointed to him; and Daniel was the most peculiar man Babylon ever had. When God has a great work to do, He will call some peculiar man to do it—a man who sets his back to the world and his face towards heaven like a flint. And the eyes of the Lord run to and fro to find such a one.—D. L. Moody.



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

**Sunday, February 7th.** Jonah i. 1-17.

"I know that for my sake this great tempest is upon you" (verse 12).

Honest Jonah! He had shrunk from his God-appointed task, had run away, circumstances had seemed propitious for flight, the ship was waiting and he had the fare. His flight so far had exhausted him, for flight from God is never accompanied by the life of God, and is consequently enervating. Worn out, he fell asleep. It needed not only a tempest, but a heathen hand to awake him, such is the stupor that steals over the senses of him who gets out of God's will. But being awake and alive to the consequences of his desertion he frankly confessed and was willing to make expiation. Would to God we were all more like him. Not in his desertion, but in his honesty. Our private life, home and church life would be greatly enriched by a little honest confession. The real Christ follower must have a good and honest heart. He may be overtaken in a fault, but God is merciful to such as cry to Him.

PRAYER TOPIC:

That this day may prove rich in results in our Elim Churches.

**Monday, February 8th.** Jonah ii. 1-10.

"I will pay that that I have vowed" (verse 9).

Ah! when we get there, we find it is the place of victory and deliverance. The runaway's language is "I won't." The rebel language which entails so much distress to God and man. At the back of it is that evil spirit of lawlessness, which caused the Devil to fall from his original high estate. He has since sought to capture man's will and turn it into disobedience to the will of God. The "I won't" man is the tool of the Devil, and he uses him for his evil workmanship. Poor Jonah! What led thee astray. Ah! the old enemy of fear. Praise God Jonah had a resurrection. God chooses some strange places in which to revive His people. When they are revived they become willing. Revived love quickly says "I will." Love faces its liabilities and is willing to meet them. God then quickly speaks the word of deliverance.

PRAYER TOPIC:

Special remembrance of Mrs. Taylor's work in the Belgian Congo.

**Tuesday, February 9th.** Jonah iii. 1-10.

"Preach the preaching that I bid thee" (verse 2).

The willing servant receives very definite instructions from his master. God does not modify His commands. He reiterates them. Revived love is willing to do as it is told. The new commandment is the remembrance of the old, which had love as its motive. God

loved the people of Nineveh! God will allow no one to be lost through someone else's disobedience. If Jonah had utterly failed, God would have found someone else to preach to them. That would not have lessened Jonah's responsibility to God. But God loved Jonah, too, and won his love and allegiance. It found expression in implicit obedience. Preach! said God. The word rightly means here "Cry!" The need was urgent, the danger great, the time short. No pretty prattlings of platitudes would save those souls. Nor will they do to-day. The voice of warning, rebuke and merciful love must come from a heart which is the echo of the Eternal.

PRAYER TOPIC:

That God's blessing may rest upon the Elim work in Ireland at this time.

**Wednesday, February 10th.** Jonah iv. 1-11.

"But it displeased Jonah exceedingly" (verse 1).

God's mercy to others made Jonah miserable! What did he expect God to do? Why just as He had done. He knew God to be gracious. He expected God to be merciful to the penitent. Yet when He extended His mercy to these Ninevites, Jonah was displeased. These Ninevites! Ah, was that it, that made the errand so distasteful? I wonder how Jonah would have reacted to a command to be the ambassador of mercy to his brethren, his own race and nation? I don't think either the ship, the fare, or the fish would have been necessary. Poor Jonah. Did he belong to the Exclusives? It certainly looks so. Praise God His mercy is universal. He loves and will have mercy unto all that turn unto Him. He willeth not the death of any, whether Jew or Gentile. His boundless grace extends to every rank, colour or creed.

PRAYER TOPIC:

For those who are suffering in body, that God's healing touch may be given to such.

**Thursday, February 11th.** Nahum i. 1-15.

"The Lord . . . good . . . strong . . . knoweth" (verse 7).

Blessed words of comfort to the needy soul. Words we may "bank upon." Good and upright is the Lord. We do not always understand His ways and dealings with us, but this we know, He being good, wills our good. His good acts are but the evidence of His character which is goodness.

The Lord—strong! My strength in the day of trouble. Ah! how trouble weakens one. It has been said that "hard work kills no one, but trouble has killed many." Praise God, in his trouble the saint has a strong God to uphold, to comfort, to energise, to encourage. Like the Psalmist, he can say "I was brought

low, but the Lord helped me."

The Lord knoweth! Bless His holy name. Blessed condescending consideration. The High and the Holy One knoweth. Knoweth the frailest of His trusting ones.

PRAYER TOPIC:

For the Superintendent and workers at Elim Woodlands.

**Friday, February 12th.** Mark i. 1-13.

"The beginning of the gospel of Jesus Christ, the Son of God" (verse 1).

What a glorious blast from Mark the Evangelist's trumpet. He effaces himself. He is eager to introduce his glorious Lord and Saviour. Dear Mark! In chapter I. he says Jesus began His gospel. In the last verse of his last chapter, he says "the Lord working with them." Hallelujah! that's just it. Jesus Christ, the Son of God, and His gospel of the grace of God goes on. The jealous religionist may carp and cavil, hound and harry, scourge and crucify, but the glad tidings go on. The willing feet of the messenger proclaiming upon the mountains the message of peace, may be delayed for a day or two by the cruel nails, but then on they go. Into the garden, bringing peace to a stricken Mary, down to the sea shore bringing renewed hope and confidence to a fallen Peter, into the country bringing warmth into despairing hearts, into the midst breathing the balm of peace into troubled souls. Into the cloud and into His heaven went the nail-pierced feet of the conquering Saviour.

PRAYER TOPIC:

That God's hand may rest upon Miss Ewens and her work in India.

**Saturday, February 13th.** Mark i. 14-28.

He saw Simon and Andrew his brother casting a net into the sea" (verse 16).

A very humble job, performed by just ordinary men, but a job done with a thoroughness and application of purpose. A job done, too, in unity. A common task by common men, but in such a spirit as to be noted by Jesus. He has no room for slackers, idle dreamers waiting for a chance to do something great. No room either for quarrelsome brothers who can't get on together. Jesus found them working, working with a will, working together. Being faithful in that which was little, He knew He could trust them with the weightier duties of His kingdom. A fine type of men, these. Men not tired of their job, but willing to venture everything on the word of One whom they instinctively recognised as a Leader of men. They did not forsake the perls and profits of fishing for the pleasures or the pleasantries of the pulpit, but to follow the Lamb whithersoever He goeth.

PRAYER TOPIC:

For special anointing upon all Elim ministers labouring in difficult and discouraging circumstances.

D. L. Moody's favourite Bible verse was:

"He that doeth the will of God abideth for ever."

—I. John ii. 17.

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# The Life of D. L. MOODY

**P**ROBABLY in the Christian history of this country the greatest of all events is the glorious Protestant Reformation. The result of it was the recovery of Biblical Christianity. The tide of blessing reached to the New World with the departure and work of the Pilgrim Fathers and their noble Puritan followers. England and America became places of liberty for the gospel. Continually these lands were visited by God with floods of revival. In America there was the fiery preaching of Jonathan Edwards, whilst in England there was the Methodist Revival. But it was in the nineteenth century that the greatest work of God seemed to be accomplished. This was an amazing age, when the Church of Christ was blessed with scores of some of its mightiest preachers and evangelists. Among this wonderful array of modern apostles, none stands out more conspicuously than the man from the backwoods of Massachusetts—D. L. Moody.

He was not the equal of Whitfield in oratory. He possessed none of the learning of Wesley. His messages were not so fiery as those of Edwards or Booth—but he possessed such a wonderful combination of the true preacher's qualities—faith, love, zeal, passion, organising ability, etc., as to make him, under God, the mightiest evangelist since the days of Wesley. The variety and immensity of his work are

## IMPERISHABLE WITNESSES

to the greatness of the man. He drew unequalled multitudes in his great campaigns. His work among the children of the slums of Chicago stands unparalleled. His war service, organising of conferences, establishing schools, erection of churches and finally, the founding of the Bible Institute were the result of his amazing power with God and man.

Like many of God's great servants he had a very obscure beginning in this world. He was born at Northfield on the 5th of February, 1837, being the sixth of the seven children born to his parents. His father died when he was four, and the children were left to the care of the widow. This woman, who lived to the ripe age of ninety-one, was a true mother in Israel, and bravely she toiled to keep her children, the eldest of whom was only thirteen.

Growing up in a wild and rugged region, young Dwight's character took the same mould, and as a lad he took a good deal of controlling, being foremost in any mischief that was afoot. He commenced work in various small ways whilst quite young, but it was at the age of seventeen that he really started to make his way in the world. Boston was the "city of gold"

where fortunes were made, in the eyes of the young men from the West, and it was to this city that young Moody travelled, his heart

## FULL OF AMBITION

to become a successful and wealthy merchant. He obtained employment in the boot store of his uncle, Mr. Samuel Holton, on the following conditions:—

1. He was to board at a place selected by his uncle.
2. He was not to be on the streets at night, nor attend places of amusement his uncle did not approve of.
3. He was to attend regularly the Mount Vernon Church and Sunday school.

At first he was unhappy in his new sphere, but with his natural determination he pushed on and soon became an ideal assistant. At this time his religious views were practically nil. At any rate, he had no deep thoughts upon the things of God and the gospel had not exercised any power over his life. There was not an atom of evidence that this was to be the man who, under God, would in later years move two nations by his preaching. But God was beginning to move, and the teacher of the class in which he was placed, Mr. Edward Kimball, was led to take an interest in him. Gradually Moody's interest in the things of the Bible began to grow and increase and the day soon came when this mighty trophy of grace was securely claimed.

One day, his teacher came into the boot store, and spoke to "D.L." of Christ's

## LOVE AND SACRIFICE

The young heart was ripe for the gospel, and that day passed from death to life. His own story of the transaction is thrilling. Preaching in Tremont Temple in 1898 he said: "I can almost throw a stone to the spot where I found God over forty years ago. I can yet feel the touch of that man's hand upon my shoulder. The morning I was converted I went outdoors and fell in love with everything. I never loved the bright sun shining over the earth so much before. And when I heard the birds singing I fell in love with them. Everything was different."

His natural zeal and exuberance now began to display itself in his Christian service, and before long he was praying and speaking at all the prayer meetings in the Church. His words of exhortation were sometimes very pointed and not very flattering to the fashionable congregation, with the result that he was told to cease. When he applied for membership

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BY PASTOR T. A. CARVER

doubts were expressed because of his apparent lack of education, but after a delay of six months it was seen that his Christian life was thorough and true and he was accepted.

In 1856 he moved to Chicago, still with the ambition of becoming a successful business merchant. Immediately he plunged right into Christian work. He turned the store-room of the shop into a religious debating hall. He hired four pews in the Church he attended, and filled them every Sunday with young men who knew nothing of

#### THE POWER OF THE GOSPEL

All his spare time was spent in open air work and tract distribution, and it was in the course of this latter work that he met Mr. J. B. Stillson, with whom he was afterwards closely associated.

Finding a small mission Sunday school, he offered himself as a teacher, but was told that they already had more teachers than scholars. Moody offered to overcome this by bringing his own scholars with him. The next Sunday he appeared bringing with him eighteen ragged urchins gathered off the streets. Week by week he did this until the school was filled to overflowing.

But the zeal that was consuming him wanted a greater outlet than this, and soon he was led to estab-

lish a Sunday school of his own. For this purpose he hired an old saloon in the part of Chicago called "The Sands." It was one of the worst quarters in any of the cities of America. Murder, adultery and crime of every description thrived tremendously. The character of the place can well be gauged when it is known that when Moody stood on the steps of his "hall" and preached his voice could be heard in 200 drinking saloons, each one of them a sink of iniquity.

Every Sunday morning he would tour the neighbourhood with his pockets full of maple sugar, and by means of this bait would draw into his net the most queer collection of fish that

#### THE GOSPEL NET

has ever caught. Children reared in the vilest atmosphere of sin, but as he used to say, "Each one with a soul to save," were his captures, and when inside the hall, a motley crew they presented. At first there were no seats, and "the school" leaned up against the wall, or were scattered over the floor in ever-varying forms, jumping, turning somersaults, sparring, whistling, crying out "Papers," "Black your boots," etc., etc.

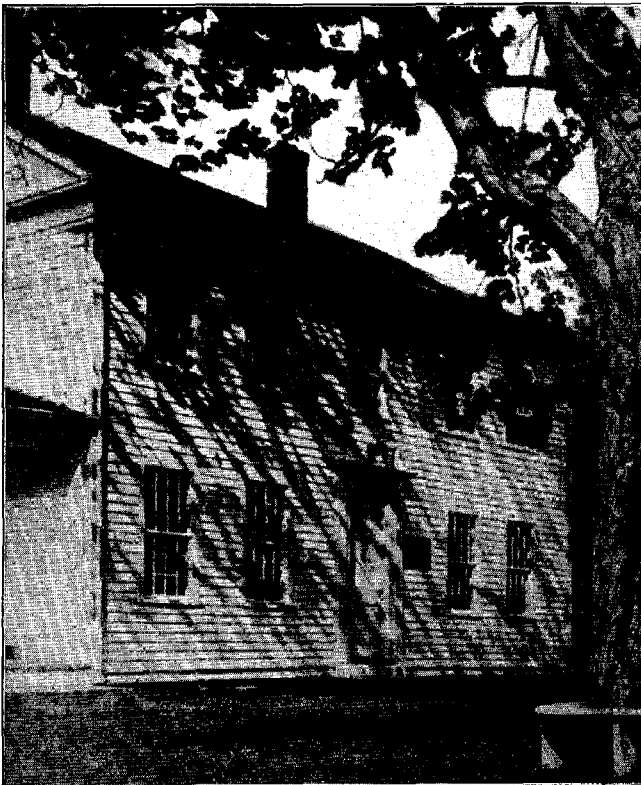
But with the burning love of Christ in his heart Moody pressed on, assisted by a band of noble workers who had gathered around him, and soon it was necessary to move into the Market Hall, where the numbers increased to about 1,200. A great day in the history of this work was the visit of President Lincoln.

In 1860 Mr. Moody was led to give up business, his ambition to become a rich merchant having been swallowed up by the nobler ambition of living wholly to rescue the dying souls of men. He had 1,000 dollars laid by and his first investment was a pony for his visiting work, and he soon became a familiar figure riding the streets, generally with children clambering all over the pony, and even holding on to his tail. His funds were soon exhausted, and he moved his "residence" to the prayer room of the Y.M.C.A., sleeping on the boards, and living on crackers and cheese. He had now cast himself entirely on God and his favourite saying was, "God is rich, and I am working for Him." It was under

#### HIS INFLUENCE AND LEADERSHIP

that the Y.M.C.A., which had become a negligible religious institution, received a new impulse. Bringing all his consecrated zeal into this new work, the fire of revival began to burn. The noon prayer meeting which had dwindled to three, soon increased to several hundred, whilst the preaching services became times of glorious soul-saving work. At the same time, Moody was heart and soul in his own mission work, which now had week-night services as well as on Sundays. At last it was decided that a permanent

*(continued on page 93).*



Birthplace of Dwight L. Moody at Northfield Mass., U.S.A.





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.

## Serial Articles.

We regret that owing to the special Moody Number of the *Elim Evangel* this week we have not been able to publish the two serial articles on C. H. Spurgeon by Principal P. G. Parker and "Question Time on Hallelujah Corner," by Pastor T. A. Carver. These will be continued in next week's issue.

The new feature which made its first appearance in our last issue, under the heading "Watchman, what of the Night?" is being supplied by Pastor C. J. E. Kingston. This will prove of no little interest to those of our readers who are prayerfully watching the signs of the times. There are so many indications that we are at the time of the end, when it behoves God's people to be ready for the advent of the Coming One.

## Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

Blessing upon efforts to extend the kingdom of God in Basuto land.—*C.D.*

The following in South Africa: A school girl whose hearing is failing; a sister whose sight is failing and suffering in other ways; a sister whose eyesight is affected, that God may restore each of the above by His own touch of power.—*W.L.*

A sister suffering from asthma, that God may fully deliver.

A young man who has been led away from the Lord through bad company, that he may be restored to fellowship with God.—*J.E.T.*

A brother suffering with ulcerated legs.

A man and wife, that the divine blessing may rest upon them.—*G.F.J.*

One who is suffering from a very painful complaint, that God may reveal His healing power in this body.—*S.G.*

A believer suffering terribly with cancer, that faith for divine healing may be given. Also for one suffering from chronic catarrh.

## The Ninety and Nine.

The hymn we publish this week will be remembered as the famous piece which was sung with such great effect by Sankey in their great evangelistic campaigns. Our readers will, we are sure, much appreciate the revival of this great hymn.



## Gleanings from Other Fields

### The Moody Centenary.

We are glad to learn that the Moody Centenary is to be celebrated in a way which would certainly have gratified the great evangelist himself. A National Commemoration Meeting is to be held at the Royal Albert Hall on February 5th. Five days of special services are also to be held at the Central Hall, Westminster, from February 8th to 12th, and five Sunday evening services are to be held in the Lyceum Theatre. May God's richest blessing rest upon these gatherings.

### Mr. Edwin Orr in Norway.

We learn that Mr. Edwin Orr has recently visited Norway where he has held some very successful services, a great number of Christians surrendering their lives more fully to Christ. Mr. Orr received a number of requests to remain for a revival campaign.

### Rev. W. P. Nicholson in Ireland.

Rev. W. P. Nicholson has recently conducted a campaign in Donegal, Northern Ireland. Although the campaign only lasted two weeks, yet a blessed work was accomplished, both among God's people and the unsaved.

### Children's Special Service Mission.

We are glad to hear of the activities of the Children's Special Service Mission in France. In spite of the opposition from the two extreme camps of Communism and Roman Catholicism, God is blessing the efforts of these workers.

### Home-Call of Sir Andrew Wingate.

With the death of Sir Andrew Wingate, has passed away, at the ripe age of 90, a devoted Christian gentleman, and a warm supporter of evangelistic effort in India. He died at Territet, Switzerland.

### 900 Decisions.

Over nine hundred decisions for Christ were recently registered in Lionel B. Fletcher's campaign in the Central Hall, Southampton. Praise God for such a splendid response to the challenge of Christ!

### Revival in Cuba.

From Cuba comes a report of gracious revival. During the past few months 500 confessed Christ in 14 churches.

### Work Among the Gipsies.

We learn that there is a Baptist church made up of Gipsies in Arad, a city of Transylvania (Roumania). There are 10,000 Gipsies in Transylvania among whom alcohol and venereal diseases rage, and who are usually illiterate and in the lowest economic condition.

### Dwindling Priesthood.

The Westminster Cathedral R. C. "Chronicle" says that France looks to Ireland to fill up the appallingly depleted ranks of her clergy. There are in France 10,489 churches without priests, and every year approximately 431 more deaths than ordinations in the priesthood, so that each year brings the loss of a French diocese.

### Moody Broadcast.

We learn that next Sunday, February 7th, Principal D. S. Cairns of Aberdeen is to give a broadcast on D. L. Moody. This is to be accompanied by selections from Sankey's Sacred Songs and Solos, sung by Mr. J. Hopkins.

### Gipsy Smith in U.S.A.

At one of Gipsy Smith's recent campaigns in America no less than 1,300 signified their acceptance of Christ as Saviour, whilst over 2,000 re-dedicated their lives to the Lord.



## What our Readers say

### " THE RUT OF NARROW-MINDEDNESS "

DEAR MR. EDITOR,

What I anticipated with some silent fears when you announced that a column would be opened in the "Evangel" for the expression of "our readers' views," has very quickly—even with the first publication of those "views"—materialized in no uncertain way. I refer, of course, to the paragraph re "narrow-mindedness" and the plea for a "broader outlook." I sincerely hope that the writer of that paragraph may be found to be completely mistaken in his avowed conviction that he is voicing the sentiments of many of your readers, and I remain hopefully convinced that our greatly-beloved and trusted Editor will "do nothing about it" along the lines that this particular critic of our Magazine suggests. There are very few denominational weeklies going the rounds to-day but meet the evident desires of your correspondent all too completely. I read many of them, as do others, and we turn, as from a veritable Sahara Desert of conglomerate religio-political cum socialistic and economic, plus national and international ideas and ideals—"all of the earth—earthly"—to our own sweet "Evangel," with its spiritual tone and Christward outlook, with the relief and joy that comes to those who find a God-planted oasis in the midst of a dry and dreary desert land. We praise God for at least one religious weekly that strikes the right key note, and keeps the resultant music, with all its ramifying variations in harmony with it. There is One "in whom are hid all the treasures of wisdom and knowledge." "It pleased the Father, that in Him (our glorious Lord) should all fulness dwell": "In Him dwelleth all the fulness of the Godhead bodily, and ye are complete in Him." Let no man beguile you. "Beware lest any man spoil you." Read the whole of Colossians ii., and think. Mr. Editor, "we believe the Bible from cover to cover," but we make our measurement from the inside of the covers, and not with a pair of calipers from the outsides. You are at perfect liberty to publish my name if you think well, for it is quite a long time now since I had the least little bit of fear of being dubbed narrow-minded, or called an obscurantist, or a frozen and fossilized fundamentalist. Stick to the inside of the grand old book and God's blessing will attend. Any other god of popularity cannot count in the sphere of vital Christianity. Yours in the faith once for all given to the saints.

C. E. PALMER.

Leyton.

DEAR MR. EDITOR,

As an Elim Crusader and a reader of the "Elim Evangel" I feel constrained by God to express my approval of your correspondent's plea for a broader outlook of Christian truth in your valuable weekly paper.

I would like to see, in addition to the above, a social side established in every Elim church, among the young people at least. In reading the book of Acts one notices the importance of the social side in the early church. I believe that the outpouring of the Holy Ghost on the Day of Pentecost was the result of the sociable spirit the members had one to another. Therefore, as a Pentecostal Movement, I think the time has come when a social circle should be an important part of our work. Your servant for Christ,

Brighton.

ALBERT A. TESTER.

DEAR SIR,

It is possible to get a "move on" and leave the light behind. The purpose of the "Elim Evangel" is to call attention to a Heavenly King who has called out to Himself a heavenly people. In setting forth the glories of Christ and the privileges of the Church there will be considerable variety—and so there is in the "Elim Evangel"—but, dear Sir, there are other religious papers which are setting forth a vague, political Christianity.

Please keep to the old paths and tell us more and more about "Jesus Christ, the same yesterday, and to-day, and for ever." Incidentally, is your correspondent right in using the expression "for heaven's sake"? Are not such phrases as "goodness knows," "bless my soul," "for heaven's sake" unsuitable for those who reverence God?—P. G.P.

Bristol.

### THE WITCH OF ENDOR

DEAR MR. EDITOR,

In reply to your correspondent "Perplexed," I believe that Saul actually did converse with the prophet Samuel, but I do not think that the witch of Endor was the agent used to bring Saul and Samuel together.

In the first place God's Word specifically states that Samuel (himself) said to Saul, "Why hast thou disquieted me, to bring me up?" In the second place it does not appear to be the witch's influence that brought Samuel up, since she "was afraid, and cried with a loud voice" (verses 12, 13).

It appears to me that for some reason known only to Himself, God allowed Samuel to "come up" and to converse with Saul, but in any case this incident does not give us any authority to do the same thing. We have only to read the divine comment upon this chapter in I. Chron. x. 13, 14, to understand clearly that such practice is contrary to the command of God found in Deuteronomy xviii. 9-12.

Further light may be found in the incident of the rich man and Lazarus (Luke xvi. 21-31).

At the time of the calling up of Samuel, his spirit was in the place known as "Abraham's bosom," the place of the righteous dead. This place is now vacant as the result of the resurrection of the Lord Jesus Christ (see Eph. iv. 8, 9), and the "dead in Christ" now, when "absent from the body" are "present with the Lord."

This being the case, I am sure that the righteous dead do not want to return to the earth with all its sorrow, and those who are not "with the Lord" (but in the place where the rich man was) are not able to return. The rich man was unable to return, for he said "Send Lazarus, that he may . . . cool my tongue." He was unable to come back to earth himself.

I trust that this will be of some help to your correspondent, and remain,

Yours faithfully,

E. J. BALL.

Newbury.

DEAR MR. EDITOR,

Perhaps it will help "Perplexed" to point out that the Bible faithfully records both the evil and the good acts of its characters. It conceals nothing. The record of the "Seance" at Endor, therefore, gives no warrant to obedient believers to indulge in similar practices.

There is nothing to be gained by denying that amid the welter of fraud and misrepresentation which surrounds so-called "Modern" Spiritualism to-day, there are occasionally some manifestations which seem to support their claims. Indeed, to deny this is to rest on false security, which at some later stage may be shattered. The Bible is fully alive to the existence of such dealings with spirits as are claimed by spiritualists, and contains many references to spirits and those who have familiar spirits (mediums). Indeed, some spiritualists seek to wrest these scriptures to support their creed.

The point of our enquiry, therefore, is not "is there anything in spiritualism?" (there is!), but rather "what does God's Word say about the believer's attitude to it?"

Following the incident of the witch of Endor, we read in I. Chronicles x. 13, "So Saul died . . . for asking counsel of one that had a familiar spirit . . ." God imposed the *maximum* penalty, and there is, therefore, very emphatic condemnation of

the "seance" at Endor. It is almost incredible that people should go to this incident in the Bible to defend spiritualism, when as emphatically and categorically as possible God condemns the act. Other passages such as Exodus xxii. 18; Leviticus xx. 27, and Ephesians vi. 12, are equally clear as to God's attitude to spiritism.

In the light of these considerations it does not matter whether Saul actually spoke to Samuel or not, but it may be commented that the presence of real cheese in a mousetrap is no proof of good intentions toward the mouse. Neither is the existence of real spiritualistic phenomena any proof of its value to mankind.

We might also note that Saul did not get any benefit from his experiment, real though it was. Yours sincerely in Christ,  
Clapham.

REG. J. NILES.

DEAR MR. EDITOR,

In reply to the query of "Perplexed" in his letter under the heading of "Endor(sed)?" may I be allowed to submit the following?

The circumstances which forced Saul to consult the woman with the familiar spirit:—(a) Samuel (the voice of the Lord) was dead and buried; (b) The Philistines who were Israel's enemies were gathered for battle; (c) Saul, in his extremity, "sought the counsel of the Lord," but on account of his past, no word from the Lord was forthcoming; (d) Taking advantage of Saul's weakness, Satan persuades him to revert to the practice of consulting evil spirits (which practice Saul had quite recently condemned); (e) In response to Saul's request the medium (woman) under Satanic influence purports to have seen the spirit of Samuel, which to me is an evil spirit impersonating the departed Samuel.

N.B.—According to verse 14 only the woman saw Samuel? and the conversation which followed between Samuel and Saul was carried on through the mediumship of the woman that had a familiar (evil) spirit. In conclusion, may I ask "Perplexed" to see this occurrence in the light of Luke xxiv. 36-40, and seek the fulfilment of the promise of John xvi. 13, "When He the spirit of Truth is come, He will guide you into all truth."

Yours in the Lord Jesus Christ,

Beaufort, Mon.

ROBERT T. GOULDING.

## OXFORD GROUP MOVEMENT

DEAR SIR,

I should be glad if you would allow me to express my impressions of a recent Oxford Group meeting held in Malvern.

My wife and I went in order to see for ourselves whether this Movement was of God or not.

On entering the building I was given a song sheet, which from cover to cover had no mention at all of the Lord Jesus Christ! There was not even a formal prayer at the commencement, and the whole atmosphere was more like a music hall than anything else. I heard several groupers give accounts of how they had been "changed," but only once was the name "Christ" mentioned! no mention of salvation or Calvary, and no reference to scripture at all! The chief aim of those who took part seemed to be to crack stale jokes, and to tell how honest they were. The climax came when a woman twice mentioned prayer as a joke, which caused loud laughter! At this point we left the meeting as I felt it was dishonouring to my Saviour to remain and listen to such blasphemy, as talking about "God Control" and then laughing at prayer!

I have been amazed at the number of Christians who think well of this Movement, and I would earnestly request all true believers in the Lord Jesus Christ who may have been led to suppose this to be a Movement of God, to consider these facts. I challenge any "grouper" to prove to me from Scripture that there can be any "change" which is pleasing to God apart from faith in the precious blood of the Lord Jesus Christ, and an experience of the New Birth which is from above! God's salvation is *not* a "change," it is a "new creation."

Malvern Link.

D. H. HARPER.

[We regret that owing to lack of space we have been obliged to hold over some of our readers' correspondence. However, we hope to publish these letters in our next issue.—Edit.]

[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.]

## The Manifold Power of the Blood

D. L. Moody was a great believer in the power of the Blood; he had proved its cleansing, conquering virtue so wonderfully in his own life. The following revealing notes are taken from his own Bible:—

### THE SHED BLOOD OF CHRIST.

Justified by His blood	...	...	Rom. v. 9.
Sanctified "	"	...	Heb. xiii. 12.
Redeemed "	"	...	Eph. i. 7.
Forgiven "	"	...	Matt. xxvi. 28.
Purchased "	"	...	Acts xx. 28.
Made nigh "	"	...	Eph. ii. 13.
Peace "	"	...	Col. i. 20.
Cleansed "	"	...	I. John i. 7.
Victory "	"	...	Rev. xii. 11.
Purged "	"	...	Heb. ix. 14.

## The Master of a Situation

Mr. Moody was always master of any situation and knew how to surmount difficulties. When preparing for a great gathering in the Chicago Auditorium, the Committee of the Ministerial Association seemed to have come to the end of their resources, when they were informed that the place of meeting could not be

secured for less than £50 a day. The chairman of the committee said:

"We have informed Mr. Moody that the committee cannot assume responsibility for such an outlay."

Gloom settled upon the meeting, but not for long, for a telegram was soon handed the chairman, which read: "I will assume all financial responsibility for place of meeting. Get the people to pray.—D. L. Moody."

Moody was a man conscious of the great commission which he held, knowing that God would, out of His abundant fulness, meet every need as it arose.



That Pastor Gowan Bishop is now in charge of the Elim Church at Worcester.

That Pastor P. S. Brewster is now campaigning at Darlington, and Pastor T. W. Thomas at Portsmouth.

That Pastor H. Rodwell has commenced gospel caravan work in connection with the Alliance, and is now working in the Guildford area.

# The Life of D. L. Moody

(continued from page 89)

hall was needed, and so the first Moody Church was built in Illinois Street. Then when the Y.M.C.A. work had grown to such proportions that the hall in which they met could no longer hold the crowds, it was decided to erect a great hall. Moody was placed at the head of the committee, and the work moved forward quickly. In 1867 Farwell Hall was opened, with a main hall seating 3,000, a prayer room to accommodate 1,000, and several minor rooms. This was burnt down in the following year, but almost before the flames had died out, Moody was commencing work for the erection of another. This second hall was swept away in the great fire of Chicago in 1871. Think of the work that he was now accomplishing! Truly, it was absolutely amazing, and is a marvellous demonstration of what God can do with a wholly consecrated vessel. He was the mainspring of all the work at the Illinois Street Church, with its membership of over 500. The work of the Y.M.C.A. fell mainly on his shoulders, both as regards

## PREACHING AND ORGANISATION.

It was his custom to preach at the Illinois Street Church on the Sunday morning, then preach the same sermon at night to the crowded audience at the Y.M.C.A. Hall. His sermons at first were utterly devoid of all form and balance from the homiletical standpoint, his material being drawn chiefly from the incidents of his life, or current events. But after his meeting with Henry Moorhouse he saw the glorious ministry that awaited him if he became an expositor of the Scripture. Henceforth he became a "man of one Book," and his sermons were rich in scriptural quotations and illustrations. His Bible readings revolutionised the preaching of Evangelicals in America, and made him the mighty power he was for God. In all this work we must not forget the wonderful service he rendered during the Civil War. He established centres of Christian work right near the battle fronts, and glorious indeed are the records of revival that broke out amongst the soldiers, and even amongst the prisoners of war of the Southern Army. It was one of the most unique accomplishments in the history of Christian evangelism.

Also, he devoted himself to establishing Sunday school conventions in a multitude of places in the States. These were often times of amazing revival. As many as 7,000 delegates would attend, and on some occasions as many as

## 10,000 CONVERSIONS

were registered. In 1867 he paid his first visit to England for the benefit of his wife's health. A second visit was made in 1872, in order to further his Bible knowledge at the feet of the famous English Bible scholars. On this second visit, which lasted three months, he preached ninety times, and such was the blessing that he was invited by the Rev. Wm. Pennefather and a Mr. Bainbridge to return and hold meetings. Ultimately, in the year 1873, he journeyed to England, in company with that most wonderful of all gospel singers—Ira D. Sankey. How he and

Sankey came together is an interesting story. Sankey was a Government officer in Indianapolis, and was already being used of God in gospel singing. At the International Conference of the Y.M.C.A. in 1870, it was announced that Mr. Moody would conduct a prayer meeting on the Sunday morning at six o'clock. Mr. Sankey had long determined to hear this remarkable man, and so came along. The meeting was dragging a little heavily, and after a lengthy prayer (to which Moody always objected), Sankey's friend urged him to strike up a hymn. He began to sing—

There is a fountain filled with blood,  
Drawn from Immanuel's veins.

The congregation took it up, and the power fell upon the meeting. At the close Moody came to Sankey, and the following conversation took place.

"Where are you from?"

"Pennsylvania," replied Sankey.

"Married?"

"Yes. I have a wife and two children."

"What do you do for a living when you are at home?"

"I am in the Government service."

Looking him

## STRAIGHT IN THE EYES,

Moody then said, "You'll have to give up business and come with me. You are the man I have been looking for for the last eight years." Sankey did not come immediately, but the impression remained with him so strongly that within a few months he ventured on God, and then commenced that glorious partnership of preaching and singing, the like of which has not been known in the Christian Church before or since.

Moody came to England as he said, "To win ten thousand souls for Christ." This was only a fraction of the actual number of converts. When he arrived in England (17th June, 1873), he learned that the two who had invited him had just died. He remembered a third invitation from York and thither he went. The evangelists were practically unknown, and the clergy were almost entirely opposed to the men and their methods. The attendance at the first meeting was only eight, and the whole of the first week gave very little encouragement. However, they plodded on, and by the close of their stay, when opposition was beginning to vanish, 250 had professed conversion.

Sunderland was the next objective, and to begin with the meetings were hard and barren. Ministers were to the forefront in opposing the work, many writing articles against the meetings. Moody's preaching "threw the gospel about too promiscuously," whilst Sankey's "solo singing was not worship."

At Newcastle the break came, and in the month in that town hundreds were

## BROUGHT TO THE SAVIOUR,

including one or two ministers who had never had a satisfactory experience of Christ.

But it was in Scotland that the Evangelists first began the mighty movement that was to spread all



over the British Isles. Edinburgh was the scene of the first attack. Mountains of prejudice had to be removed. The Scottish people were eminent for their theological learning. To them a preacher must be a man of high attainments in learning. The stamp of the college should be upon him, and more than all he should have the support of an eminent body of aged divines. Mr. Moody had none of these. As for Sankey's singing, it was contrary to all established forms, and his "kist fu' o' whistles," as they called his organ, was looked on as an abomination from the Devil. But the interest was great from the beginning, and the crowds enormous. No buildings could accommodate the congregations, and revival in all its fulness visited the city. Dr. Horatius Bonar gave it as his opinion that there was hardly a single family in all the city where someone had not been converted.

Dundee was the next centre, and then on to Glasgow for the most wonderful days of all. The city was literally "turned upside down." People came from miles around and then returned to their own towns and villages, and by the mere telling of what was happening in Glasgow, revival would break out. When finally the Evangelists had to leave, it was estimated that

#### 50,000 PEOPLE GATHERED

for the meeting at the Kibble Crystal Palace. The building would only hold about 7,000 and so Moody turned it into an open air meeting, preaching from his carriage.

Ireland followed Scotland, and it was the same wonderful story. Fires of revival burning everywhere, Protestants and Romanists coming in multitudes to the Saviour.

Then back to the wonderful England meetings. Audiences numbering anywhere up to 20,000 gathered continually in Manchester, Liverpool, Sheffield, Birmingham. Nothing could stem the mighty tide of Holy Ghost blessing. The enemy spread the news that Moody had come on a business campaign to sell his hymn books, whilst Sankey was peddling his organs. But it was of no avail. The saints were marching on, and the walls of Jericho fell. March 9th, 1875, Moody entered on his great London Campaign. Drury Lane Theatre, the Royal Opera House, the Agricultural Hall, Bow Road Hall and Camberwell Hall were the scenes of unprecedented revival. London was shaken to the very foundations, and the number of converts became a "multitude that no man could number."

Then came the return to America. It was said that the meetings in Great Britain had "discovered the real Moody," and America welcomed him now as never before. The results that followed were marvellous, especially in the never-to-be-forgotten years of 1876-1881, when revival after revival

#### SWEPT THE GREAT CITIES.

The remaining years of his consecrated life were spent in establishing schools, conferences, training institutes for young men, and evangelistic campaigns. He also made a trip to the Holy Land.

He left his home at Northfield for the last time on the 8th November, 1899, for his campaign in Kansas City. He was a sick man then, and on completing the return journey (1,500 miles altogether) he remained

in his house until his death on 22nd December. His passing was one of the most glorious in Christian annals. That same year, in the city of Chicago there died Robert Ingersoll, the champion of infidelity, and the enemy of God and Christ. After a life spent in proclaiming his infidel doctrines, his deathbed was one of gloom and misery. As he faced the Great Unknown he penned these sadly suggestive lines:—

Is there beyond the silent night an endless day?  
Is death the gate that leads to life?  
We cannot say.  
The tongueless secret locked in fate we do not know,  
We only hope and wait.

What a difference in the death-room (rather the "life-room") of the great champion of Christianity. The family were gathered, and he spoke to them concerning the work of God. The solemnity of eternity rested on the gathering. As he approached the Land of Beulah, and saw coming nearer and nearer, the gates of the Eternal City, the dying saint spoke at intervals: "Earth recedes,

#### HEAVEN OPENS BEFORE ME.

It is beautiful! It is like a trance. There is no valley here! God is calling me, and I must go. No pain! No valley!" Then he seemed to get a clearer glimpse beyond the veil, and raising himself, he exclaimed: "This is my triumph; this is my coronation day! I have been looking forward to it for years."

Coronation day! What a triumphant testimony of the redeeming power of the gospel. And so it was, for within a few minutes the eyes that so many times had flashed with the love and compassion of the Master Himself, closed for ever on this earth, and he, who had loved and served his God so well, awoke in His presence. A friend wired from a distant city: "Mr. Moody's love for music is at last satisfied this Christmas morning."

The funeral also was one of triumph. It was conducted by Dr. Scofield and Dr. Torrey. On the coffin was an open Bible worked in flowers with the word "Victory" on the left side, and "II. Tim. iv. 7, 8" on the right side. A crown was at the head of the coffin. The hymns were two of Mr. Moody's favourites: "Blessed hope of the coming of the Lord," and "Jesus, Lover of my soul."

The Christian Church mourned one of her greatest warriors, but our God always has a successor to fill the gap, and that very afternoon, as the coffin was lowered into the grave, Dr. Torrey, who preached the message, heard the call of God, and the result is known in the marvellous world-wide campaigns he was enabled by God to conduct.

If we are wise we will live for  
God and eternity. We will get out-  
side of ourselves and will care  
nothing for the honour and glory  
of this world.—D. L. Moody.



# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

## FELLOWSHIP LINKS

Last week, in a letter to Unattached Crusaders which was printed on this page, we introduced our "Fellowship Link" scheme (correspondence links between Unattached Crusaders and Crusaders in the branches). Quite a number of Unattached Crusaders have already expressed their eagerness to form links in this way. We believe that these links will be a means of drawing our scattered family closer together and ask the prayers of Crusaders of both sections for this new effort.

In these days when letters travel so quickly over land and sea and by air-mail, there are unique opportunities for spreading the spirit of fellowship and goodwill. Let us determine that we shall use our privileges to the best advantage.

In my school days a friend often remarked to me, "You know, a chain is only as strong as its weakest link." In our great Crusader Fellowship we cannot afford to have any "weak links." Letters are received at Headquarters from many parts of the world expressing interest in and admiration of our Crusader Movement, therefore let us remember that, although we may never become members of the Fellowship Links yet *we are* "epistles, read and known of all men." As our "daily letters" to those with whom we come in contact are read carefully and perhaps

critically, may the readers realise that there is a strong bond of fellowship, not only between our fellow Christians and ourselves but also an unbroken link between our Master and ourselves.—*Link Maker*

## OUR PAGE

One of our Crusader secretaries writes and tells us he thinks—

"... the Crusader page is A1, and streets ahead of most pages devoted to young people's work in other magazines."

This is encouraging, but we would like to hear from others on the subject. We want the co-operation and help of all our readers. What are your views or suggestions? Write us, please—*to-day*.

## Winton Choir at Dorchester

The Winton Choir paid another visit to Dorchester Prison on Christmas Sunday and gave a service of Christmas music which was greatly appreciated. The items were prayerfully selected, and revealed the Lord Jesus as the Babe of Bethlehem, as the Man of Calvary, as the resurrected Christ, and as the Coming King. Handel's *Hallelujah Chorus* was a fitting climax, and as we sang the words, "And He shall reign for ever and ever," we trusted that there and then, some would acknowledge Jesus to be their Saviour and Lord.

One man particularly was under deep conviction of sin, and could not raise his head to face us. We have prayed for this man, and God was speaking to him through the ministry of song. Please pray on! —*F.C.P.*

## "A Sabbath Well Spent"

By EVA M. TETCHNER

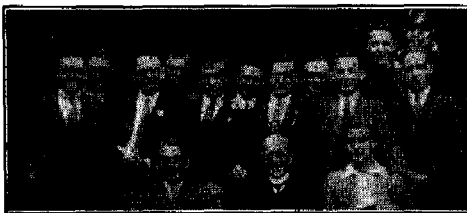
With the sun shining brightly overhead the London Crusader Choir started on its journey from Croydon to Oxford at 10.15 on Sunday morning, the 17th January. Although the sun did not brighten their way for the whole of the journey, yet the presence of the Master—the Sun of Righteousness—added beauty to their ministry.

It was indeed a busy day. At three o'clock the Prison service began. As those who were to take the service passed through the Prison gates, the rest of the party who were not thus privileged engaged in prayer for them in the coach.

After the Prison service the whole of the party gathered at the Salvation Army Citadel where a generous meal was gratefully consumed! Unexpectedly, a small party was asked to take a service at the Men's Social Hostel between tea and the 6.30 meeting in the Army Hall. Gladly they went on service for the King. The evening meeting was typical of Salvation Army services generally, enthusiastic, free and happy. Captain Erik Wickberg of International Headquarters, London, was the special speaker, and the choir rendered items in song and testimony, and ten souls accepted Christ.

At eight o'clock the choir was preparing for their final service of the day (the fourth for some of the members). They had been invited to take special part in the United Popular Service (Anglican and Free Church) held in the Town Hall. No listener could help but be impressed either by the speaker or by the choir. The glorious harmony of the music of the Great Masters was a

(continued on next page)



## LONDON CRUSADER RALLY AND INTERNATIONAL NIGHT

at the ELIM TABERNACLE, Fowler Road,  
(off Halton Road)

Islington, on Saturday, February 6th at 7.30 p.m.  
conducted by

British and Foreign Student-Probationers  
of the Elim Bible College

Special Addresses—Students' Choir—Instrumental Music

Everyone Welcome — Crusaders rally in full force

becoming frame for the lovely gospel messages which the choir sang. Rev. F. S. Cragg, M.A., gave the address, one which must have touched many a heart, and we pray that many a heart has responded to that call which went forth—a re-

call, not to religion only, but to the Christ.

### Brighton's Crusade

We are glad to report that things are going very well here. The choir work is improving and we are putting in full

time in gospel ministry at various institutions and local Churches. God's blessing is being realised in a marked manner. His Holy Spirit is continually being poured forth and we are looking forward to having a party of young people entirely Spirit-filled, and we know God is going to move in this district.

## D. L. MOODY ON FUTURE RETRIBUTION

(Continued from page 85)

that when we get to heaven or into eternity, we will find that recording angel has been ourselves. God will make every one of us keep our own record. These memories will keep the record, and when God shall say, "Son, remember," it will all flash across our mind. It won't be God who will condemn us, it will be ourselves. We shall condemn ourselves, and we shall stand before God speechless.

There is a man in prison. He has been there five years. Ask that man what makes the prison so terrible to him. Ask him if it is the walls and the iron gates—ask him if it is his hard work, and he will tell you *no*; he will tell you what makes

### THE PRISON SO TERRIBLE

to him is *memory*. And I have an idea that if we got down into the lost world, we would find that is what makes hell so terrible—the remembrance that they once heard the gospel, that they once had Christ offered to them, that they once had the privilege of being saved, but they made light of the gospel, they neglected salvation, they rejected the offer of mercy, and now if they would they could not.

*A missionary spirit in hell.* We find this rich man had a desire to get out of that place of torment. He

had a missionary spirit when he got there, for he said, "Send someone to my father's house, and warn my five brethren. Oh, send someone to tell them not to come to this place of torment!"

Yes, it would have been better if he had had a missionary spirit before he had got there! It would be better for you that you should wake up and come to the Lord Jesus Christ, and go to work to save your friends while you are on praying ground, and in this world. Your missionary spirit won't help you when you are in hell; it won't help you when you are in the lost world. Yes, memory, memory! "Son, remember."

### ANONYMOUS GIFTS

We have received the following anonymous gifts during the past week:

Prison work: Glasgow sister, £1; Greenock sister, 5/-; Streatham (A.C.W.), 2/6.

Foreign Missionary Fund: Purley (designated), 7/4; Croydon Crusader, 5/-; Birmingham reader, £2.

Work in General: Bath sister, £1.

Jubilee Appeal Fund: Croydon (S.N.V.) per Miss Henderson, £1 10s.; A.A.A., £5.



"Mother, . . . one thing you have failed to teach me, and that is—how to die."

## Taught to Die

By Dr. A. E. HUNT

**A** YOUNG girl lay upon her bed with what proved to be a fatal sickness. She was the only child, the idol of her parents, her every whim had been gratified. The doctor was called and after examining his young patient he whispered into the mother's ear. The message was heard by the sick girl. Calling her mother she said, "Mother, you have taught me how to dance, how to dress well, how to comport myself in the world, but one thing you have failed to teach me, and that is—how to die."

Reader, can you die this minute with the satisfaction of Paul who could say, "O death, where is thy sting? O grave, where is thy victory"? To be taught to die one must first have seen One die in his or her place. That one will be no stranger to Calvary's Cross, the Cross of Christ. My friend, have you been there? If you have not you have grounds for fearing death, for after death the judgment.

The writer has been upon the battlefield with shot and shell bursting on every hand. Before God, through faith in Christ he was not afraid to die, how about you? A person who makes no preparation in view of death and judgment will be accounted a fool for all eternity. Look by faith to that silent, suffering One at Calvary, see Him there for you, accept Him and you by Divine grace will be taught to die, and will not falter at its call. "Believe on the Lord Jesus Christ, and thou shalt be saved."

**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.**—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, 21, 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.

\* **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

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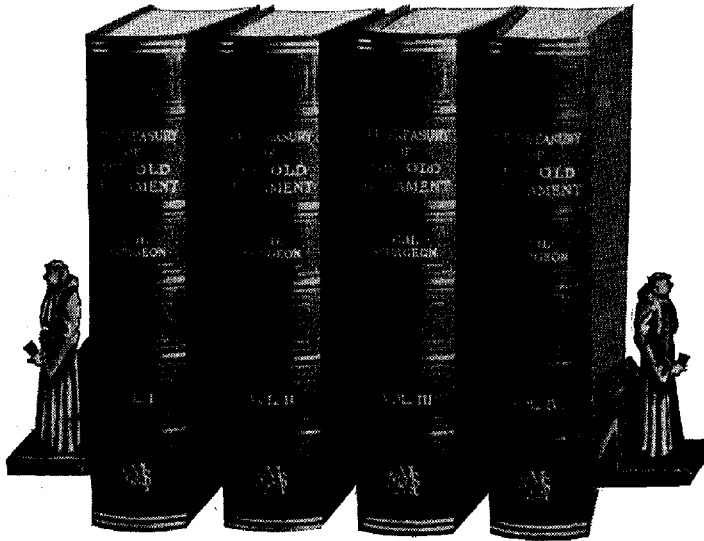
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