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Elim Evangel

&
Foursquare Revivalist

February 19th, 1937

VOL. XVIII.
No. 8.

2d.

By subscription, anywhere
6 months, 5/-; 1 year 10/-.

How to Reach the Unsaved.

By J. N. Hoover

Who and What? The Sadducees.

By Pastor J. Smith

Bethlehem.

By Pastor W. Field

Question Time on "Hallelujah Corner."

By Pastor T. A. Carver

Spurgeon— the Unique.

By Principal P. G. Parker



The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Official Organ of the Elim Foursquare Gospel Alliance

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

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

General Headquarters:

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

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EASTER MONDAY

March 29th, 1937

TWELFTH ANNUAL FOURSQUARE GOSPEL

Demonstration

in the

ROYAL ALBERT HALL (London)

when

Principal GEORGE JEFFREYS

WILL PREACH AT THREE GREAT GATHERINGS

11 a.m. Divine Healing; 3 p.m. Baptismal Service;
7 p.m. Communion Service

RESERVED SEATS. Tickets for seats in the Boxes and Stalls are obtainable at the following prices: Morning, 1/-; Afternoon 2/-; Evening 2/-. Those who purchase these tickets ensure a good seat, and at the same time help to reduce the rent we pay for the hall. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, London, S.W.7. Enclose stamped addressed envelope.

COME, join the Testimony and share in the Festival!

4 Coming Events 4

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

BARKING. February 14—23. Elim Hall, Ripple Road. Campaign by Miss A. Kennedy.

BARNSBURY. London N. Campaign conducted by Pastor W. E. Smith still continuing in The Public Library Hall, Thornhill Square, off Caledonian Road. (No meeting on Thursday afternoons).

BECOTREE. March 7. Christian Temple, Green Lane. Special visit of the Gospel Melody Singers.

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

BRADFORD. February 27, 28. Elim Tabernacle (Southend Hall) off Leeds Road. Visit of Pastor W. G. Hathaway.

BRISTOL.—March 7—19. Elim Evangelical Christian Church, Terrell Street (nr. Bristol Infirmary). Special visit of Pastor H. Kitching.

BOURNEMOUTH. Springbourne. February 21—23. Elim Tabernacle, Victoria Road. Special services conducted by Pastor H. W. Fielding.

CARLISLE. March 13—15. Elim Tabernacle, West Walls. Special visit of Pastor and Mrs. G. H. Thomas (missionaries to Spain).

CROYDON. March 7—19. Elim Tabernacle, Stanley Road. Bible Lectures by Principal P. G. Parker.

DARLINGTON. Now proceeding. Revival and Healing Campaign conducted by Pastor P. S. Brewster and Evangelist C. A. C. Hadler, in Baths Hall, Gladstone Street at 7.30 p.m. and continued in the Mechanics Institute.

EASTBOURNE. February 13—15. Elim Tabernacle, Hartfield Road. Special studies by Pastor P. N. Corry.

GLOSSOP. February 21. Elim Tabernacle, Ellison Street. Visit of Pastor W. G. Hathaway.

HOVE. February 21—23. Elim Tabernacle, Portland Road. Special services conducted by Pastor W. L. Kemp.

LETCHEWORTH. February 18—21. Elim Tabernacle, Norton Way North. Special studies by Pastor P. N. Corry.

PORTSMOUTH. Now proceeding. Elim Tabernacle, Arundel Street. Revival campaign by Pastor T. W. Thomas.

SOUTH CROYDON. February 13—15. Elim Hall, Selsdon Road. Special visit of Mr. John Leech, K.C.

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, Mays Road. Visit of Pastor E. C. W. Boulton.

WOOLWICH. February 27—March 1. Elim Hall, Crescent Road. Special visit of Mr. John Leech, K.C.

FIFTEENTH ANNUAL

London Easter Convention

GOOD FRIDAY, March 26th to Friday, April 2nd

Speakers include:

Pastors R. Mercer, J. R. Moore, A. Longley, P. S. Brewster, A. C. Coffin, T. Tetchner, A. Maccullagh, Mr. J. F. Welsh and Mrs. C. Price.

Accommodation: Those requiring accommodation at Elim Bible College should write not earlier than 1st March to Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

Easter Conventions in the Provinces

(Preliminary Announcement)

BELFAST. Ulster Temple, Ravenhill Road.

BIRMINGHAM. Elim Tabernacle, Graham Street.

BOURNEMOUTH. Elim Tabernacle, Victoria Road, Springbourne and Elim Church, Hawthorn Road, Winton.

CARDIFF. City Temple, Cowbridge Road.

CARLISLE. Elim Tabernacle, West Walls.

(Further particulars later)

PRINCIPAL & REVIVAL PARTY'S ENGAGEMENTS

LONDON. Kensington Temple, Kensington Park Road, Notting Hill Gate, W.11. World Revival Crusade healing meeting, conducted by Pastor R. E. Darragh, every morning 11 to 12 noon. On Sundays the morning service is conducted by the Principal.

MARGATE. The Theatre Royal, Addington Street. Tues., Wed., Thurs., March 16th, 17th, and 18th. 3 and 7.30 p.m. each day.

BRISTOL. The Pembroke Hall, Terrell Street, Good Friday, March 26th, 11 a.m., 3 and 6.30 p.m.

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The Movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim



Publications and Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XVIII., No. 8

FEBRUARY 19, 1937

Fridays, Twopence

How to Reach the Unsaved

By J. N. HOOVER

OUT of a heart of love for suffering humanity, and a life of soul-saving experiences, I am attempting to tell you how to reach the unsaved. This is a big job, for no two of us are alike in manner or work, and no two of us do the same thing in the same way, therefore I can only hope to offer suggestions which I trust will inspire you to a more constant and efficient service.

In a little manger in the far away country of Judæa, there came a life divine, and the light of that life did shine in the darkness and the darkness comprehended it not. Though wounded and bruised until He died, the light continued to shine, and even to this day, is the light of the world, shaping the course of human events for the final redemption of man. That I may present for your consideration things worth while, I shall divide my subject into three divisions, first,

Adaptability. Jesus was able to master every problem because He adapted Himself to every condition. He was just as much at home with the uneducated fishermen by the sea of Galilee as He was with the doctors of law in the city of Jerusalem. The problem of adapting ourselves to every condition for the bringing of man into harmony with

THE LAW OF GOD

is no small undertaking. It is a task that demands a sacrifice worth while. Here is where so many workers fail in reaching the unsaved. There is no department in soul-saving too humble for the child of God, for the servant is not above his Lord. If you would reach the heart of the unsaved, you must adapt yourself to their environment and by word and deed lead them to a higher and nobler life.

There was in my congregation some years ago an educated young man with a pleasing and fascinating personality. He was handsome, talented and congenial, but he was not a Christian; and how to reach him on the subject of personal salvation was a problem many had tried and failed. As I sat in my study in the

stillness of the midnight hour, with the burden of the lost condition of this young man upon my heart, I was led of the Spirit of the Lord to write him a letter concerning the salvation of his soul. Weeks went by. He knew I knew he had received the letter but never did he speak to me of it, nor did I refer to it. Sometimes it requires a great deal of faith and patience to stand still and see the salvation of God. One night, at the close of a service this young man came forward to make

A PUBLIC CONFESSION

of the salvation of his soul, which he had recently obtained while alone in his room in prayer. As I greeted him at the altar he handed my old letter to me saying, "This did it." Oh, my friend, if you would reach the unsaved, let the Spirit of God lead you.

One night from the platform of a great hall I watched hundreds of people file in and take their seats. Knowing I was to speak to them of Jesus and His kingdom, I said in my heart, "O Lord, this body they see is Thy temple, and the message they are to hear must come from Thee, or I shall only be to them sounding brass or a tinkling cymbal. Long ago I learned without Thee I could do nothing, but with Thee all things are possible." Immediately at the close of this prayer my mind was at ease, for I had received the assurance of His presence. The promise of the presence of God is a sure evidence of final victory. You must first adapt yourself to the will of Christ before you can be of real service to Him. Before me were hearts as black and wicked as sin could make them, while others were tender, honest and true. What a mixture! How I was to reach them all was a problem, I was only

THE MOUTHPIECE OF GOD,

the message was His own. At the close of the sermon among others knelt a man thirty years of age, who had never been in a religious meeting, a man who had gone into the deep and destructive sins. By his side

knelt a beautiful young woman who had been a member of the Sunday school from childhood. Regardless of conditions, adapt yourself to those within your reach and you will see the salvation of God. This kind of work demands sympathy on the part of the one who is willing to serve. You can lead many to a gospel service, but you cannot make all realise their lost condition even by way of sympathy, yet there is no one so low who will not stop somewhere, some time and consider a kind word or a loving deed.

Out in a field near a public highway was a company of men who did not dare return to the old home, or come in touch with a loved one all the days and years yet allotted to them. The morning was like the evening, for it brought no ray of hope. Noon was midnight, for death and the grave was continually before them. In their loneliness and sadness they heard of a Nazarene who spoke in parables and

HEALED THE SICK,

but this brought no comfort, for they could not go to Him and He must not come to them. Again they look upon their decaying flesh and cry the cry of the helpless. Listening they hear the tramp, tramp, tramp, like the sound of a marching regiment. They hear the people shout "Hosanna, Hosanna." As the company drew near they saw Jesus, and began to cry "Jesus, Thou Son of David, have mercy on us." He looked upon them with compassion and said, "Go, shew thyself to the priest." This to be sure seemed to be an unreasonable demand. But they started, and as they went their sores disappeared, their flesh and strength returned, for they were delivered from the power of leprosy. Oh, the compassion of Jesus! How He sympathised with the sick and those in need! Happy is that one who can sympathetically adapt himself to the one in distress and lead him out of his trouble. If you would reach the unsaved, you must do so by way of adaptability and sympathy, and this system demands a sacrifice.

"Salt is Good"

ACCORDING to a report in the famous medical journal, *The Lancet*, a medical man, Dr. McCance, and three medical students, one a woman, have studied in their own persons the effects of depriving the body of salt.

The experiment showed that it takes about a week to make the body really deficient in salt. The inquiring four ate salt-free food—special bread, special milk, salt-free butter, thrice-boiled vegetables, jam, fruit, and allowed themselves home-made salt-free toffee. The volunteers also endeavoured to lose as much salt as possible through perspiration. Strange symptoms resulted. Appetite was lost. A peculiar sensation arose in the mouth which was not a true thirst. All food seemed to be tasteless, and there was a feeling of sickness. Cramps in the muscles developed, and all the experimenters suffered from excessive fatigue and a general sense of exhaustion.

Dr. McCance even found his arm getting tired when he shaved. Two of the students "got into an extraordinary interesting state in which they were content to sit and do nothing in a chair, sometimes for hours

Adaptability and sympathy without sacrifice is powerless. Faith without works is dead. You cannot reach the unsaved only as you adapt yourself to their environment, not that you become one with them in their sin, but by word and deed

LEAD THEM TO JESUS CHRIST,

and this you may be sure demands a sacrifice. When you consider who Jesus Christ is, and what He gave up to save you from eternal death, you will then have a better understanding of the word sacrifice. Few people enjoy the blessings which come through sacrificing for the salvation of the unsaved.

I knew a missionary secretary who went everywhere in the south land calling for volunteers for mission work on the foreign field. One day at the close of an earnest appeal for workers, a young man came forward, and like Isaiah said, "Here am I, send me." It was a time never to be forgotten by the secretary. He had seen hundreds of men and women do the same thing, but never was he so moved with sympathy and thankfulness. He placed his arm around the young man and drew him tenderly to him; he could not speak, the tears he could not hide. You ask why. Ah, it was his own son. His going forth meant a separation, a sacrifice.

Fathers and mothers, are you willing to give your son and daughter to be used of God? The Father in heaven gave His Son, and the Son gave His life; what hast thou given? Young men and young women, are you willing to be led of God in

REACHING THE UNSAVED,

that they too might have the joy of salvation? Your success in reaching souls will be in proportion to your loyalty to Christ. Whether in your home town, or with the millions across the sea, you must adapt yourself to local conditions, you must manifest a spirit of sympathy, you must, if necessity demands, willingly sacrifice before you can reach the unsaved.

on end." They all became worn-looking and ill, although they ate freely.

These experiments revealed that common salt plays a vital part in the chemical processes of the body. Loss of appetite, sickness, exhaustion, a desire to sit and do nothing, and cramp. I wonder if the present listless condition of the Church of Jesus Christ is due to lack of salt?

A saltless Christian is a disgrace to the kingdom of God, for the command of the Lord to us is, "Have salt in yourselves." No wonder the apostle said, "Let your speech be always with grace seasoned with salt" (Col. iv. 6), the salt of the Word.

Test yourselves constantly for symptoms of spiritual salt starvation and make it up at once.—P.N.C.

There is no power on earth that can stand before the onward march of God's people when they are in earnest.—D. L. Moody.

HOMELY COUNSEL ON CARE

By Rev. MARK GUY PEARSE

Do not trouble trouble,
Till trouble troubles you;
Do not look for trouble,
Let trouble look for you.

Do not hurry worry
By worrying, lest it come;
To flurry is to worry,
'Twill miss you if you're "mum."

Who feareth hath forsaken
The heavenly Father's side;
What He hath undertaken
He surely will provide.

The very birds reprove thee
With all their happy song;
The very flowers teach thee
That fretting is a wrong.

"Cheer up," the sparrow chirpeth,
"Thy Father feedeth me;
Think how much more He careth,
Oh, lonely child, for thee."

Then do not trouble trouble,
Till trouble troubles you;
You'll only double trouble,
And trouble others too.

GOD'S GUIDING WORD

ONE of the most beautiful incidents in the life of the mother of Moody occurred in the hour of her husband's death. Left a widow with nine little children, she was face to face with a frowning future. "Her neighbours advised her to surrender some of her children, as a means of lessening the load. One night after the children were asleep, she prayed, wept softly, then picked up the Bible her husband had given her. For a long time she wept over it with bowed head. Then she dried her eyes and 'opened it at random.'

"Who can doubt but that God guided her eyes to see Jeremiah xlix. 11, 'Leave thy fatherless children, I will preserve them alive; and let thy widows trust in Me.' The old Bible to-day bears around this passage the trembling pencil marks of the young widow."

We do not wonder that such faith and reliance upon God brought forth the fruit it did in subsequent years in the life and ministry of the great Evangelist. It was a splendid atmosphere in which to spend one's earliest days.

ANONYMOUS GIFTS

To those who have given anonymously to the Lord's work as follows, we say "Thank you" in His name:

Prison Work: Per Pastor Darragh, 10/-.
Foreign Missionary Fund: Caterham brother (Z.Y.X.), 5/-;
Hove Crusader, designated, 2/6.
Work in General: Birmingham sister, £1 4s.; Grimsby, £1.
World Crusade: Birmingham friend, 10/-.
Jubilee Appeal Fund: Watford (E.S.), £1; Bristol, "A 1937 gift," 10/-.

?Who? and What?

THE SADDUCEES

By Pastor J. SMITH

Origin of the name.—Although it is not quite certain, yet the ordinary Jewish statement is that they derived their name from Zadok, who lived about 280 years before Christ. His master, Antigonus, taught him that our service to God should be entirely disinterested, and that we should serve Him from pure love, and without any regard to future reward or punishment. And the current statement has been that Zadok, who gave his name to the Zadokites, or Sadducees, misinterpreted this saying so far as to teach that there were no future rewards or punishments. Quoting from a work by Rabbi Nathan, concerning this sect; he says: "Antigonus of Socho had two disciples who taught the saying to their disciples, and these disciples again taught it to their followers. At last these began to scrutinise it narrowly, and said, "What did our fathers mean in teaching this saying? Is it possible that a labourer is to perform his work all the day, and not receive his wages in the evening? Truly, if our fathers had known that there is another world and a resurrection of the dead, they would not have spoken thus." They then began to separate themselves from the law."

Authorities.—It is a pity that we have not a single record coming down to us of one acknowledged writing by a Sadducee. Paul was a Pharisee, Josephus was a Pharisee, and the Mishna is a work of the Pharisees, so that we are entirely dependent on their opponents for any information concerning them.

Their outstanding beliefs.—They accepted the statute law delivered by God to Moses in its entirety, but as this law contained nothing regarding a future life, neither as to rewards or punishments, nor did it contain any direct reference to a future resurrection, they flatly rejected these doctrines. But it may be urged, did not other writers in the Old Testament mention

these things. Quite true, but these other inspired prophets were regarded by the Jews as inferior to Moses. To them Moses was, and still is, a colossal form, standing head and shoulders above all other inspired writers. Did not God speak with him face to face, while others were addressed by visions and dreams? Hence scarcely any Jew would have felt himself bound to believe in these things unless the doctrine was stated by Moses. Now the Pharisees taught that Moses received these laws orally from God on mount Sinai, and that he transmitted them to Joshua, Joshua to the elders, the elders transmitted them to the prophets, and the prophets to the men of the great synagogue. This the Sadducees emphatically denied. To this day the Jews are unable to bring forward any historical proof either from the Scriptures or from profane history to substantiate their claims; although they still accept the Mishna as a second law.

Jesus and the Sadducees.—There is no doubt but that Jesus met the Sadducees on their own ground and put them to silence regarding the life after death (Matt. xxii. 31-34).

Moses and the controversy.—While it may not be directly referred to, yet the doctrine of a future life was predominant as an article of faith among the Israelites long before the time of Moses. It was even accepted by the Egyptians, as also the resurrection from the dead, and was so strongly believed by them as to cause them to mummify their dead, in order to keep the body in as good a state of preservation as possible. The Israelites had lived in the midst of this teaching for over four hundred years, and consequently there was no further need to emphasise it. Moses also refers to Korah, Dathan and Abiram going down alive into Sheol (Num. xvi. 33). The expression: "Gathered unto his people" occurs several times in the writings of Moses (Num. xx. 24, 26; xxvii. 13; xxxi. 2; Deut. xxxii. 50, etc.). This could hardly be construed as referring merely to the grave.

After the destruction of Jerusalem the Sadducees were greatly reduced in numbers, and although we hear something of them in the third and in the sixth century, yet they gradually passed out of existence.

Question Time on "Hallelujah Corner" (No. 4)

By Pastor T. A. CARVER (Swindon)

QUESTION time on "Hallelujah Corner" begins once again. There is not long to wait for the first shot.

"Mr. Speaker, if Romanism is so entirely contrary to the Bible why is it that those who have been brought up in it never see that it is wrong?"

Speaker: "There are many reasons why Romanists remain held fast by the delusions taught by their Church. One of the chief is this: That every earnest Roman Catholic must crucify his reason, and thus is bereft of one great power whereby he could escape the bondage of this false religion. The doctrines of Rome demand that the devotee shall trample his reason in the dust. Let me give you one example. The central dogma of Rome: Transubstantiation. A wafer is made out of flour and water, with a representation of the crucifixion on it. In the Mass the priest elevates this wafer and pronounces those words, '*Hoc est corpus meus*' (this is my body). (I have heard that the phrase '*hocus pocus*,' meaning something ridiculous, was derived from these Latin words as a result of Rome's teaching.) By this consecration the wafer becomes Jesus Christ. It is God. Now God has given us five senses. Judge this wafer by the four that operate here. You smell the object, and it is a wafer. You see it, and it is a wafer. You touch it, and it is a wafer. You taste it and it is a wafer. Yet the Romanist must say: 'Although my God-given senses tell me it is a wafer, I must believe

MY CHURCH BEFORE GOD,

and worship that object as God.' Thus he has to slay his reason to accept Rome's leading dogma. In this condition it is no wonder that he is deceived into believing all the other preposterous teachings of Rome."

Questioner: "Well, in spite of all your Protestant efforts, is it not true that Rome is increasing her power everywhere?"

Speaker: "No, it is not true. In lands where she has long held sway, she is suffering tremendous loss. She has been driven out of Mexico, disestablished in South America so that Protestant work is going on as never before, whilst in Spain she has lost the greater part of her power. The present war is all a result of the efforts of the Papacy to regain what she lost in 1931. In France she is in a sorry state, the *Universe* of 21st June, 1936, stating that there are 10,489 French parishes without priests, and that Irish priests are being trained to fill the gaps. It is only in Protestant countries that she seems to be making headway. But even here one needs to take Rome's boasting 'with a pinch of salt.' The majority of her converts are not converts at all. They are people who have been compelled, for some ulterior motive, to profess themselves 'Catholics,' e.g., they want to marry a Roman Catholic. And even here, the sad moan of the Roman Catholic press sometimes is that three out of four of these converts are lost to the Church. In 1936 Archbishop Hinsley spoke of

'THE HEARTBREAKING LEAKAGE.'

Fr. Buggy of Halifax stated that 15 out of every 20

converts afterwards leave the Church (*Daily Telegraph*, 21:10:29). The *Catholic Herald* asserted there was a leakage of one million during the last thirty years (22:8:31), while some time ago a writer in the same paper, Captain T. W. C. Curd, said, 'We talk about progress and point to our usual 12,000 yearly converts, but may we not be living in a fool's paradise?' He went so far as to argue that the Roman Catholic losses in England equal 40,000 per annum. Of course, this was challenged, but the fact remains of the great losses Rome sustains. Not only is her loss in members only. She boasts of the 'conversion' of Anglican clergy to her priesthood. We know that they were Romanists in disguise whilst in the so-called Anglo-Catholic Church. But Rome never says a word about the 3,000 and more priests that have left her fold during the past 100 years or so. An amazing book of facts in this connection which all who are interested should read is, *Why 854 Priests left the Church of Rome*, by Albert Close."

Questioner: "You have just made a statement in regard to Anglo-Catholic clergy, stating that they were Romanists in disguise. Can you give me any proof of that?"

Speaker: "Yes, I can. Nearly every Anglo-Catholic is the same, but think of some of the men who originated the Movement. Newman for example. He asked the Roman Cardinal Wiseman 'for terms to which they (he and Hurrell Froude) could

TWIST THEIR CONSCIENCES.'

After this he wrote bitter things against the Church of Rome, and then later stated that they were not his views at all, but had the 'effect of setting people's suspicions to sleep.' His *Tract 90* was the biggest system of 'white lies' ever put in print. When he was a Roman Cardinal he tried to ruin the character of the former priest Achilli who had become a Protestant and was exposing the evils of Rome. In the Court case he brought evil women from France to witness against Achilli, but his case was entirely discredited. The judge passed a severe censure on Newman's character, and he was fined £100, besides having to pay his own enormous costs of over £14,000, and the opponent's costs of over £1,000. Faber was another who, after teaching his parishioners the whole of the Anglo-Catholic superstition for a year, told his congregation that 'he had been leading a dishonest life,' and that 'the doctrines he had taught them were not the doctrines of the Church of England. She disavowed them at the Reformation.'

Modern Anglo-Catholic priests are the successors of these men, and follow in their steps of double dealing."

"Ah! What was that I heard? A friend over there says I ought to be selling tripe. I know him. He belongs to an Anglo-Catholic Church not far from this place. Well, all I have to say is that if I was to sell tripe, I would at any rate be

EARNING AN HONEST LIVING,

which is more than the vicar of his church can say,

for being an Anglo-Catholic priest, he is living a life of dishonesty and treachery. Whilst taking Protestant money he does the work of Rome."

Voice from crowd: "Excuse me, but the Church of England is not a Protestant Church. It is nowhere spoken of as such in the Prayer Book."

Speaker: "This is an old Anglo-Catholic tale. I may remind our friend that neither is the word 'Mass' in the Prayer Book. But I want to state emphatically that the Church of England is a Protestant Church. In the words of Bishop Wordsworth, 'At the Reformation we became a Reformed Church, that we might become more truly Protestant.' The whole Prayer Book is a protest against Rome. That is why the Pope put it on the Index. Further, the Articles, and particularly Articles VI., IX., XI., XXII., XXX., and XXXI., were brought out immediately upon the publication of the decrees of the Council of Trent, with the express purpose of giving England's solemn protest to, and denial of, the errors of that Council.

Further, our Statute Book speaks of "The Protestant Reformed religion as established by law," referring to the Church of England. The word Protestant was in everyday use even amongst the old High Churchmen, until the Keble, Froude, Newman conspiracy arose to de-protestantise the Church."

Questioner: "Can you give me any proof that the Anglo-Catholic Church to-day is

LEADING TO ROME?"

Speaker: "Yes. There is abundant evidence that the great aim of the Anglo-Catholic movement is re-union with Rome, and submission to the Pope. First let me mention the Anglo-Catholic Conference at the Royal Albert Hall in 1923. A telegram was sent to the Pope stating '16,000 Anglo-Catholics in Congress assembled offer respectful greetings to the Holy Father, humbly praying that the day of peace may quickly break.' (N.B. The Albert Hall only holds 10,000.) Booklets in Anglo-Catholic Churches explain to the deceived followers that this was as it should be, seeing that the Pope is the premier Bishop of the Church. What a slander upon our noble martyrs, who saw in him the representative of Antichrist, and through this knowledge gave us our reformed religion!

Rome points with pride to her 572 conversions from the Anglican priesthood, which is a clear indication that the Anglo-Catholic Church is a real training ground for the Roman priesthood. Another startling fact in this connection was reported in the Roman Catholic newspaper *The Tablet*, 24th October, 1936. It was an account of a large meeting of the Anglo-Catholic clergy held at Caxton Hall on 19th October. The Roman Catholic reporter had an interview with one of the leaders, and the following is a summary of the information this so-called Church of England minister gave him, concerning this Society.

'(1) We are in schism. We seek

RE-UNION WITH ROME,

and that means we must have the Pope and his doctrine.

'(2) 1,016 clergymen have, during the last eight years, subscribed to the faith of the Council of Trent,

and pledged themselves to preach it in their parishes. Some 2,000 more are in sympathy.

'(3) These 3,000 priests, instead of joining Rome as individuals, are preaching to their people in order to make a mass movement to Rome.

'(4) We will submit to whatever conditions the Pope chooses to impose.

'(5) We will submit to re-ordination at the hands of Rome.'

Thus we see Anglo-Catholicism to be a vast conspiracy against the Reformed Church in England. Alas, we see it even in the head Church, Canterbury Cathedral itself. There are no less than eleven altars set up there. Mass vestments have been introduced. Most of the so-called altars are decorated with candles and crosses or crucifixes. In what is known as 'the Chapel of Our Lady,' a red lamp is burning, and there are three altars in the crypt.

All this shows the great apostasy that has developed so rapidly in the Protestant Church of England. It is time for all Protestants to rise against this tide of undiluted Romanism, and drive it from the national Church."

(to be continued).

A Recent Publication

"IF YE ABIDE!"

10,000 miles of miracle in South Africa

By J. Edwin Orr

(MARSHALL, MORGAN & SCOTT, LTD.)

Price 1/-

I wonder where Mr. Orr will take us to next? We recollect the day when he started out with his old bicycle, and now this book opens with a thrilling account of Mr. Orr swooping down over African villages, chasing antelopes across the veldt, roaring across the Victoria Falls, in an aeroplane.

I like the geographical and historical sketches with which the various chapters open, as he recounts his varied experiences in the work of revival. There is a tendency, even in reading about revivals, that the repetition of accounts of spiritual blessing should lose their freshness. I also like the personal touches with which the book abounds, concerning the various people with which the writer comes in contact. The chapter on "Impressions" is very good, especially when we consider the short visit which the writer made to the country. Although no doubt some of our friends who have lived there for many years would feel like enlightening Mr. Orr a little more on the true spiritual state of the country as it is affected by the various nationalities.—J. SMITH.

PREACH THE WORD

An aged Christian minister said: "When I was a young man I knew everything; when I got to be thirty-five years of age in my ministry, I had only a hundred doctrines of religion; at forty years, I had only fifty doctrines; at sixty years, I had ten; and now I am dying at seventy-five years of age, and there is only one thing I know, and that is that Christ Jesus came into the world to save sinners."

Heavenly Bank Account

“**Y**ES,” said the deacon, “there’s many a man that calls himself honest that’s never so much as inquired what amount of debt heaven’s books are going to show against him. I’ve learned that. There were years in my life when I hardly gave a cent to the Lord without grudging it.

“Well, in those years I was telling you about, it was dreadful how I cheated the Lord out of His due.

Once in a long time I paid a little to our Church, but I didn’t give a cent to anything else.

“Wife wanted me to take a religious paper once, but I couldn’t hear of it. Told her it was nonsense. I didn’t believe any of the apostles ever took a religious paper. The Bible was enough for them, and it ought to be for us.

“And yet I never even thought I wasn’t doing right. I’d come into it sort of gradually, and I didn’t think much about giving, anyhow, except as a sort of losing business.

“Well, my little girl, Nannie, was about eight years old then, and I was dreadfully proud of her, for she was a smart little thing. One Sunday night we were sitting by the fire, and Nannie had been saying her catechism, and by and by she got kind of quiet and sober, and all of a sudden she turned to me, and says she, ‘Father, will we have to pay rent in heaven?’

“‘What?’ says I, looking down at her, kind of astonished like.

“‘Will we have to pay rent in heaven?’ says she again.

“‘Why, no,’ says I. ‘What made you think that?’

“‘Well, I couldn’t get out of her for a time what she did mean. Nannie did not know much about rent anyhow, for we never had to pay rent living in our own house. But at last I found out that she’d heard some men talking about me, and one of them said, ‘Well, he’s bound to be awfully poor in the next world, I reckon. There ain’t much of his riches laid up in heaven.’ And as the only really poor folk Nannie ever knew were some folks down at the village that had been turned out-of-doors because they couldn’t pay their rent, that’s what put it into Nannie’s head that maybe I’d have to pay rent in heaven.

“I was angry to think that Seth Brown dared to talk about me in that way—right before Nannie, too.

“I fixed up some pretty sharp things to say to Seth the next time I met him, and I wasn’t very sorry to see him the next day in his cart. I began at him right off.

“He listened to everything I sputtered out, and then he said, ‘Well, deacon, if you think the Bank of Heaven’s got anything in it for you, I’m glad of it; but I’ve never seen you making any deposits,’ and then he drove on.

“Well, I walked over to my blackberry patch and sat down and thought, and the more I thought, the worse I felt. At last it just seemed to me I couldn’t stand it any longer, and I knelt down there in the blackberry patch and said, O Lord, I’ve been a stingy man, if ever there was one, and if ever I do get to heaven I deserve to pay rent, sure enough. Help me to give myself, and whatever I’ve got, to Thee.’

“And He’s helped me ever since; and I mean to keep on giving ‘as unto the Lord.’”—*Sel.*

O Deep is the Cry within Me

E. C. W. BOULTON.

A. E. A. HAYWARD.

O deep is the cry with-in me, To go with Thee
all the way, To drink of Thy cup of
all the way,
suf - fring, And be rea - dy Love's price to pay.

Copyright.

Bible Study Helps

A LESSON IN CONTRASTS

I. The Unconverted Man.

1. Dead in sin (Eph. ii. 1; Col. ii. 13).
2. Lost (John iii. 18; II. Cor. iv. 3, 4).
3. Child of Satan (John viii. 44; Matt. xiii. 38).
4. Far from God (Eph. ii. 12, 13; Matt. xv. 8).
5. Under God's wrath (John iii. 36; Rom. i. 18).
6. Sure of hell (Rev. xxi. 8; Matt. xiii. 49, 50).
7. Waiting for death and judgment (Heb. ix. 27).

II. The Christian.

1. Dead unto sin (Rom. vi. 11; I. Pet. ii. 24).
2. Saved (Eph. ii. 8, 9; II. Tim. i. 9).
3. Child of God (John i. 12; Gal. iii. 26).
4. Nigh to God (Eph. ii. 13; Heb. x. 19).
5. Under God's favour—His grace (Rom. v. 2; Eph. i. 2).
6. Sure of heaven (I. Pet. i. 4; II. Tim. iv. 18).
7. Waiting for Christ and glory (Phil. iii. 20; Heb. ix. 28).

FAMILY ALTAR



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

Sunday, February 21st. Mark iv. 30-41.

"They took Him even as He was" (verse 36).

Very significant of Mark to note that. "Even as He was." The tired Teacher, worn with the burden of souls, cast Himself upon the slender resources of their care, and trusting them implicitly, fell asleep. The pulpit boat was now the passenger boat. And what a Passenger! Jesus even as He was! A Passenger from the courts of heaven to a sin-cursed earth, and now from one lowly scene of service to another. A Man touched with the feeling of our infirmities, human enough to be tired out in service. Even as He was! A poor Man, glad to avail Himself of another's boat and service. They took Him! Wonderful story. Erring humanity conveying the Sinless Saviour of man. Mortals ministering to the Immortal. Puny men with the care of the Immaculate Son of God. Never boat bore so precious a burden. So blow ye winds and beat ye waves.

PRAYER TOPIC:

That a blessed outpouring of Holy Ghost power may this day be experienced in our churches.

Monday, February 22nd. Mark v. 1-20.

"And they came over unto the other side" (verse 1).

Of course. Had He not said "Let us go over to the other side"? It was not a suggestion, but a command. Let us go over! That meant assured landing for all. How could any go "under" when He had said "over." Praise the Lord, we are going over to the other side. He says so. Hallelujah! The Devil may rage and roar at times, we may have a lot of ups and downs on the journey, but if Christ is in the ship He is in the experiences, too. The sting of the salt spray may make us smart a bit sometimes, but we get some plain, pleasant sailing, too. There may be times when things go hard and Christ seems to do nothing, but He is there, and never is before His time and never is behind. Fear is futile. Doubt dishonourable. He has said and is able to perform.

PRAYER TOPIC:

God's definite guidance in the arrangements for the holiday homes.

Tuesday, February 23rd. Mark v. 21-34.

"Came in the press behind and touched His garment" (verse 27).

Dispirited, impoverished, enfeebled and well-nigh hopeless; this poor woman risked her life in one big, bold, last adventure of faith. How she managed to attain her position in her emaciated condition, is one of those mysteries which belong to the unwritten history of the daring purposes and exploits of trust. Great as the press around her was there was a greater—the impelling pressure of her own need. She risked the trampling feet of her fellow-men, to stoop and touch

the hem of the seamless dress around the feet of the Great Physician. She touched and the work was done. Faith received an instantaneous reward. She took her healing by faith, and mind and body registered the actual receipt of it. Venturous faith, crying need, practical endeavour to reach the Fountain of all Goodness, is assured of reward. Man may have failed, resources diminished, strength faltered and natural hope wilted, yet in spite of all the obstacles, living faith purposes, plans and presses through to ultimate victory.

PRAYER TOPIC:

For showers of blessing to fall upon our work in India.

Wednesday, February 24th. Mark v. 35-43.

"He taketh the father and the mother . . . and them that were with Him" (v.40).

He banished none but the scorners and wailers. Signs and wonders cannot be performed to the accompaniment of sneers and wails. The atmosphere must be cleared if blessing is to be brought about. Jesus can do nothing while we are wailing about "hard places," "dead churches," "stone-cold people, etc. Is anything too hard for the Lord? The worst case will yield when He is given an atmosphere of love and trust. He is calling for the co-operative trust of any who will respond to His invitation to enter the death chamber and hear the word of life-giving power. There was a wondrous condescension and understanding sympathy in His appeal to them to go with Him. To face facts is often a terrible ordeal, but our souls are fortified by His invitation and company, and as we enter in with Him His presence is salvation. Dead hopes and aspirations are revived by the word of His mouth, and the touch of His hand.

PRAYER TOPIC:

That God's hand may be upon the work in Switzerland at this time.

Thursday, February 25th. Mark vi. 1-13.

"They went out and preached that men should repent" (verse 12).

Not a popular gospel nor one which would win popularity for the preachers. A gospel which needed all the grace of God to proclaim. A gospel which would not be received by all, the rejection of which would entail very serious consequences. The preachers were to go forth, simply clad, trusting in none of the paraphernalia of priest-craft, or any resources of their own. The word and authority of their Master was to be their fortification and the love of receptive hearts and homes their sustenance and comfort. The gospel of repentance was and is the turning point in the lives of men. Its challenge divides men into two classes. Recipients and rejectors.

To one it is the savour of life unto life, and to the other of death unto death. We can never be really the same once we have heard the challenge of the gospel. There must be a turning either to deeper and more conscious sin, or from sin unto God and the new birth.

PRAYER TOPIC:

That all our Local Preachers may be kept under the anointing of the Holy Spirit.

Friday, February 26th. Mark vi. 14-29.

"Yet for his oath's sake he would not reject her" (verse 26).

Poor weak Herod! He knew John was a just and holy man, admitted in his heart the truth of John's reproof and had shielded him from the wrath of a wicked woman. He had watched John's progress and heard him gladly. There seemed to be great promise in Herod's behaviour to John. But that promise was slowly being strangled by Herod's fellowship with sin. Light and darkness cannot exist together. There was one thing Herod would not do, that was, repent. Repentance is an act, and all the admission, protection and interest, could not atone for its absence. Meanwhile, hate waited and watched, as only hate can. She seized the opportunity, pandered to vanity, and then dealt a subtle double blow to her spouse and her accuser. Hate uses any weapon to hand—even her own flesh and blood. Weakness sees dishonour in forswearing an evil and boastful oath, and John lost his life for the truth's sake. Yet the influence of that rugged and gallant martyr lives on and wields its power in the hearts and consciences of those who heed.

PRAYER TOPIC:

For real blessing upon the work of the Elim Publishing Company.

Saturday, February 27. Mark vi. 30-44.

"Told Him all things" (verse 30).

The ups and downs, trials and triumphs, receptions and rejections. Into His gracious and sympathetic heart they each poured their confidence. Diffident disciples told of a power of utterance given. An utterance beyond their natural powers. They told about what they had done and what they had taught. Of the power of His Word over distress, disease and demon-possession. What a glorious conference it was. We may well have such each evening. Listen to His gracious call: "Come ye apart with Me and rest awhile." Tell Me all. His far-seeing eye has pierced into home, factory, street, pulpit, but He loves to have our confidence. They told Him. Oh, if there were more telling Him and less telling one another. In His presence the heart is humble, sweet, and grateful. There the boast of self-sufficient service is hushed, the drooping spirit lifted. From the radiance of His countenance we go forth afresh with renewed love and allegiance.

PRAYER TOPIC:

For a mighty downpour of heavenly power and glory at the forthcoming Easter Demonstration at the Royal Albert Hall.

THIS WEEK'S COVER

brings you a beautiful picture of the Sea of Galilee. It is but one of the 32 charming pictures in our new book, *Through the Holy Land*, by Rev. L. T. Pearson, B.A.

BETHLEHEM! Hallowed spot. The very sound of the word is music in the ears of millions throughout the world.

On Christmas Eve Christian Palestine, and a large part of the world, turned their thoughts to the little town about six miles south of Jerusalem.

From early evening the road to Bethlehem was crowded with conveyances of all types carrying hundreds to the ancient sites in and around the town.

The roads in Palestine at the present time are very unsafe, due to the presence of Arab highwaymen in the hills who suddenly descend on unsuspecting travellers and relieve them of anything valuable. We were very fortunate in being able to drive behind a police car most of the way. A police car strikes no terror to the heart of the Palestinian driver, in fact he is rather pleased to see the car with the red number-plate on the road, for it speaks of safety on the troublesome road.

Coming near our destination a policeman on point duty indicated that one-way traffic was in force. Not being allowed to enter by the usual way we had to drive through the narrow lanes of the town. The inhabitants scattered at the sound of the car and stood close to the wall as the lanes were not built for motor cars. Arriving in the square in

THE CENTRE OF THE TOWN

we saw a crowd not far removed in appearance from the crowd on that first Christmas Eve.

Bethlehem is different from other towns and cities in Palestine in that the two main sources of trouble in the country, which are racial and religious, are almost absent. Jerusalem is never at rest. Bethlehem seems to be at rest sometimes, for there one is conscious of a sense of freedom not experienced in the Holy City.

It is difficult to get away from Mohammedanism in Palestine. It meets one in almost every town and village. The adherents can be seen praying in the street or field apparently unashamed. In Bethlehem one is not aware of the presence of the Moslem. The one muezzin does not seem to matter much in the midst of the Christian churches. Bethlehem is called a Christian town, which means that it is not Moslem or Jewish, nothing more is implied. Recently a striking example of this theory was brought to my notice. A man was killed in the recent disturbances. It was established that he was not a Jew, nor a Moslem. No one seemed to know anything further about him, so it was given out that the man was a Christian.

On Christmas Eve Christmas carols from the courtyard of the

CHURCH OF THE NATIVITY

in Bethlehem were broadcast, not only to Palestine listeners, but to the whole world. The carol service this year was unique in that, besides the presence of the High Commissioner, there were the members of the Royal Commission, also several hundred soldiers.

Christmas morning found us once more in Beth-

By Pastor



BETHLEHEM

*But thou, Bethlehem Ephratah, though thou be little
He come forth unto Me that is to be*

lehem. There was the usual cosmopolitan throng, visitors and pilgrims from various parts of the world mingling with the local colour. Arabs in their peculiar headdress and long flowing robes. (This dress is peculiar to the present-day Arab and is not worn by the Jew). Bethlehem women in their picturesque dress. Arabs in European suits and wearing the *tarbush* which is so common in the East.

Having parked the car and taking our leave of the Arab boys who insisted on taking charge in our absence, we made our way to the Church of the Nativity.

The church is built above a cave which was recognised as the birthplace of the Lord Jesus two centuries before Rome became a Christian state. The building no doubt bears the marks of antiquity. Archæologists tell us that this is one of the most authentic sites in Palestine.

THE ENTRANCE TO THE CHURCH

is through a small door in a massive wall, so small that one has to be careful to bend one's head when entering. It is said in Bethlehem that all the doors into this church were walled up long ago, except this one, which was made low in order to prevent the infidel from riding into the building on horseback and slaying the worshippers. This may explain the small door in the huge church.

Passing through the door we entered the historic church. The first thing which meets the eye is the huge Corinthian pillars made of a peculiar red stone. These uphold the roof and divide the church into nave and aisles.

Beneath the high altar is the cave which tradition claims as the spot where Christ was born. After gazing at the altar and the people coming and going (some came to pray, some to see), the writer went down the steps to the place where the Christ Child was born. The cave is small, being Christmas morning there was not much room. At the alleged spot of the birth a priest was going through some kind of ceremony, the people looking on with interest but not with reverence.

These forms and ceremonies around the traditional sites in Palestine never appeal to the Western mind. One invariably comes away with a feeling of disappointment. It is tragic that sites which are

SACRED TO MILLIONS

throughout the world, places which should breathe the presence of Christ, should do so little to commend Christianity.

The Church of the Nativity, like the Church of the Holy Sepulchre, suffers from various forms and

BETHLEHEM

W. FIELD

among the thousands of Judah, yet out of thee shall be Ruler in Israel.—Micah v. 2.

ceremonies due to divided ownership. The Latins, the Greeks, and the Armenians have the monopoly.

The sweeping of the floor, the hanging of a picture, the most menial thing which has to be done in the church may cause severe trouble. A policeman is always on duty. The churches concerned are very jealous of their rights. One would admire them if they were more concerned with the glory of God.

To see the sacred sites of Palestine is a wonderful privilege, yet how different they are to the visions which we have had from childhood, due largely to Christmas cards coloured by the Western mind. The real Palestine is difficult to reconcile with the unreal one which we have treasured for years in our Western minds, and to which we have to say farewell when we come to this land.

The massive Church of the Nativity with its candles and incense. The place of the manger with its priests and masses. These are far removed from the conception which we once had of these places.

Leaving the cave and entering the Church

ONE COULD BREATHE MORE FREELY.

The strains of a brass and reed band filled the church. Following the sound the band was located in one of the rooms of the church. It was quite impossible for me to find out the significance of the band as the priest in charge seemed to speak nothing but French. Perhaps they were playing carols, although it did not sound like it.

Coming out we encountered the Eastern beggar with his mournful cry in Arabic, "For God's sake give me charity." He was standing close to the door, reminiscent of the lame man who was laid daily at the gate of the Temple which is called Beautiful.

Passing through the small door we joined the throng outside. A number

of monks were on the top of the church, the roof at this place being flat. I turned my camera on them, hoping for a picture, but at the sight of the camera they scattered like frightened sheep. I had a similar experience when endeavouring to take a snap of a woman dressed in the beautiful Bethlehem fashion. She fled, crying in Arabic, "It is a shame."

The Moslem women keep their faces covered. No stranger must look on them. Even the Arab Christian women do not like to have their faces exposed on a snapshot. They have an idea that harm may come to them, that the face may afterwards be disfigured. Besides, they think it a shame.

Leaving Bethlehem we went to the

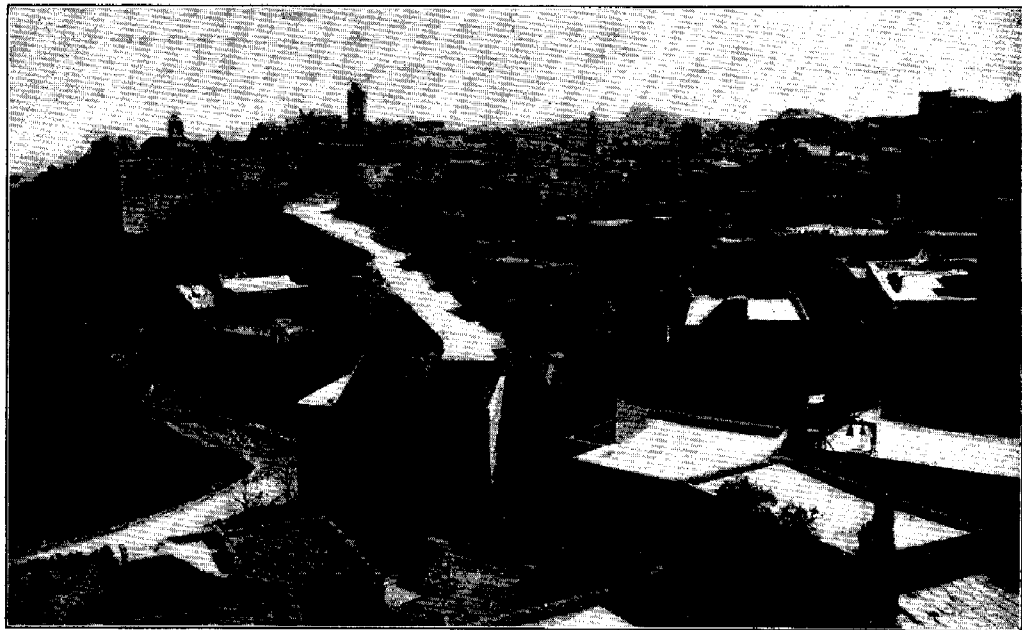
"FIELD OF THE SHEPHERDS."

This is quite near Bethlehem and is said to be authentic, as there are no other fields around where shepherds might watch their flocks by night. Here the angel is said to have appeared to the shepherds and announced the birth of the Lord Jesus. "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord!"

We had a short informal service at the field, singing hymns about the birth of Jesus. We prayed unto Him who became man and was born in Bethlehem of Judæa.

On the way home we must pass through Bethlehem once more. As we approach we see the white houses on the hill, the olive trees, the bell towers of churches and convents. Doubtless the place has known no substantial change for hundreds of years. The town has known conquest many times, but

(continued on page 125).





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.

Easter.

Six weeks to Easter! To thousands of Foursquare Gospellers this must bring memories of those gracious seasons of spiritual outpouring which have been experienced in former years in the Royal Albert Hall. This will be the twelfth year that the Foursquare Gospel Demonstration has been held in this huge and historic hall. Once again a great rally of redeemed enthusiasts is expected, and another remarkable demonstration of divine power. How much this movement owes to these blessed occasions when God has displayed His glory and fulfilled His Word in the midst of His people. Times of marvellous unveiling of the things of God, when souls have literally been swept into the Kingdom, and scores of believers have experienced the healing virtue of Christ in their bodies. The very mention of those Albert Hall gatherings of the past sends a thrill of holy gladness through the being. Tongue cannot tell all the wonderful inspiration that these gatherings have yielded, nor measure the extent of the influence which they have wielded throughout the whole world. To this movement the Royal Albert Hall at Easter has become a holy rendezvous for those who love the Lord; a place where friend meets friend in a fellowship that finds its source and strength in Jesus Christ.

Our Best.

OUR Lord always demands our best. He will not work with our second-best. His gracious "extra" is given when our own resources are exhausted. We must do our best before our Master will do His miracle. We must "fill the water-pots with water"! We must bring "the five loaves and two fishes"! We must "let down the net"! We must be willing "to be made whole," and we must make the effort to rise! Yes, the Lord will have our best.

Our Lord transforms our best into His better. He changes water into wine. He turns the handful of seed into a harvest. Our aspirations become inspirations. Our willings become magnetic with the mystic power of grace. Our bread becomes sacramental, and He Himself is revealed to us at the feast. Our ordinary converse becomes a divine fellowship, and "our hearts burn within us" as He talks to us by the way.

And our Lord ever keeps His best wine until last. "Greater things than these shall ye do!" "I will see you again," and there shall be grander transformations still! "The best is yet to be." "Dreams cannot picture a world so fair." "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."



Gleanings from Other Fields

Mr. and Mrs. F. P. Wood to Tour U.S.A.

We understand that Mr. and Mrs. F. P. Wood of the National Young Life Campaign, are booked for three months' evangelistic services in the United States and Canada. They are to sail from England on March 17th.

Wedding Bells.

Mr. J. Edwin Orr, the well-known writer and Christian worker, was recently united in marriage to Miss Ivy Muriel Carol Carlson of Aalesund, Norway. The wedding took place at Christchurch, Durban, South Africa.

The Marechale.

The Marechale (Mrs. Catherine Booth-Clibborn) is conducting evangelistic campaigns in Australia, under the auspices of the Movement for World Evangelisation. The meetings in Melbourne have been most remarkable. There have been many cases of conversion to Christ.

Staff-Captain Miriam Booth.

The home-call of Staff-Captain Miriam Booth, the sixth child of General William Booth, took place recently. Most of her life she was hindered from taking her place at the battle's front owing to ill health. She was deeply interested in the Women's Social work of the Salvation Army.

A Great Evangelical Bishop.

The evangelical section of the Anglican Church has recently lost one of its stalwarts in the death of Dr. Knox, formerly Bishop of Coventry and Manchester. He was in his ninetieth year when he died.

Dr. H. Bonar's Church.

The church where Dr. H. Bonar, the famous Scottish hymn writer began his ministry in 1866, has recently celebrated its 70th anniversary. This is St. Catherine's-in-Grange, formerly Grange Free Church. Among the early members of this church were Mrs. A. R. Cousin, authoress of "The Sands of Time are Sinking"; and Alexander Mackay, the noted missionary to Uganda.

Fourscore Years and Ten.

Prebendary Wilson Carlile is to be congratulated upon reaching the ripe age of ninety. Still active, he keeps in touch with the work of the Church Army of which he is the venerable founder.

Canon J. Battersby Harford.

A link with the early days of the Keswick Convention has just been broken by the death of Canon J. Battersby Harford, who recently passed away at the age of seventy-nine. Canon Harford was for many years actively associated with the famous Convention, of which his father (Canon T. D. Battersby Harford) was founder.

General Eva Booth.

A great reception and public welcome is to be given to General Booth upon her return from her world tour. The Lord Mayor of London is to preside at a civic reception at the Mansion House on March 3rd.

Veteran Worker Called Home.

Mrs. H. Hudson Taylor, wife of Rev. Herbert Hudson Taylor, eldest son of Dr. Hudson Taylor (founder of the China Inland Mission), has recently passed away in Chegoo. In 1934, after fifty years' ministry, Mrs. Taylor retired from active service, and with her husband settled in Chegoo.

Christian Biographical Series.

Spurgeon—the Unique (No. 4)

By Principal P. G. PARKER

SOME prophesied of Spurgeon that "He would go up like a rocket and come down like a stick." He disappointed his critics, however, and he went up like a rocket and *stayed up like a star.*

There was a good-sized Church in London—New Park Street Chapel, Southwark—which had become famous because of its famous preachers. Benjamin Keach, Dr. Gill, Dr. Rippon were men of great power and as pastors of New Park Street had lifted the place into great prominence. However, from Dr. Rippon's time the Church had become greatly depleted. *But prayer was being made!*

That prayer—and its answer—led to a young man of twenty years of age being invited to its pastorate. That young man was Charles Haddon Spurgeon.

The result can be told in Spurgeon's own words: "When I came to New Park Street Chapel it was a mere handful of people to whom I first preached; yet I can never forget how earnestly they prayed. Sometimes they seemed to plead as though they could really see the angel of the covenant present with them, and as if they must have a blessing from him. More than once we were all so awe-struck with the solemnity of the meeting that we sat silent for some moments while the Lord's power appeared to overshadow us; and all I could do on such occasions was to pronounce the Benediction, and say, 'Dear friends, we have had the Spirit of God here very manifestly to-night; let us go home, and take care not to lose His gracious influences.' Then

DOWN CAME THE BLESSING;

the house was filled with hearers, and many souls were saved. I always give all the glory to God, but I do not forget that He gave me the privilege of ministering from the first to a praying people."

Shall I italicise the vital sentences in the foregoing? No—I will write them again: "*they prayed . . . many souls were saved . . . I do not forget a praying people.*"

New Park Street was extended. Still the crowds came. Then came a thought,—then a plan,—then the plan was made known,—then money flowed in to help the plan,—and then at last the money was solidified into a huge building—the largest of Nonconformist churches. It was known as The Metropolitan Tabernacle.

Follow the history of it with a few extracts: "A wearied soldier (Spurgeon himself) finds one moment of leisure to write a dispatch to his brother-in-arms. Eleven times this week have I gone forth to battle, and at least thirteen services are announced for next week. Additions to the Church, last year 282; received this year, in three months, more than 80; 30 more proposed for next month,—hundreds, who are equally sincere, are asking for admission; but time will not allow us to take in more. Congregations

more than immense. Everywhere, at all hours, places are crammed to the doors. The Devil is wide awake, but so, too, is the Master.

"The Lord Mayor, though a Jew, has been to our chapel; he came up to my vestry to thank me. I am to go and see him at

THE MANSION HOUSE.

The Chief Commissioner of Police also came, and paid me a visit in the vestry; but, better still, some thieves, thimble-riggers, harlots, and company, have come, and some are now in the Church, as also a right honourable hot-potato man, who is prominently known as 'a hot Spurgeonite.' The sale of sermons is going up,—some have sold 15,000."

The above refers to the time when still at New Park Street Chapel. But now for a transition report:

"When the project for the building of the Tabernacle was fairly launched, the Pastor set to work most energetically in gathering the funds needed for the great enterprise. By means of his preaching, speaking, and lecturing, a very large proportion of the required amount was collected."

The cost of the Tabernacle was about £30,000. But Mr. Spurgeon had magnificent helpers and supporters. The difference between a helper and supporter is clearly shown by the following. A gentleman placed in Mr. Spurgeon's hands the value of £20,000. He was to use from it any amount to meet deficits. But there were no deficits! The money came in from other directions. Spurgeon therefore gave the £20,000 back. That gentleman was certainly a "supporter"; the need for his "help" did not arise.

The following extract shows that the opening of the Tabernacle was an event in the Church life of England, not simply an event in

THE BAPTIST DENOMINATION:

"The next night, the ministers and members of neighbouring Churches, to the number of about 4,000, gathered under the chairmanship of Dr. Steane, to express their congratulations to the Church at the Tabernacle on the completion of the beautiful and spacious structure. In the course of his address the chairman first asked the ministerial brethren present, and then the whole congregation, to rise and so signify to Mr. Spurgeon how much they loved him, and how devoutly they wished him 'God speed.' This spontaneous outburst of sympathy was gratefully acknowledged by the Pastor, who said that, while his own Church had naturally raised most of the money for the new building, *there was hardly any Church in London which had not had some share in the work.*"

Spurgeon's Metropolitan sermons were printed in thousands. Many conversions resulted. One fallen woman held up his sermon (No. 1,147) on "The Gentleness of Jesus," and said: "Blessed be the Lord

for ever, I have found Him; or rather, He has found me! I am saved, pardoned, forgiven, accepted, and blessed for Christ's sake. Now I know what the poet means—

Nothing in my hand I bring;
Simply to Thy cross I cling.

"Yes, yes; Jesus died for me, and I live through Him."

Such conversions delighted the young Pastor's heart.
(To be continued).

Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word. With my whole heart have I sought Thee: O let me not wander from Thy commandments. Thy Word have I hid in mine heart, that I might not sin against Thee.
—Psa. cxix. 9-11.

What our Readers say

THE RUT OF NARROW-MINDEDNESS

DEAR MR. EDITOR,

In response to your correspondent's suggestion of the establishment in every Elim Church of a "social side," may I assert that we should quickly cease to be either "Pentecostal" or a "Movement." We should take our place among other one-time Movements, who, by reason of allowing the leaven of worldliness to exist among their members are now formal, dead "bodies."

I suggest he again prayerfully and open-mindedly reads the Acts of the Apostles to see where the "social side" came in. When we are so moved by God's Spirit that none of us say aught of the things we possess are our own, but have "all things common," then will be the time to arrange the administration. But that is far from being a "social side" in which table-tennis parties, dances and whist drives find a place.

The sociable spirit that obtained among the people in the upper room on the day of Pentecost was not the product of worldly fellowship, but of communion with Him who exhorted them to "come out . . . and touch not the unclean thing."

When our love to Christ has to be "bottle-fed" with such transient pleasures, the time has come for us to consider if we have lost our first love.

No, Elim is an evangelical Movement, not an entertaining social institution. Yours in Christ Jesus,
Clapham.

J. KENNETH GEE.

DEAR MR. EDITOR,

Permit me to point out to your correspondent who pleads for a broader outlook, that the "Elim Evangel" is not an ordinary religious weekly in the broadest sense, and I for one do not want it to be. I look for that within its pages which will help me along life's way; something for the soul to feed upon. As a Pentecostal paper it certainly should be richer and deeper than the usual religious magazine. Methinks your readers desire to know more of Christ, even if this should be regarded as narrow-mindedness by some. Yours sincerely,

"A BIT NARROW."

DEAR SIR,

As one who is most interested in the God-inspired work of the Elim Foursquare Movement, and a regular reader of the "Elim Evangel," I was very much surprised at our London

reader's request for a "broader outlook." Personally I feel that the "Elim Evangel" is a paper full of deep and beautiful teaching from the Word of God. I think it compares very favourably with other religious publications. What do our readers say? Yours in Christ,

Shirley, nr. Birmingham.

W. L. WINTER.

EDUCATIONAL FILMS

DEAR EDITOR,

For some time I have been much interested in the question of educational films, and the wisdom of Christians attending such displays. Perhaps some of your correspondents would be kind enough in these columns to express what they regard as the correct attitude for a believer to take in relation to purely educational films. Whether a Christian's testimony is in any way compromised by his presence at the picture theatre, and whether there is anything in Scripture to condemn.

Yours sincerely,

ENQUIRER.

ARE ALL EVENTUALLY SAVED?

Dear Editor,

Permit me to take advantage of your Correspondence columns to raise a question which has often exercised my mind. I should be indebted to any of your readers who could throw light on I. Timothy iv. 10 which speaks of "God, who is the Saviour of all men, specially of those that believe." This Scripture seems to suggest that all men will ultimately be saved, since God is the Saviour of all men. However, this appears to be in conflict with other portions of the Bible.

Yours seeking truth,

"ANXIOUS ONE."

Camberwell, S.E.

[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.]

Have You Heard?

That those who desire to be baptised at the Royal Albert Hall on Easter Monday should communicate with the Demonstration Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.

That the correcting of papers of students of the Elim Bible College Correspondence School is a heavy task, and is under-

taken by members of Headquarters Staff and others. The following have assisted in this work for some considerable time: Pastor G. S. Hillman, Mr. L. W. Green, and Mrs. J. R. Knight. Mrs. J. Smith has now joined the staff of examiners.

That at the end of December the Elim Church at West Smethwick was £30 short of their goal for the Elim Jubilee Fund. A special appeal was made by the minister with the result that the sacrifices of the church members yielded £40 13s. during the month of January.

The Need of a World-wide Revival

By W. E. MOODY

I WANT to refer my readers to the striking words of Isaiah lix. 19: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (margin, "shall put him to flight").

The Revised Version—both English and American—reads more like this, "For he [the enemy] shall come as a rushing stream which the breath of the Lord driveth away."

In this verse two things are clear:

1. The fact of Satan's coming with great power.
2. God's sweeping him back with an overwhelming display of His power.

When the enemy! This word enemy is from a Hebrew word meaning to cramp, to get into a tight, narrow place, to be crowded by an opponent; and has reference to a time of special distress and anguish.

"When the enemy comes in like a flood"—a word which refers to a rushing stream, a tumbling torrent of destruction. Surely this is a true picture of this our day! Witness the inroads of Spiritism, Christian Science, Modernism, Evolution, blatant Atheism, etc. Surely if ever Satan defied the armies of the living God, he is doing it to-day. But we are encouraged to believe by the truth of Isaiah lix. 19 that this is just the time when we may expect God to mightily

REVEAL HIS POWER.

When everything from a personal, ecclesiastical and rational standpoint is as dark as it can possibly be, then God comes with power and sweeps back the enemy provided He can find intercessors, who will persistently "stand in the gap"; plead with Him until the plague of lawlessness and sin is stayed.

At the very time when Satan comes in like a flood "the Spirit of the Lord will lift up a standard against him, or put him to flight."

It was during the Dark Ages, when everything seemed to be going to the Devil, that the Reformation broke out, and that Martin Luther and other great Reformers went like flames of fire through the land. Just before the great Methodist Revival which revolutionised Christendom, the churches were "twice dead, plucked up by the roots." But when John

Wesley and his coadjutors marched through the land, thousands flocked to the feet of Jesus and the wilderness became a fruitful field, and the dry land became springs of water.

Before the breaking out of the Welsh Revival the churches of Wales were dying of "dry rot"; but God put the spirit of prevailing prayer upon Evan Roberts and others with the result that one of the greatest

REVIVALS OF MODERN TIMES

broke out.

The great Pentecostal Movement to which we are privileged to belong, came at a time when the saints of God were tired of spiritual dearth and formality, and pleaded with God until He mightily poured out His Spirit according to the pattern of the Early Church. We know that in a few years the truths of Pentecost spanned the world and circled the globe, and "the end is not yet."

And now in these days of awful apostasy, and God-dishonouring compromise, the need is urgent for another world-wide manifestation of His power. Let us then ask largely and believe.

In Psalm cxix. 126 the Psalmist gives a definite reason why it was time for God to work, "for they have made void Thy law." The word void means to break up, violate, frustrate, disannul,—make of none effect. The modernists are doing this very thing. They are breaking up, violating, frustrating, disannulling, making of none effect the Word of God, and have turned to fables.

What is the remedy? "Not by might nor by power but by My Spirit, saith the Lord."

"Not by might" (margin, an army), human force. Not by an army or whirl of human force, an army of wealth, virtue, valour, or strength. It is not by these that victory comes.

"Nor by power"—force outside of God either physical, financial or social. "But by My Spirit, saith the Lord of hosts." If the people are to be moved, God the Holy Ghost must move them. Let us unite in prayer for a mighty coming forth of His power.

BETHLEHEM (continued from page 121)

these conquests have done little to change the place.

Possibly the latest conquerors have done more to change the town than any of its predecessors. The new Bethlehem Police Station is only the forerunner of many new buildings.

What memories cluster around Bethlehem. Rachel was buried quite near. Her tomb, with its white dome, is venerated by the Christian, Jew and Moslem. Boaz and Ruth lived here. One likes to think that Ruth was similar to some of the Bethlehem women which we see to-day. Here in times past was the city of David. But Bethlehem's most fragrant memory is found in the fact that the Lord Jesus was born there.

Bethlehem is a place of memories. If one can see beyond the imperfection and frailty of man to the truth which they do so much to nullify, there is still blessing to be found in this hallowed spot.

Back to Jerusalem to spend Christmas much as we do in England. There was not much to show that it was Christmas in Jerusalem, but we were able to celebrate nevertheless.

The Jewish shops reminded us of the Christmas season in their endeavours to sell Christmas cards. Some of the Jewish restaurants, not to be outdone, arranged special Christmas dinners. But Christmas in Jerusalem was quiet. Bethlehem was the place.



The Elim Evangel



NEWS FROM THE CHURCHES

Showers of Blessing—God Moving in the Midst of His People

FOURTEEN NEW MEMBERS Believers Immersed

York (Pastor W. G. Hawkins). The saints of God are rejoicing at all that His hand hath wrought in their midst. At the latest baptismal service nine believers were immersed before a large congregation.

The weekly prayer meetings are proving times of spiritual uplift and comfort to God's children. Fourteen new members were recently admitted into the fellowship of the church.

The Annual Church Fellowship Gathering revealed how richly the Lord had rewarded the labours of His servants in different sections of the church during the past year.

FAREWELL TO PORTSMOUTH Successful Ministry Closes

Portsmouth. The closing weeks of Pastor Gorman's ministry at this church were rich in blessing, crowned by the last glorious Sunday evening service when seven souls, mostly young people, accepted Christ. This was the second time within a few weeks when seven lives were yielded to Christ.

A pleasing duty of the farewelling pastor was to preside at the Annual Sunday School Meeting. This proved a very happy time, Mrs. Gorman presenting the prizes to the scholars.

A large crowd assembled to bid farewell to Pastor and Mrs. Gorman at their final gathering which was the Annual Church Fellowship Meeting. This gathering revealed how the blessing of God had rested upon the work during the past year. During the pastor's ministry of nearly

three years, numbers of souls had been led to Christ, and hundreds of believers have been richly blessed under the ministry of the Word.

MARCHING TO VICTORY Faithful Sowing of the Seed

Millisle (Evangelist K. Mahood). At the Annual Fellowship Meeting the local Crusaders rendered a most interesting programme, four young people representing the main aspects of the Foursquare Gospel. The faithful ministry of Mr. Mahood is appreciated. Lately the church has enjoyed some special studies on "The Baptism and Fruit of the Spirit." The gospel is being proclaimed with much zeal, and the reaping time will follow the long months and years of sowing.

TIMES OF SPIRITUAL REFRESHMENT New Baptistery Installed

Scunthorpe (Evangelist E. Dainton). This church has lately been experiencing times of real spiritual refreshing. Mr. Dainton has been opening up the Word on the subject of The Gifts of the Holy Ghost, and this message has met with a hearty reception from those who are eager to go on with the Lord. Many believers are now seeking the baptism in the Holy Ghost.

Recently a new baptistery has been installed, and this was soon brought into use, for several converts were ready to obey the Divine command and follow their Lord through the waters of baptism. It proved a glorious service. The church here has just had a visit from Mr. Brookes of Chichester.

HUNDREDS OF PEOPLE WITNESS BAPTISM OF BELIEVERS

Dowlais (Pastor F. Shadlock). At a recent baptismal service eleven believers obeyed the Divine command. This was witnessed by hundreds of people. Pastor S. J. Cooper gave the message, and Pastor Shadlock immersed the candidates.



Pastor
F. Shadlock

The Annual Fellowship Meeting was most helpful, the various reports revealing that God is faithful even in the midst of deepest depression. The pastor gave the right hand of fellowship to ten new

members.

The Thursday evening Bible Studies are yielding rich blessing to God's people. The monthly meetings for the deepening of spiritual life are much appreciated. Pastor J. Dyke recently ministered at one of these services.

FRUITFUL SPECIAL SERVICES Winning the Children for Christ

Barking (Pastor J. McAvoy). Special services have recently been conducted at this church by Evangelist D. Vanstone and Pastor P. N. Corry, and much blessing has been the result. Good work was done amongst the children during Mr. Vanstone's meetings. Pastor Corry's exposition of the Word was most illuminating.

Pastor McAvoy has also given a special series of addresses on "The Tabernacle in the Wilderness" which has yielded real blessing to the Lord's children. The Tea and Annual Fellowship Gathering was also a time of spiritual inspiration. At the close of this service two new members received the right hand of fellowship.

SOULS SURRENDERING TO THE SAVIOUR

Gifts of the Holy Ghost

Delancey, Guernsey (Evangelist J. Scott). Fresh people are being attracted to the services, some who have not been in the habit of attending a place of worship are among the number. Recently a husband and his wife yielded to Christ in one of the meetings, and again a backslider returned to the Lord in a Thursday evening gathering. It is a great joy to see the change in these lives. The Gifts of the Holy Ghost are bringing blessing in the breaking of bread services.

The Annual Fellowship Meeting showed that real progress had been made in the work, and that a spirit of unity prevailed amongst the saints in this church.



Baptismal
Service at
Scunthorpe
conducted by
Evangelist
E. Dainton



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS . B. GRAY

EAST ESSEX RALLY AT CHELMSFORD

The first Crusader Rally held at the Chelmsford Tabernacle proved a great success in every way. Crusaders from Leigh, Southend, Braintree, Chelmsford, etc., united in splendid numbers, each branch contributing items in word and song with blessed results. Special mention must be made to the uplifting and inspiring choir singing, Leigh choir being led by Mr. Cutmore and Southend and Chelmsford choirs by Mr. Stanley Hardiman. A duet by two Braintree Crusaders moved many hearts to thoughts about Calvary, and other recitals all leading us to higher heights. Evangelist David Vanstone (Crusader Commissioner) concluded the meeting with a stirring message and appeal for utmost service and loyalty to the service of Christ. Pastor Douglas Gray convened the rally. It was most pleasing to see the ministers present from numerous other churches. Truly Evangelist G. Backhouse must have felt amply rewarded for arranging such a meeting of blessed co-operation and heavenly fellowship.

Youth Leaders' Conference Impressions

"God bless you, brother, what assembly do you come from?" Such was the welcome given on Saturday at the Conference. What fellowship! What blessing! Here was a band of young people desirous of spreading blessing in their particular sphere of service. A group of representatives from various branches of youth activity in Elim work. Zeal for God's glory was revealed, earnestness expressed, and a desire clearly seen in striving to win for Christ those placed under their care. The speakers too were wholehearted in the cause they spoke of, and led us to see the responsibility that rested upon us, in this noble enterprise for the Master. I left that conference with a desire to do more for my King, with His help, than ever before.—A. Newcomer.

[This is one of several letters received expressing spiritual and practical edification resulting from the recent Young People's Leaders' Conference.—D. B. G.]

CANNING TOWN CRUSADERS

The Foursquare Gospel Motor Car! What a unique topic! Such was our subject recently at the Canning Town Crusaders, and truly a very interesting and profitable time was spent together. It was surprising to note the many spiritual lessons from this motor car. For instance, one speaker revealed the picture of the saints working by the power of the Holy Spirit, as seen by the petrol filling the engine. Another likened the Word of God to the steering, and yet another showed us the prayer life typified by the battery. The lights and hooter pictured witnessing and warning. Many parts of the car were dealt with by various Crusaders.

The Sacrifice Complete

By Arthur S. Russell

(Thornton Heath)

From my heart a cry is rising—it has issued from within,
Since my heart in Jesu's precious blood
was cleansed from ev'ry sin;
And the cry is for a deeper and a closer
walk each day
With my loving Heav'nly Father all along
my pilgrim way.

At the first the cry was feeble, as in
prayer from time to time,
Touched with love, my heart would whis-
per, "Lord I will be wholly Thine."
But the thought of separation, and the
sacrifice involved,
Seemed to smother every promise, seemed
to leave my being cold.

Then my heart received the message,
'twas revealed within His Word:
"Come ye out and be ye seprate from
among them," saith the Lord;
"And to you I'll be a Father, and My
children you will be"—
I determined, by God's grace, henceforth
this shall my motto be.

So with quickened steps I started on my
walk alone with God,
With the promise of protection all along
the upward road;
But I hadn't learned the secret that 'twas
in His strength alone,
And I failed to trace the joy with which
my present path is strewn.

Then with loving, tender leading, God
just opened up the way
To the secret of the walk with Him for
which my soul did pray;
I just leaned upon the bosom of my Great
Eternal Friend,
Taking grace, and strength and comfort
from His ever-open hand.

Now the secret is no longer that which
caused me inward pain
But a glorious reality—the will of God
made plain—
And my All-sufficient Saviour, from His
bountiful supply,
Meets my need for soul and body, most
of all my heart-felt cry.

Blessed Saviour take my life and all that
rightfully is Thine;
Accept my whole affection, the love I
claimed as mine;
Fill my being with Thy glory, let the
rivers of Thy grace
Flow unhindered through this channel to
the lost of Adam's race.

INSTRUMENTALISTS

We shall appreciate the services of
all instrumentalists at the Royal
Albert Hall meetings on Easter
Monday next. For full particulars
please write to the Musical Direc-
tor at Headquarters. Please send
stamped addressed envelope.



A photograph showing Crusaders on the platform at the Chelmsford Rally

CRUSADER PAGE (continued)

CRUSADERS OF YORK

The year that has passed has shown a deepening in the spiritual life and activities of the Crusaders of York. A large and varied programme was carried out, and the Lord's blessing has rested upon the meetings.

The open air meetings held in St. Sampson's Square have drawn many people to the Church Services, and their popularity is evidenced by the large crowds which assemble.

An invitation was accepted to take a service at the Salvation Army Citadel, Easingwold, recently. A hearty welcome was given to the large party of Cru-

saders. An open air meeting was first held, and then the service, during which the choir sang under the leadership of Mr. J. W. Hall. Testimonies and two fine addresses were given by a brother and sister Crusader.

Recently an evening of fellowship was held, under the leadership of Pastor W. G. Hawkins, when a very enjoyable time was experienced. The evening closed with a time of prayer.

KINGSTON-ON-THAMES REPORTS BLESSING

Praise the Lord for His blessing upon our branch, for several new recruits, and

for the keen interest shown by the Crusaders in general.

CHICHESTER NEWS

The Chichester branch has experienced times of great blessing. We are now making a steady progress. Although few in number, all are on fire for God, with a greater zeal to go forward shoulder to shoulder, that the kingdom of God may be extended here in Chichester and district. A great work is being done in the open air. Crusaders take active part in our Sunday evening services both in ministering the Word and musical items.

"Jesus Christ the same yesterday, and to-day, and for ever."—Heb. xiii. 8.

Doing and Done

HOW clear is the sound which the Word of God gives,

That when a poor sinner believeth, he lives.
He is done with himself, with his guilt, with his birth,
No longer belongeth to Adam or earth.
He's born of the Spirit, because he has heard
The truth of salvation as preached in the Word.
Received in his heart all the gladness and peace,
And life incorruptible, never to cease.—
Never to lose what our God does impart,
Is indeed a rich comfort to gladden the heart.
How ample the pardon the sinner receives,
The moment by faith he on Jesus believes.
The sinner's not saved by his penitent tears,
Although they may flow for a great many years.
Salvation comes not through a sorrowful flood,
For Scripture declares 'tis by faith in the Blood.
'Tis not by sorrow, repentance, or pain,
Nor making confession again and again;
Nor is it by love, or service, or prayer,
Nor an agonising feeling that leads to despair;
Tho' each have their place, and each have their springs,
If out of their place, they are mischievous things,
Whatever the Spirit produces within
Can never remove from the conscience a sin.
'Twas the Blood of atonement that put it away
And God in His Word has written to say—
That all who believe in the work of His Son,
By whom the great work of redemption was done,
Are saved for ever, are saved by God's grace,
Have a title to glory which naught can erase.
Are brought into liberty, blessing and joy
Which time cannot alter, nor Satan destroy.
Then cease from your labours and give up your toil,
They give you no peace, but His purposes foil.
He needs not your silver, He asks not your gold,
He is done with offerings from herd and fold;
But what is He doing in marvellous grace?
Is saving such sinners as have not a trace
Of goodness or truth—who are horribly bad,
And making their hearts, too, so thoroughly glad;
Because they believed on His well-beloved Son,
And are resting entirely on what He has done;
And then they are clothed as befitteeth a bride,
In the glory and beauty of Him who once died.
Now they can labour, and spend and be spent,
For this is God's purpose and gracious intent.
We ought not to faint in the labour of love,

Until we are called to the glory above.

In the work of Redemption, He laboured alone,
The judgment was His, be the glory His own,
The work of salvation is finished—complete,
And Christ in the glory has taken His seat.
And that's where a sinner, believing, gets rest,
Where sin cannot hinder nor Satan molest,
As trophies of grace we are left on the earth
To show forth His grace and infinite worth;
And all through the journey are kept by His power,
Yea, kept by our God to that marvellous hour
When the Lord our Redeemer descends in the air
And we His redeemed ones shall meet Him up there.
Be this, then, our glory, wheresoever we go,
To tell of His goodness to sinners below.—
To bear on our banner, wherever we run,
The work of redemption by Jesus is done.—
Done once, for ever by Jesus alone;
The proof, it is finished, He is now on the throne,
And sinners, believing, tho' by sin once enslaved,
God declareth they're free—everlastingly saved.

Jesus said—"It is finished" (John xix. 30).

"To him that **worketh not**, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 5).

"For by grace are ye saved through faith; . . . **not of works**, lest any man should boast" (Eph. ii. 8, 9).

"**Not by works** of righteousness which we have done, but according to His mercy He saved us" (Titus iii. 5).

There is only **one way** to be saved, and that is **by receiving the Lord Jesus Christ** as your personal Saviour and Lord. "As many as received **Him**, to them gave He power to become the sons of God" (John i. 12; v. 24).

"**All have sinned**" (Rom. iii. 23; vi. 23).

Then come to Him, believe on Him, receive Him **now**, and He will save you, "And the Blood of Jesus Christ His Son cleanseth us from all sin" (I. John i. 7).

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. x. 10).

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts xvi. 31).

"And this is His commandment, That we should believe on the Name of His Son Jesus Christ" (I. John iii. 23).

Believe and live.

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.

C 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.—Let this be your happiest Easter! Spend it with Mr. and Mrs. Hollyman, Canonbury, The Esplanade. Right on the sea front. "Holidays are Jollidays" all the year round with them! Telephone 1029. C229

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

Bournemouth, Boscombe.—Bright, homely, Christian guest house; home comforts; central, near sea, gardens, etc. Highly recommended; separate tables; gas fires in bedrooms. Miss Cavill, "Salaam," 14, Campbell Rd. C232

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

* **Elim Rest House.**—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4. Tel.: Tulse Hill 3804

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WITH CHRIST

Davies.—On January 24th, Melvira Davies, aged 54, member of Elim Church, Llanelly. Funeral conducted by Rev. Davies and Pastor O. Murphy.

Harries.—On January 31st, Griffith Harries, aged 20, member of Elim Church, Llanelly. Funeral conducted by Rev. Waldo Roberts and Pastor O. Murphy.

Jacobs.—On January 7th, Stephen Jacobs, member of Elim Church, Ipswich. Funeral conducted by Pastor W. F. South.

McComish.—On February 5th, Rachel Anna McComish, widow of James McComish, late of 11, Abercorn Street, Belfast. Funeral at Maralin New Churchyard. C234

Scholfield.—On January 28th, Mrs. A. F. Scholfield, beloved member of Elim Church, Southport. Funeral conducted by Pastor F. C. Cloke.

Strong.—On January 30th, Mrs. E. Loye Strong, member of Elim Church, Plymouth, beloved mother of Mrs. W. L. Taylor. Funeral conducted by Pastor R. Mercer.

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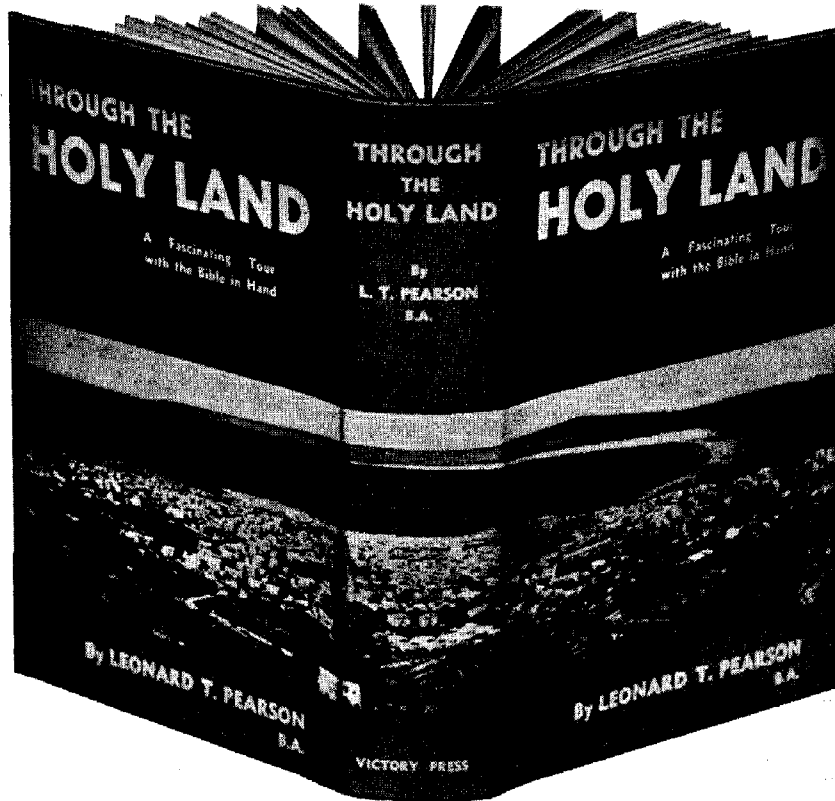
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