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# Elim Evangelist

Foursquare Revivalist

May 28th, 1937

VOL. XVIII.

No. 22.

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## SPECIAL Sunday School Number

How to Win the  
Children for Christ

*Evangelist D. VANSTONE*

Evangelism in the  
Sunday School

*Pastor H. A. COURT*

The Importance of  
the Sunday School

*Evangelist L. W. GREEN*

*Photo by  
Marcus Adams.*



# 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, W. G. Hathaway, C. J. E. Kingston, R. Mercer,  
J. Smith & R. Tweed

General Headquarters:  
20, Clarence Road, Clapham Park, London, S.W.4.

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# 4 Coming Events 4

**BARNARD CASTLE.** June 9—16. Elim Gospel Hall, Bird Road. Convention: Special speakers. Convener: Mr. R. L. Close.

**BIRMINGHAM (Graham Street).** May 29—31. Elim Tabernacle, Graham Street. Visit of Mr. John Leech, K.C.

**BIRMINGHAM (Kingstanding).** Now proceeding. Kingstanding Road. Revival Campaign by Pastor J. Williams. Sundays, 11 a.m. and 6.45 p.m. Week-nights (except Fridays), 7.30 p.m.

**BIRMINGHAM (Sparkbrook).** June 6. Elim Tabernacle, Golden Hillock Road. Visit of Pastor P. N. Corry.

**BRISTOL.** May 30, 31. Elim Evangelical Christian Church, Terrell Street. Pastor's Anniversary. Special visit of Pastor P. N. Corry.

**CLEOKHEATON (Yorks).** Commencing May 23. Temperance Hall, Brooke Street. Revival and Healing Campaign conducted by Pastor J. Woodhead and party. Sundays, 3 and 6.30 p.m. Weeknights (except Fridays and Saturdays), 7.30 p.m.

**EAST HAM.** May 30. Elim Tabernacle, Central Park Road. Special visit of Pastor E. C. W. Boulton.

**EASTLEIGH.** June 12, 13. Foursquare Gospel Tabernacle, Nutbeam Road. Special visit of Pastor E. C. W. Boulton.

**GUILDFORD.** Now proceeding. Revival and Healing Campaign by Pastor P. S. Brewster and Revival Party, in the Borough Hall. Each week-night at 7.30 p.m. (except Wednesday).

**HORSHAM.** May 23. Elim Hall, East Street. Visit of Pastor W. G. Hathaway. 11 a.m. and 6.30 p.m.

**KEIGHLEY.** Now proceeding. Crotona Hall, Crotona Buildings. Campaign by Evangelist E. J. Thompson.

**LLANELLY.** Now proceeding. Siloam Tabernacle, Ann Street, Wern. Campaign by Miss A. Kennedy.

**REDHILL.** Now proceeding in the late Earlswood Methodist Church, Earlswood Road. Revival Campaign by Pastor W. E. Smith.

**SHIPLEY (Yorks).** May 29. Victoria Hall, Saltaire. Two Revival and Healing services at 3 and 7 p.m., conducted by Pastor J. Woodhead and the Bradford Crusader Choir.

**THORNTON HEATH.** May 26. Elim Tabernacle, Moffatt Road. Special meeting when Pastor and Mrs. G. H. Thomas will speak on their recent experiences in Spain.

**WIMBLEDON.** May 27 and June 3. Elim Hall, Southey Road. Series of lectures by Pastor P. N. Corry.

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If you stand for THE BIBLE from  
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JOIN THE  
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land against the  
HIGHER CRITICS, MODERNISTS, &  
all who seek to destroy the Word of God

For full particulars, write to the Secretary, Foursquare Gospel Testimony, 20, Clarence Road, Clapham Park, London, S.W.4.

## PRINCIPAL & REVIVAL PARTY'S ENGAGEMENTS

**CARDIFF.** The City Temple, Westbourne Place, Cowbridge Rd. May 29th, 3.30 and 7.30 p.m. May 30th, 11 a.m. and 6.30 p.m.

**SOUTHAMPTON.** The Guildhall. May 23rd, 3 and 6.30 p.m. (with London Crusader Choir conducted by Pastor D. B. Gray).

The Elim Tabernacle, Park Road, Freemantle. May 24th at 7.30 p.m.

**SOUTHAMPTON.** The Big Tent will be erected on the Polygon Land (off Commercial Road), for a Revival and Healing Campaign, commencing Sunday, June 6th and continuing until the middle of July (D.V.). Weeknights at 7.30 (except Friday), Wednesday afternoons, 3.30, Sundays, 11 a.m. and 6.30 p.m.

**Note.**—We regret that owing to unforeseen circumstances concerning the land for the Tent at Morecambe, this proposed campaign has been cancelled.

**SWITZERLAND—GAUX.** Convention June 5th—14th. Pastor and Mrs. J. McWhirter and Pastor R. Tweed.

For accommodation, write: Mme. Cecile Caille, Chexbres (Vaud), Switzerland.

Particulars of the Party's engagements during August will appear as soon as possible.

## Elim Seaside Holiday Homes

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**ST. ANNES-ON-SEA, near Blackpool.** 31st July to September 4th. Lovely house overlooking golf course. Tennis, garden, and playing field. Special meetings on the premises, for sanctification, the gifts, and prayer. Particulars and special teachers later. For accommodation apply, Mrs. Saxon Walshaw, Bell Grove, Rothwell Road, Halifax.

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# The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVIII., No. 22

MAY 28, 1937

Fridays, Twopence

## TRUTHS

Homely but Wholesome, for Sunday School Teachers

By LYDA FULTON SCHOON

**N**O nation or Church rises higher than its leaders. Individuals in the Church or groups may be higher spiritually than its pastor or teachers, but not the Church or class as a whole. Thus we see our great responsibility to God, as well as our great privilege as pastors, teachers, and leaders. Why did you become pastor of that Church? Why are you teaching that class of children? Why are you singing in the choir, or playing the organ?

One gets a feeling of religion in doing things. Many a person is unconsciously trying to buy his way to heaven by his religious works. It may be that a person has been good to you and so you take a class to please that friend, or to please the preacher. Again, no one else seems willing to do the work and you are coaxed to do it. Others are tempted by pride to take places of leadership. Some work as long as they "are appreciated." You may have public speaking or musical talents and here is a way to use them in earning a living. I trust, my friends, that none of these are the motives behind your service. If so, it is just "wood, hay, and stubble," and will have no heavenly reward.

*The true incentive.* There is only one true incentive for

### PREACHING A SERMON,

teaching a Sunday school class, or singing a song in a church—"the love of Christ constraineth us." Having found Christ as Saviour from sin, we have made Him Lord of our lives and are eager that others may know Him and His Word also.

Having answered the question, Why are we in Christian work? let us next ask ourselves, What is the goal toward which we, as leaders, are striving? It is threefold: to witness to the lost of Christ, build up the saved in the knowledge of God's Word, and help each one to find and fill the place in life which God has chosen for him.

The most precious lesson I have learned as a Sunday school teacher is that we of ourselves cannot convict the lost of their sin and need of a Saviour, and we can-

not argue, persuade, threaten, or coax the saved into seeing sins in their own lives or the harm of worldly living. These things are spiritually discerned. We learn in John xvi. 8 that only the Holy Spirit can convict the sinner of his sin of unbelief, or reprove the Christian as to the need of righteous living. The Lord uses Spirit-filled Christians in bringing these truths to others, and He answers their prayers in behalf of others. Many are literally prayed into seeing their responsibilities.

Having come to a conclusion why we are in

### CHRISTIAN WORK,

and what our goal should be, let us answer the question, How are we to teach those for whom God has made us responsible? We hear your answer, "First by our lives." What are some of the things our pupils expect to find in the lives of their teachers and pastors?

*Be sincere.* A group of boys in a mission were asked why they preferred the little old lady they had for a teacher. "Because she is real," was their answer. Perhaps also you heard an evangelist tell of a conversation with the superintendent of a factory in a certain city in which he had recently conducted meetings. The superintendent told of missing tools and materials that had been returned to the factory. Here was evidence of the sincerity of the converted employees.

Perhaps we would not think of taking other people's things, but what about taking our employer's time, and are we always truthful? Honesty with others is the fruit of honesty with God. We recently heard of a pastor who resigned because he said he was not sincere. We respect him for his honesty, but what a tragedy! Sunday school teacher, do you believe Jesus Christ is the Son of God, and have you personally accepted Him as your Saviour? Do you believe the Bible is God's Word even though you do not understand it all? The true Church of Christ stands for these things, and we have no right to occupy a place of leadership in it if we do not believe them.

*Keep your promises.* Again, there is the matter of keeping promises.

I once heard a pastor say he would rather break a promise to a grown person than to a child. One could better explain the reason to an older person. Perhaps you feel you have lost your influence with some of your people. It may be a broken promise that you have forgotten all about. You promised that class of children something and then forgot to give it to them. But they have not forgotten. The teacher in a Christian Bible class wondered why a certain woman suddenly dropped out. Two years later she learned that it was because of a misunderstanding. Twice this woman had been asked to prepare a little topic for the next meeting. She went prepared to give it, but the one in charge called on her own daughter to give the topic instead. This woman now knows that the oversight was unintentional, and is determined that the experience will make her a better teacher of the class of little children which she has been given.

A Christian young man was scheduled to speak to a group of boys and girls. The opportunity came to speak in a large church. He failed his appointment with the seventeen boys and girls in order to speak to

#### THE LARGER CROWD.

He later realised his mistake, for it took a long time and much persuasion on the part of other wise leaders for him to regain the confidence of those boys and girls.

*Be faithful.* Closely linked with keeping promises is faithfulness. Jesus did not command the disciples, "Be thou successful," but, "Be thou faithful." Let us be faithful to the class over which God has placed us. Do not run off for something more attractive to you for the moment. If it is necessary to be absent, let them know why, and provide a substitute if possible. No class enjoys being given second place in the affections of a teacher.

Some years ago a woman was put in charge of a junior young people's group. People thought she was foolish in her faithful attendance at those children's Sunday afternoon meetings. It was not necessary for her to sacrifice her personal pleasure every Sunday, they said. To one who so remarked, she answered, "I must answer to God for these children. Some day they will go to college and I want to lay a foundation that can meet the temptations of college life and the criticisms of Modernism." To-day one of those boys teaches in a high school and points back with appreciation to the lessons learned from that faithful woman fifteen years ago.

#### THE ONE THING NEEDFUL.

Hours could be spent in discussing our need of an ever-increasing knowledge of God and His Word. No amount of personality or charm can make up for a lack of faithful study and presentation of the Bible. Let us always try to give our best even though only one person turns out. It has been hard for some of us to learn that people want neither our apologies nor our bluffs in place of a real message and a sincere life. Even though they try to cover their true feelings with indifference, down in the heart of almost every listener to our message is a hunger for a deeper knowledge of God's Word and the desire for an overcoming life. It

is His Word which we want to feed them, and to Him we long to direct their eyes.

Here in a Church is a group of fine Christian young people. But shall that new girl in our class be given the impression that it will be all right for her to keep company with and marry any young man that happens to come to the Church? No. It is our responsibility as her Sunday school teacher to help her see there is a difference between an obedient child of God and one who merely goes to Church.

Here is where we must avoid gossip, however. You are no doubt familiar with the story of the artist engaged to paint the portrait of

#### ALEXANDER THE GREAT.

He was in a quandary about painting the scar on the king's face. Finally the portrait was painted with the king's finger over his face in such a way as to cover the scar. How often this illustration has been used to close lips to unkind words about others!

*Be impartial.* Another important quality in a Christian worker is impartiality. Recently a mother admitted to us that her own children knew she loved one and not the other. Of course she was not a Christian. Oh, Christian worker, ask the Lord to so fill your heart with a love for all your boys and girls, men and women, that there will be no room for partiality. Each individual has a different temperament and needs different help. Some may need much more help, yet this can be done without partiality. "Deal with principles, not personalities."

Are we unselfish? Do we gladly give up members of our class for other service for the Lord? We can never forget an experience while in high school. We were asked to teach a class of children, and the teacher did not want to give us up. But our impression was that we were wanted in the class not so much for what we might learn of the Bible, as that we would add one more to the attendance and a little to the offering records. We determined then by

#### THE GRACE OF GOD

that if He ever gave us the privilege of teaching a Sunday school class we would not try to "hang on to" anyone in that way, but would encourage each one to study and fit himself for the place of service the Lord wanted him in. The reason the Dead Sea is dead is because it has no outlet. So the Church, or organisation within the Church, that is not sending its members out into other fields of service soon becomes stagnant.

*Three kinds of pride.* Another way Satan seeks to spoil our testimony is through pride. Pride manifests itself in three ways: pride of face, pride of place, and pride of grace. We usually think of pride as associated with the first two aspects, but what about pride of grace? Do we have a "better than thou" attitude just because God in His mercy has thrown protecting walls about us and kept us from committing some of the outwardly gross sins? Are we proud of our children and family and their achievements? The children in a certain home adored their father. One day while talking with them the mother said, "Do you know why daddy is so good to us? It is because when he was a little boy he asked the Lord Jesus to save him from his sins and come into his heart. It is Jesus who has kept daddy true to Him, makes him good to us. So

we must thank God for your father and let Jesus use our happy lives and home that much more to

#### MAKE OTHERS HAPPY."

Those children have learned the difference between being thankful for and proud of their father and Christian home.

*Beware of jealousy.* Again, there is that green-eyed monster, jealousy. How many heartaches it has caused! Perhaps we are not jealous of those who have more material things than we, but do we envy the popularity or spiritual success of others?

There are many other ways by which we teach and preach indirectly. How much we all have learned by the sweet way some Christians have taken afflictions, misunderstandings, and persecutions! A Christian woman was reprimanded for something because all circumstances were not known. She kept the matter to herself, not giving Satan the chance of stirring up strife in a Church in which the Spirit was working. Afterward she said to a dear one, "I believe I have learned my hardest lesson. I can, and do, thank God for what He has taught me through this. I thank Him it was I who was so treated instead of a younger

Christian. I think I understand a little of what Jesus meant when He said, 'Father, forgive them, for they know not what they do!' I also pray that God will never allow that person to so judge another, it was just that Satan used him unwittingly."

*Let the Holy Spirit have His way.* In conclusion, how can we develop

#### THESE CHRISTIAN VIRTUES

about which we have been thinking? Just one way, watch and pray. Nothing can take the place in our lives of the daily meditation on God's Word and fellowship with Him in prayer; then the instant obedience to His revealed will. In other words, absolute surrender, letting the Holy Spirit completely possess and use us.

As we said in the beginning, we are very conscious of the fact that we all fall short of these aims. So let us not condemn others that may have one fault to overcome while we have another fault, but follow James's admonition to "confess your faults one to another, and pray one for another," that all may be built up more perfectly. "Whatsoever He saith unto you, do it."



Conducted by Evangelist D. VANSTONE

### CHINA CALLING!

#### THE BEGGAR AND THE BREAD

Bang! bang! Houses in China, as a rule possess neither bell nor knocker, so the visitor must make his presence known by a series of vigorous thumps. The Chinese cook went to see who wanted to interview his English master.

"Master, it is a beggar. He is starving. Shall I give him something to eat?"

"Yes, of course. Give him a loaf of that bread you have just taken from the oven."

Cook looked doubtful. "But er, you see sir, perhaps he has never seen bread before. It is *rice* he wants!"

"Very likely; but I seldom eat rice as you know, and I have none to give him just now. If he is hungry he will eat the bread."

So the fragrant, freshly-baked loaf was carried to the door. The beggar seized it, turned it round, smelt it, and threw it away in disgust. No foreign food for him!

The next day—bang, bang at the door again! Down went the cook and came back with a message:

"Master, they want you to subscribe some money to help buy a coffin."

"A coffin! For whom?"

"I don't know, sir. They say there is a dead man lying outside the East Gate of the city."

"It may be true. Go yourself and see, Ah Luk; then come and tell me."

Before long the man returned. "It is quite true, sir," he said, solemnly. "And who do you think it is? It is the beggar who threw away your loaf yesterday. He has died of starvation!"

Jesus said, "I am the Bread of Life." What if we reject this precious Gift offered to us "Without money and without price"? Just as surely as the beggar died of starvation, so will our souls perish. To-day we have only to knock as did the beggar, and there will be given to us that "Bread which cometh down from heaven," that we "may eat thereof and not die." Accept God's gift with joy!

#### THE "B. B. C."

Are you a member of the B.B.C.?

"Well," you say, "we have a wireless at home, and I believe it is nearly paid for, if that is what you mean."

No! "B.B.C." has other meanings besides the British Broadcasting Corporation. This month it stands for:

#### BRING YOUR BIBLE TO CLASS

I wonder if you are one of those people who never take their Bible to class with them. Perhaps you have not got one of your own, or only a school one. But, honestly, the Bible is vastly more important than heaps of the other things you buy. Save up for one quickly, or ask your parents to give you one, or earn one at Sunday school by being regular.

So will you join the B.B.C. this month? It cost a little bit to join. It costs—

1. A wee bit of trouble.

2. A wee bit of pluck.

And so next Sunday—your Bible!

Next week I'll tell you of another way to join the B.B.C.

### Prayer – Forgiving

When Dr. Joseph Parker was quite a young lad he was accustomed to hold arguments with infidels outside the great iron works on Tyne-side. One day an infidel challenged him upon this great passage, and said, "What did God do for Stephen?" insinuating that if there had been a God, He would have interposed to rescue him from the hands of his foes. Dr. Parker always said he believed that it was given to him in the same hour what he should say, and he answered, "What did God do for him? He gave him the power to pray for the forgiveness of those who stoned him." It was a great answer.

## To Superintendents, Cadet Leaders, and all Young People's Workers

Welcome news for all those interested in furthering the great and glorious crusade amongst the boys and girls of this land.

An exceptional offer is made of assorted back numbers of the *Young Folks' Evangel* for free distribution. Parcels of 1,000 printed with name and address of Church and one week-night service and Sunday school in coloured ink on top of each copy for 7/6 post free. 1,000 plain copies 5/- post free. Be sure and take advantage of this special offer and place your order without delay with the Elim Publishing Company, Ltd., Clapham Crescent, London, S.W.4.

# The Qualifications of Sunday School Teachers

By THOMAS JOHNSTONE

**T**HE office or ministry of the Sunday school teacher is one of paramount importance in the Church of Christ. Paul in his Epistle to the Corinthians refers to helps in enumerating the various ministries in the Body of Christ. Teachers in our Sunday schools could be truthfully classed as such. Too frequently the work is looked upon as separate from the Church and of very little importance. As a consequence we have degenerated into the position of thinking anyone is a fit incumbent of the office. This ought not to be. All who contemplate serving in this capacity should be impressed with its importance and nobility. Ennoble the work and you automatically draw a higher type of Christian into it.

In view of the above statements I now turn to what I consider to be the qualifications of the true Sunday school teacher. First, the teacher should have a genuine biblical experience of the new birth. However well talented in a natural way without the new birth one cannot teach spiritual things. The natural mind receiveth not the things of the Spirit. How then can it impart them?

Teachers in full gospel Sunday schools should have the Baptism of the Holy Spirit, continually living under the anointing. Wherever this is impossible they should be, at least, Christians who are in perfect harmony with the scriptural doctrine of the same, also earnestly seeking the experience. This is highly essential because the children should be raised under full gospel teaching and influence. Again, in the early Church when choice was made of those who were to serve tables they had to be men of honest report, filled with the Holy Ghost and wisdom. Dare we ask less of our Sunday School teachers, who have the shaping and moulding of our child life largely in their hands?

*Teachers should be prayerful.*

Prayer is an indispensable quality in the character of the true and successful teacher. The greatest teacher of all time, the Lord Himself, spent whole nights on the mountain-side in prayer. How much greater the need of prayer in the lives of Sunday school teachers! Praying for guidance, wisdom and understanding in the handling of the lesson. Praying for each child according to its individual need.

## This Month's New Books

"The Story of Creation," by W. H. Molesworth. 6d. net (by post 7d.).  
 "A Christian Girl's Problems," by Mary S. Wood. 1/- net (by post 1/3).  
 "The Christian Alternative," by Commander R. G. Studd, D.S.O., R.N. (Rtd.). 1/- net (by post 1/3).  
 "First Things First," by A London Journalist. 1/- net (by post 1/2).  
 "Organic Evolution Provably False," by H. R. Kindersley. 1/- net (by post 1/2).  
 "China's First Missionaries," by Rev. T. Torrance, F.R.G.S. Illustrated. 3/6 net (by post 3/10).  
 "The Prophecies of Balaam," by E. L. Langston, M.A. 2/6 net (by post 2/9).  
 "Everybody's King," and other talks to young people. By J. R. Edwards. 2/6 net (by post 2/9).  
 "Healing in His Wings," by A. J. Russell. 5/- net (by post 5/4).  
 "The Power of God," by Karl Helm. 5/- net (by post 5/4).  
 "Prayers of the Apostle Paul," by John A. Bain. 2/6 net (by post 2/9).  
 "Behold the Bridegroom Cometh," by J. M. Hickson. 7/6 net (by post 8/-).

[Any of these books can be obtained from the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4.]

Praying about all problems that arise in and out of the class.

*Teachers should be studious.*

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." With God's approval they should go forth as efficient labourers, thoroughly prepared to work in God's vineyard. The lesson should be so mastered that they are enabled to teach it without reference to their books. One who is an authority on Sunday school work states that the ABC of successful teaching is "All Books Closed." When this is so the teachers can give undivided attention to their scholars. This will prevent many embarrassing situations.

*Teachers should be disciplinarians.*

The class should be kept in order. The child should be taught reverence in the house of God. Obedience should be stressed as a cardinal virtue in any and all lives. Jesus, though He were a son, yet learned obedience. Again it is written "To obey is better than sacrifice, and to hearken than the fat of rams."

*Teachers should be personal workers.*

The ultimate aim of every teacher should be to bring their scholars to a knowledge of Christ as personal Saviour. This will make of their work a consecrated task, because each child will of necessity have to be given personal and individual attention.

*Teachers should be patterns of conduct.*

Teachers should be patterns of conduct for their scholars. "Be ye followers of me even as I also am of Christ" said Paul. Too often it's do "as I say" and not "as I do." We need teachers who will show the way in deed as well as in word.

In closing, teachers should have some "stickability" in their make-up. This is a term borrowed from Moody but very appropriate to express what is meant. Be tireless in your efforts and stick to your task until it is completed. That will be when Jesus calls you to Himself, or age makes you unfit for the work. Too many teachers quit the race at the first hurdle. "Run that ye may obtain"—What? The souls of the young for Christ and His Kingdom.

# How to Win Children for Christ

By Evangelist D. VANSTONE



**O**F course this is a very extensive subject and we cannot hope to deal with it comprehensively in this brief address. The matter may be divided into three parts as follows:

1. *Conviction, or the Approach.*
2. *Conversion, or the Crisis.*
3. *Continuance, or the Follow Up.*

These three points are in order of increasing importance. Perhaps we do not realise how important the "follow-up" is; possibly the most important. We all believe in child conversions. Each phase in a child's religious education is part of the soul-winning. We are apt to look on the person who has the joy of reaping the fruit as the soul-winner, but everyone who leads a child nearer to God is a very real link in the work—ploughing, sowing and watering are all important; for without them there could be no fruit.

Get alongside the child you want to help—don't approach from a pedestal, get down to his level, be childlike but not childish. Show him that you are really human so that he may be willing to open himself up to you. Don't force the matter, you must first win his confidence. Make a list of the children in whom you are interested and pray very definitely for them.

### SOMEONE HAS SUGGESTED

that it is a good plan not only to have a list but to set apart a special time to pray for two each day. Close the door and try to imagine these children coming into the room; think of their needs, difficulties, mischief, homes, etc. Tell the Lord about each child as though it were in the room, and expect the Lord to work. There is need for intensive prayer.

The teaching of children should be comprehensive so that they know what salvation means—a real work to be done in the heart. Children taught like this from early days will naturally grow up to a knowledge of their need of Christ as Saviour. Spurgeon's great prayer for his children was "that their lives might open up to God as flowers to the sun." A child should develop steadily and almost grow into conversion. Many children find the Lord and no one knows about it. They may tell their parents that something has happened, and yet their teachers may not know for months, although they may notice a change in the child's behaviour. That child, as a normal result of the teaching in the Sunday school has found God. If we are interested in children we must watch carefully the signs of their realisation of their need of a Saviour and then get guidance from God as to how the *approach* should be made. Of course this varies according to the child, and also between boys and girls. There should be no undue pressure. When a child is pressed

into making a confession sometimes there is

### A BAD REACTION.

Leave it entirely as a voluntary matter and ask the child to come and tell you if he feels a need of Christ. It is well to try to sift the cases so that you do not have dealings with children who are not ready. Here one must differentiate between haste and urgency. The matter is urgent, but there should be no undue haste. A regular appeal to children may make the matter become ineffective and the children become hardened. (Methodist Sunday Schools set aside the third Sunday in October as Decision Sunday.) We must be expectant; sometimes we are all too slow to act upon God's guidance. Don't teach the children for too long without giving them a chance to make a decision.

*The crisis.* This is our day of opportunity when the child wants God to save him. Here we need the greatest delicacy of touch that the chance shall not be treated imperfectly. The child should not be allowed to treat it as a light matter. Look for a certain amount of realisation of need. Some children have been quite good before conversion—they are not convicted of sin, but there should be a definite sense of the need of a Saviour; conviction of sin sometimes comes later. Look for seriousness. We must remember our aim, namely, to lead the children to Christ—not to a creed, nor to signing their name to some form of pledge, nor to making a mental acquiescence. If they realise that they have

### A WONDERFUL HERO,

Friend and Lord they will learn to rely on Him and not lean too much on the teacher. Tell them before praying with them that a difference is expected in home-life, in school-life and in everyday-life. If they are prepared for this then we can feel that there is something in their decision. Let them understand that it will cost them something, and if they are prepared for this it will be a healthy sign. There is not merely the need of offering them a new life—a completely new existence in which all will be bright,—but they must show their love to their new Master by their changed behaviour.

*Methods of leading children to Christ.* Personally, I like to get them to pray over two of God's promises—I. John i. 9 ("If we confess our sins," etc.)—we pray believing that God means what He says—and Revelation iii. 20 ("Behold I stand at the door," etc.). The child accepts the promises and rises from his knees completely changed. Make them take God's Word on their own lips, for God's Word gives light. Show them that they must be diligent after their decision. One world-famous worker amongst boys often tells a boy who is saved at sixteen that he has wasted ten years of his life and must be extra diligent in order to make up for lost time.



*The follow-up.* Very often in children's work there are discouragements. The child goes away after making a decision and his behaviour is as heretofore. "Converted?" you say, "I don't think so!" There are not always all the appearances that may be desired. Sometimes a child has

#### A TERRIBLE SET-BACK

soon after conversion; he feels the pangs of remorse and in this unhappy state he misbehaves. Do not expect children to be saints; they are not adults in miniature!

Modern psychology shows that religious fervour comes in waves at different periods of life. At sixteen and seventeen years of age there may be a coldness towards religion. Don't be discouraged by this, the weak plants still have life though they do not bring forth fruit. Get the young people to read the Bible

regularly; show that you have a keen interest in them, without being fussy; give them something to do for their new Master, and visit them in their homes. When a child seems to have only a profession go to him and say "Have you got it properly?" He may answer, "I hardly know"; then go over the matter with him carefully again. He will soon understand and be happy about it and possibly turn out better than those who understood at the beginning. Ninety per cent of Christians are converted between the ages of twelve and twenty. Let us redouble our efforts for the Lord on behalf of these young people. Statistics have shown that the most reliable conversions are those of children from ten to thirteen. In conclusion: "There is no service for God that is more important than winning for our Lord and Saviour the little people not yet in their teens."

## THROUGH THE STORM

*"Giving thanks always for all things unto God."*—Eph. v. 20.

A little lark was singing—singing so; It soared so high I scarce could see the tiny songster there In God's blue sky.	Yes, on it sang! And after, when the sky Had cleared again, It yielded praise to Him, in sun- shine bright As in the rain.	But yet; this song of confidence in Him Our Lord does claim. Then let us render to our Father— such— In Christ's dear Name.
Before the storm it sang. For soon there came A lowering cloud: Then thunder rolled. Yet in between each peal 'Twas singing loud.	Before, and thro', and after. "Giv- ing thanks Always—for all." Oh, let our hearts respond, like that sweet bird, To God's clear call!	And in these days when lowering clouds and storms Have come to stay; And gather denser, till our Lord's own Voice Calls us away—
The storm went on and spent it- self. But, oh, That tiny bird Was singing praises thro' it all! And God— Its voice had heard.	No hallelujah shout He bends to hear From a torn heart. Just—"Tho' He slay me, I will (wholly) trust"— And not in part.	Oh, let hope sing thro' all, "Lord Jesus, come." 'Twill banish fear If we are watching. Hear God say, "Be still!" His voice to hear.

L. M. Warner.

## TEN RULES FOR A POOR SUNDAY SCHOOL CLASS

By R. BRYANT MITCHELL

1. Wait until late Saturday night to prepare your lesson, and then forget to take your lesson help to class. Spend little time in prayer.
2. Stick like a slave to your old customs. Do not do anything new, for it might surprise the class.
3. Ask a lot of questions about last Sunday's lesson, which was dead a week ago, because you failed to put life into it; and then scold the children because they did not study it.
4. Never sit with the class during the opening exercises, or church; because they might think you liked them.
5. If they do as they ought to, they will come to Sunday school regularly; so you need not bother about visiting at the homes, or calling when they are sick.
6. It is the preacher's business to get souls saved, and not yours. Just stick to the lesson and teach them. They are too young to be saved.
7. Boys and girls do not like picnics, prizes, contests, and fun; so do not waste any time on these things. Expect them to act like fifty, even though they are only ten.
8. Come late regularly, and be absent occasionally so that they will appreciate you more.
9. Do not talk personally to any of the children and try to understand their personal troubles, because that is not your job.
10. You are such a wonderful teacher, that new scholars will come without going after them. Do not go visiting or scouting for new members, for your class might grow.

# FAMILY ALTAR



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

**Sunday, May 30th.** Acts ix. 32-43.

"Peter . . . kneeled down and prayed" (verse 40).

Peter did three wonderful things in that room. (1) He put out the paid, professional mourners; (2) he prayed; (3) he presented her alive. Of the three the second was the most wonderful. For prayer is the most wonderful weapon that God has given to man. Many of the healings and miracles which still happen seem to be sudden movements of a mighty God. If we could examine them we should probably discover that they had been preceded by a clearance of hindrances and by prayer. Preparatory prayer has been the secret source of real revival. It seemed that suddenly God opened the flood-gates of heaven and poured out the blessing, but some faithful souls had been in the secret place with God, and the miraculous revival was the outcome. Peter knew the secret of God's power. That power is unchangeable. A loving Father-God has put within our hands the key to the treasure house of His heart, and that key is prayer. Peter used it, Elijah, Wesley, Luther and Muller used it, and humanity benefited. Lord, teach me to use it more, not so much for myself as for others.

PRAYER TOPIC:

That a gracious outpouring of the Holy Spirit may rest upon the forthcoming Revival Campaign at Southampton.

**Monday, May 31st.** Acts x. 1-16.

"What God hath cleansed, that call not thou common" (verse 15).

This was a vision with a rebuke. A vision from God in defence of someone He loved. Visions are legitimate within the range of pentecostal activity, but the proof of their genuineness is their practical purpose. This practical purpose underlies every recorded scriptural vision, as a worth-while survey of the Bible will show. The visionary was to be in one way or another the missionary, whether it was Moses, Elisha or Peter. God had something to say to Peter, something for him to do, and God took advantage of Peter's natural hunger to teach him a lesson he could not otherwise learn. While the people in the kitchen were preparing for Peter's appetite, God was preparing his heart for ministry "to those other sheep." The Pentecostal vision should break down all barriers, cliques and classes, for the born-again are all one in the same glorious God and Father of us all, who giveth to all men liberally and upbraideth not.

PRAYER TOPIC:

For special blessing upon the Sunday School and Cadet work in our Elim churches.

**Tuesday, June 1st.** Acts x. 17-33.

"Cornelius . . . had called together his kinsmen and near friends" (verse 24).

It was reported of him that he was just, feared God and prayed always. The

fear of God and communion with God, produces large-heartedness. Cornelius had been encouraged to expect great things from God and he went out of his way to get others to share it. He did not know just what God had for him. He was humble enough "to be told what to do," but full enough of faith to fill his house, in the generosity of his heart, with folk who had caught the spark of inspired hope. Unfortunately there is a lot of selfishness among some of us. We meet together for a good time. It appears that dear Cornelius did not then know so much about God as some of us profess, but he knew God sufficiently to be a fine missionary amongst the folk within his reach. It's easy enough to sing "count your blessings," what we need is more practical grace to share them. Lord, give me large-hearted selflessness.

PRAYER TOPIC:

That the Lord's touch of blessing may be with our Elim Publishing Company.

**Wednesday, June 2nd.** Acts x. 34-48.

"The Holy Ghost fell on all them which heard the Word" (verse 44).

There had been a lot of preparatory work of grace before that wonderful experience. God had been preparing Peter to preach, Cornelius and his friends to hear and receive. We speak of the sudden storm, earthquake or avalanche. It is but the outcome of accumulating forces. Sudden conversions, too, are traceable to contributory causes. Often a mother's or teacher's prayers, covering a long period, or some long-sown seed of the Word. Our Lord instructed His own to tarry "until." Some would have us believe we grow into the gift of the Holy Ghost. The Word says, "He shall come upon you," and so He does. The "baptism" in the Bible was a very definite, sudden experience. One cannot grow into the "baptism." He is not a development, but a gift. Spirit, mind and body register the reception of that blessed Gift in so remarkable and scriptural a way that there is no doubt about it. One can say humbly, "One thing I know." There will be a fuller magnification of God, a closer contact in prayer and a worship which pervades senses and action to such extent that others will see and be turned to our God.

PRAYER TOPIC:

Special prayer for Miss Ewens' work in India.

**Thursday, June 3rd.** Acts xi. 1-18.

"They held their peace and glorified God" (verse 18).

These were the apostles and brethren. They had heard strange things. Peter had been unorthodox! The news had travelled. They reprimanded him. He, the once impatient, impetuous Peter, now disciplined by experience, and controlled by the Holy Ghost, quietly and patiently

recited the facts. Here was no independent upstart, proud of his "leadings," but a humble brother seeking to enlighten genuinely-perplexed minds. He showed the wondrous workings of God in breaking down his own prejudices, God's own chain of evidential circumstances, and God's own honouring of His Word. These dear puzzled brethren listened quietly and were amenable to reason and willing to acknowledge facts. They saw that God in grace had reached out to those who were afar off and given them the same blessing in the same way. They were satisfied and glorified God. May the Lord give us like grace to rejoice when we hear of God blessing unexpected people in unlikely places.

PRAYER TOPIC:

That all God's sick and lonely ones may realise His presence in a wonderful way at this time.

**Friday, June 4th.** Acts xi. 19-30.

"He exhorted them all that they would cleave unto the Lord" (verse 23).

Very sound advice, and as suitable and necessary to-day as then. Ah, me! if only we would cleave more to the Lord and cling less to one another. If we are really cleaving to the Lord we shall do His will, whoever, even of our best friends does not. It is not without reason that the Lord calls us sheep, we are so foolish in following one another. Yet the call was "follow Me." How often we have said and sung "Follow, follow, anywhere, everywhere, I will follow on." But sometimes with the mental reservation, "if my friend does." If one is lawfully prevented from attending God's house, why should it be the occasion of the absence of another who could and should be there? Again, we cannot be taken up with God in worship and linked on to someone sitting beside us. There is the danger of talking and commenting to one another instead of communing with God. Lord, teach me to cleave to Thee, my affection first be Thine, then shall other relationships be safe.

PRAYER TOPIC:

That those who are now seeking the Baptism in the Holy Ghost may be filled to overflow.

**Saturday, June 5th.** Acts xii. 1-11.

"Gird thyself and bind on thy sandals" (verse 8).

The Lord does not do for us what we can do for ourselves. His alone is the mighty miraculous work of deliverance. We rejoice as we sing of the emancipation He wrought out for us, "My chains fell off, my heart was free," and well we may, for deliverance from the bondage of sin and the "old man" is a mighty act of grace, and we cannot sing too loudly about it. But God expects co-operation from His liberated ones. He does not leave us where we were. With stimulating love He commands us to prepare to go forth from noisome bondage on glorious pilgrimage. The prospect may seem hazy and dream-like, but simple obedience to the Heavenly Voice, in doing our part, will find us free from durance vile, out in the glorious freedom of the sons of God, breathing the purer, fresher atmosphere of liberty in Christ.

PRAYER TOPIC:

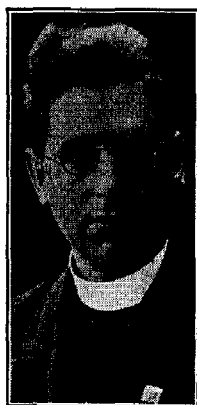
For God's blessing to follow the ministry of the "Elim Evangel."

# EVANGELISM IN THE SUNDAY SCHOOL



By

Pastor  
H. A.  
COURT



**W**EEK in and week out as year succeeds year there are thousands of people of both sexes and of various ages pursuing what has been called a thankless task. They are Sunday school teachers and their task is to bring to the children the knowledge of the gospel.

Let us think awhile about this great task. And please let me say at the outset that this task is not a thankless one. It is difficult, and has its own peculiar problems. It is trying, and often heart-breaking. But there will be results. It is true that they are very often a long time in appearing, but this must not lead us to believe that the long plod is in vain. Let us face our subject with a brave heart.

Consider three things: Our Motive, our Material, our Message.

*Our Motive.* It is sometimes said that we must deal with the children with the idea of winning their parents. That means that we use the children, and our handling of them as a vehicle by which to reach others. There is, I suppose, something to be said for such an idea. But I think this minimises things considerably. If we see only those who might be won through them the souls of the children become to us transparent, and we lose a sense of their value. Our broad vision will naturally lead us to consider the parents of our young charges, and any means that we can use to win the former should not be neglected. But let us look *into* the souls of our children, and not *through* them. Let us remember that while the parents are hypothetical the children are factual. We have the children to hand, and they have souls that need

## GOD'S WONDROUS SALVATION.

As teachers of children let us consider them our responsibilities. They are independent units—Jackies and Harrys and Winnies and Marys. In each of those little lives there rages a battle, the right against the wrong. These children are finding that wrong is mostly the conqueror, and they for their own sakes must receive the benefits of God's saving grace. Our motive then must be to win them.

*Our Material.* I am not thinking here of the material that forms our message. That we will consider later. The children are our material. We are the potters, they the clay.

Our scope is wide, our opportunities many. For we are able in the Sunday school to put a check on the entry into sin. Though apparently unheeded our warnings very often have the effect of keeping the children from the debasing things into which they might otherwise go. Thinking back concerning myself I can remember that I threw off the restraining influence of the Sunday school, and grew too big for it. Nevertheless I refrained from certain kinds of sin because of what the Sunday school had taught me. It is good to lift the fallen from the sin into which he has sunk, but it is even better to prevent that sinking. And, by the grace of God, the Sunday school teacher can do that. Our material, then, is that upon which sin has not wrought its fullest work.

When our lads and lasses have reached their adolescence they begin to imbibe the pernicious blasphemies of our evil age. It becomes manly to deny belief in the Cross, and those other teachings that form part of the Christian religion. The life at that age quickly becomes moulded to the sinfulness of surroundings, and any external links they have with fundamentalism are easily broken. How needful it is therefore that we introduce to them the fullest

## EVANGEL OF THE CROSS

before their adolescence. The groundwork of the Sunday school can be a definite match for the enemy's later attacks upon their faith. Caleb and Joshua were faced with the problem of telling their story *after* the unfavourable report had been given. We in the Sunday school can get our story in *first*. That, surely, should be of great encouragement to us. Let us aim definitely at child conversion. It is a very real thing, and not to be despised or lightly esteemed.

One thing more concerning the material. It is pliable. Never forget that. Perhaps you are inclined to think the reverse. I

know that there are children concerning whom we are tempted to use the epithet "hopeless." But are they really hopeless? I know of some young men who were like that, but they are stalwarts of the faith to-day. And they trace this back to Sunday school influence. Whatever you feel you are bound to realise that the children are more pliable at the age when you have them than when they have grown to manhood and womanhood. I will not trouble you with statistics, but such as they are they show that conversion is definitely a matter for tender years. After the age of twenty-five there is a rapid decline in the percentage of conversions. An enormous amount of good is possible in the child life. The sapling offers excellent opportunities for directional training that could not be thought of in the case of the advanced tree.

*Our Message.* I want to say four things about this. Forty-four would not be too many.

Please *prepare* it. It is sheer nonsense to suppose that a message has not to be prepared because it is for children. I hope that what has been said

**CONCERNING THE MATERIAL**

has shown how important and responsible the work is. So get down to your message. Use your heart, your mind: in fact everything legitimate for the perfection of your message. Commence studying it as early as possible. At least have enough respect for the work you are doing to not leave it until the last minute. If I may be definite in a word of advice I say this: have the outline of next Sunday's message in hand on the previous Monday at the latest. Better still spend a little time on the Sunday evening getting it ready.

"But I have meetings and friendships." One appreciates that, but the greatness of your task as a Sunday school teacher calls for a little sacrifice. If you have your outline ready as early as I suggest you will find that every day thoughts will come to you supporting the essential truths of the message. You will not worry about shortage of material. Reducing it will be the problem. For life will supply you with a fund of apt and live illustration. It will be as though everything is pointing to your

message. You and it will be inseparably bound, and your arrival at Sunday school will be the arrival of a living, burning message.

*Pray* about it, of course. This seems almost superfluous, for one can hardly think of a Sunday school teacher who has accepted the service from the Lord neglecting so vital a part of the matter. Prayer will naturally invade every part of your work in this connection, and loving watchfulness will be always alive to the need of divine blessing on human weakness. When I entered the Lord's work I was advised to never enter the meeting unless saturated with my subject. Sound advice for a Sunday school teacher, too. Be a sponge. Soak up prayerfully until the time you have to yield your contents.

*Present* your message as though all eternity depended upon the results. For does it not? Will all those children be with you again next Sunday? Who can tell? So make sure that not one of them misses the essence of the gospel every time you give it. Speak

to the little ones as though you expected them to respond to you. Don't let conversions surprise you: expect them.

Children are not adults. They need to have the message reduced to their age. You cannot pull them up to your age. But you can drop to theirs. And in this lies the secret of those who are successful missionaries among children. They have found their way to the children's hearts by proper presentation. Children will never react

(continued on page 352).

**His Jewels**

Jesus called a little child unto Him and set him in the midst.—*Matt. xviii. 2.*

*If we would choose on earth to be of service,  
And walk where He walked, Christ the Undeiled,  
Then let us turn our gaze where His once rested—  
Upon the child!*

*He may look poor, unclean, perhaps neglected,  
Who knows what visions stretch before his eyes!  
Shall we not take his hand and leading gently  
Help him to rise?*

*What if the work cost more than we dare reckon?  
The Saviour gave His all, and we may share  
In beautifying with Life's precious jewels  
The crown He'll wear!*

*"Depart," once said His followers unkindly,  
When mothers brought their children to be blest;  
But Jesus caught the little ones and held them  
Close to His breast!*

*Oh, may it not be said, by look or action,  
That we have caused one child to go away;  
But let us seek to bring them to the Master,  
Without delay!*

*Then when it comes, that day of glad reunion,  
And we with Christ shall see the children smile,  
Our hearts from His shall joyfully re-echo,  
"It was worth while."*

—L. WINIFRED THOMPSON



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.

## Sunday Schools.

WE trust that this special Sunday School Number of the *Elim Evangel* will serve to stimulate enthusiastic interest in this important phase of our Foursquare Gospel work. We cannot over-estimate the value of young people's ministry in these days when the forces of darkness are making such a drive to capture the children. The future of our own country and for that matter of the whole world will to a great extent be influenced, if not altogether determined, by the advance which the Church of God takes of its opportunities in this direction. Children's work offers a field that is white unto harvest, one which will yield plentifully to the faithful labourer in the Lord's service. There are many encouraging signs in our own work amongst the children; boys and girls are being won for Christ, and every life thus surrendered to Him means a new world of moral and spiritual possibility in the kingdom of God. Let us redouble our efforts to gather in these precious, priceless sheaves; other hands are reaching out in desperate endeavour to lure them from the path of truth and righteousness. God will hold His people responsible for the salvation of these little ones; to Him we shall have to render an account of the way in which we have discharged our duty to those fair young lives that surround us.

## Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

One suffering with cancer and other complaints; also a sufferer from chronic catarrh, that God may deliver for His glory.—*M.C.*

A brother, that he may yield to the highest in God.—*S.S.E.*

A daughter who is seriously ill with what is feared to be tuberculosis, that God's healing touch may be given.—*M.B.*

A sister suffering with internal trouble, that she may prove the healing power of Christ.—*M.R.*

A son who has been taken to a mental hospital, and is in great distress of mind, that God may manifest His power in complete deliverance.—*E.B.*

"Watchman  
What of the Night?"

By Pastor C. J. E. KINGSTON

### WILL THE CHURCH ESCAPE THE TRIBULATION?

An altogether new approach to this question is provided by the symbolism of the Feasts of the Lord in Leviticus xxiii.

"It was no mere chance that the Lamb of God was sacrificed at the very hour the Paschal lamb of Israel was sacrificed, or that Christ emerged from the realm of the dead to be the beginning of a new spiritual harvest unto God at the time the priests of Israel were presenting in their temple the omer of first-fruits.

"It was certainly not chance that the Holy Spirit descended in mighty power on the Feast of Pentecost, and that 3,000 souls were added to the Church as a 'first-fruits.'

"Since the first four feasts have been so perfectly fulfilled, we have the best of reasons to expect the other three to be as literally fulfilled. After these four we come to a pause (Lev. xxiii. 22), the season for reaping the harvest, a wonderful foreshadowing of the church age inserted between Pentecost and the Feast of Trumpets. At the close of this period comes a new Feast (v. 24), the Feast of Trumpets. The rabbis always connect the blowing of the trumpets with the end days and the coming of Messiah.

"Following the blowing of trumpets comes the Day of Atonement, then the Feast of Tabernacles. Atonement is the Jewish national day of sorrow and repentance, a type of that period when the Jewish remnant gathered in Jerusalem shall suddenly find themselves about to be destroyed by the armies of Gentile nations. It is in this crisis that the Lord Himself appears and Zechariah xii. 10 is fulfilled. This brings us to the Feast of Tabernacles, which all admit is a millennial picture." ("Prophecy," Jan., 1937).

Thus the Day of Atonement, representing the "time of Jacob's trouble" comes *after* the blowing of trumpets, and if the blowing of the trumpets refers to the call of the saints (I. Thess. iv. 16) then the church evidently will not witness the Tribulation.

Some years ago the Standard Oil Company of America needed a manager for new business to be developed in China. He must have certain qualifications, and it seemed that the right man could not be obtained. Finally a member of the Committee said that he knew of a young man who would be suitable and he was at present in China. Asked what salary he was getting he said "£120 a year!" "There must be something wrong," said the Chairman of the Committee. "There is, but the wrong is with the system that employs him. He works for a Mission Board."

The Committee decided to send to the missionary to offer him the vacant position at a salary of £2,000 a year. If that failed the offer was to be increased to £3,000. The young missionary, however, declined all. "It is not a question of salary: that is magnificent. The trouble is with the job. The job is too little. I should be a fool to quit winning souls to sell oil."

Reader, are you losing interest in the aggressive work of soul-winning because worldly advancement claims your time. Christ called that man a fool who thought only of his barns and profits.

"The Dawn" gives the experience of one delivered from Spiritualism. A young man, seeking truth among the books in the local library, was finally persuaded to take one on Spiritualism, although he felt it to be rubbish. Fascinated by the subject he returned it for other books on similar lines and began attending spiritualist circles, later "developing" clairvoyance and experiencing phenomena such as raps and

(Continued on page 350)



## The Importance of the Sunday School

By Evangelist L. W. GREEN  
(WIMBORNE)

“**D**ROWN the Hebrew boys,” was Pharaoh’s edict.

“Destroy the babes of Bethlehem,” was Herod’s cruel command.

Mighty monarchs have massacred infants. Intimidated kings have dreaded the dynamic forces dormant in the child. Latent in every little life are fearful possibilities—glorious possibilities,—inborn powers for evil or for good, known only to the Creator Himself. Who, then, can calculate the infinite value of training the child for God? Hence the importance of the Sunday school.

We view this work, as in imagination we now leave for a “Surprise Tour” of the school. We arrive as the school is about to commence. The Superintendent who, we shall soon realise, feels the vital importance of his work, now steps to the platform. He is faced with a “mixed multitude.” Wandering thoughts must be captured and concentrated. How will he attract attention? He is careful to avoid ruinous ruts, and seeks to cultivate “Surprise.” We observe that “Don’t” is conspicuous by its absence from his vocabulary, being replaced by “Do,” for he has discovered that the positive is more effective than the negative. On this particular Sunday the method he uses to grip attention is to hold up a pin, saying, “Listen! All who can hear this pin drop very quietly raise the hand. Listen—.” And the school is subdued to silence. Action choruses immediately follow, bringing the superfluous energy of those little bodies into

### ORDERED ACTIVITY.

Then more devotional music controls their spirits, and almost before we are aware, we are in the atmosphere of worship. We are conscious that previously everything has been prepared by prayer, and consequently God is now moving in the midst.

It is time for classes.

The teacher, whose class we attend, is well aware of the importance of his task, and has met with God before meeting his scholars; therefore in his presence we soon feel that “Other Presence.” He has not only prayed, but prepared, and has now come not simply to say something, but with something to say. The class is amongst the Juniors, so the food has been prepared for infant digestion. The lesson to which we listen happens to be on “Christ dwelling in our hearts by faith.” To simplify this profound truth, the teacher has borrowed wisdom from the wise, recollecting Solomon’s figurative description of the human body (Eccl. xii.). Interest is intensified as the scholars hear of movable houses—coloured windows with spring blinds having dark fringes—Red Lane, guarded by a

pearl army—various gates and a wonderful key, “The Will.” Someone seeks admission, the hand that knocks is pierced—will you unlock the door? The teacher, realising the vital

### IMPORTANCE OF THE ANSWER,

has aimed, not only at attention, but at conversion.

School being over, we now wend our way homewards, thinking—

Mighty undertaking there!  
Souls are in the making there!

But this glorious work for God does not end with that afternoon, for the teacher values the opportunities afforded of visiting the homes of the scholars. This reminds us of the importance of the Sunday school to the parents, and the importance of the parents to the Sunday school.

Prior to the work of the school, comes the work of the parents. Rudyard Kipling was right when he wrote,

Some can pot begonias, and some can bud a rose,  
And some are hardly fit to trust with anything that grows.

What responsibility rests upon you, father, mother! “Responsibility?” Yes, your “response to His ability,” for if “the hand that rocks the cradle rules the world,” then you need the other hand in His. God’s Word declares, “As is the mother, so is her daughter” (Ezek. xvi. 44). If you would “train up a child in the way he should go,” you must go that way yourself. Here, then, is the call to you who are parents to co-operate with the teachers in the all-important work of winning the young for Christ, and the influence of this co-operation will be immeasurable.

Let us think for a moment of

### THE MAGNIFICENT RESULTS

realised through work among children. D. L. Moody, who led thousands to Christ, was himself brought to the Saviour by his Sunday school teacher. Polycarp, when martyred at the age of 95, declared he had served God 86 years, thus showing he was converted when only 9. Matthew Henry, Richard Baxter and Robert Moffatt all came to Christ as children. Every one of the 19 children of Susannah Wesley was saved before reaching the age of 5. Oh, the importance of leading the lambs to the Shepherd! What boundless wavelenghts of blessing are broadcast through child conversions! Little wonder that Christ was moved with indignation when the disciples would have prevented the children from coming to Him. He set the child in the midst; and in sternest denunciations the Son of God said it were better for a man to be cast into the sea and drowned than to offend one of these little ones. On the contrary, listen to some of His warmest words,

"Whosoever receiveth one such little one, receiveth Me." He identifies Himself with the infants.

Since Christ set the child in the midst, let His Church do likewise, for the school is the nursery for the Church of the future. Such is the importance of the Sunday school to the Church. Therefore let the motto of every assembly be, "The Church for the school, and the school for the Church."

Now, in conclusion, let us

#### CONSIDER THE IMPORTANCE

of the Sunday school to the nation.

"Drown the Hebrew boys," was Pharaoh's edict, "Destroy the babes of Bethlehem," was Herod's cruel command. Pharaoh and Herod have gone, but the spirit that moved them to massacre innocent little children is moving men to-day to inculcate into the young diabolical atheistic doctrines, ruining body, soul and spirit. In England Communistic Sunday Schools, as far as we can ascertain, have now faded out of existence, but Communists have transferred their activities to work among pupils and teachers in elementary schools and universities. Colonel F. J. Miles, D.S.O., O.B.E., in his recently issued book on *Changing Russia*, says, "Twenty-five million children are daily taught that there is no God. . . . and are subjected to awful caricatures of Christianity. . . . It is still a criminal offence to gather three children under the age of 18 to teach them religion." An atheistic journal called *The Godless*, contained the following message from Lunacharsky, the Soviet Minister of Education, "We have done with kings of earth; let us now apply ourselves to the King of heaven. With all my heart I wish *The Godless* every success in the warfare against the revolting spectre of God, who throughout the

#### WHOLE OF HISTORY

has caused such diabolical evil to mankind." Such propaganda from the pit, such Satanic defiance, stirs every passion of our soul to work as never before, and cry to God to save the children. Is it any wonder that sorrow and suffering follow in the trail of the godless teaching? Ghastly disease and death, as an octopus, is clenching its victims. Where God is disowned and the Devil enthroned the cry of anguish and despair from youths and maidens with broken bodies and bleeding hearts comes to us as a clarion call to prevent the same in England. Never was there such a national need for the Christian Sunday School as there is to-day. Its importance is inestimable.

Through the cry of helpless infants, the sob of suffering little children and the rampant powers of hell comes the challenge; and through the old rugged Cross, the ordination of the pierced hands, the present power of Pentecost, the near return of Christ and the eternal weight of glory comes the call to consecrate every ounce of our energy, every fibre of our being to God, the Church and the child. Then earth would be richer, hell would be poorer, and eternity alone reveal the importance of the Sunday school.

The flower Bethlehem saw bloom  
Out of a heart all full of grace,  
Gave never forth its full perfume  
Until the Cross became its vase.



## Monthly Book Window

"I LIVE—YET NOT I." By George Goodman. (Pickering & Inglis. 1/- net, by post 1/3).

The book is a verse by verse commentary on Romans, chapters v. to viii., and deals helpfully with the great truths contained therein. Mr. Goodman says "when we believe and are justified we come into a fortune," and then proceeds to make one appreciate how vast and glorious that fortune is. He brings out the "much more" of grace, the freedom from sin's dominion, takes one through the perplexities of chapter seven, into the glories of chapter eight, where we live by the law of the Spirit of Life.

The book will appeal to devout lovers of the Word, while Bible class leaders, lay preachers, and regular ministers will find much food for thought.

Some will not agree with all Mr. Goodman says, especially in relation to the endowment with power from on high, but no reader will lay down the book without being helped into a fuller life with God.—J. J. MORGAN.

**THE NEW SOVEREIGNTY.** By Reginald Wallis. (The Paternoster Press. 6d. net, by post 7d.).

As the title infers, this is a timely volume, but it is also a needful one. It calls attention to God's Ultimate and Eternal purpose in, and real significance of the New Creation. In each chapter the author deals in a very able, scriptural, and interesting way with a truth needing to be emphasised in these days. A truth which, carried into effect, brings assurance, freedom, fellowship, joy, sanctification and victory to the experience of the Christian. For blessings always abound "where'er He reigns."

Whilst modern theories endeavour to bring our Lord down to, and in cases even below, the human plain, Mr. Reginald Wallis's book is a call to Christians to recognise HIS RIGHT TO SOVEREIGNTY. The book, though small, is thought provoking. A very valuable edition to the new convert's library.

J. WOODHEAD.

**IS IT TRUE?** A Series of Addresses on Vital Questions. By William G. Channon. (Marshall, Morgan & Scott, Ltd. Price 1/- net, by post 1/3).

Yes, I believe it is quite true; at least in my perusal of this book I have not found anything that I can say is untrue. The book is made up of twelve choice sermons, the gist of which may be summarised as follows: Working out your own salvation; the assurance of salvation; prayer; the return of Christ; the Judgment of Believers; the Personality of the Holy Spirit; the Will of God; Overcoming Temptation and Worry. Although it is not such a book that will carry you in transcendent flights of glory over all the mundane things of life, yet it is a very good book with which to go to work. It is a good book to give someone who has not yet started on the way, as the first two chapters deal very practically with the question of salvation. On the whole it has good balance, and treats very logically the subjects mentioned above.—J. S.

**SIXTY YEARS AN EVANGELIST.** By Harold Murray. (Marshall, Morgan & Scott, Ltd. Paper, 1/-, by post 1/3. Boards, 2/6, by post 2/10).

Who is there that does not know the name of Gipsy Smith? Many of us have listened to the voice of this great servant of God, and yet have been denied the opportunity (often longed for) of really coming in contact with him as a man.

This opportunity is now given to us by Mr. Harold Murray in his book. Mr. Murray does not give us the life-story of Gipsy, as that has been given elsewhere, but he draws for us a most refreshing and intimate pen picture of the personal character and ministry of this great man.

When I had finished reading the book I felt that I had lived and worked for awhile in Gipsy's company, and the experience was well worth while.

—JOHN HILL.

# The Dangers & Errors of Spiritualism (No. 3)

By Pastor J. NAYLOR

**I**N my first article I dealt with the question, "What is Spiritualism?" and showed that according to Scripture it is *spiritism or demonism*; the doctrines of demons referred to in I. Timothy iv. 1, also that the Bible in no uncertain language condemns Spiritism.

In this article we shall consider not what the Bible has to say concerning Spiritism, but what Spiritism has to say about the Bible and the doctrines of our Christian faith.

Before we do this I want to say a little concerning the physical and mental dangers of Spiritism. There is probably in the world to-day no greater menace to the physical, mental, moral and most especially the spiritual well-being of men than Spiritism.

## 1. Physical dangers.

In the New Testament we read of people who were afflicted in body as a result of demon possession.

Especially is there danger to the medium. We need to remember that every time a medium yields to her control (a demon) there is a drain upon the energy in a more or less degree. Particularly is this noticeable when materialisation has taken place, i.e., when a spirit has appeared in a visible form. Spirits are said to materialise by drawing from the bodies of the sitters and especially the medium a whitish matter of a cloudlike appearance which Spiritists call ectoplasm.

Mediums are known to decrease in weight

### DURING MATERIALISATION.

Sir Conan Doyle speaks of a medium, Miss Goligher, who frequently registered a loss of weight amounting to a stone, in a seance. He also says concerning the same medium, a loss of weight of 30, 40, and even 50 pounds, being registered on the weighing chair on which she sat. "The medium became a mere residuum with a third or more of her own substance outside herself" (*Edge of the Unknown*). Speaking of the return of the ectoplasm to the body, he says, "One can well believe that under such abnormal circumstances, any rough disturbance of the conditions, which caused the external third to fly back with unnatural speed to the body, would cause physical suffering. *I have known a medium have a broad weal from breast to armpit, through the sudden elastic recoil of the ectoplasm*" (*Ibid.*). Notice this is taken not from the writings of opponents of Spiritism but from the writings of one who was himself a leading Spiritist.

Whilst materialisation is taking place the medium "lies meanwhile insensible and dwarfed, to perhaps half her natural size, blazing with fever, with saliva dropping from her chin, her heart rapidly pulsating" (*Spiritism in Bible Light*, R. B. Jones). The medium is always exhausted by her effort, sometimes to a dangerous extent.

This great physical strain is relieved by the use of alcohol and thus many a medium has become a confirmed drunkard. Sir Conan Doyle says, "Another temptation to which several

### MEDIUMS HAVE SUGGUMBED

is that of drink. This comes about in a very natural

way, for over-working the power leaves them in a state of physical prostration and the stimulus of alcohol affords a welcome relief and may tend at last to become a custom and finally a curse" (*Vital Message*).

People have been known to suffer intense physical torture. R. B. Jones tells how the widow of Abraham Lincoln was, on the death of her husband, drawn into the meshes of Spiritism. She frequently held intercourse with what she thought was her husband's spirit. Then other spirits came, especially one professing to be that of an Indian chief, by whom she was cruelly tortured, a scalping process oft repeated being the chief form of torture. At length so dreadful did this become, the poor lady had to be confined to a lunatic asylum.

Dr. Reginald Hagy (Spiritist) in his book, *A Witness Through the Centuries*, tells of a medium, Mrs. Schoen, who had some terrifying experiences. He says there appeared to her constantly "a most evil-looking soul, a deformed, lame, and stooping apparition dressed in rags." This "lost" soul adopted a most menacing attitude towards the medium, and with a bitter, snarling expression, would appear to be making frantic efforts to reach Mrs. Schoen. Strangely enough he could not approach within a radius of about three yards from her—some impassable barrier intervening at this distance. Nevertheless, the terrible sight was sufficient to

### STRIKE TERROR

into its witness, so much so, indeed, that our medium refused to be left alone in the house about this time."

He also tells of another occasion when they were met for a seance. "No sooner had we taken our seats than loud bangs and knocks began to be heard all over the ceilings and walls of the room. At the same time the medium declared she could see a number of evil-looking spirits.

Soon after this announcement each of the sitters felt rough grips and pushes coming from several directions. An unnatural and nauseating odour was also perceptible from time to time—an odour which we soon learned almost invariably accompanies souls in darkness. Suddenly the medium received a resounding smack on her face which caused her nose to bleed profusely."

I can imagine some of my readers saying at this point, "Horrible," "Why bother to mention these matters? Surely such things are better left unrecorded." I agree, it is horrible, but as there are, alas, many Christians to-day who are inclined to think well of Spiritism, it is necessary that we point out its true nature. We can be quite certain that only demons would employ such dreadful and gruesome methods.

2. Now we will consider the mental dangers of Spiritism. I know quite well that Spiritists speak of the lunacy lie, but it is a fact that Spiritism does at times result in insanity. Why even intellectual people seem to be robbed of all sanity in judgment when they take up Spiritism. Once it has them in its grip they are, it seems, unable to distinguish between the true and the false and it is an easy matter for the demons



to lead them into error and a denial of Christianity.

I will give two instances, both taken from *Spiritism in Bible Light*.

Dr. Schofield, who was a leading Harley Street nerve and mental expert, told how a friend of his, a cavalry officer, lost his reason through Spiritism. Having recently lost his mother he went as most people do in all innocence. In his great grief he was attracted by the possibility of getting into touch with her again. The sought-for contact was (as he thought) soon secured but the result was disastrous. He was constantly hearing what he thought was his mother's voice, and it was driving him mad. One day on the parade ground he gave a series of ridiculous orders. He was brought home a lunatic and it was Dr. Schofield's sad duty the next day to take him to a suitable retreat.

A man of high repute told Dr. F. B. Meyer that a lady had come to him complaining that her life was made a perfect torment by the suggestions of unclean spirits of which she could not rid herself. She had been a frequenter of seances and now she was held by a kind of obsession. She was entreated to promise to tear herself from their fatal spell and she promised to go but once more and that on the following day,

but that day she became raving mad, and rushed in an almost nude condition into the public thoroughfare, and had to be confined to an asylum.

I anticipate an objection that these incidents are given by

#### OPPONENTS OF SPIRITISM

and may be only isolated cases, so I will give a quotation from a Spiritist writer, E. Katherine Bates: "I know of a case where a young and charming woman, intelligent, musical and artistic, has had her life completely wrecked by listening to the counsels of a spirit on the other side, professing to be one of those nearest and dearest to her. This entity promised her all sorts of marvellous experiences and wonderful knowledge if she would only listen to his advice. Unfortunately she believed in the identity of her self-constituted guide, and blindly followed his directions, with the result that *her mind became unhinged*, her home broken up, and that which might have been a happy normal life was turned into misery for herself and those who loved her. *There are hundreds of such cases*, attesting to the abuse and not to the use of Spiritualism" (*Psychical Science and Christianity*).

There certainly are real mental dangers in Spiritism.

(To be continued).

## Crusading for Christ

By Pastor J. C. CARISS

**C**RUSADER! What imaginations the word creates within the heart. Peter the Hermit, Richard Cœur de Lion, and others around whose names have been woven those tales which cast their spell upon us in our childhood days, rise before our eyes in all the colour and pageantry of their times. We do not give them the hero worship we used to do, but they still call forth our admiration, for while we have learned to see how sadly misdirected were some of their deeds, we cannot fail to recognise a spirit of bravery and chivalry in them, which if equalled has never been surpassed in the annals of history.

We are Crusaders for Christ. Like these men of old we are fighting in a grand cause. True we wrestle not as they did against flesh and blood. Nevertheless, though our conflict is spiritual while theirs was visible, we need the same grand heroism and unquestioning self-sacrifice as they manifested. Our crusade is the most exacting, and yet the noblest on earth. There is nothing in any walk of life that calls a man to such strong resolution, such quiet audacity, such fidelity, as to take up arms for Christ. Political and social reforms strike at the effect of the malady, we strike, in our Leader's name, at its root. It may be good to give men better houses, better wages, better food, but what is that compared with bringing them a gospel which can change their hearts, remove their gnawing discontent, bring them tranquillity instead of turmoil, and change their dwellings, no matter how poor they be, into radiant palaces of God's presence?

And there is a part for everyone to play in this Crusade. It was for the most part only soldiers of noble name, and their servants who joined those

marches to the Holy Land in days of old. How different with Christ! It is not talent or gentle birth that qualify us for His service, but simply whole-hearted devotion to Himself. He does not ask us what we can do. He says, "Are you prepared to take up your cross and follow Me?" He may lead us to bear the standard upon the far-flung battle field, or He may call us to unfold it in factory, shop, office, home. The spoils of battle may never come our way, but when the fight is over and won, we shall, if we have remained faithful at our post, receive our Leader's commendation and a reward which will never pass away.

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### "Watchman, What of the Night?"

(Continued from page 346)

heavy blows on the walls, objects moving and falling over without apparent reason.

Then he began to be mentally tortured with the most evil, horrid and filthy pictures and a sensation of being covered with cobwebs would come over him, accompanied by a blackness or stupor.

About this time he queried whether this was of God, and fear took possession of him. "I was like a rat in a trap, I felt hopelessly lost, and a victim of the Devil." He attempted to shake off this evil spirit, but had to confess that it was stronger than he was.

"Then something seemed to say to me, 'Break away.' After a hard struggle, he called upon God for mercy and a minister of the gospel pointed him to Calvary, preaching Christ and Him crucified, and he was finally delivered from this latter-day delusion of Satan. This writer utters a final warning. "*Beware of fascination*; after reading the first few books I became powerfully fascinated, until I was swept off my feet, completely mastered. I have found and testify that Jesus Christ is the only Saviour."



# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

ON  
CRUSADER  
SERVICE

## GLORIOUS YOUTH RALLY AT GLASGOW CITY TEMPLE

By Evangelist H. M. Strange

I was present on a recent Thursday evening at the City Temple, Glasgow, for one of the most blessed Crusader Rallies I have yet attended. The speakers present were the Lord Belhaven and Stenton, a representative peer for Scotland in the House of Lords, and the Rev. William MacDonald, M.A., of Edinburgh. The Rally was convened by our Crusader President, Pastor James McWhirter.

The service commenced in real old Scottish fashion with the singing of the grand "Old Hundredth," and how those happy Crusaders let forth their full-throated praise to the Lord Jesus in the words of that Psalm, beginning—

"O thou, my soul, bless God, the Lord,  
And all that in me is  
Be stirred up, His holy name  
To magnify and bless."

One could feel the spirit of praise rise as we sang each verse of this beautiful hymn, and then on a greater note of praise the Crusader President led us to the Throne in prayer and we were drenched in blessing as we praised the Lord for His great love and goodness.

The Crusader Choir and Orchestra rendered a lovely piece entitled, "If with all your hearts," with Mrs. McWhirter taking the solo part.

What a glorious testimony to the great city of Glasgow—the platform packed with young people, all "On Crusader Service."

The first speaker, the Rev. MacDonald, holds the pulpit of Palmerstone Place

Church, Edinburgh, one of Scotland's famous historic churches, and he is the author of that challenging book, "Modern Evangelism," which should be read by every Crusader. If one wishes to hear this servant of the Lord in Edinburgh they must come very early or they will find that the doors are closed with "Church Full" notices displayed outside! His message for the youth gathered that evening in the City Temple was on the theme, "The Joy of the Lord." How our hearts were warmed as we were led into new paths in order that we might know and experience more of that true and lasting joy, the joy of the Lord, in the home, in the office, in the workshop—just wherever we are "on Crusader Service."

After another beautiful choir piece led by Mrs. McWhirter, "There is joy in following," we listened to our last speaker, Lord Belhaven. He commenced by saying that when he received the kind invitation to speak at this Youth Rally, he saw printed on the envelope, "On Crusader Service." He wondered for a moment what Crusade this could be and was somewhat puzzled. But when he had read the letter he realised that this Crusade was in the service of the Lord

(Continued on next page)



Pastor James McWhirter, Crusader President

## MAYDAY IN MERTHYR

Among the mining classes of South Wales, the first Monday in May is always a great day, ranking in importance with Bank Holidays in other parts of the country. Collieries, fortunate enough to be working, have a holiday, and the workmen gather in thousands to large halls and institutes to be addressed by the leading political orators of the day. This year has not been an exception to the rule, although the gatherings have been generally composed of the workless victims of that monster, "Depression."

But that particular day is also important to the Crusader branches of Abertyswg, Dowlais and Merthyr, for they unite in one centre for mutual fellowship in the gospel bond.

This year's Rally was held at Merthyr and the Lord graciously blessed the meetings.

The smile of God was manifested throughout the whole day, commencing with the hallowed communion service, with the inspiring ministry of the Spirit through His gifts, to the crowded gospel service with its conviction of sin. Two precious souls yielded to Christ during the day, while many were seen to be deeply convicted.

It is quite an impossible task to describe adequately the programme. Sufficient it is to write that each branch contributed in sermons, recitations, solos, anthems, etc., so that in the rich, varied selection, the most fastidious "meeting taster" found something to satisfy, while the man of the world was told of a hope that meets the need of every political class—even Christ Jesus and His four-fold gospel.

"Brethren pray for us" in South Wales!

## WINTON CHOIR

The Winton Crusader Choir, whose photograph is published this week, are an active band of youth. Their services for gospel singing are much in demand by local Christian bodies. Their prison ministry is one of success, greatly appreciated and blessed of God, and has included several visits to Dorchester and Winchester prisons, H.M. Borstal Institution, Portland.

The Choir has sustained a great loss in the death of Mr. George Saunders, as the result of a road accident. Brother Saunders was a real man of God, whose ministry in word and in song brought blessing to many. A life lived for God has suddenly been taken, but the memory of it will inspire others to a deeper consecration.

ALL OUR BURDENS—THE  
NATURE, THE EXTENT, THE  
DURATION—ARE ADJUSTED  
BY HIM WHO ALONE KNOWS  
WHAT EACH CAN BEAR.



Winton Crusader Choir with Pastor F. C. Packer and Mr. D. Stuart House (Conductor)

Jesus Christ, the One he had learned to love some two years before. He said he was an old soldier in his Majesty's army, and had been on many Crusades during his active life, but he was very happy to be this time "On Crusader Service" for Christ. He went on to say, with a smile, that he was going to treat us all as his confidential friends, and com-

menced to give his testimony, telling how he was saved at the Lincoln Tent Campaign in 1935, under the ministry of our beloved Crusader-in-Chief, Principal George Jeffreys. Whilst giving God all the praise and glory for the grand and glorious salvation received then, Lord Belhaven paid a noble and striking tribute to our Principal, the one who had been

the instrument in God's hands of bringing him and Lady Belhaven—now with Christ—this great blessing.

The hearty singing of "All hail the power of Jesu's Name" brought this memorable service of witness for Christ to a close, and we came away more than ever determined to be always "On Crusader Service" for Him.

## Evangelism in the Sunday School (continued from p. 345)

favourably to a cold, formal statement of gospel truths. They themselves are not naturally or normally cold or formal. Get the child outlook on the truth, and put it to them that way. Stand in their shoes for a while.

If a method be sought for I would suggest one. Find a central or focal point in your message, and let all your data lead to it. As an instance take the account in Acts iii., of the healing of the lame man: If we centre everything, for instance, on the gate, or on the hour, we build everything on something easy to be remembered. Create an alertness on the part of the children by leading them to anticipate. If, for instance, they know that all the main thoughts begin with the same letter, or that in sequence they spell a word, they will be competitively keen to know what is coming. One might mention many such hints, but space forbids.

And now as my last thought let me advocate the *personal touch*. It goes so far. You have not a class.

You have a class of so many different units, each

### CALLING FOR SPECIAL ATTENTION.

Your time with these children is naturally limited, for you have other things to do. But you can make each child a special object of your thought and care. One dear old gentleman, whose class I attended as a lad, showed much interest in me, though I am afraid he knew nothing but rebuffs in response. I wish he had lived to see my conversion. Create the atmosphere of big chum and little chum, you being the former, the child the latter. Be obviously interested in their home life and week-day school life. If the strange things they tell you bore you, pray for extra grace.

One word more. You are an evangelist with a big, big message. You are not a Sunday school teacher as a hobby or to pass the time away. You are doing a big job for Jesus.

### The Way of Salvation.

## The Free-Pardon Field

**I**T was in 1798. A band of Irish insurgents were hiding in the mountains, and were robbing and murdering the peaceful farmers of the surrounding counties. From time to time some of them were captured and put to death. But the Viceroy, Lord Cornwallis, did not desire the death of these outlaws. He pitied them and determined to try to save them and make them good and useful citizens. So he bought a field at the foot of the Glen of Imale and promised that any rebel, no matter how blood-stained, who stepped into the field and laid down his weapons should receive a full pardon.

At first the men did not believe the good news. They thought it was a trap to catch them. But one of the worst resolved he would venture his life upon the Viceroy's promise. He entered the field, threw down his weapons, and with beating heart awaited the result. A military officer appeared, wrote the man's name upon a document and handed it to him. The man saw Lord Cornwallis' signature at the top, his own name at the bottom, and he gave a leap for joy, shouting, "I am pardoned!" He showed the pardon to his companions and urged them to trust themselves to the free-pardon field. They believed,

went down, entered the field, surrendered, and were pardoned every one. And these men of cruelty, robbery and blood became industrious farmers.

All men are rebels, and therefore guilty before God. Righteousness must judge evil. The judgment is death. God loves sinners. He is not willing that even one should perish. He therefore purchased a "pardon field" at the cost of the priceless life of His only begotten Son, whose atoning death satisfied and vindicated all the claims of righteousness against the sinner, and in Him—but only in Him—the vilest find an assured forgiveness. Those Irish rebels had nothing to do but accept the salvation promised. Not in a field of their own choosing, but of the government's choice. To choose another field would have been rebellion and not repentance, and would have ended in death. The sinner who truly repents accepts God's way of life, and does not choose a way of his own or another's provision.

Pin your faith to the King's pardon. The Word of God assures the believer in the Lord Jesus Christ that he is pardoned; and the believer needs no other, and asks for no other assurance.

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- Smith.**—On April 18th, Mrs. Smith of Birmingham, passed into the presence of the Lord. Funeral conducted by Pastor S. Gorman.

**IN MEMORIAM**

**Napier.**—In loving memory of my dear son, Robert Napier, called home on 25th May, 1936, aged 9 years. I have lost but heaven has gained. Inserted by his mammy, City Temple, Glasgow. C329

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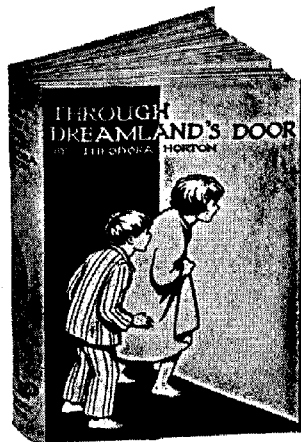
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