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

[https://biblicalstudies.org.uk/articles\\_elim-evangel-01.php](https://biblicalstudies.org.uk/articles_elim-evangel-01.php)

# Elim Evangel & Foursquare Revivalist

Vol. XVIII. No. 27.

July 2nd, 1937

Registered at the G.P.O. as a newspaper.

**The Silver Lining**

BUT BE OF GOOD CHEER; I HAVE OVERCOME THE WORLD.

In the world ye shall have tribulation.

Ye trembling saints, fresh courage take;  
The clouds ye so much dread  
Are big with mercy, and will break  
In blessings on your head.

Judge not the Lord by feeble sense,  
But trust Him for His grace;  
Behind a frowning providence  
He hides a smiling face.

Read—

**"Gleanings from the Garden of Communion"—1**

By

Pastor E. C. W. Boulton

—in this issue.

# 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.

Vol. XVIII. July 2, 1937 No. 27

## CONTENTS

Interesting Facts about the Book of Acts ...	417
The Quiver ...	418
Fear—The World and the Christian ...	419
Stones that Speak ...	420
What our Readers Say ...	421
Who and What? ...	422
Family Altar ...	423
The Glory of His Death ...	424
Editorial ...	426
Gleanings from Other Fields ...	426
Shielded and Sheltered in God ...	427
Music: He'll Keep Me Safe ...	429
Bible Study Helps ...	429
Crusader Page ...	431
An Evangelist's Conversion ...	432

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# 4 Coming Events 4

**BANGOR (Co. Down).** Watch for further particulars of the big Bangor Convention in July. Plan to come for your summer holidays.  
**BANSTEAD (Surrey).** Now in progress. Tent campaign in High Street, near Post Office, conducted by Pastor W. E. Smith. Sundays and weekdays, except Saturdays.  
**BLANDFORD (Dorset).** Regular Foursquare Gospel Services are now held in the St. John Ambulance Hall, Bryanstone Street: Sundays, 11 and 6.30.  
**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.  
**BOURNEMOUTH (Springbourne).** June 27—July 4th. Elim Tabernacle, Victoria Place. Youth Campaign by Evangelist D. Vanstone.  
**BRIGHTON.** July 10. Elim Tabernacle, Union Street, South Coast Rally. Speakers: Pastors J. McWhirter and E. O. Steward. Convener: Pastor C. W. Slemming. Special music and singing.  
**BROMLEY.** July 4. Holmercroft Hall. Visit of Pastor and Mrs. W. F. South.  
**CROYDON.** July 11—18. Elim Tabernacle, Stanley Road. Special services conducted by Evangelist James E. Shaw.  
**CROYDON.** July 4. Elim Tabernacle, Stanley Road. London Crusader Choir, 6.30 p.m. (Wormwood Scrubs Prison, 1.30 and 2.45 p.m.).  
**EAST HAM.** July 18. Elim Tabernacle, Central Park Road. London Crusader Choir, 6.30 p.m. (Holloway Prison, 8 p.m.).  
**ELIM WOODLANDS.** Elim Woodlands will be open to visitors from 3.30 to 9 p.m. every Saturday throughout the summer. Beautiful garden; tea out of doors, weather permitting. Special speakers; musical items. 1/- inclusive.  
**EXETER.** June 26, 27. Elim Tabernacle, Paris Street. Special visit of Pastor E. C. W. Boulton.  
**FINCHLEY.** Now proceeding. Odeon Cinema Theatre, High Street. 7.30 p.m. Series of Sunday Evening Gospel Services conducted by Pastor A. Longley.  
**GUILDFORD.**—Revival and Divine Healing Campaign conducted by Pastor P. S. Brewster and Party now being continued in Ward Street Hall, Ward Street. For the next three Sundays the evening service will be held in the Playhouse Cinema, High Street, at 7.30 p.m.  
**LETCHEWORTH.** July 3, 4. Elim Tabernacle, Norton Way North. Visit of Pastor E. C. W. Boulton.  
**LISBURN.** Tent Campaign now in progress, conducted by Pastor David Hood.  
**READING.**—July 4—8. Elim Tabernacle, Waylen Street. Special services conducted by Evangelist J. E. Shaw.  
**WEST BROMWICH.** July 17—31. Special services in the Ruskin Hall, High Street. Speakers include: Pastors R. Knox, H. Palliser, J. Frame and Evangelists F. W. Kent and I. R. Moore.

## PRINCIPAL & REVIVAL PARTY'S ENGAGEMENTS

**SOUTHAMPTON.** Revival and Healing Campaign now proceeding in the Big Tent on the Polygon Land (off Commercial Road), 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.

**BURSLEM.** July 1st at 7 p.m. Stone-laying of the new Elim Church, Haywood Road, Stanfield. Service in the Tent at 8 p.m.

**CWMTWRCH (Swansea Valley).** July 8th, at 3 and 6.30 p.m. Beulah Chapel; kindly lent for the Silver Jubilee Meetings of the Tro'r Gleien Mission Hall.

## ELIM HOLIDAY HOMES

**GLOSSOP.** Beth Rapha, near hills and moors, bracing air. Rambles and outings arranged. Spiritual fellowship. Moderate terms. Crusader Camp, July 31st to August 14th. Apply, Pastor and Mrs. Gaunt.

**ELIM WOODLANDS,** with its beautiful grounds, is an ideal spot to stay in, also a good centre for visiting places of interest in and around London. Spiritual fellowship in the home and the London assemblies. Apply, Miss Barbour, Clarence Road, Clapham Park, S.W.4.

**EASTBOURNE.** July 30th to September 3rd. Beautiful house with its own grounds and tennis courts in a commanding position on the sea front. Comfortable bedrooms and dormitories. Bible Readings and special meetings. Games, picnics and outings organised by Mr. W. Snowden and others. Miss Barbour and Miss Henderson. Apply: Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

**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. Although there are buses and trams, bicycles will be found most useful in this district. Visitors should bring their cycles. For accommodation apply, Mrs. Saxon Walshaw, Bell Grove, Rothwell Road, Halifax.

COME TO THE GREAT

# FOURSQUARE Gospel Rally

AT THE  
CENTRAL HALL,  
Westminster, London

## Saturday, 4th September

Opening Prayer Meeting at 10 a.m.

Special meetings will be held throughout the day simultaneously in various halls, including Divine Healing Service to be conducted by Principal George Jeffreys, Communion Service, Elim Crusader Rally, Sunday School and Cadet Rally, World Crusade Meeting, special singing by various choirs, Lectures, etc., to be concluded by

## One Great United Meeting

in the evening, at which

# Principal GEORGE JEFFREYS

will minister the Word

**Book the date now!**

Further particulars will be announced later

# 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. 27

JULY 2, 1937

Fridays, Twopence

## Interesting Facts about the Book of Acts

By E. C. GILLENTINE

**T**HERE are 28 quotations in the Book of Acts from the Old Testament:

Eight from the Book of Psalms, five from Isaiah, five from Exodus, three from Genesis, two from Deuteronomy, two from Amos, one each from Joel, Habakkuk and I. Samuel. All divisions of the Old Testament are quoted from Moses, Psalms and Prophets.

The following words and phrases are "keys" to the Book:

- 1—The word "word," sometimes you will find it called "commandment" and "scriptures," but it all means the same thing, occurs 60 times in the Book.
- 2—"Holy Spirit" occurs 55 times.
- 3—"Believe" or "faith" occurs 55 times.
- 4—The word "repentance" occurs 11 times. Of course wherever repentance occurs, faith is always associated with it.
- 5—The word "baptism" occurs 27 times.
- 6—The phrase "with one accord" occurs 11 times. This is a special key.
- 7—The word "prayer" occurs 35 times. The New Testament saints prayed much.
- 8—The word "resurrection" occurs 28 times.
- 9—The word "church" occurs 21 times.

### SERMONS.

There are eleven recorded sermons, most of which were preached by Peter and Paul.

- 1—By Peter (ii. 14-36). Subject, "Jesus—both Lord and Christ" (v. 36).
- 2—By Peter (iii. 12-26). Subject, "Jesus Fulfilling the Covenants."
- 3—By Peter (iv. 5-12). Subject, "Peter makes defence for himself."
- 4—By Stephen (vii. 1-60). Subject, "Unbelief of Israel."
- 5—By Philip (viii. 25-40). Subject, "Jesus."
- 6—By Peter (x. 34-43). Subject, "Salvation Through Faith in Christ."
- 7—By Paul (xiii. 14-43). Subject, "Justification by Faith."

8—By Paul (xvii. 22-34). Subject, "Judging the World by Christ."

9—By Paul (xx. 17-38). Subject, "Instruction to the Elders."

10—By Paul (xxii. 1-16). Subject, "Paul's Conversion."

11—By Paul (xxvi. 1-32). Subject, "Paul's Conversion."

### MIRACLES

- There are 18 miracles in the Book.
- Nine by Paul.
  - Three by Peter.
  - Two by Peter and John.
  - One in answer to the prayer of the Church for Peter's release.
  - One each by Stephen, Philip and Ananias.

### PERSECUTIONS

- There are 15 different persecutions mentioned in the Book.
- Ten in which Paul and others are included.
  - Three in which Peter and others are included.
  - One in which Stephen stood alone.
  - One in which the entire Church was included.

### DOCTRINES

- The following doctrines are taught in Acts:
- 1—Inspiration of the Scriptures.
  - 2—Divinity of Christ.
  - 3—The doctrine of the Trinity.
  - 4—The death of Jesus.
  - 5—The resurrection of Jesus.
  - 6—The second coming of Jesus.
  - 7—Eternal Judgment.
  - 8—Repentance.
  - 9—Faith.
  - 10—Salvation by grace.
  - 11—Security of believers.
  - 12—Baptism by immersion.
  - 13—Believers' baptism only.
  - 14—Baptism by the authority of the Church.
  - 15—Church membership as a pre-requisite to baptism.

- 16—The Lord's supper.
- 17—Heaven.
- 18—Hell.
- 19—Justification by faith.
- 20—The freeness of salvation.
- 21—A visible local Church. (There are at least 22 visible local Churches mentioned.)
- 22—Jesus Christ the Chief Corner Stone of the Church.
- 23—A Church before Pentecost.
- 24—The Bible doctrines of missions.
- 25—The personal, literal reign of Christ on earth.

### PETER AND PAUL COMPARED

Peter and Paul are the two principal characters in the Book of Acts. Peter in the first 12 chapters and Paul in the remaining part of the Book. Philip comes in the middle of the Book, but there is not much said of him.

I offer the following comparison in the lives of the two great apostles:

#### *Peter.*

- 1—First sermon (chap. ii.).
- 2—Healing a lame man (chap. iii.).
- 3—Met a Sorcerer—Simon Magus (chap. viii.).
- 4—Raised one from the dead—Dorcas (chap. ix.).

- 5—Miracles—shadows (chap. v. 15).
- 6—Was worshipped. He rebuked (chap. x. 25, 26).
- 7—Laying on of hands (chap. viii. 18-20).
- 8—Imprisoned twice (chaps. iv. and xii.).
- 9—Peter opened the door to Gentiles.
- 10—Possessed great boldness in his defence for truth.
- 11—Peter had special visions from the Lord.
- 12—Peter was a fisherman by trade.
- 13—In his writings he presented a blessed hope.
- 14—Peter was a great soul-winner.

#### *Paul.*

- 1—Sermon (chap. xiii.).
- 2—Healing a lame man (chap. xiv.).
- 3—Met a Sorcerer—Elymas (chap. xiii.).
- 4—Raised one from the dead—Eutychus (chap. xx.).
- 5—Miracles—handkerchiefs (chap. xix. 12).
- 6—Was worshipped. He rebuked (chap. xiv. 11-15).
- 7—Laying on of hands (chap. xix. 6).
- 8—Imprisoned thrice (chaps. xxi., xxiii. and xxvii.).
- 9—Was great apostle to Gentiles.
- 10—Possessed great boldness in his defence for the truth.
- 11—Paul had special visions from the Lord.
- 12—Paul was a tent maker by trade.
- 13—In his writings he presented a blessed hope.
- 14—Paul was a great soul-winner.



"Thine arrows are sharp in the heart of the King's enemies."—Psalm xlv. 5

Conducted by Pastor J. J. MORGAN

### For Sunday School Teachers.

#### DON'T LET THE SUNDAY SCHOOL GO STALE

Some schools die of old age, not of the age of the members, but of the methods. The same unvarying routine is followed week by week, until every teacher and scholar knows exactly what is going to take place. Now we all like variety, and this applies to the Sunday School.

**Have you graded your school yet?** By doing so you will ensure that the scholars get a change of teacher, and the teacher a change of scholars. The children like the idea of promotion into a higher class.

**Have you tried those action choruses?** Before the school goes to their various classes, try those bright choruses with appropriate actions, the children find delight in them.

**Have you tried a Bible reading by a scholar?** Occasionally it is good to have a reading by one of the scholars, or sometimes by a teacher.

**Have you tried a solo instead of the customary hymn?** You should give scope to those who have some little gift for singing, either by arranging beforehand or asking someone to volunteer.

**Have you tried open school?** Get a speaker who can hold the attention of the children, one who is interesting and inspiring.

**Have you rewarded the scholars who bring new scholars.** It is encouraging to a boy or girl, if after some effort they succeed in getting a permanent scholar, they receive some little reward. Medals are most useful.

Whatever you introduce, get the teachers behind you in everything, get their prayerful help and support, and you will find the school will throb with life and blessing. Above all **don't let the Sunday school go stale.**

### For Local Preachers.

#### THE ART OF PUBLIC SPEAKING

First and foremost one will have to fight that great battle, the battle of the nerves. Opportunity is afforded one in small meetings. One should commence by leading in prayer, testifying, or passing on a short message from the scriptures. Again, the open air offers one excellent opportunities. Most people are afraid of the sound of their own voice. By persistent prayerful practice, one becomes more fluent, and words which used to stick in one's throat, will flow more freely.

Let me advise all speakers to—

**Speak naturally.** The human voice is a wonderful instrument, and possesses a wonderful compass and variety of tones. Every emotion of the heart has a suitable tone. Put your soul into what you say, and your words will be natural, but pray that they may be made supernatural to the hearers.

**Speak harmoniously.** The voice and the subject in hand must be in harmony. One cannot preach about the Cross in harsh, severe tones, but when dealing with sin's damning power, one feels it impossible to use toy-hammer words where sledge-hammer ones are necessary. One cannot be jubilant over a doleful subject, but one should not be doleful over a jubilant subject.

**Speak becomingly.** C. H. Spurgeon says "It is a cruel thing to sit down by a sick man's bedside and shout out "The Lord is my Shepherd." If you act so thoughtlessly, the poor man will say as soon as you are downstairs, "Dear me, how my head aches, I am glad the good man is gone, Mary, that is a very precious Psalm, and so quiet like, but he read it out like thunder and lightning, and almost stunned me."

**Speak feelingly.** Feel in your heart the truth you proclaim, and you will put your feelings into your preaching. You will feel for the sinner, the lukewarm Christian, the backslider, and your entreaty will touch the heart.

**Speak clearly.** Concerning our Lord's preaching, it distinctly states "He opened His mouth and taught them." Would to God that every preacher would open his or her mouth and speak distinctly and deliberately.

# Fear—The World and the Christian

A writer in the "Morning Post" calls attention to the grip that fear has upon this modern world. He says:—

As I came from lunch yesterday my eye caught a newspaper poster which read "Inflation Feared." A friend who was with me said, "Don't we do a lot of fearing these days?" I hadn't thought of it before; but he was dead right. Our whole political and economic outlook to-day is couched in the language of fear. We are afraid that what hasn't happened may happen, or that what we want to happen may not happen.

One day we are fearing that this or that depressed area will never get work again. The next we are afraid for what will happen when the same area finishes the work that has unexpectedly made it busy. We are fearful of what the neighbour nations will do or of what they won't do, of what the politicians will do when they have finished not doing what we were afraid they might do. One gathers that it is much the same elsewhere. Once the world was full of hope and courage, or at least of dogged resolution or philosophic patience. To-day it is afraid of its own shadow. Yet the Word of God is very plain, that this spirit of fear

is not from God. Paul says "ye have not received the spirit of bondage again unto fear" (Rom. viii. 15), and again in II. Tim. i. 7, "God hath not given us the spirit of fear," while John the Apostle carries the witness further when he wrote those matchless words: "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love Him because He first loved us" (I. John iv. 18, 19).

Surely this being the case we may measure the growing gap between the world and its God by this growth of fear. It is one of the most potent signs of the days in which we live. "Upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear" (Luke xxi. 25, 26), said the Lord Jesus, and that fear is only too evidently growing in all lands. Let those who know the grace of God and the gift of grace, with all its power to banish fear and to replace it with love, power and soundness of mind, live such confident lives in Christ that they will refuse to yield to panic. It is up to us to show the power of the love of Christ to overcome fear, and not to be partakers of the prevailing panic.—P. N. C.

## Autumn Glory

By Miss A. HENDERSON

THE sparkle of the sun, like diamonds reflected on the bosom of the deep blue ocean; the lazy, hazy hours of sitting on the sands; the picnics and rambles; the scrambles and tumbles—hiking—biking—exploring, all become a beautiful memory of the past in the late autumn days. Music of summer revelry with its quickening life-giving thrills, providing fresh stores of equipment and zest for both body and soul, still lives on, however, in later days, so that we settle down to the rigours of stern winter routine when the time comes, with hearts aflame and the fires of a mighty purpose to go forward and possess vaster territory for God, burning in our souls.

Autumn and winter glory call us to fresh and daring wholehearted adventure in the cause of God and we commence to prepare for packed youth rallies and Crusader meetings with varying programmes of gripping, captivating power. We are going to endeavour to make the winter meetings of this year excel any previous efforts we have made, with God's help, in restoring the Christ of Calvary to His rightful place in the world of men. The last great youth rally of the season being a missionary rally and festival of praise, formed a landmark in the spiritual adventure of youth that will never be forgotten. Let me try to describe it in brief for the benefit of those who were not there, for in the late autumn or early winter months of this year we are going to have a similar rally. There now, I have given away a secret!

Camberwell Presbyterian Church never witnessed such a scene in its stately history before. The large platform below the pulpit was tastefully draped in Oriental and Eastern silks of exquisite colouring. Masses of red tulips, clusters of yellow flowers, graceful sprays of white and pink spring blossoms (Coronation colours) were arranged to tone in with the deftly arranged drapery. The effect was truly beautiful in its exquisite simplicity carrying with it an Eastern setting, worthy of the strong missionary note of the meeting. On the lower platform with this pleasing

background, sat several of our own missionaries in Eastern costume. The meeting itself was acclaimed by all as the best of the kind ever yet organised. The messages were striking and unique in character, each one of them with a gripping, pleading power, which held the crowded audience in tense interest and silence. Three choirs from different Elim Churches rendered beautifully selected pieces suitable to the occasion, adding power and plea to the messages. (Thank you, dear young people in the choirs, for your loving and spontaneous help.) A scene from African missionary life formed a distinctly unique and deeply appreciated item. The missionaries in costume sang a verse and chorus of a hymn, each in the language of the land where they laboured. This, too, was a most effective item.

So much for a brief survey of the memorable meeting. "Wish I had been there!" I hear you say with a sigh. But, the glory of the late autumn will bring you an opportunity of hearing a similar programme and of bringing before you the work of the "undauntables" who labour for God overseas. Welcome, kind friends who can come from the provinces; welcome, members of all our London Churches, to this missionary rally later on. Speed on, golden summer days. The glories of autumn and winter will follow with the Principal's crowded campaigns; with happy holiday home and camp reunions and with packed winter rallies and meetings.

### HEROISM FOR GOD

A college was once visited by a minister seeking volunteers for a mission field in India; and he assured the students that the work was easy, the homes comfortable, the society pleasant: *not a man moved*. A little later a mission worker came, seeking for volunteers for the Congo, in Africa, to fill vacancies created by death; and he closed bluntly by saying: "It will most likely mean death to you, too." **SIX MEN IMMEDIATELY ROSE!**

**STONES** ■

By **that**

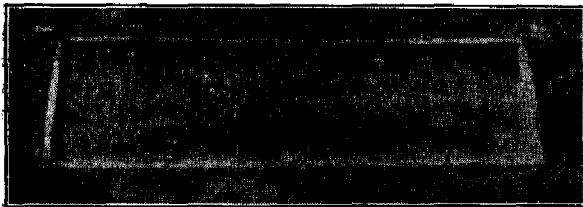
Pastor **SPEAK**

P. N. CORRY

**A MARTYR IN A BREWERY**

**T**HE Lanes of Brighton are unique. Here the twentieth century is forgotten and one is back in the Georgian period. It is almost impossible to think of the Dome as being anything else than a king's stable when walking these old thoroughfares. The shops, too, are so friendly, and I always find it difficult not to stop and enjoy the antiques so temptingly displayed behind old-fashioned windows. Don't hurry over these pavements, please, they belong to a leisurely age.

One day as I was sauntering in the Lanes and passing through Black Lion Street, I saw a notice on the wall, and crossing over, this is what I read—



At first the notice made me laugh and I thought how shocked some folks would be to find a martyr in a brewery. I had known of some who said they were martyrs to the drink, but here was a manufacturer of drink who was a martyr to the Truth. Deryk Carver was a brewer, and it may be that he brought a Continental recipe with him when he landed in this country, for it is said that his beer was superior to that being consumed as a national beverage in the fifteenth century. On second thoughts I was disinclined to laugh, for as I walked on the Holy Spirit reminded me of those who were "saints in Cæsar's household" (Phil. iv. 22), and of a cupbearer who could pray as well as serve wine (Neh. i. 11).

Deryk Carver may have brought Reformation Truth as well as a recipe for beer-making to Brighton, for a group of earnest Christians used to meet here to read and study the newly-translated Scriptures. He was arrested at this spot along with eleven others while reading the Bible, and they were hurried for trial to Lewes. There he witnessed a very bold confession, especially against the mass, for it is recorded that he said, "They (the priests) could make a God the same as they could make a pudding." This was too strong a brew for Rome and he was burned at the stake on 22nd July, 1555. The first martyr of Sussex to die for Protestant religion. I've thanked God many a time for Deryk Carver, and now, when I pass that spot, I praise God for His grace, and if my head was covered I would doff my hat to the memory of a godly brewer.

Stones that speak—what message has this tablet in the wall for us? Surely this, that God is just as able to give us grace to live and witness a good confession for Him, no matter what the business or trade we may be engaged in. Some Crusaders may be in very difficult jobs. You are tempted to say, "I cannot glorify God in my present employment." He who strengthened Nehemiah and the Hebrew lads in Babylon, who gave grace to the slaves of Nero's palace, and to Carver in the flames at Lewes, is just as willing to make your witness effectual even though you live next door to the back stairs of hell.

**RISEN**

I saw One hanging on the Tree,  
His brow was drawn in agony,  
His hands and feet bore nails so dread,  
Whence flowed His life-blood, oh, so red.  
And as I looked He spoke and said,  
"I'm here to raise *thee* from the dead."

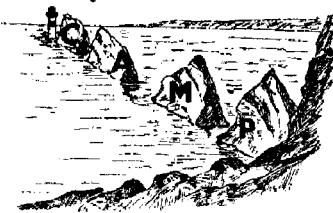
"My life-blood, flowing now so fast,  
Shall over all thy sin be cast.  
This heart, now breaking with my grief,  
Shall bring thy fainting soul relief,  
When thou shalt to thy cross be led,  
These hands shall raise thee from the dead."

O blessed Voice, which spake to me  
When I was led to Calvary.  
O precious Fount, which from His Cross  
Purges my soul from all its dross.  
That wondrous Man, whose blood was shed,  
Has raised me, living, from the dead!

And now for Him my cross I bear,  
And now, with Him, His life I share.  
Dead to myself and all of sin,  
He leads me on, the crown to win,  
Where, blessed by Him whose blood was shed  
All, all are living from the dead.

—E. M. BARBER.

**BOYS'**



**ISLE OF WIGHT**

July 31 to August 14

Write for particulars—  
Camp Secretary,  
Elim Woodlands,  
Clarence Road, S.W.4





## What our Readers say

### THE SEVENTH DAY

DEAR EDITOR,

The replies on the question of the Seventh Day have been excellent. Yet I am inclined to think that the chief point in the mind of Seventh Day observers has not been touched upon.

They see so clearly that the Seventh Day was set aside from the beginning of creation: "And God blessed the **seven'h day**, and sanctified it: because that in it He had rested from His work which God created and made" (Genesis ii. 3). Now they argue (and at first sight apparently rightly) that a law bound up with God's creative work is permanently binding.

But they fail to see this: **That a law given for an Earthly People is not binding upon a Heavenly People unless it is reiterated to them.**

If a man decides to adopt a servant as his son then all the laws which governed the youth as a servant are cancelled when he becomes a son, excepting those which are reaffirmed to him.

The Church is a heavenly people, not an earthly people. She has a heavenly calling. The earth is not her home. She is a pilgrim passing through this wilderness scene. She is not bound by any law given to an earthly people, **unless that law is repeated to her.** The Sabbath law, first given to an earthly people (Adam and Eve), has never been given to God's heavenly people.

Paul understood this very clearly and he therefore wrote: "All things are lawful unto me, but **all things are not expedient**" (I. Cor. vi. 12). And: "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath: which are a shadow of things to come" (Col. ii. 16). Then he summarises the whole position in Romans xiv. 5, 6. The context, however, shows that he considers a man who legally esteems one day above another is weak in the faith.

Seventh Day Adventists argue that Sabbath in Col. ii. 16 does not refer to the seventh day. To this I reply: the word "Sabbath" occurs on fifty-eight other occasions in the New Testament, and **in every case it refers to the seventh day.**

During this Dispensation God is calling out from amongst all nations a heavenly people (Hebrews iii. 1; xii. 22; Eph. i.

3 and 20; ii. 6; John xviii. 36). When the heavenly people has been gathered out and raptured then God will again take up direct dealings with an earthly people, and once again the seventh day will be binding (Ezek. xlv. 24; xlv. 17; Exod. xxxi. 16).

As a heavenly people we observe one day above another when it is expedient to do so, but not because we are commanded to do so.

Bristol.

P. G. P.

DEAR EDITOR,

Since "Seeker of the Truth" has not replied to my questions, and in his reply to "Lancashire Lad" he betrays a lack of rightly dividing the Word of God" (II. Tim. ii. 15). And now will he kindly take notice of the following facts? The word "sabbath" is mentioned sixty times in the New Testament, and in every case refers to the weekly seventh day sabbath. The sixtieth and last mention plainly shows that it has ended its weekly aspect, and is "nailed to the cross."

Here is the proof. He quotes Matt. xxviii. 1; Mark xvi. 1, etc. Let me offer the following for his consideration:

The word "sabbaton" in Matt. xxviii. 1 is the seventh-day weekly sabbath. It is the same word "sabbaton" in Col. ii. 16 exactly. Therefore the word "sabbaton in Col. ii. 16 is the seventh-day weekly sabbath. This passage tells us plainly that it is "nailed to the cross" with the rest of the Jewish feasts.

Will this "seeker of the truth" admit that what Paul states in Col. ii. 16 is true, and is part of the Word of God? Paul used the same term "sabbaton" for the same seventh-day weekly sabbath, as all other New Testament writers, who have recorded and referred to the sabbath.

Man has tried to alter this text, Col. ii. 16. Seventh Day Adventists, especially, by inserting the word "ceremonial," but Paul did not use that. "Seeker of the truth" will seek in vain for that term in Col. ii. 16. Let God's Word be acknowledged, and vindicated, but may we be saved from a spurious and false interpolation. Yours sincerely,

London.

AMOS J. STOCKLEY.

## HOAXED

**M**ILLIONS in the world listened to the Empire broadcast and thrilled to hear the voices of South Africans speaking to us from the Rand and from the mountains near Durban. Now comes the startling news that the miner was a sports writer, the sugar planter a cinema manager, the wild lions of Kruger Park, whose roar made us think of the wilds and the jungle, were from a Zoo.

It is not nice and will make people in future mistrust Empire broadcasts. One fake broadcast will made people distrust ninety-nine genuine ones. In future we shall not thrill so easily, but say: "I wonder if it is genuine?" and the South African Broadcasting Corporation will be alone responsible.

If this is the case with the broadcasting of an earthly message how much more is it true when the message purports to come from heaven? It is of vital importance that the gospel message should sound out

with all the assurance of "Thus saith the Lord," but God help us if this should prove to be a hoax. Paul said that the gospel came unto the Thessalonians "not in word only, but also in power, in the Holy Ghost and in much assurance." To all who preach both in the pulpit and in the open air the call to sincerity and truth is one that cannot be over-emphasised. Are you a real broadcaster of God's Word, or a hoax? Does the message you proclaim come with all the force of a divine message, or is it merely a human hypothesis? May we not rightly say that one reason for the present decline in religion is because people have been hoaxed for many years by man-made presumptions? It is up to us who have set to our seal that God is true, to sound out the Word of the Lord as the only true message for sinners, therefore—

PREACH THE WORD.

—P.N.C.



# Who and What?

## BORN IN SIN?

By Pastor JOSEPH SMITH

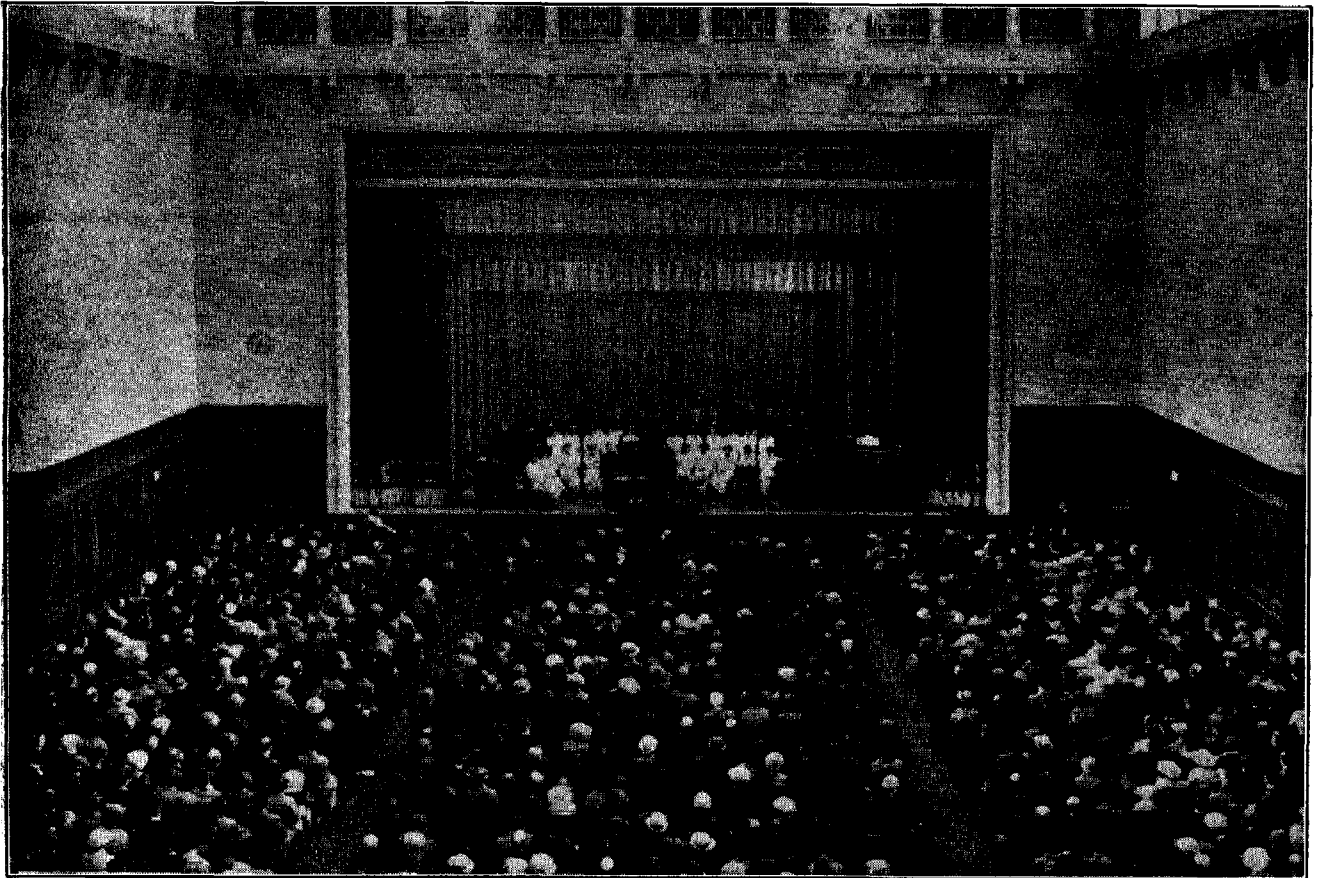
I know full well that in touching upon this subject I am coming upon dangerous ground—between the firing lines. Nevertheless I believe there is a path of safety even between the firing lines. I find in most questions of this kind that it is the extremists who have been responsible for most of the firing, and that thinking-minded people are willing to reason these things out with the Scriptures. In meditating upon this subject I came across a book by Charles Wenyon, M.D., and while disagreeing with the writer on many things, yet I think his remarks on this subject are worth consideration. Here is an extract from his book:

“There is often a correspondence between the sins of parents and the sins of children, and it is this which has given rise to the false conception of hereditary sin. In this respect sin resembles certain forms of physical disease. Consumption is not hereditary, neither is leprosy. Yet it is quite common for the children of consumptives and lepers to develop the disease of their parents. There is a double risk of this, for such children are born with a special susceptibility to the disease, and they are born into an infected atmosphere. So it is in the sphere of morals. No child of drunken parents is born a drunkard. No such child is born with even a craving or a taste for alcohol. But it is born with a weakness of will, and instability of temperament which render it liable to fall into the sin of drunkenness if exposed to it; and in the home

into which it is born it is exposed every day to it. So parents, however bad, cannot communicate by birth either the guilt or the stain of sin to their children, but they can and do communicate the sensual appetite, the unbalanced brain, the vacillating disposition, and other constitutional weaknesses which make temptation to sin so dangerous, and then after the child is born, they expose it to temptation in the example of their own vicious life. Sin does not end with the act of sinning. Others are soon involved. The woman ‘did eat, and gave also to her husband with her, and he did eat.’”

I think there is food for reflection in what this doctor says. We are all familiar with the verse in the 51st Psalm which is quoted in support of being born in sin. We are also familiar with the circumstances in David's life in connection with it: when his great sin with Uriah's wife was brought home to him by the prophet Nathan. There can be no doubt but that David was a man of strong sexual desires. This disposition of mind he no doubt inherited, and it is very evident that his son Solomon also inherited it from him. But this in itself was not sin until yielded to in an unlawful manner. That David yielded to it is quite true; and then he groaned within himself in utter abasement before God, abhorring his special weakness in the strongest possible language.

We may be born in the effect of sin, but how can we be born in the guilt of Adam's sin, or in the guilt of the sin of any of our parents, if God laid upon Jesus the iniquity of us all? Surely the **all** includes Adam, and if the guilt of Adam's sin was on the Lord Jesus when He hung on the cross, how then can it be on us? Again our Lord Jesus chose a little child to represent a newly-converted soul, without a single stain of sin, fit for the kingdom of heaven (Matt xviii. 3). Ezekiel xviii. 1-20 should also be read in connection with this subject.



### PRINCIPAL PREACHES IN SOUTHAMPTON'S NEW GUILDHALL

The above photograph, taken from the gallery, shows the platform and front section of this magnificent hall which was crowded to capacity with 2,000 people. Great enthusiasm prevailed at the two services (the first of a religious nature to be held there), and over 100 souls found Christ as Saviour.

# FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by Pastor H. A. COURT

**Sunday, July 4th.** Acts xxiv. 17-27.

"As he reasoned of righteousness, temperance and judgment to come Felix trembled" (verse 25).

It would appear that in sending for Paul to tell him concerning the Christian faith Felix had a desire to be entertained. He had already heard the story of Christ's death and resurrection, and he now desired its repetition. He had no thought of the practical side of the truth. It was a story to be re-told. But Paul, in the power of the Holy Ghost broke through the apathy, and soon Felix was experiencing an uncomfortable feeling. There was no watering down of the message for a man in authority. Paul had no sympathy with the gospel of compromise. From three directions came the attack on Felix's conscience. Righteousness launched one offensive, temperance pressed on another flank, and judgment to come was making itself felt in the third place. There was one side where no attack was felt. Through this Felix retreated. Like many in this century he fled from the truth.

PRAYER TOPIC:

For special blessing upon the London Crusader Choir's visit to Croydon this evening.

**Monday, July 5th.** Acts xxv. 1-12.

"Which they could not prove" (v. 7).

Christianity has had to wade through much unsubstantiated accusation. The earliest charges against it were terrifying, and to-day would be considered untenable. Fresh accusations, however, are always occurring to the opposers of the faith, and at varying but frequent intervals these are hurled at the citadel of true faith. One might just as well try bringing down the Tower of London by casting marbles at it as hope to destroy the Christian faith by conspiring against it with unproved complaints. That men have erred who have professed Christ's name is unhappily true. But Christianity will not founder because it has numbered hypocrites amongst its adherents. Christianity is secure in the hearts of those who love Him, and they are a constant lie to the unjust accusations of vindictive men.

PRAYER TOPIC:

That the hand of God may be upon all our Elim missionaries at this time.

**Tuesday, July 6th.** Acts xxv. 13-27.

"Whom Paul affirmed to be alive" (verse 19).

Paul's faith is pinned firmly to a risen Lord. In the fact of Christ's resurrection lies the triumph of the faith. Death, the greatest problem of all, had been solved. Death, the greatest obstacle of all, had been overcome. Death, the greatest enemy of all, had been conquered.

What then were lesser problems, lesser obstacles, lesser enemies? He who had outwitted what had for centuries mastered the human race, and still lived to maintain His victory, would surely be a match for every other difficulty. So Paul was proclaiming the most practical of all gospels. And we, too, can proclaim it. Let us each one for himself enter into all that can be implied in the fact that Christ after conquering the biggest thing in life is alive to conquer for us all other things.

PRAYER TOPIC:

Thanksgiving for all the souls that have recently been led to Christ in our Elim gatherings.

**Wednesday, July 7th.** Acts xxvi. 1-18.

"I have appeared unto thee for this purpose" (verse 16).

Has Christ appeared unto you, and made you one of His own people? I can almost hear your "Hallelujah!" But have you stopped to consider the purpose for which it was done? Undoubtedly your own eternal welfare was one part of the purpose. The light streamed into your soul that you might have light. But are there not others yet in darkness to whom you might go with a testimony concerning that light? Paul, his eyes opened, was to assist in the opening of the other people's eyes. Surely we each have a similar mission. As we have inherited so may we help others to inherit. As we have been freed from the prison house so may we assist in bringing liberty to other captives. O God, help us to see the full purpose Thou hast in naming us among the saved of the Lord.

PRAYER TOPIC:

For God's blessing upon all who visit the Elim Holiday Homes this year.

**Thursday, July 8th.** Acts xxvi. 19-32.

"For this thing was not done in a corner" (verse 26).

We have heard of secret discipleship, of Christianity in the dark, of unconfessed experience. But these things are far removed from the beginning of Christianity. Paul is glad to make full acknowledgement of the greatest matter ever under consideration. He lived at a period when for choice many religious sects held their meetings clandestinely. Passwords and all kinds of secret initiations were necessary if an entry into these meetings were desired. Men conjectured as to what happened behind the scenes, and many unpleasant stories were current concerning dark happenings. Paul rejoices that he is announcing something that is above board. There is no need for shame. No attempt is made to hide the light 'neath a bushel. Christianity is the city that is set on a hill which can-

not be hid. Let us faithfully make open confession.

PRAYER TOPIC:

That a gracious anointing of power may rest upon the Principal in the special meetings at Cwmwrch to-day.

**Friday, July 9th.** Acts xxvii. 1-17.

"Nevertheless the centurion believed the master . . . more than those things which were spoken by Paul" (verse 11).

It is still common practice to believe anything other than God's Word. Unfortunately this is not confined to unsaved people. Sad as it may seem it is unhappily true that many professing Christians will turn away from the Word and show decided preference for some statement belying it. How many there are, for instance, who heed Darwin and his theory rather than the Bible accounts of man's origin. I wonder how many of these folk would give credence to such a statement if they knew what Darwin had said about his own brain. He bemoaned "atrophy [wasting away] of that part of the brain on which the higher tastes depend." He looked upon his absorption in his subject as "an accursed evil." I have quoted his own words. And yet Christians prefer his declarations to the revealed Word of God.

PRAYER TOPIC:

For floods of revival to fall upon all campaigns now being held in the Elim churches.

**Saturday, July 10th.** Acts xxvii. 18-26.

"I believe God" (verse 25).

In contrast to yesterday's meditation we have here the words of one who could afford to ignore the apparently hopeless, so binding was his faith. Circumstances were a denial of the divine statement, but Paul believed circumstances to be more liable to change than the Word of God. Circumstances are fickle; the Word never. Conditions can be climatic; the Word of God is at an even temperature. Our feelings are driftwood; but the Word of God is a sure anchorage. Let us assure ourselves in this age that we are putting our confidence in the right thing. Let us not anchor in our emotions or our sentiments. These are subject to drastic changes, and will let us down in emergency. Let us stand upon the platform at which the world's majority scoffs. Its name is "I believe God."

PRAYER TOPIC:

For blessing and guidance in all the preparations for the great gatherings at the Westminster Central Hall on September 4th.

## COMFORT FOR DARK MOMENTS

There are moments when the Christian is tempted to think as Zion thought: "The Lord hath forsaken me, and my Lord hath forgotten me" (Isa. xlix. 14). When the burdens and cares of life seem more than we can bear, when the mind is depressed, and nothing gives us rest and comfort; when things appear to be against us, and little, if anything, for us. Then in the bitterness of our spirit we take sides with poor Jacob, saying, "All these things are against me" (Gen. xlii. 36). But our faithful Lord must not be judged by circumstances. "What I do thou knowest not now; but thou shalt know hereafter" (John xiii. 7).

—Franklin Ferguson.

**W**E have thought a great deal in times past about the various glories of the Lord Jesus Christ. We think of the glory that was His on creation's morning, when He stood out from the bosom of the Godhead and with a word filled a hitherto empty, limitless space with a great throbbing thing called the universe.

We think of the glory which shall be the Lord's portion when in some soon-coming day He shall come into the skies above us and call His own to be with Him—His own with Him in bodily presence, raised, transfigured, transformed, glorified, every one of us a radiating likeness of Himself. What a day of glory it will be for our blessed Lord when He brings us to Himself!

We think, too, of the glory that shall be His in that future day when He tears the heavens apart and comes as King of kings and Lord of lords. We think of the glory that shall be His when God shall open the mouth of every infidel modernist and they shall confess that Jesus Christ is all that He claimed to be, the Son of God! It will be a day of glory and vindication when from the Devil himself down to his last follower, and from the archangel Gabriel down to the weakest saint of God, every one shall say that Jesus is

#### THE INCARNATE GOD

(Phil. ii. 10, 11).

And yet again, there shall be a day of glory for Him when His righteousness shall cover the earth as the waters cover the sea in His millennial reign. And glory will be His when He shall sit upon the great white throne, and as Judge of heaven and earth He shall read the decree of doom for everyone who denied His saving power. And yet once more it will be a day of glory when He brings a redeemed universe back to the Father, and eternity will see Him so glorious that it will not need the light of candle, nor the light of the sun, for the Lamb will be the light thereof.

*The greatest glory.* All of these are wondrous contemplations of the glory of the Son of God, but I have come to the conclusion that none of them can begin to compare with the glory of the Lord Jesus Christ in that awful hour of His death. On certain occasions the Lord referred to His glory. He said, "Restore unto Me the glory that was Mine." On another occasion He said He "would come in power and great glory." But in none of these references does He use the immediate sense as in John xiii. 31. There is nothing of the immediate sense in any of these other references to His glory. It is as though the Lord Jesus Christ stepped out of the glory of creation's morning, returned from

#### THE GLORY OF ETERNITY

and put His finger on this verse and said, "Now is the Son of man glorified." The hour of His supreme glory was the hour that was just before Him.

# The GLORY o:

By Rev. R. T. F

*Now is the Son of man*

The Scriptures refer on several occasions to a period called "His hour." It was evidently a designated "hour" into which our Lord was to move at a predetermined moment. Shortly after the words of our text fell from the lips of Christ, we hear Him saying, "Mine hour is come." The two statements then, must have a close relationship. His "glory" and His "hour" were closely associated in His mind.

It was that "hour" upon which Deity in the persons of the Father, Son, and Holy Spirit had placed their finger back yonder in eternity and said, "This is the hour when the Second Person of the Godhead shall get Himself His greatest glory. He shall go into grips with sin, with death, with Satan, and with hell itself, and shall come out the mighty conqueror, the mighty victor in that hour!"

*When these words were spoken.* Look at the words in the context of the chapter itself, and you will discover something of their tremendous significance. It is the hour of the last supper. The disciples are gathered about Him in the upper room. Jesus looks across the table to Judas and says, "What thou doest, do quickly." Not one word is spoken in that room.

#### SILENCE REIGNS

from the moment Judas leaves the table. Then the voice of the Lord Jesus cuts into the silence with the sharpness of a knife, when He looks into the startled faces of the eleven remaining disciples and says, "Now is the Son of man glorified!"

He reserved these words for the hour when the traitor was to bring the mob to take Him away to Pilate's Hall, the hour when He was to trudge to Calvary's brow with the cross, the hour when spikes were to be driven through His hands and feet, when He was to plunge into the open yawning pit of hell's engulfing midnight.

Here then is this mystic circle called "Mine hour," and as He comes up to the edge of it and makes ready to step into it, He says, "Now is the Son of man glorified." It is that hour when He is to engage in first-hand combat with the enemy of God and man. It is that hour when He is to plunge down into the dark, dismal depths of judgment and damnation for sin, when He is to plunge into the darkness where the Father's face shall be turned away from Him, when the sun will cover her face with her hands to shut out the sight of the murder of her Creator, when the trembling earth is to tear its rocky throat wide open in its endeavour to protest against the murder

# f HIS DEATH

ETCHAM, D.D.

glorified.—John xiii. 31.

of the Son of God! He goes into that hour where all the waves and all the

## BILLOWS OF GOD'S WRATH

against all the sin of all mankind is to be focused and concentrated upon Him, and He goes deeper and deeper and deeper under the drowning agony of the awfulness of heaven's rejection and earth's despising hatred. That hour when men were to spit in His face, tear the beard from His cheek, crown Him with thorns, and then cry in mockery, "Hail, King of the Jews!"

Not back yonder in creation's morning, not in Jordan's open tide, not in the hour when we rise to meet Him through the rended heavens, not in eternity's glory, but here in this black, awful hour of death for sin, He claimed it to be His highest and greatest glory.

And so we pause and ask reverently, Why did Jesus Christ designate this experience in His career as the hour of His greatest glory? And may the Spirit of God warm our hearts as we find the answer. We need to be warmed. The world is so cold. Religion is so cold. Fundamentalism is so cold. How we need to warm up and thaw out before God! I am pleading for a fundamentalism that has feet on it to get out where sinners are, and hands to bring them back to God, and tongues to tell them of God, and tears to weep over lost souls! May God get us warmed up and broken down before Him these days! Cold fundamentalism will scare more sinners away from Christ than

## BLATANT MODERNISM

ever will!

*The hour of His greatest work.* Now may we seek the answer to the question, "Why did Jesus Christ reserve these words for this hour?" I think our Lord meant that this was the hour of His greatest glory because it was the hour of His greatest work. The Lord Jesus Christ never had worked and never will work in any such fashion as He worked that day on the Cross. The glory of His creative work was a wonderful thing, but here in this hour when He stepped into the place of death, He did a work far greater than the making of a universe.

All Christ had to do to create this universe was to speak the word, but now as He goes into this circle called "Mine hour," He speaks through five lips, the bleeding lips of five awful wounds, the nail-pierced hands and feet, the riven side, and from those jagged

lips the Lord Jesus Christ speaks. And when He thus speaks, a thing happens far greater than the appearance of a throbbing universe. This was His greatest glory.

Wherein then does the glory of this work consist? It was His greatest glory because it was His greatest work. The greatness of this work is seen in its results.

*A greater work than creation.* First, because there He rescued lost men. As He stands at the edge of this mystic circle called "Mine hour" and plunges into its awful depths, as the last engulfing

## FLOOD OF JUDGMENT

sweeps over Him and He goes down into the dark, awful pit to rescue a poor lost soul—that is a greater work than to make a sun, or to paint the earth with its greens and yellows and various hues, a greater work than to split the skies in His coming millennial glory. To go down, down, down, and out, out, out into the dark where the lost and doomed souls are lying, and rescue them and bring them back to His Father; that is the greatest work that Jesus Christ ever did, and the result of it is the rescue of the soul lost in sin and death.

Second, because of what He does with the rescued sinner. After He rescues us, He performs a miracle that stands as the wonder and amazement of my soul. It is this. In an instant, in the flash of a split second, He changes a vile rebel into an ambassador! "We are ambassadors for Christ" (II. Cor. v. 20). Talk about the security of the believer, you may doubt the work that God did in your soul, but He does not! Here is a rebel with his hands, heart, nature, and mind, every ounce of him set against God; "the carnal mind is enmity against God: and it is not subject to the law of God, neither indeed can be" (Rom. viii. 7). Here then is this rebel determined to blow the throne of God out of the universe, but in a flash God saves that rebel, regenerates him, puts the nature of Jesus Christ in him, and before he leaves

## THE FOOTSTOOL OF GOD,

he has ambassador's papers signed and sealed!

Third, because of its effects upon death and the grave. It was a great work because there in that circle called "Mine hour," Jesus Christ took the sting out of death and swept the grave of the last bit of victory. Is it any wonder He says, "Now is the Son of man glorified," as He steps into that circle and goes down underneath its black waters, into the awful pit of condemnation? He is to come out on the other side through an open grave, with death robbed of its sting, and the grave swept of its victory! As He plunges in, it is as though we hear Him saying, "I am going to do something down there greater than I ever did before, therefore now I shall get my greatest glory."

(continued on page 430).



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.

## A Story about Moody.

MOODY once stopped a man in the street and asked, as was his custom, "Are you a Christian?"

"It's none of your business!" the offended pedestrian replied.

"Yes, it is," replied Moody.

"Then you must be D. L. Moody," was the reply.

Is it any wonder that it is said of Moody that he personally prayed and pleaded with 750,000 sinners and that he reduced the population of hell by a million souls? One writer says that "Moody moved among the flabby preachers and pale goody-goodies of his day like a live man among ghosts."

Is it your business to seek souls? What does your commission say? "Make disciples of all nations" (Matt. xxviii. 19). Then the sooner you start the better for sinners, the better for the Kingdom and the better for yourself!—P.N.C.

Unless we can find some circumstance too big or too little for "the Almighty God," we have no proper ground on which to found a single anxious thought.

## Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A person suffering from consumption, that the healing power of God may be manifested.

Guidance and healing for one who is conscious of hindrances to the divine will.—A.N.B.

A young man suffering from terrible depression and nerve trouble, that he may find Christ and be healed. Also that an elderly lady may receive the assurance of sins forgiven.

A young woman who is in a backslidden condition, that she may be restored.

A sister who is losing her sight, that God may give newness of vision.—M.H.F.

A brother, that he may tire of a life of pleasure and yield himself wholly to God.—A.S.

A husband who is addicted to smoking, that this desire may be destroyed.



## Gleanings from Other Fields

### Dr. Campbell Morgan.

Acting upon medical advice, Dr. Morgan has found it necessary to somewhat curtail the number of services which he conducts weekly; in future he will confine his preaching to two services each week.

### Reunion Gathering.

Recently the converts of the Moody Centenary Campaign held a special reunion service at the Central Hall, Westminster. A good company assembled and helpful testimonies were given.

### Historic Methodist Landmark.

Some 10,000 people assembled at Mow Cop, Stoke-on-Trent recently for a ceremony during which the deeds of the land were handed over to the National Trust. It was at Mow Cop in 1807 at a camp meeting on this site, that Primitive Methodism was born.

### Native Bishops.

On June 11th two African assistant bishops were consecrated in St. Paul's Cathedral—Archdeacon T. S. Johnson for Sierra Leone; and Archdeacon A. C. Onyeabo, for the diocese of the Niger.

### Luke Wiseman.

Rev. F. Luke Wiseman, well known not only by Methodists but by Christians of all denominations, has recently received the degree of Doctor of Letters at Leeds University. Dr. Wiseman has been a Methodist minister for fifty-six years.

### Dr. Dinsdale T. Young.

Dr. Young, one of London's most familiar and popular preachers, has been ordered to take a two months' rest. The thousands of fundamentalists who have long admired Dr. Young's staunch fundamentalism and earnest evangelism will remember him in their prayers.

### The Salvation Army.

Among several recent important and interesting changes of appointments in the Salvation Army is that of Commissioner G. L. Carpenter, Territorial Commander in South America, who has been appointed to the command of Canadian territory with headquarters at Toronto.

### Death of Well-known Baptist Minister.

Rev. C. E. Charlesworth, son of the late Vernon J. Charlesworth, friend of C. H. Spurgeon, and for many years headmaster of the Stockwell Orphanage, has recently been called home. Mr. Charlesworth entered Spurgeon's College nearly forty years ago.

### The China Inland Mission.

We learn that at the Shanghai headquarters of the China Inland Mission, reports of nearly 1,300 baptisms have been received in a month.

## SOUL-WINNING

Even if I were utterly selfish, and had no care for anything but my own happiness, I would choose if I might, under God, to be a soul-winner; for never did I know perfect, overflowing, unutterable happiness of the purest and most ennobling order till I first heard of one who had sought and found the Saviour through my means. No young mother ever rejoiced over her firstborn child, no warrior was so exultant over a hard-won victory.—

C. H. Spurgeon.

Gleanings  
from the Garden  
of Communion.  
No. 1.



BY

Hidden deep in God, this soul  
Shall know no harm,  
For they who dwell in Him are safe  
From dread alarm.

LIFE is beset with many hidden perils. The lurking evil waits, like some beast of prey, prepared to pounce upon the unsuspecting soul. The ravager of souls lies in wait for the upright and seeks the overthrow of the righteous.

Often it is from ourselves that we most need to seek escape in God. Only in Him can the soul find that sure retreat from the thoughts and motives that would lead into humiliating bondage. It is when the mind finds refuge in God that it soars to its highest altitude. Released from the sordid, soulish things of earth it can command a far clearer and more comprehensive vision of the purposes of God. The outlook is no longer blinded by the belittling and distracting claims of life's lower planes. Hidden in God the mental reaction to life in all its phases is one of restful and reliant confidence in the ultimate triumph of truth and righteousness.

"*I have taken shelter in Thee.*" The Psalmist is here seen throwing himself upon God; rolling the responsibility for his safety upon Jehovah. In the consciousness of his own utter helplessness he commits his cause to the Lord and claims the sufficiency of God. Evil is threatening to overwhelm him, and so he seeks shelter beneath the covert of those overspreading wings of God.

It is a recognition of *divine ownership*. In effect the Psalmist is saying, "O God, guard that which is Thine." He is reminding the Lord of this relationship and the responsibility which it creates. He is appealing to God to exercise the authority of ownership for his protection and preservation.

How securely the soul may hide in the sacred thought of *the fatherhood of God*. In that all-protecting and providing love and care relief is found from the harassing perplexities and anxieties of life. The heart is able to rest secure in the confidence which this blessed relationship gives. Not seeking escape from life's duties and responsibilities, but finding in God strength to qualify for the faithful discharge of all those obli-

## Shielded and Sheltered in God

"Guard me O God, for I have taken shelter in Thee."  
—Psa. xvi. 1 (Spurrell).

Pastor · E · C · W · BOULTON


gations which are the portions of all who dwell among men.

Surely this term "father" in its relation to God has a wider and wealthier meaning than it can have in its choicest expression in human relationships. It conveys the idea of highest wisdom, of tireless and unselfish love; of tender and thoughtful regard for the wellbeing of those who bear its name and its nature. Can we conceive of God being less thoughtful or resourceful than are earthly parents? Or will His provision be less adequate? His omniscient eye observes the hidden, unrealised needs of life, and His response to that need reaches down to the deepest depths of human nature.

"*I have taken shelter in Thee.*" The same thought is unfolded in Paul's beautiful and familiar words, "Your life is hid with Christ in God." The picture is of the life God-environed and enveloped, held and hidden deep in the Divine Omnipotence. Surrounded by the all-sufficiency of Jehovah.

As bird beneath the parent wing  
In hours of peril hides,  
So 'neath the covert of God's will  
This soul secure abides.

But our dwelling-place in God is not only a retreat in times of danger, but a place of spiritual recuperation and restoration, where life's loyalties may be strengthened and its energies renewed. Not only a refuge to which the soul, breathless with its battle against wrong, may repair for succour, but a place of holy intimacy with the Father, where the human and the divine meet and merge in purest communion.

So often we treat the secret place solely as a way out of the unpleasant and uncongenial; we fail to perceive the higher and nobler purpose of this blessed retreat in God. In fact in so many cases it is only  threatened trouble that drives the soul to the shelter of the secret place. Adversity and affliction have made the wing of Jehovah a welcome necessity. The development of desperate circumstances have thrown the soul back in complete bankruptcy upon God. All other ways of escape are cut off. And yet the Father would teach us that the chamber of communion is something more than a refuge  
(continued on page 430).

*Christian Biographical Series.*

# General William Booth—Soldier-Saint (No. 5)

“IN TRAVELS OFT”

By Pastor T. BURTON CLARKE (Stockport)

**L**IKE Wesley, William Booth could say, “The world is my parish,” thus in later years he travelled extensively. Many pioneers had preceded him with his flag that told of Calvary, and had planted it on the top of some hill of difficulty in many lands. Andrew brought Peter to Jesus; Philip finds Nathaniel and introduces him to the Saviour of the world. This fundamental principle successfully carried out in the Salvation Army caused rapid progress, and soon far away over the seas, sections of William Booth’s great Army were marching forward to fresh conquests. It was but a step from home to foreign missions. Blood and fire soldiers either emigrated for personal reasons, or were deliberately sent by the General himself to “open fire,” the term used for the pioneering programme. Commissioner Railton was the first pioneer officer, who sailed for America in 1880. Here was William Booth’s early policy for overseas work; if America was won, Australia would be easy, but if America was lost, he would restrict his movement to Britain. The financial strain was telling upon him, and during this time, abusive cartoons were published concerning the finances of the Salvation Army, with suspicious inferences of the General’s honesty. As everybody knows, the work in America was a signal success, so Australia was pioneered, and scores of other countries since those early days. William Booth rarely replied to

## COMPLAINING CRITICS;

“Don’t answer them,” he advised his resentful subordinates, “get on with the work.” Like Nehemiah, he was doing a great work, and would not come down.

After the death of his wife in 1890, the General became what he had always wished to be, a travelling preacher; until he became too old to travel, he wandered over the face of the earth. From Scandinavia to Australia; then South Africa and New Zealand; from Canada to China and Japan. He much disliked the term foreigner, and desired it abolished from Salvation Army language. He had a passion for internationalism. This has been seen again and again in the impressive missionary pageantry of the Army when delegates from all over the world have gathered in London.

In March, 1905, the General went to the Holy Land, and climbed Mount Calvary under a burning sun. The Turk, then in possession, would not let him sing there, so he unfurled his flag and repeated, “Were the whole realm of nature mine, that were an offering far too small, Love so amazing, so divine, demands my soul, my life, my all.” After he had knelt down and prayed, he picked some flowers and went and laid them on Christ’s tomb. Said he, “Oh, how I thought of the Master’s journey, and how ashamed this and other incidents of His history made me feel of the trials of my own.”

His motor tours were a decided success. We read of his second tour, after his

## RETURN FROM PALESTINE,

when in a white car with red wheels, from Land’s End to John o’ Groats, he covered a distance of 2,250 miles, visiting 121 towns, in all of which he spoke. These tours were in a day when motor-cars were in their infancy, this adding to a most unique yet unqualified success.

Many honours came to William Booth in his old age. The city of London presented him with its freedom, as did also his own native city of Nottingham, and Kircaldy in Scotland. Kings and queens, and other royal personages received him and applauded his work among the poor. From the University of Oxford he received an honorary degree of Doctor of Civil Law; Lord Curzon, the Chancellor, wrote, “I should like the famous university of which I am now the head, to have the privilege of setting its seal upon the noble work that you have done, a work excelled in range and beneficence by that of no living man.”

An account of his interview with Queen Alexandra is worth recording, as setting forth the kind of work William Booth’s Army aimed to accomplish. The Empress of Russia was also present, and after some easy conversation about the Army’s work in other lands, the General was asked to write in some albums, Waxing bold when he came to Princess Victoria’s album, who was also present, he wrote, “Saved to save.” This pleased her. Then in the Dowager Empress’s book was written, “Seeking and

## SAVING THE LOST.”

This also gave pleasure. The queen then said, “Tell us something more about your work,” whereupon the General gave the testimony of a man who was arrested by the Spirit of God as he was about to enter a public-house. He heard the Army singing, “See from His head, His hands, His feet.” He stopped to listen, a strange feeling came over him, and a voice said, ‘Play the man, put your foot down, now is your time.’ He turned away from the public-house, followed the Salvation Army, went to the mercy-seat, and was saved by the salvation of God.’” Here the queen, with a wondering look on her face, said, “Saved! that’s all we want.”

When King Edward asked William Booth what his recreations were, he said, “Sir, some men have a passion for art; others have a passion for riches; I have a passion for souls.”

He maintained that the success of his Army was not in its unique methods, but in the spiritual life which the Lord had been pleased to give.

This article must close with extracts from an address given by the General on his sixtieth birthday, at a



monster banquet that was held in his honour at Congress Hall, Clapton. There were, he thought, two classes of Christians; first the mummy class, very careful about outward observances, every joint, muscle, eyelash, tooth is there, but it is wrapped up, embalmed and preserved, all creed, but no life. Second, the class who do not care about these things. They say,

**GIVE ME THE MAN,**

if he has a leg or an eye short, if he has no hair on his head, if he is a living man, that is the man for me. To me, it was no matter if they did blunder about Abraham, Isaac and Jacob, so long as they loved God with all their souls and said, 'Let us do something for the Christ who has died for us . . .' These are the people

for me." He had been dissatisfied with his ministry in his early days, and said, "If I laid eggs, I wanted them to be eggs that chickens would come out of and grow up and lay eggs in their turn." Speaking further he said, "The Church of England boasts of being 2,000 years old. Look at this sapling here, that has just sprung into being, not twenty-five years old yet, with its 8,000 salaried officers, its thousands of sergeants and local officers, its multitude of soldiers in every land, its colours waving in 36 different countries and colonies, its wonderful literature . . . with every Salvationist in the crowd feeling as if he were the Salvation Army in himself, and that if all the rest were to die to-morrow, he would set up to be the General for the time being and make another."

## He'll Keep Me Safe

FRANCES MORRISON.  
*Andante.*

Air by FRANCES MORRISON.  
Harmony by AUDREY WITTS.

He knows the way, the way I take; He never shall His promise break.

*f* O praise His name for ever - more, *rit.* He'll keep me safe 'til trials are o'er.

Copyright.

## Bible Study Helps

### THE DUTY OF FORGIVENESS (Matt. vi. 14).

Christianity clearly and emphatically enjoins this duty, and we may be urged to its practice by many motives.

1. Because an unforgiving spirit is injurious to ourselves.
2. It is unjust to our fellow men.
3. It is offensive to God.
4. Because Christ specially requires us to forgive injuries.
5. Because He makes our forgiveness of others the condition of being forgiven ourselves.

### PAUL'S FOUR "M'S" (1. Cor. i. 17)

- |                 |                |
|-----------------|----------------|
| 1. His mission. | 3. His method. |
| 2. His message. | 4. His motive. |

## How are You?

By E. ADAMS

THE Third Epistle of John was written to a man whose health apparently was not equal to his hospitality. For the writer prays that Gaius may prosper and be in health even as his soul prospered. The body is not always an index of the soul. A healthy physique and a fine presence are letters of recommendation for a man, and, if he is a Christian they may be a good advertisement for the gospel, but they do not necessarily reflect the state of the inner life, that is, the truest life, and that which we shall take with us into the unseen and eternal world.

The Christian is a worker, a runner, a fighter. As every believer knows, he is apt to give ground in the fight, to tire in the race, and to become weary in well-doing. III. John 2 suggests a parallel between health of body and vigour of soul. May we indicate some causes of physical and spiritual ill-health which the reader can ponder at his leisure?

Amongst these causes one can name under-nourishment, shallow breathing, impure air, overwork, insufficient exercise and the misuse of stimulants. The spiritual counterparts of these conditions are evident: neglect of the milk and meat of the Word; neglect of

prayer; harmful (and self-chosen) surroundings; over-activity in self-planned work; the spiritual selfishness that always receives and seldom or never gives in loving service; and mistaking religious excitement for holy energy.

What are we to do to regain or maintain our health? For ordinary purposes, our best medical advisers are ourselves. The fact is, we all know what to do and what to avoid to improve our health both physical and spiritual. But, in both spheres, we are loth to sacrifice present enjoyment for real well-being.

We are to "walk in the Spirit." Without the divine "Comforter," who strengthens us by His company, the human spirit droops and languishes, and becomes weary and helpless. But, as the French labourer knew so well in the bad old days, "one can go a long way after one is tired!"

The ideal, however, is a body governed by the soul, the soul ruled by the spirit, and the human spirit energised and controlled by the Spirit of God. Holiness is health for doing the will of God. To every child of God our wish is: "Fare you well."

## SHIELDED AND SHELTERED IN GOD (continued from page 427)

from the menacing things of life. It is a divine trysting place where deep meets deep, where the hunger in the heart of man and the hunger in the heart of God unite and both find satisfaction in the expression of that glorious passion.

Be all at rest, O my soul, for God is the Habitation of the righteous, and the Home of the redeemed. No poisoned weapon shall penetrate the defence of those who dwell in Him. Blessed place of deep tranquillity!

Let the ungodly encamp against thee, and the workers of iniquity encircle thee, yet in God thou art in safeguard. Here the venomous tongue of slander shall fail to harm thee, and the breath of calumny shall not reach thee. Pavilioned in God thou shalt be preserved from all ill. He shall keep thee as the apple of His eye.

O blessed Hiding-place prepared for souls

Who have no might;

Where those whose lives are wounded deep may pass  
To clearer light.

## The Glory of His Death

(Continued from page 425)

*Tearing the sting from death.* When Jesus Christ went into that hour, He knew full well that He was going to tear the sting out of death and empty the grave of its victory. This is a greater work than making a few stars! As I crowd up close to Him I seem to hear Him say, "This is the hour of My greatest glory when I can dry the tears of weeping humanity. Here I am going to so perform, that from this hour until I meet my loved ones in the air, every believing child of God can say, 'Because my Lord lives, I too shall live.'"

Fourth, because of our identification with Him in all of it. He took a race out of the grave because He had taken them in with Him. "Because we thus judge, that if

### ONE DIED FOR ALL,

then were all dead" (II. Cor. v. 14). One died for how many? All. Then how many are dead? All. How many died in II. Corinthians v. 14? All. All for whom He died, died when He died. I used to say that because Jesus Christ died, I do not have to die, that He died for me, therefore I would not have to die. That is not true. There is not a single son or daughter of fallen Adam's race, but who will have that sentence of death executed. "The soul that sinneth, it shall die."

*A dead lamb or a dead son.* Go back to the twelfth chapter of Exodus. We say that in that blood-marked house in Egypt there was no dead firstborn, but that there was a dead firstborn in every house in Egypt where there was no blood. But we are wrong. There was a dead firstborn in the Israelitish home in Egypt. He did not escape death. Over here in the house where there was no blood, the firstborn was dead. Over there where there was blood it was a dead lamb, but before God it was the firstborn. And if it were not the firstborn, then God's demands were not fulfilled—the sentence was on the firstborn. He died in the person of a substitute, but he died nevertheless.

All for whom He died escape death? No. All for whom He died, died. You are dead whether you believe it or not. When Jesus Christ died, you died, for He not only died for you but as you. Death is now behind you and no one can make you die again. When Jesus stepped into that awful "hour," He took every believer with Him.

### BLESSED IDENTIFICATION!

But wait, His death is not all. You live with Him

too! Who went into the grave? I did! Who came out of it? I did! After forty days who went up and sat down at the Father's right hand? I did! That is why in the Book of Ephesians, God reckons me as already there! Crucified together, raised together, seated together with Him. Thank God for such an identification! Thank God for such a glorious performance on the part of His Son that everyone of the "all" that went with Him into this side of the circle called "Mine hour" came out on the other side, and we live with Him. When Jesus stepped into that circle carrying in a body and in a personality the names of countless billions who through the centuries would believe on Him and be saved, He knew that He was going to come out on the other side, and is it any wonder as He stepped into that hour of performance that He said, "Now is the Son of man glorified"?

*Covered by the Blood.* Fifth, because of the protection it provides. It was a great work, because there in that circle He covered us with His precious blood. I like that old song of Wesley where he says:

He to rescue me from danger,  
Interposed His precious blood.

I think we find the inspiration for that in the New Testament in Jesus' lament over Jerusalem when He said, "O Jerusalem. . . how often would I have

### GATHERED THY CHILDREN

together, even as a hen gathereth her chickens under her wings, but ye would not!" (Matt. xxiii. 37). Jesus saw the thunder-clouds of divine wrath, the white-heated lightning strokes of condemnation for sin which were to leap from the heart of a holy God and destroy every sinner of Adam's fallen race. He saw them swept out into eternity without hope, and He said, "How I would love to gather them under My wings!"

So here He stands at the edge of this awful hour. He steps into it and gathers every "whosoever" under His wings. He looks around and gets us all tucked in so that we are safe. He looks up to the sky and says, "God, My Father, take all the strokes due to every one of these under My wings, gather them up into one terrific lightning bolt of wrath and let it fall on Me!" And as He comes up against the sluice heads of the dam of the wrath of Almighty God, when He knows that at the next instant the hand of divine wrath is to strike the bolt-heads loose and let the awful deluge leap forth upon Him, with every "whosoever" safely tucked under His wings, is it any wonder He said, "Now is the Son of man glorified!"



# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

## NOTES AND NEWS

Dr. F. Weston, M.B., B.S. (Crusader Commissioner), accompanied by a party of talented Crusaders, recently conducted a meeting at Kingston-on-Thames. Their ministry was thoroughly appreciated by the local branch.

An instrumental and vocal quintet assisted Pastor D. B. Gray when visiting at Coulsdon recently. Mr. Gray's message, and the testimonies and items rendered, encouraged one and all.

The London Crusader Choir during June visited Maidstone and Wandsworth prisons. At the former place the men heartily and very readily learned the ever-stirring chorus, "Oh Jesus, Lord and Saviour, I give myself to Thee." At Wandsworth Pastor D. B. Gray addressed the men on the Foundations of Life—Materialism versus Spiritual Christianity.

We hope to commence shortly a new series of short articles under the heading, "On Crusader Service," including several Crusader personalities, whose lives and talents have been given to the service of Christ.

## CLAPHAM RAIDERS!

By Grace Grand (Headquarters Staff)

On a recent Wednesday evening, the Clapham Crusaders held a unique and inspiring meeting, which was aptly called "Raiding Night."

After a short but powerful prayer meeting, in which one was very conscious of the near-presence of the Lord, the Crusaders went out into the streets of the surrounding district, inviting passers-by of Crusader age to a special youth meeting to be held that night. Many responded to the invitation and it was a joy to see over twenty strangers wending their way to the minor hall, where the meeting was to be held.

After some hearty chorus singing, stirring testimonies to the saving and keeping power of the Lord Jesus Christ were given by those who had proved Him, in their own experience, to be the Altogether Lovely One, Who is able to save from the uttermost to the uttermost all those who come unto God by Him. In a beautiful solo, rendered by Miss Baker, one caught a glorious vision of the Lord and His sufferings for us, so that those of us who know and love Him already were constrained to fall more deeply in love with Him than ever before. It was wonderful to watch the faces of the strangers in our midst as they sat drinking in the Word of Life as it went forth in word and in song.

Our brother, Tom Allen, then rose to pass on a short, but timely and soul-searching message on that all-important subject—SIN. He presented the three aspects of sin and showed us, from God's Word, that it was personal, punishable, but, bless God, pardonable!

We thank God from grateful hearts for the privilege of being present at this blessed meeting, at the conclusion of which two precious souls were led to Christ. To God be all the glory!

### LONDON CRUSADER CHOIR

Appointments for July

- July 3. Elim Woodlands (Garden Rally).
- " 4. Wormwood Scrubs Prison (afternoon). Croydon, Stanley Road (evening).
- " 11. Hford, the Tent, Cranbrook Road, 7.45 p.m.
- " 18. Holloway Prison (afternoon). East Ham (evening).
- " 23. South London Institution for the Blind.
- " 25. Dorking (Surrey).

### BOOK THE DATE!

September 4th

CENTRAL HALL, WESTMINSTER

Meeting will include

GREAT CRUSADER RALLY

Crusaders plan to be present for the day  
Watch for full details shortly.

### No. 14.

Seen it?

Heard the melodious strains  
This new Songster sure contains!  
If not, choir leader and gospel  
singer, you're not keeping  
abreast of the times.

Secure your copy to-day!

## Crusader Garden Rally

ELIM WOODLANDS,

Saturday, July 3rd,

from 3.30 p.m. onwards

SPECIAL FEATURES

concluding with a

**UNITED SERVICE**

to be held in the grounds.

Speakers include:

**Dr. N. BEATTIE,**

M.D., F.R.C.S. (Edin.),

and Mrs. Beattie.

Music and Song Items

by the Kensington Temple Choir  
and members of the London  
Crusader Choir.

(Tea will be served from 4.30 onwards)  
Everybody welcome. Come and spend a  
happy afternoon and evening in the  
beautiful grounds. Your great opportunity.

— DON'T MISS IT —

## LINCOLN FOR CHRIST

"Lincoln for Christ," this is the motto of the Lincoln Crusaders, and although we are only a small bank of workers we are zealous for the souls of men.

We are praising God for His continued blessing in the meetings, also for the privilege of welcoming in our midst Pastor and Mrs. Bale, and great times of spiritual blessing have been experienced during the first month of their ministry.

Miss Armstrong of Worthing paid us a visit and spoke at the last Crusader meeting. We were charmed with the simplicity and sincerity of her message.

## WORTHING STREET MARCHES

God has so singularly blessed the Crusaders in Worthing during the past two or three months, that those who carry the young folk of this Assembly on their hearts before God, have been lost in wonder, love and praise as they have watched His gracious working in the midst.

Wednesday after Wednesday the Crusaders go home, sometimes well after the customary hour for closing the meeting, their faces bespeaking the living radiant joy that is throbbing in their hearts.

Two more have just received the Baptism into the Holy Spirit, bringing the total up to six during the past nine months; and there are several more whom one feels are on the verge of this blessed experience.

Since hearts are so full, they must needs share their happiness; so, a week or to ago the Crusaders marched through the streets of Worthing, singing the songs of Zion, and held an open air meeting in the centre of a block of Council houses.

A visit was recently paid to Brighton, and the fellowship with the dear ones there was greatly enjoyed.

## LURGAN CRUSADERS

God continues to bless us. New members have enrolled during the past year. An open air campaign has just commenced, and the local districts are being invaded with the glorious gospel message.

## CRUSADER CAMPS

ENGLAND

**Glossop** (amidst the Derbyshire Hills). Commencing July 31st to August 14th.

Special Crusader fortnight with full programme each day. Write to Pastor A. S. Gaunt, Beth Rapha, Spire Hollin, Glossop, Derbyshire, for full particulars.

**Eastbourne** (on the Sussex Coast). Commencing July 30th to August 14th. Crusader house party. Excellent facilities and accommodation. Applications to Crusader Camp Secretary, Elim Woodlands.

SCOTLAND

**Johnshaven** (Kincardineshire Coast). Commencing 17th to 31st July. Every facility for an ideal holiday. The camp for Crusader brothers is directed by Pastor John Hill, and for Crusader sisters by Pastor and Mrs. W. Barton, to whom application should be sent at 140, Hammerfield Avenue, Aberdeen.

The Way of Salvation.

## An Evangelist's Conversion

**I** NEVER was bothered with self-righteousness. God always made me honest enough to know the blackness of my heart, and that if my sin had not hatched out, the eggs were all there. I was big enough and old enough to do what we call in Scotland "join the Church," but I know I had not the great qualification for joining the Church. I knew my Bible well, and the Shorter Catechism; I could say it in my sleep—can say it yet. I knew all the questions by heart, and the proof texts; but I was as blind as a bat to them all—I had no light and no peace. I wanted to get into the light, but I never could have stayed to an after-meeting, so I can sympathise with the people who, when a second meeting is mentioned, just bolt as if the police were after them.

I was then staying all through the week in the old town of Greenock. Every Saturday night I walked to our quiet village to spend the sabbath at home with father and mother and the rest of them. I could never have spoken about my soul to the minister. But the minister's son and I were great chums. Although I was only a quarryman's son, my father belonged to the spiritual aristocracy, and it was no degradation for the minister's son and the quarryman's son to "hunt in couples." We used to talk together about a lot of things, and among others how we could become true Christians. We agreed we would try to find out, and I wrote one evening to my minister.

I said something like this: "I cannot say I am greatly anxious, but I feel that I ought to decide. If I do not decide for Christ, the world won't allow me to be half-hearted. Here is a text which says, 'Believe on the Lord Jesus Christ, and thou shalt be saved' (Acts xvi. 31). I believe in Jesus Christ. I am no atheist nor blasphemer. I believe all about Him, but I do not feel one bit the better for it." Two or three days passed, when the postman came round and gave me a letter. I looked at the postmark, and saw it was from the minister. I knew his handwriting.

I will never forget reading that letter. The letter read: "You will never know, unless you should become a minister yourself, how glad I am to get such a frank, open, honest letter from

you about your spiritual condition, even although evidently you are all in the dark. I am glad you have taken Acts xvi. 31 as a challenge text. It is a good one, and I join controversy with you there. You say you believe all about Jesus Christ, but you do not feel a bit the better. Now, I want to know what I am to believe about you." I was checking all God's Word by my feelings, and reducing all God's Word, no matter what it said, to the level of my feelings, and I did not see that was no faith at all. And the minister clinched it when he said, "You quote the text, Acts xvi. 31, as if it read, 'Believe on the Lord Jesus Christ, and you will feel better,' instead of 'Believe on the Lord Jesus Christ, and thou shalt be saved.' God says it. Never mind your feelings."

It was like the lifting of a curtain for me, and I saw the whole spiritual regions stand in an outline bold and clear. No great feeling even then. It was a case of believing Jesus, no matter what I felt, or didn't feel. I saw I was saved, but I didn't shout. Presbyterians don't shout. I took a walk to the station, along to the far end of the platform. I remember that morning saying to myself, "Has the station been white-washed?" The very dingy brick wall, all covered with smoke and soot from the engines, looked whiter. It was not the wall—it was my mind that was brightened. Because now, in the scriptural sense, I knew the Lord as mine.

I came back and sold the tickets, and didn't say anything. And the next morning, when I awoke, my heart was just like a fire you had left to burn out overnight, and I was as cold as could be. The Devil said, "It's all a hoax." But I got grace to fight that battle. The minister said I was not to consult my feelings, and I rallied myself. "Has God's Word altered through the night?" "No!" "Has Acts xvi. 31 altered?" "No!" "Has the value of the blood of Jesus to blot out my sins altered?" "No!" "Then nothing has altered that I am resting on—nothing but my feelings." And you don't need to rest on your feelings. You are saved by trusting the Lord Jesus Christ. Trust in Him with all your heart and salvation is yours right now.—John McNeill (who later preached the gospel all over the world).

**I**F thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.—Romans x. 9, 10.

**CLASSIFIED ADVERTISEMENTS**

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

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

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

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

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

- \* **Bangor, Ireland.**—Why not visit Ireland this year? Write at once to the Misses Troughton, "Armachia," 32, Seaciffe Road. House beautifully situated on sea front, commanding exquisite view of Lough and Irish Channel. C364
- \* **Barnstaple.**—Come to glorious Devon. Comfortable and homely apartments; bed and breakfast 21/-; bath, hot and cold; central for seaside, bus and trains; near assembly. Mrs. Clifford, 21, Vicarage Lawn. C371
- \* **Bognor.**—Holidays are jollidays with Mr. and Mrs. Hollyman! Few vacancies July, last three weeks August; right on sea front. Terms from 50/-. "Canonbury." Telephone 1029. Tariff gladly sent. C347
- \* **Bognor.**—Comfortable apartments or board-residence, or bed-sitting rooms; bed and breakfast 3/6; two minutes bus, 10 minutes sea; stamp for reply. Mrs. Gooding, "Laburnum," Newtown Avenue. C354
- \* **Bournemouth.**—Board-residence, apartments, bed and breakfast; bath, indoor sanitation; good cooking; electric light, garage; near buses and assembly. Crusaders specially catered for; every comfort. Mrs. Sims, 46, Avon Road. C325
- \* **Bournemouth.**—Spend your holiday with Elim friends; comfort assured; a well-supplied table; Christian fellowship; recommended by Elim Pastors and Christian workers; terms moderate. D. Kent, "Glenorchy," 2, Borthwick Road, Boscombe. C365
- \* **Bournemouth, Boscombe.**—"Kensington," 2, Donoughmore Road. Bright homely board-residence; minute gardens, buses, churches, five minutes the sea; separate tables; highly recommended; every comfort. Stamp. Miss Cavill. C366
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- \* **Bournemouth, Charminster.**—Holiday accommodation, healthiest part of Bournemouth; good bus services; board-residence 35/-, bed and breakfast 21/-. Mrs. Cox, 208, Malvern Road. C374
- \* **Brighton.**—Board-residence from 35/-, bed and breakfast from 21/- weekly; well recommended by visitors. Mrs. Robinson, 13, Stafford Road. C349
- \* **Brighton.**—Come and spend your holidays on the glorious Brighton Downs. Bed and breakfast £1 per week, full board if required; Christian home, Foursquare. Mrs. Smith, "Fernleigh," Sea View Road, Woodingdean. C375
- \* **Clacton-on-Sea.**—Comfortable, homely board-residence, or bed and breakfast; near sea and station; terms moderate. Miss Brooks, "Glenroy," 24, Meredith Road. C355
- \* **Cliftonville, Margate.**—Christian holiday and rest home; comfortable and homely; terms 35/- weekly; August 2 guineas. For particulars write to: Pastor and Mrs. G. Evely, Cartref, 59, Fitzroy Avenue. C381
- \* **Cornwall, Newquay.**—Picturesque, Christian guest house, sheltered, secluded position, own beautiful grounds, 1½ acres; tennis, putting; ten minutes' walk various beaches; comfortable, homely, Christian fellowship; highly recommended by Elim Pastors; personal supervision; excellent Cornish cooking, separate tables, electric light; (h. & c.); garage; Foursquare. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. "Phone, Newquay 526. C241
- \* **Cornwall, Penzance.**—Accommodation, full board or bed and breakfast; every convenience; terms moderate; recommended by Elim Pastors; near Elim Tabernacle, sea and country. Mrs. Walsh, "Beth-Shan," 24, Penare Road. C275
- \* **Christian Workers' Holiday Home (Devon).**—Principal Parker's seaside home for Bible study and rest. Open June 1st—September 18th. Illustrated Bible studies. Full particulars from Mrs. Parker, "The Rookery," Lynton, Devon. C244
- \* **Eastbourne.**—Board-residence on front, all rooms facing sea; Christian fellowship; June, July, 42/- sharing, 45/-single; August, September, 45/-, 47/-; party 4 sharing large room special terms. Mrs. Weeks, 1a, Queen's Mansions, Opposite Pier. C357
- \* **Eastbourne.**—To let, select self-contained flat, 3 rooms and kitchen, etc., last half August; best situation; one minute from sea front; service and meals obtainable. Apply, Box 461, "Elim Evangel" Office. C383
- \* **Elim Rest House.**—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4. Tel.: Tulse Hill 3804
- \* **Guernsey.**—Why not come to sunny Guernsey for your holidays? board-residence; five minutes from bay and Vazon Foursquare Assembly; good catering; terms moderate. Mrs. Mauger, Le Camp, Castel. C368
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- \* **Leigh-on-Sea.**—Comfortable apartments, bed and breakfast, or board-residence; moderate terms. Mrs. Cutmore, "Bethany," St. Clements Drive. C376
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- \* **London.**—Christian greetings. Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision, at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. "Phone Mountview 7069. C235
- \* **London.**—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. "Phone Euston 1198. C231

- \* **Maldon, Essex.**—Christian guest home, sunny aspect, home comforts, garden, garage, hot and cold water; happy fellowship; near assembly, shops, water; from 25/-. Miss May, High View, Wantz Road. C377
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- \* **Old Colwyn.**—Holiday and rest home; 2 minutes from sea; bathing from house; Christian fellowship; magnificent scenery, all home comforts; terms moderate. Apply, Mrs. Thomas, Henblas, Sefton Road. C269
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- \* **Scarborough.**—Comfortable, homely apartments; board-residence, bed and breakfast; terms moderate; separate tables; nr. Peasholm Park and North Bay; buses pass the house; Foursquare; (Stamp). Mrs. Tyler, 167, Dean Road. C360
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- \* **Southland-on-Sea.**—Bed and breakfast, or board-residence; terms moderate; near assembly, sea and station. Miss Job, "Bethany," 212, Victoria Road, Southland-on-Sea (East). C336
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