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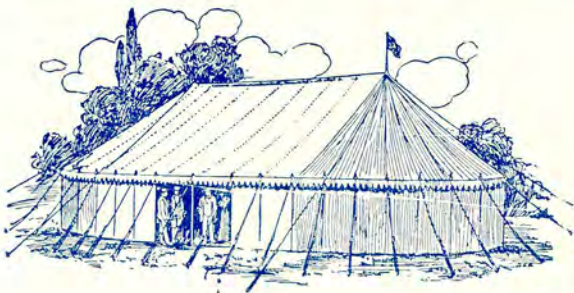
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Elim Evangel & Foursquare Revivalist

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

Vol. XVIII. No. 28.

July 9th, 1937



After Ten Years

Principal and Party in Big Tent, Southampton

It was in the year 1927 that Principal George Jeffreys conducted his first campaign in Southampton, when thousands were blessed and hundreds received spiritual and bodily healing, yet the results of that mighty outpouring have been lasting. Once again the Principal and Party are campaigning at Southampton, and this time the great evangelistic tent, the largest in the British Isles, is the scene of intense revival activity. Under its canvas roof during past years in such places as Hull, Barking, and Belfast, thousands of precious souls have found Christ as Saviour, and bodies have been healed, and now this world-famous southern seaport of England is witnessing the same glorious results. Thronging crowds, representing all denominations, eagerly take in the Word of God night after night, and Biblical signs are following. Nearly 400 have accepted Christ as Saviour, backsliders have been restored, saints baptised with the Holy Ghost, and miracles of healing have been wrought in the name of Jesus. A brother who was deaf as a result of a fall, has been delivered, while another has been healed of paralysis. A sister testifies to healing of double rupture, another of sugar diabetes. One whose hand and foot were helpless, now completely delivered; another healed of asthma. A sister's helpless arm has been restored, while another has had a marvellous healing of an ulcerated stomach. The revival fire is not only burning in the Tent but is also penetrating the very homes of the people, for converts of the campaign have settled up quarrels of many years' standing. As in Bible days, great joy is manifested on every hand, and the people praise God from full hearts for answered prayer. The Principal and Party thank all who have remembered them before the Throne, and ascribe to God all the praise and glory for these grand results. Readers, pray that the fire shall spread.

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:
28, Clarence Road, Clapham Park, London, S.W.4.

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4 Coming Events 4

BALLYRONEY (Co. Down). Now proceeding. Tent Campaign conducted by Pastor D. Hood.

BANSTEAD (Surrey). Now in progress. Tent campaign in High Street, near Post Office, conducted by Pastor W. E. Smith. Sundays and weekdays, except Saturdays.

BIRMINGHAM (Kingstanding). Now in progress. Hawthorn Road (opposite Co-operative Stores). Tent Campaign by Pastor J. Williams.

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.

CHELMSFORD. July 14. Elim Tabernacle, Mildmay Road. Convention services, 3 and 7 p.m. Speakers include: Pastor J. Kennedy.

CROYDON. July 11—18. Elim Tabernacle, Stanley Road. Special services conducted by Evangelist James E. Shaw.

DEPTFORD. Now proceeding in Large Tent erected in Watson Street, off New Cross Road (three minutes New Cross Station). Revival and Healing Campaign, conducted by Pastor J. Woodhead and Party.

EAST HAM. July 18. Elim Tabernacle, Central Park Road. London Crusader Choir, 6.30 p.m. (Holloway Prison, 3 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.

GUILDFORD.—Revival and Divine Healing Campaign conducted by Pastor P. S. Brewster and Party now being continued. Week-nights in the Borough Hall, Sunday evenings in the Playhouse Cinema, High Street, at 7.30 p.m.

(Continued at foot of column 1)

ANNUAL JULY CONVENTION

in the
Elim Tabernacle, Southwell Road, Bangor, Co. Down. Speakers:
Pastors J. J. Morgan and F. G. Cloke; Messrs. Walter Uppihard
and F. Carson. Services: **Sunday, 11.30 a.m. and 7 p.m.; Monday
and Tuesday, 11.30 a.m., 3.30 and 7 p.m.**

July 14th—16th (inclusive). Special series of Bible Readings by
Pastor F. G. Cloke.

Accommodation can be arranged for visitors; apply direct to Pastor
L. N. Kripe, 32, Sea Cliffe Road, Bangor, Co. Down, N. Ireland.

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.

CWMYRCH (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. Gault.

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.

COMING EVENTS (Continued)

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.

WORTHING. July 7—18. Elim Tabernacle, Grosvenor Road. Youth Campaign by Pastor D. Vanstone.

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. 28

JULY 9, 1937

Fridays, Twopence

Can Pentecost be Repeated?

By ERNEST S. WILLIAMS

WE know the Day of Pentecost on which the Church was inaugurated will not be repeated. When we ask, Can Pentecost be repeated? we mean, Can believers now be so unctionised by the Holy Spirit, that works similar to those at Pentecost may be wrought? If it is possible, then believers everywhere ought to seek for such an outpouring that the Church of to-day might go hand in hand with the Church as it was established. If the power of the Holy Ghost cannot be realised now as then, then those who believe Pentecost can be repeated have made a great mistake and it would be well for them to correct their error.

Jesus made promise to His disciples, "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father" (John xiv. 12). Here is a promise of the same works and of greater works. The works of Christ were all works with character. Let all Christians pause here. Noise, excitement, emotions alone are not sufficient credentials of Christian worship. There must be character. The works of Christ included spiritual blessing, physical healing, and

SUPPLY OF TEMPORAL NEEDS.

The leper was cleansed, the blind saw, and to the poor the gospel was preached.

When considering spiritual power, first consideration ought to be given to quality. Many years ago a minister took for his text, "Unto them that have obtained like precious faith with us." I was at that meeting. Many sermons have I forgotten, and much that this man said has passed from my memory. But one statement which he made I have retained through these many years. He said, "We may not have the quantity that Peter had, but we must have the quality." Quality religion! Quality spirituality! Quality power! Some go in for quantity without giving much thought to quality. Those who wish a Pentecost to-day similar to Pentecost at the beginning must put quality above quantity. One definite healing that is the result of the power of God is greater than a multitude seemingly restored, none of which restora-

tions can be proved to be permanent. One demonstration of Holy Ghost power that brings lasting blessing and spirituality is greater than a world of fervour with no lasting fruitage in the souls of men. A small group of people living in unity and worshipping in Spirit and in the beauty of holiness is more important than a cathedral

FULL OF CARNAL PROFESSION,

filled with strife and ill will.

Jesus is as much the Head over all things to the Church now as when the Church was first established, and to do the works of Christ believers now must be brought into harmony with Him as they were then. That the works of Christ are still done it is evident. We have seen manifestations of divine power which have been beyond anything that could be attributed to the human or credited to man. A lady had become so twisted through double curvature of the spine that it had become necessary for her to wear a body brace from under her armpits to her hips to which were attached steel braces which extended down her legs to her feet. Her case was hopeless to the medical profession. Then God sent a couple of His humble servants that way, gave them faith and gave the afflicted woman faith. They prayed and immediately she was healed. It was sovereign faith given through sovereign grace from Him who is Head of the Church, the Author and Finisher of faith. This outstanding miracle is but one of many that are taking place in the world now. Will any then say that Pentecost cannot be repeated? But it is only as Christ is crowned Lord of lords that we may expect the works which He did to be repeated. The public may be bluffed, but the works will not follow him who tries to bring them to pass for self-honour or for selfish advantage.

Pentecost comes by the Holy Ghost. It is

THE THINGS OF CHRIST

which the Spirit brings. Jesus said, "It is expedient for you that I go away, for if I go not away the Comforter will not come; but if I go, I will send Him unto you." When the Spirit came at Pentecost there were manifestations. There was speaking with other

tongues. There were praises to the Most High. There was such spiritual exuberance concerning which unbelieving and uninstructed men said, "These are drunk with new wine." "Not so," said Peter, "but this is that which was spoken by the prophet Joel." All that was happening, the Bible had foretold should be. The glory of Pentecost was the love, honour, and worship which it brought to Christ.

Pentecost comes through Christ crucified. We look to Him who died for us. Sins must be blotted out before the Spirit comes. The baptism in the Holy Ghost and the new birth are not synonymous. A Baptist minister wrote that he believed one received the baptism in the Spirit when one was born again. "But," said he, "a lady who is a member of my church has gone to some of your meetings and come back speaking in tongues and says she has received the Holy Ghost since she was born again." In answer we wrote that we believed it to be good Baptist doctrine that a person is baptised in water as an outward sign of an inward work and that if this were true then one is expected to enter into

THE NEW BIRTH

before one is baptised in water, because baptism in water is evidence to the people that the new birth has taken place in the heart. Then his attention was called to the fact that at Samaria the people accepted the gospel and were baptised in water as an outward sign of an inward work before Peter and John came down and prayed for them that they might receive the Holy Ghost. And when Paul came to Ephesus he found certain disciples whom he instructed in the way of the Lord and baptised with water before he prayed for them that they might be filled with the Spirit. Whether one believes that regeneration comes before water baptism, or is received in water baptism, as some allege, in either case the Baptism in the Holy Ghost comes afterwards. Therefore the Baptism with the

Spirit and the new birth are not the same experience.

Christ who died is now a living Saviour. Pentecost is the glory of His resurrection. From His exalted throne in the heavens He is now pouring out His Spirit upon all who will ask and obey Him. And this Spirit is more than an influence. The Spirit is a Person. He has intelligence. He can lead us. He knows the things of Christ and reveals them to those who love the Lord. "Howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth." Without

BELIEVING IN THE TRINITY,

one cannot well believe the Bible.

Since the Spirit is an intelligent person why should any fear His operation? Some have opposed speaking with tongues, but where the Scriptures record that the Spirit fell, speaking in tongues followed. Some say, "What is the good of tongues?" Receive the Spirit and enjoy the edification which speaking in tongues brings to your soul, then you will know for yourself the answer. Concerning himself Paul said, "I thank my God, I speak with tongues more than ye all." "If I pray in an unknown tongue, my spirit prayeth." "He that speaketh in an unknown tongue, speaketh not unto men, but unto God." "Howbeit in the Spirit he speaketh mysteries." While Pentecost is more than tongues we are glad it includes tongues.

Jesus showed that it was imperative that His Church be filled with the Holy Ghost if it were to give forth the testimony which was required. He therefore instructed His disciples not to depart from Jerusalem, but to tarry until they were endued with power from on high. Do you wish to know why the Christian religion was established in the face of heathen superstition and idolatry in all the Gentile provinces of the then known world in the days of the apostles? It was because the messengers were endued with power
(continued on next page).



Conducted by Pastor DAVID A. VANSTONE

I began to think we had lost our Special Correspondent. However here he is again and this time we present an interview with

COLONEL BENAIAH, V.C.

I had little difficulty in finding Colonel Benaiah in Jerusalem. Not only was he in command of the King's Lifeguards, but was also famous for many daring exploits.

A bronzed, athletic warrior welcomed me, and I could quite believe that here was the hero of a thousand dazzling deeds.

"Morning Colonel. My young friends who read the 'Elim Evangel' would be awfully thrilled to hear about the deeds of gallantry for which you were awarded the V.C."

"My dear fellow," he retorted, in his gruff soldier's voice, "one doesn't talk of such things, usually you know. However, as it will bring credit to my King, to whose example and training I owe everything, I will give you some idea of what occurred.

"The youngsters will have heard of my adventure with a lion in a pit one snowy day? Doing a little scouting on my own, I clambered down the pit to see if any of the enemy were skulking there. There was a terrific roar and I only just had time to leap out of the way of a great snarling lion.

Evidently the brute was starving and fancied me for an appetising snack! How I prayed! Fighting desperately, though slithering in the snow, I was able to find a vital spot with my trusty sword. Over rolled the lion, dead."

I gave a low whistle. The old hero leaned back in his chair and folded his brawny arms, then, clearing his throat, he continued: "On another occasion two wild men from Moab set on me together. Fortunately I was near a great rock which gave me cover for my back, but for all my alertness and skill those fellows nearly had me; they were as nimble as cats, as strong and fierce as lions. Twice they beat me to my knees. I prayed to God, thought of my King, and—swish! There was one of them dead, and I soon overcame the other. It was a glorious victory."

The old soldier was crouching forward, eyes ablaze, body vibrating with excitement, but he sat back again, then, glancing at the clock, leaped to his feet. "Sorry, Mr. Reporter, I must go now. Come back again for the greatest exploit of all."

* * * * *

Thank you, Mr. S. C. We'll expect you next time.

Well, young soldiers, how is *your* battle going? Study God's Word so that you can wield the Sword of the Spirit with as good effect as the Colonel used his. Don't forget the S.O.S. to the King when you are feeling "done for." Read II. Tim. ii. 3.

Two Questions:

What do the lion and the two lion-like men stand for in our lives?

What was Benaiah's greatest exploit? (See I. Chron. xi. 22, 23.)

which Jesus said should come. The message was

CONFIRMED WITH SIGNS

which Jesus said should follow them that believe, and the word of the believers was with power. If present-day sincere believers think they can match their wits with the worldly wise, and by human argument convince their opponents that the Bible is verbally inspired and orthodoxy is correct, I fear they are facing bitter disappointment. "The kingdom of God is not in word, but in power," and never before was a Pentecost needed with signs following more than at the present.

Why has the present Pentecostal work continued to progress in spite of gnashing opposition from without

and at times lack of wisdom from within until its percentage of growth exceeds that of any other religious body? It is because God has sent forth the Holy Ghost and again men and women are going forth to witness to the reality of old-fashioned religion. They are not proselyters. They are not all theologians. They are not always wise. But they have believed and received. Something has happened in their hearts and they are going forth to tell the people what great things God has done for their souls. Let them ever be witnesses rather than dry theologians. They testify to both small and great, repentance toward God and faith toward our Lord Jesus Christ. The message is positive. Results follow. The end of Pentecost is salvation.

The Way of Salvation.

The Story of "Old Dan"

OLD DAN was a tough, hard old salt, as strong as a lion and as lithe as a panther. He travelled the seas in tramp steamers and ships trading in the tropics. Although a good seaman while he was afloat, when Old Dan came ashore and took to drink he was like a madman.

Dan was very conscious of his great strength and was always ready for a fight, and when it meant his removal to the police-station as it usually did, it took several police to get him there. His battles with the law were many and fierce.

Some people collect old china or prints, but Dan had quite another hobby. He liked to collect the helmets of policemen he had fought and vanquished. It was as a hobby a little expensive in that much of Dan's hard-earned savings went to pay fines, and a good deal of his time was spent in gaol. But Old Dan had quite a collection of these trophies.

Then, one day everything was changed. Police found life much easier. They no longer kept prepared for action at close quarters. Dan was greeted with a cheery word and a smile. They all became fast friends of Old Dan instead of enemies. No more helmets were added to the collection. A wondrous miracle had taken place producing arguments that no sceptic could gain-say. And this is how it happened.

Old Dan had just come ashore and had his usual drink. Down the street he saw a crowd. Dan lost no time in making for it. A man was speaking. Then Dan heard the clear, urgent message, inviting the sinner to a life of pardon and peace. The speaker was telling about the wonderful harbour in which to drop anchor. Old Dan saw Someone that he had never seen before. At last he had met his match. With the promptness of a sailor he hauled down his rebellious flag and surrendered to the Lord Jesus Christ.

Dan was really saved and became a sailor saint, witnessing to the power of God ashore and afloat. On the shore taking his stand on the spot made sacred by his own conversion he held the crowd like a magnet as he told of the love of Christ. Dan lived the same life afloat as he did ashore. As their vessel was going through the deadly Pentland Firth a terrible hurricane hurled itself down on them. The ship was swept wildly out of control and dashed against the rocks. No help could reach the crew from either lifeboat or coastguard, and owing to the position of the rocks the life-line was useless. The thunderous seas sweeping across the vessel in the darkness, tearing away deckhouses, funnels and spars with men desperately clinging made a scene of horror. All of the seamen were dashed to their death on the rocks except the captain and Dan, who were left clinging to a rail near the deck-house, with the sea tearing at them, and their strength almost gone. There was a deep roar and a lurch as the last bulkhead burst and the ship took her last plunge into the water.

"My God! Dan, the last bulkhead's gone—she's going down!" the captain shouted. As she plunged swiftly down, Dan tunneled his hands over his mouth close to the captain's ear and shouted exultantly in a voice heard above the roar of the elements, "Well, sir, if the ship's going down, glory to God! I'm going up!" Down the ship rushed, leaving a swirling Niagara of sea after her in which both men were caught and swept with lightning speed on to the rocks. They clung bruised and battered to the sea-swept pinnacles all through the night of terror and were finally rescued in a serious condition by coastguards. However, both recovered.

The captain was so impressed by the courageous and dauntless faith of Old Dan in the face of the most terrible circumstances, that he finally surrendered to the same Pilot himself, and was gloriously saved.

General William Booth—Soldier-Saint (No. 6)

A BUSY EVENTIDE

By Pastor T. BURTON CLARKE (Stockport)

WHEN other men would be resting in the shade of a peaceful eventide, William Booth was found still in labours more abundant. Death alone would give him discharge from his warfare. At the age of eighty-three he set out for Holland and Scandinavia. This was in the month of February, and in May of the same year he made his last appearance in the Albert Hall, where he told 10,000 people he was going into dry dock for repairs. Failing sight was a great trial to him in his last days.

General Booth's autocracy is too well known to be emphasised in this article. Once when Commissioner Howard said in a meeting shall we sing hymn—? he banged his fist on the table and said, "No, Howard, we shall sing—."

Whenever he came into a meeting he assumed command of everyone and everything. The writer remembers during one motor tour, visiting a public hall, and although eyesight was failing when he came on the platform he immediately gave orders concerning many matters down to the ventilation that had not suited him. Every officer was soon busy carrying out his behests. It was from the General down to me. William Booth's characteristic autocracy has undoubtedly produced this great army of salvation.

A very amusing incident occurred in the old Exeter Hall days where the founder conducted many inspiring days of prayer. Like Moses, Booth's arms were tired, and his voice too, after

WRESTLING WITH GOD

all day. He wanted to pray but found his voice would not carry, so he made his most faithful henchman, Lawley, kneel just in front of him and in a hoarse whisper bade him pray the words he supplied. He did so sentence by sentence. That incident has lingered in the mind of the writer for upwards of thirty years and helps to set forth the dominating personality of this great soldier-saint. These recorded incidents happened in the last few years of his life. On one occasion he was invited to stay at the Bishop's palace in Hereford, and a picture is given of him sitting down in the dining-hall of this ancient house, to eat his frugal meal, a basin of milk, a roasted apple, and a piece of dry toast, while the Bishop talked to him. Booth and the Bishop were afterwards found on their knees praying for the salvation of the world. Prayer ended, Booth looked up and said, "Give me your benediction, my lord," and Dr. Percival placed his hand on the General's head and blessed him. When he had done so he said, "Now, General, bless me!" Whereupon Booth blessed the Bishop.

Booth had real fear in his old age, that he had allowed philanthropy to take the place of religion in the Army. He was a soul-hunter, not a merchant, and what were the value of all his social schemes in a world full of lost souls? When asked by an inter-

viewer, "What is the Army's future?" "That depends on the Army," was Booth's prompt reply. "If she is

ENERGETIC AND FAITHFUL

and steadfast, she will go branching out, this way and that, going from great to greater things. If she is slothful and slackens her zeal, she will perish—yes, I hope she will perish and be swept away, for dead things should not encumber the ground, but should make place for the living."

William Booth was never an easy guest. Polite conversation bored him. While people babbled, his instinct was to cry out, "Is it right with your soul?" He caused consternation at Government House, Ottawa, by entering a large dinner party to say good-bye to Lord Grey, the Governor-General, and his wife. After shaking hands, he suddenly announced that he was going to pray. All knelt at their chairs, while flunkeys stood with dishes in their hands like statues. Many overcame by the oddity of the situation, scarcely suppressed laughter. When the company had got up from their knees, Lord Grey remarked with earnestness, "Wasn't that a beautiful prayer? I think that was the most beautiful prayer I ever listened to!"

The last few weeks on earth of this great warrior were spent in physical darkness. As he lingered in the shadows his mind was filled with plans for the future of his Army. He summoned Bramwell, his son, to his bed and made him promise that more should be done for the homeless. "Mind, if you don't," he said, "I'll come back and haunt you." He said, "I have been

THINKING OF THE WORLD

as a whole, I have been thinking of all the nations and people as one family." He continued, "Bramwell, the promises, the promises of God are sure, if you will only believe." One night his private secretary came in and inquired if he could comfort him. "Yes, take—take me to a meeting—and—let me hear—dear old Lawley say, 'General,—here—here—comes—the fortieth for God.'"

As William Booth lay dying a heavy thunderstorm raged over the house; there had been a storm when Catherine died. His biographer states the Booths were always in a storm, what was this more than another? His last words were spoken to his son, "I'm leaving you a bonny handful." As his body lay in state at the Congress Hall, 65,000 people filed past his coffin. Joyful hymns were sung, there was no wailing, but thanks that a mighty warrior had laid down his sword and taken up his crown. 35,000 people attended his funeral service, and 5,000 Salvationists marched six deep to Abney Park Cemetery where he was buried with his beloved Catherine and other officers. Nearly fifty years previous William Booth had stood on Mile End Waste as a lonely evangelist. Like his Master, seeing the multitude as sheep without a shepherd, he was moved with compassion. That was the beginning

of The Salvation Army, but he did not despise the day of small things. Now as he is laid to rest, mourned alike by rich and poor, he leaves behind him a tremendous

ARMY OF REDEEMED SOULS;

The Army at his death occupied 58 countries and had nearly 16,000 officers who preached the gospel in 34 languages, to say nothing of its tremendous social structure. What hath God wrought through the life-consecration of a single individual. What is the main

lesson to be gathered from this great figure who has made such a lasting impression upon his own and subsequent generations? Is it not seen in the parable of the three friends; the "out-of-the-way" traveller appeals to a friend for bread; he has none, but appeals to a greater friend and gets just what he needs for him. This soldier-saint spent his life in appealing for bread for lost travellers between two eternities, and with marvellous results. So may we with rich results, if we remember we have nothing to set before them, except from the great Friend.

How to Fill the Churches

By HENRY PROCTOR, F.R.S.L.

OF late years the question of how to fill the churches has become a vital one. It is distressing and ruinous to see how congregations in many churches are diminishing.

The question finds its most striking and satisfactory answer from the method of our blessed Lord and Master. He being divested of all power in Himself so that from Himself He could no nothing, and having no earthly advantage of position, being neither priest nor rabbi, and with no building in which to carry on His ministry, except by casual invitation, yet drew the multitudes to Him. And why did the multitudes follow Him?

Because they saw the mighty miracles—the signs which He did upon them that were sick (John vi. 2). When He felt the need of a more extended ministry, "He called the twelve together, and gave them power and authority over all demons as well as to cure diseases." He sent them out as His messengers, to proclaim the kingdom of God, and to heal the sick (Luke ix. 1, 2).

The preaching of the gospel alone, would never have brought the multitudes to hear Him, or His apostles, so that the miracles were an essential part of His earthly ministry, as well as that of the twelve and afterwards of the seventy (Luke x. 17). It has been assumed without any sufficient authority that the day of miracles is past, and that we can do without miracles of healing or indeed any supernatural sign. We have been left to ourselves in order that we might discover our own weakness, and absolute inefficiency. But as of old, when it has been noised abroad that Jesus is in the house, the multitudes are seen to be thronging it, whenever His presence is manifested in miracles of healing (Matt. ii. 1, 2).

The secret of a successful ministry is not found in the Higher Criticism or any man-made devices, but only in the manifestation of the *charismata* or free gifts of the Spirit, which are and will be, freely bestowed on those who seek them with their whole hearts, having surrendered, as Weymouth puts it, our faculties to God and indeed our whole being, which belongs to God; and the Christian is simply robbing God of His due, until he surrenders his body, so that he may discern what God's will is—all that is good, acceptable and perfect. This is both our rational and spiritual worship (Rom. xii. 1, 2).

Only thus can the gifts of the Spirit be granted to us, such as those that were exercised by the apostles. For by that means were they enabled to continue the work of salvation—the things that Jesus began to do and to teach until that day in which He was received up. After which when "He ascended far above all heavens, He received gifts for men" (Eph. iv. 10).

It was by this means of gifts that mighty signs and wonders were wrought in His name. For when the Day of Pentecost was fully come, quite suddenly there came a sound as of a rushing mighty wind, and they were all filled with the Holy Spirit and began to speak in all the various languages of the devout Jews and proselytes who had come to Jerusalem to celebrate the Feast of Pentecost.

By this means and by that of the inspired explanatory address of Peter, three thousand were added to the Church of God in one day. Then, a little later when the lame man, who was forty years old and had never walked, was healed by the authority of the name of Jesus, the number of the saved came to be about five thousand. To-day the same results may be attained by the same means, if there is with us a similar devotion to the work of God. For from Pentecost onwards many signs and wonders continue to occur among the people, through the instrumentality of the apostles, so that multitudes both of men and women were added to the Lord, and the consequence was that they would bring out their sick even into the streets, and lay them on mattresses and mats, in the hope that, as Peter came by, at least his shadow might fall upon some of them.

Besides this, the inhabitants of the towns round Jerusalem flocked into the city bringing with them their sick and those who were troubled by foul spirits; and they were healed every one (Acts v. 12-16).

And later on: "God did no ordinary miracles by the hand of Paul; so that people would carry home to the sick handkerchiefs or aprons that had touched his body, and their diseases would leave them and the evil spirits go out of them" (Acts xix. 12).

So mightily grew the Word of the Lord, and prevailed; and it will do so, to-day, by the same supernatural means, and the people will crowd the churches, instead of deserting and leaving them empty, because there is no power of God manifested in them.

Satisfied in Jesus

E. C. W. BOULTON.

MARJORIE HELYER.

1. Sa - tis - fied in Je - sus, Life is now com - plete,
 2. Sanc - ti - fied in Je - sus, Set a - part for Him,
 3. Day by day the path - way Shin - eth more and more,
 4. Soon the Ad - vent glo - ry On this soul shall break,

All this heart's deep long - ing He doth full - y meet;
 His pe - cu - liar trea - sure, O - ther things grow dim;
 God's own Word re - veal - ing, Great - er things in store;
 When my Lord re - turn - eth His own Bride to take;

Filled to o - ver - flow - ing Is my cup with joy,
 Walk - ing in His pre - sence, God's own peace with - in,
 Songs of a - do - ra - tion, Fill these lips of mine,
 How my heart shall hail Him, Sov - reign, Lord and King,

His own hap - py ser - vice All my pow'rs em - ploy,
 They who trust Him whol - ly Crown of life shall win.
 As to Zion I jour - ney With my Lord di - vine.
 To a world so wea - ry, Christ shall heal - ing bring.

CHORUS.

O how I a - dore Thee, Lord of life and death,

E - ver - more I'll praise Thee, Whilst Thou giv - est breath.

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Bible Study Helps

HEAVEN

- I. **Happiness There** (Rev. xxi. 4).
 1. "Pleasures for evermore" (Psa. xvi. 11).
 2. "Great . . . reward" (Matt. v. 12).
- II. **Everlasting Joy** (Isa. xxxv. 10).
 1. "Everlasting life" (John vi. 47).
 2. "Inheritance . . . that fadeth not away" (I. Pet. i. 4).
 3. "Father himself loveth you" (John xvi. 27).
- III. **Always in His Presence** (I. Thess. iv. 17).
 1. "Christ . . . in presence of God for us" (Heb. ix. 24).
 2. "I (Christ) am glorified in them" (John xvii. 10).
- IV. **Value "that blessed hope"** (Titus ii. 13).
 1. "Patience of hope" (I. Thess. i. 3).
 2. "The hope of salvation" (I. Thess. v. 8).
 3. "That . . . hope might be in God" (I. Pet. i. 21).
- V. **Strive to enter in** (Luke xiii. 24, 25).
 1. "Affection on things above" (Col. iii. 2).
 2. "Do His commandments" (Rev. xxii. 14).
- VI. **Never-Fading Crowns** (I. Pet. v. 4).
 1. "Life" (Rev. ii. 10).
 2. "Incorruptible" (I. Cor. ix. 25).
 3. "Rejoicing" (I. Thess. ii. 19).
 4. "Crown of glory" (I. Pet. v. 4).
 5. "Righteousness" (II. Tim. iv. 8).

TWELVE GREAT R'S

(I. Thess. iv. 14-17)

1. **Redemption**.—"Jesus died and rose again" (v. 14).
2. **Returning**.—"bring with Him" (v. 14).
3. **Remaining**.—"remain unto the coming of the Lord" (v. 15).
4. **Revelation**.—"the Lord . . . from heaven" (v. 16).
5. **Resurrection**.—"dead in Christ . . . rise first" (v. 16).
6. **Rapture**.—"caught up" (v. 17).
7. **Reunion**.—"together" (v. 17).
8. **Resemblance**.—"meet the Lord" (v. 17; I. John iii. 2).
9. **Recognition** (I. Thess. ii. 19).
10. **Rejoicing** (I. Thess. ii. 19).
11. **Rewarded** (Rev. xxii. 12).
12. **Reigning** (Rev. xx. 6).

THE THREE OFFICES OF CHRIST

1. **He came as Prophet** (Luke xxiv. 19). That we might be **informed** of our lost estate.
2. **He came as Priest** (Heb. ii. 17). That through His blood-sacrifice we lost sinners might be **transformed** into children of God.
3. **He came as King** (Luke xxiii. 3). That we as loyal subjects might be **conformed** to Him.

THE LORD IS MY LIGHT AND MY SALVATION. WHOM SHALL I FEAR?
 THE LORD IS THE STRENGTH OF MY LIFE. OF WHOM SHALL I BE AFRAID?

FAMILY ALTAR



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

Sunday, July 11th. Acts xxvii. 27-44.

"He took bread, and gave thanks to God in presence of them all" (v. 35).

The confidence of Paul is so fastened in his God that he can afford to persuade these men by his example to expect an early landing. Food, untouched for many a day, is enjoyed because Paul has seen God in the future. Standing out from those around him he gives thanks to God. Nothing ever seemed to daunt this great-hearted apostle. In the midst of an angry sea and surrounded by an unfriendly company of men who had lost their heads, he calmly continues in fellowship with his God. Such a man would naturally inspire courage in others, and we are not surprised to read that those others were soon of good cheer. We each have a very blessed ministry if only we will use it. Men around us are losing heart, and it behoves us to not share their gloomy outlook. We can point them away from their troubles to the great Burden-Bearer. Then shall they be of good cheer.

PRAYER TOPIC:

For times of refreshing from the presence of the Lord during the Ulster Convention.

Monday, July 12th. Acts xxviii. 1-15.

"They changed their minds" (v. 6).

The presence of the viper on the hand of Paul determined his character in the minds of the people of Melita: he must be an evil man, and this his judgment. When people do things like that to-day we say that they are jumping to conclusions. And how readily they do so. The viper of pre-judgment often puts in an appearance, and many a man has suffered mental and heart anguish in consequence. For the viper is not always shaken off as easily as in Paul's case, and the vindication of character has sometimes been kept long in abeyance. But eventually there is the unswollen hand to testify to divine favour. Then there are apologies and regrets. The accusers change their minds. But the damage has been done, and the sensitive nature has been wounded almost beyond healing. There would be no need to change our minds if we were not too hasty in making them up in the first place.

PRAYER TOPIC:

That our workers in the smaller churches may be encouraged by signs following their ministry.

Tuesday, July 13th. Acts xxviii. 16-31.

"Concerning this sect we know that everywhere it is spoken against" (v. 22).

It was the last brush with the Jews. Steeped in their pride they emphasised at the outset that Paul must consider it an honour that he should be listened to by them in regard to so unfavourable

a doctrine as that to which he adhered. In uttering these words they were reminding him of the condescension with which they approached the subject. Your beliefs are not appreciated anywhere, they might have said. Paul took his opportunity, and made clear to them that which had become his life's work. Their taunt had been ignored. His theme was Jesus. And he laboured all day to bring to his enemies the peace that comes by believing. The taunt still exists, and it is the more intense as we press to the deeper things of God. There is no better response than to do as Paul did: reduce the number of those who are against us by preaching to them Jesus.

PRAYER TOPIC:

For special consolation to be vouchsafed to those who are bereaved at this time.

Wednesday, July 14th. Psa lxxx. 1-19.

"Cause Thy face to shine; and we shall be saved" (verse 19).

It is in the smiling countenance of God that we find our surest blessings. We cannot, we must not, depend upon the smile of our fellows. They would give their approbation when it is unmerited, and withhold it when it is best deserved. God alone has the saving smile. It is to be coveted above all other things. There is no substitute for it, and our life will indeed be hopeless at any moment it should be withdrawn. When God's face shines upon us we can bid farewell to despair; the gloom of our desperation will have passed away. Clouds may hang loweringly, threatening to fill our sky, but He can disperse them. Stormy passions within may dim the outlook, but through the mist of our tears He can send the shining ray of His own uplifting nature. O God, save me from the darkness of my own feeble faith. Cause Thy face to shine.

PRAYER TOPIC:

That seekers after the Baptism in the Holy Ghost may speedily receive this glorious outpouring.

Thursday, July 15th. Psa lxxxi. 1-16.

"Oh that My people had hearkened unto Me" (verse 13).

The divine sigh opens the heart of God and His people read its secrets. Our follies grieve God. All God's plans for us are erected on the foundation stone of His love. Fools that we are to shift them on to the deceitful sands of our own straitened vision. The inevitable collapse is a deserving punishment. But it does not end there, unfortunately. For we not only punish ourselves, but we punish God. I read once of a father who had an incorrigible lad. He hit on

a plan, and told the lad that every time he was disobedient the act of punishment would be reversed: the lad would punish his father. To begin with the lad enjoyed the novelty of it, but the plan soon succeeded. The boy could not bear to see his father's pain, and soon became an obedient lad. By the grace that is so freely given us may we spare God many sighs.

PRAYER TOPIC:

Thanksgiving for those who have lately surrendered to Christ in our churches.

Friday, July 16th. Psa. lxxxiv. 1-12.

"I had rather be a doorkeeper" (verse 10).

The margin suggests that to be on the threshold (unnoticed if you like) is better than being outside. Yes, ten thousand times better! The lurid glare of doubtful pleasure cannot compare with the steady glow of the lamp of truth. The hectic round of excitement is no attraction to the one who has found repose on the Master's bosom. Peaceful indeed is the aftermath of the man who has been shut in with God; but the outsider finds his life tinged with many regrets. Yes, many ten thousand times I had rather dwell in the place where God shows Himself than spare myself five minutes in those tents where sin is the watchword, sin their meat, sin their drink, and sin their god. I have been in the evil tents before, and have no desire to repeat the tragedy. Let me be but inside the door of God's dwelling-place, and my heart knows its greatest relief.

PRAYER TOPIC:

That God's hand may rest upon Pastor and Mrs. J. R. Moore during these last days before they sail for India.

Saturday, July 17th. Psa. lxxxv. 1-13.

"Revive us again" (verse 6).

Can any of us honestly leave out this prayer? Have we that burning enthusiasm for God, that fiery, unquenchable zeal that can wave aside the offers of improvement? Finney points out that it is a sad fact that the Church by losing her warmth has made revivals necessary. God has to employ these things because He is dealing with humans. It is true that God is at His weakest when revealed in His human partners. For while God's love burns like a flaming fire, we are inclined to be below zero. Revive us again, O Lord, until the value of another soul has cauterised itself upon our own, until our efforts are purged of all unworthy motives, and we are hourly loving people into the kingdom of light. Revive us again, O Lord, until there flows from us a stream that will refresh a world in its fever. Revive us, O revive us again!

PRAYER TOPIC:

Blessing upon our ministers as they prepare for the morrow's meetings.

**Absolute Obedience
is True Consecration**

I HAVE chosen as my theme, "The Obligation of Love," as suggested by these words of the inspired Apostle Peter, and I would lay the emphasis upon the command, "See that ye love one another with a pure heart fervently."

It is hardly necessary to say that Peter is addressing Christians and them only, when he says that. Indeed, it should always be kept in mind that all the books of the New Testament were written for Christians alone. It is clearly proven in this instance, however, that Christians are meant, because in his introduction, Peter addresses his readers as the "elect" of God. And it is deeply interesting to note also that in their election he reveals that the three persons of the adorable Trinity were in active operation. They were elect, so Peter says, "according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." In other words, the Father chose them, the Son redeemed them, and the Holy Spirit separated or set them apart unto God for evermore. And this, mark you, is true in the history of every saved soul to-day. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" (Rom. xi. 33).

Peter proceeds to point out in his introduction, that this election, or salvation, of his readers is equivalent to or issues in their new birth unto

A LIVING HOPE.

And this living hope in turn, is described as an "inheritance incorruptible, undefiled, and that fadeth not away." It is an inheritance reserved for them in heaven, while they are kept for it "by the power of God through faith." It is an inheritance, or a consummated salvation, ready to be revealed to them "in the last time." And by the last time is meant not the end of the world, which is doubtless a long way off, but the end of this present age or dispensation coincident with the second appearing of Jesus Christ. The context makes this clear, and indicates also that when He thus comes, the trial of our faith shall be rewarded unto "praise and honour and glory."

How grace prepares and provokes love. But now growing out of this hope and expectation on our part, or resting thereupon, there are certain obligations for every one of us to carry, and the particular obligation I am now to speak about is love—"See that ye love one another with a pure heart fervently." The words are part of a longer passage as you have seen, beginning at verse 22 of chapter i., and closing at verse 3 of chapter ii., and the first point the apostle stresses is, that we believers have received the divine preparation, the spiritual capacity, to fulfil this obligation of love. "Seeing ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, [therefore] see that ye love one another with a pure heart fervently."

The Oblige

By Rev. JAM.

*Seeing ye have purified your
the Spirit unto unfeigned love
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In other words, divine grace has put us in the place where we are enabled, or where we have the capacity as I have said, to do this thing, and now we are called upon to do it.

But how did divine grace put us there, how did it bestow this capacity upon us? The answer is, "Ye have purified your souls," ye have made them morally clean. To use a rhetorical figure of Dr. Jowett, ye have "washed out of them the filth of selfish and impure ambition, and freed them of the rough discourtesies of the unhallowed life."

And how was it done? How do we thus purify our souls? "By obedience to the truth," the truth of the gospel, the truth of God's Word. They had heard that truth, and believed it, and acted upon it. They had received the Lord Jesus Christ as Saviour and Lord, in other words, and were now on redemption and resurrection ground.

Yet what explains their obedience to the truth? There were others who heard the truth as well as they and who did not obey it, and the same has been true of millions from that day to this. Through what process, then, did they come into such a blessing? "Through the Spirit," the text says, the reference being to the Holy Spirit. It was He who had awakened faith and wrought obedience in their hearts, which agrees with what the apostle said at the beginning concerning them as the "elect." They were "elect" "according to

THE FOREKNOWLEDGE OF GOD

the Father through sanctification of the Spirit." Or as Paul told the Corinthians, "No man can say that Jesus is the Lord but by the Holy Ghost" (I. Cor. xii. 3). Therefore, if any hear these words to-day who have not yet believed on Jesus Christ, who have not yet purified their souls in that sense, what an urge it lays upon them to inquire of God about it without delay! "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke xi. 13). Have you asked Him?

on of Love

GRAY, D.D.

in obeying the truth through brethren, see that ye love one born again, not of corruptible seed, od, which liveth and abideth for all malice, and all guile, and l evil speakings, as new-incere milk of the row thereby: if ed that the acious.

22,

Called to love a divine brotherhood. Now let us again inquire what that is which we are thus in a position to do, or to which we have been thus enabled by the purification of our souls. It is "unto unfeigned love of the brethren." We

never could have done that before, we were never in a position where we could have done it, and for the best of reasons, because we never had such brethren before, we never were one of them. For be it noted, these are not our natural brethren of whom the apostle is speaking. They are not our brethren after the flesh, neither are they such brethren as men meet when they join a lodge, or when they enter upon the same employment or the same craft with them. It is no merely human brotherhood that is here in mind, but a divine brotherhood. The apostle makes that clear in a subsequent verse. They are those who have been "born again, not of corruptible seed, but of incorruptible, by

THE WORD OF GOD,

which liveth and abideth for ever." They are not only a divine, a supernatural brotherhood, but for that very reason an eternal brotherhood. Having come to Christ, in other words, having purified our souls in that sense, we have also come to them whom we can love and who can love us in return.

It is here we reach the heart of the matter, the command, the words of our text—"See that ye love one another with a pure heart fervently." You have been enabled to do it, you are in a position to do it, you have the spiritual capacity to do it, now see that you do it! The words "see that" are italicised in the King James Version, which means that they are not in the original text, but are added in the English to complete the thought, to make good sense as we say.

Why we must do it. And what a stern imperative they present! *See that ye do it*, leaves no loophole of escape, does it? But that circumstance, that it leaves no loophole of escape, raises a burning question in our minds. We say, "How can we do it?" I have heard men say, and so have you heard them

say, that the command to love one another, so frequently repeated in the New Testament, is the hardest commandment ever laid upon us under grace. It is said to be impossible of fulfilment. How can we love another just because he is a Christian, when we do not know him very well, if at all? Or how can we love him when naturally he may be lacking the

QUALITIES THAT AWAKEN LOVE?

How?

The difficulty here arises from a misinterpretation of the word "love." We think of it as in the natural sphere, but here it is the supernatural. We think of it as the passion or emotion experienced as between parent and child, or husband and wife. But such is not the love commonly impressed upon us in the Holy Scriptures. It is the love of which Paul speaks in the inspired classic of I. Corinthians xiii. It is the spirit in one which "suffereth long and is kind"; which envies not; "is not puffed up"; which does not behave itself discourteously; which "seeketh not its own," is not selfish; not provoked; "thinketh no evil," and all that. That is scriptural love!

But why go to Paul to discover it when Peter himself, by inspiration of the same Holy Spirit, tells us right in our text what it means? "Wherefore," he goes on to say, that is, because you are born again, because you are brethren in the one family of God, because by believing the truth you have purified your souls unto unfeigned love of the brethren—for this reason, "lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings." That is scriptural love!

And how simple and plain it is, and how reasonable! Do you not think so? Are you not ready to say, "Why, of course, that is the very thing I ought to do." Every man ought to do it, whether he is a Christian or not.

THE RULE OF ETHICS

ought to settle that without speaking of the regeneration at all. But if in addition, a man has accepted Christ as His Saviour and Lord, if he claims to have been regenerated, what possible excuse or reason can he give for not manifesting such love?

How we can do it. Examine the words more closely. Lay aside all *malice*. That word is generic, some would say, and includes those that follow. It stands for all badness or all depravity in its aspect toward others, and its particular expressions are *guile*, the art of deception or lying in wait; *hypocrisies*, with their many masks and disguises of insincerity; *envying*, the grudging and repining at our neighbour's good; *evil speakings*, such as railing, slander, detraction, insinuation, the inventing or propagating of injurious reports. How low and dirty these things are! And yet what Christian has not been guilty of some of them, at some time? In other words, what Christian has not failed in love to his

(continued on page 446).



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.

Please Note!

WITH this issue of the *Elim Evangel* we conclude the series of articles on the life of William Booth, contributed by Pastor T. Burton Clarke. We trust that our readers have gathered some spiritual illumination and inspiration from the life of this great apostle of red-hot evangelism. We hope shortly to commence another series on the life of George Whitfield, that mighty soul-winner of the eighteenth century, whose ministry moved this country from centre to circumference. Pastor W. H. Greenway is contributing this special series, and we shall look forward to their early appearance.

Christian Beneficence.

THE other day our attention was arrested by a striking headline in a religious periodical. The article was headed, "The Art of Giving." The writer described giving as an art that must be learned, pointing out that proficiency in this as in other arts could only be acquired by persistent practice. We venture to add in confirmation of this that the greatest givers of the Christian Church have been those who have made giving an integral part of their worship of and fellowship with God. They have not withheld their possessions nor themselves, but governed by the master impulse of love, they have freely bestowed all they had for the cause of Christ. It was in the fellowship of the greatest of all givers that they learned to live the life of true beneficence. Into their lives God has poured of His own superabundant grace, and out of this uttermost bestowal had sprung their supreme response. They lived to give. This was discovered as the great secret of the Christian life. Oh that we too might make our giving sacrificial and sacramental. That our giving might become acts of worship. That we might give until giving becomes a passion and a pleasure. Such giving must bring blessing in its train. God will honour such consecrated offerings, and the money that we have laid upon the altar will be transmuted into precious souls who will be eternally grateful for the love that made such sacrifice possible and actual. It is giving that costs that counts. As someone has reminded us, it is not so much the amount that we give as that which remains in our possession after the offering has been made.

Isaac was given back, but never to fill the same place.

"Watchman
What of the Night?"

By Pastor C. J. E. KINGSTON

"We may say, on the whole, that we really believe what we are normally prepared to act upon."—The Dean of St. Paul's. In this case how many people really believe the Word of God? Few act as if they believed that Christ is the same to-day, and that God answers prayer.

THE TALENTS

A modern version of the "parable of the talents" was enacted recently in a London church. "After the service the minister gave a half-crown from the church funds to each member of the congregation. In a year's time these will be returned, when "each faithful steward" should have increased his talent four or five times." (News Chronicle, June 14, 1937).

This may be all right as an illustration of a great truth, but while trading with their half-crowns let them not forget that the weightier talent of a life given that it might be spent in service for Christ. Assuming there are at least one million earnest Christians in the world to-day, surely a conservative estimate, and the population of the world to be about 2,000,000,000, if every Christian won one soul to Christ each year the world would be converted in **less than ten years.**

Are you using **your** talent?

ANTI-SEMITISM

Poland, where 3½ million Jews are living, is the latest centre of Jewish persecution. The recent pogrom aimed to destroy the economic situation of the Jewish population by the destruction of all tools, goods, and furniture in Jewish homes and shops. Allegations of police complicity have been made since the hooligans responsible worked systematically, without hurry and without any fear of interruption for sixteen hours in the presence of the Governor and a police force of 390.

God says, speaking of Judah and Ephraim, "I will hiss for them, and gather them" (Zech. x. 8). Behind every effort of wrathful man God silently plans for His ancient people, and the hissing of the peoples becomes God's call back to their own land.

PREPARING FOR ARMAGEDDON

A substitute for human blood has just been invented by a Vienna doctor. "Military experts are taking great interest in the invention, for in the event of war, the 'blood substitute' will solve the problem of guaranteeing supplies for transfusion on the field and in the operating theatre." ("News Chronicle," June 9th).

WHAT TO DO WITH SLIGHTS

Interpreting the word "Night" in the title of this column in its widest sense, I would pass on the following:

"She was a bright little woman, and when someone apologised for an occurrence at which she might have taken offence, she laughingly disclaimed any such thought. "I am honest, you know, and so I never pick up things that don't belong to me—not even slights," she said merrily. "I don't like them, anyway, and I have to be quite certain that that one is intended for my use before I appropriate it." ("The Christian Reader's Digest" quoting "The Gospel Message.").

Many people brood over slights and grievances they have only "picked up," and which were never meant for them at all. Are you, dear reader, quite "honest" in this particular?

Communal Christianity (No. 1)

By Pastor H. W. GREENWAY

"IT is not good that the man should be alone." In these words, spoken at an early stage of human history, the Great Creator gives us the divine principle for the mutual happiness of the newly-made society. It is one of those original laws which survive throughout the changing course of time. Association is essential for the moral and spiritual development of human character, and all through the story of mankind, we discover either blessing or curse falling upon the sons of men according to their attitude to this mandate. All law is laid down for our benefit whether it be moral law or social law, and we only contravene these laws to our own sorrow.

So then we learn that loneliness is detrimental to our best interests. We must find friends and show ourselves friendly in order to make life what God intended it should be to us. Isolation, whether we call it "splendid isolation," or any other form of isolation, is contrary to the social structure of humanity.

An only too evident illustration of its folly is afforded us in the present international situation. It has brought fear, and mistrust, and war. We are all so exclusive in our rights of land ownership as nations, that the traveller finds it necessary to have a passport in order to journey from one country to another. Even in our economic life we are acting like some tribe of first-rate lunatics. Our neighbour is anxious to sell us his commodities at a cheap rate; but we don't want his goods to

FLOOD OUR MARKETS,

so up go the tariff walls in order to keep them out. We dam up the stream of free trade and wonder like puzzled children why there should be such a thing as a "depression." Hungry children? Malnutrition among the unemployed? What does this matter as long as we can pursue our idiotic path of detachment from all and sundry? Others are foreigners (strange word!) and we must learn to hate them because they were not born under our particular flag, and nursed in our particular culture, and trained in our particular school of insanity. Of course, the term "hate" is modified when used in the national sense, and given a halo of patriotism, or gilded with the prestige of state supremacy. The Italian dictator calls it the "sacred egoism of nations." And here we are in this wonderful modern age, viewing all other nations with our finger on the gun trigger, suspicious and miserly, lest the other crowd should dare to challenge our greatness. All blood brothers, born of a common stock; yet divided by our racial prejudices, and thirsting for power over each other. With the hydra-headed monster of continental ill-will threatening to consume Western civilisation, we still persist in refusing to unite to fight this common foe: anything to preserve a divided universe!

Commander Kenworthy hits off the present predicament in the following words taken from one of his books: "The old game of alliances and counter-alliances, ententes and little ententes, secret diplomacy,

balance of power, espionage, and preparation for war goes merrily on.

IMPOVERISHED NATIONS,

unable to pay their debts, overtaxed, bitter and suspicious, maintain armies, navies and air forces far beyond their means, and erect fiscal impediments in the way of normal and honest trading." All the time the nations persist in rejecting suggestions for international co-operation, this senseless hatred will grow, until it reach its ghastly climax in bloody conflict.

Both individuals and communities are guilty of following the path of solitude. The anchorite, anxious to satisfy an inner craving for spiritual peace, flees from the society of his fellows to seek the higher life in uninterrupted contemplation. Or, tormented by sensual passions, he seeks exclusion from the tantalising visions which tempt and would enmesh the soul in bitter captivity. There are others who become cynical of humanity, and despairing of ever finding the true and honest man, withdraw like Diogenes into the asylum of an eccentric cynicism; content to rule their lives by the law of a supposed infallible self-opinion. Not far removed from the exclusiveness of these individuals, is that of the sections and societies, religious and otherwise, into which men form themselves. Some are like the fanatical Essenes, a clique within a greater religious body, having their own peculiar code and binding themselves never to reveal the inner mysteries of their sect. In all

PHASES OF HUMAN EXISTENCE

we discover this weakness. This claim to a higher prerogative at the expense of others. This denominational haughtiness.

Unfortunately this same foolish policy has been the greatest barrier to the progress of the Christian Church. She has been split into hundreds of fragments by partisan and doctrinal bigotry. But if only we could realise it, our sectarianism is witness to our departure from the desire of the Master Himself; for in His prayer for the disciples who should follow Him, He besought the Father "that they all may be one . . . that the world may believe that Thou hast sent Me."

How beautifully this prayer of our Lord was fulfilled, is attested to by the writer of the Acts who, describing the unity of the early Church declares, "They were all with one accord in one place." This is the spirit of the true Church—of one accord. And this after all is Christianity. It is a "oneness." A community. A fellowship. A league. It draws men and women from varying spheres, climes and social stratas; unifying them in one body, the Body of Christ; dissolving their differences in a common passion, and harmonising their temperamental distinctions in the desire for self-sacrifice. No clearer picture of the believer's responsibility and spiritual position in relation to his fellows could be given than that of the Apostle Paul. In writing to the Corinthians he

describes the Church as a Body, and we, the members of that body.

CHRIST THE HEAD,

and the Spirit operating through the whole; and just as the human members respond to the motive will of the brain at the impulse of the intricate nerve system, so we are prompted to fulfil the will of our great and living Head by the guidance and inspiration of the Holy Ghost. We fulfil our duty in the Body of Christ in so far as we work in harmony with our fellow-members, and obey the dictates of the Spirit. Working as one body, the Church could become powerful, and her testimony effective among men, for our Lord Himself said, "By this shall all men know that ye are My disciples, if ye have love one to another."

Unfortunately, the perfect pattern has not yet been realised. Human pugnacity and self interest have entered the fellowship and divided the members into exclusive groups; each one dogmatically claiming some doctrinal supremacy. Why, the very names we are using to distinguish ourselves as a particular Christian party must grieve the heart of Christ. Our petty mania for segregation, with its isolationism, is just so much child's play. Here we are trying to make heaven the limited preserve of a few doctrinal fanatics, and trying to persuade ourselves we have the special smile and favour of God. Surely, were it not so painfully tragic, He must almost laugh at our puny attempts to plaster the gates of glory with the labels of our own insignificant sect. How often

EVANGELICAL EFFORT

is made to serve our own material organisations! We seem to imagine we are going to coerce God: we will give Him some of the praise in our temples of stone,

so long as He will permit us "to make us a name." As loudly as He is able, through the written Word and a few faithful servants, the Lord is still crying "Come!" but with that short-sighted determination so common among us, we persist in befogging the message of mercy and love.

Open the chapter of history where you will and you discover a page recording some outburst, some antagonism between the heads of ecclesiastical departments, some petty quarrel of the hierarch and heresiarch; and many of those pages are dyed with an ugly red stain, for blood runs deep through the channel of Church history. There are blasphemies, curses, and anathemas; martyrdoms and butchery; strife and trivial bickering. Satan has brought the sword of division and pierced to the very joints this body, crippling its activity, and spoiling its evangelical appeal. And the amazing thing is this, he has broken up the Christian ranks on the very question of doctrine. That which was given for discipline and guidance has become the battleground of contentious individualism. We have such trifling argumentation as to how many angels could dance on the point of a pin, or whether Calvinism or Arminianism were the correct interpretation of Scripture, and so it all goes on, while souls around squander the

POSSIBILITIES OF LIFE.

We are juggling very often with trivialities, while the ponderous issues of human destiny are neglected.

We have got to get back to that early Church pattern. We must seek a place of unity. It is essential to our power, to our mental equilibrium; to our sympathetic understanding of one another.

(To be continued).

Have You Heard?

That the name of Park Crescent, Clapham, has been changed by the London County Council in their scheme for reducing the number of times the same name is used for streets in London. From the first day of this month the address of the Elim Publishing Co., Ltd., and of our Elim Tabernacle at Clapham has been **Clapham Crescent**, Clapham, London, S.W.4. Will our readers kindly note this?

That among a few recent changes in Elim ministerial appointments are the following: Pastor R. Mercer to York; W. G. Hawkins to Carlisle; H. T. D. Stoneham to Plymouth; J. Tetchner to Grimsby; F. J. Slemming to Worcester, and Miss Kennedy to Dorking. These should have taken place on the date of the annual change, but were delayed until June.

That regular meetings are now being held in the Temperance Hall, Brooke Street, Cleckheaton, Yorks, as a result of a short campaign by Pastor J. Woodhead.

That Pastor P. S. Brewster is, at the time of going to press, continuing his campaign at Guildford, Surrey. On a recent Sunday evening there were forty-five decisions.

That a new Elim Hall was opened in Coventry recently by Pastor P. N. Corry. This splendid temporary building has

been erected at a moderate cost under our scheme for Local Trustees. Following the opening a short campaign was conducted with good results by Pastor T. W. Thomas.

That Pastor David Vanstone's Youth Campaigns in various Elim churches have been the means of stimulating interest in the work among the young people. Churches recently visited were: Bradford, Scarborough, Plymouth, and Bournemouth (Springbourne).

That the music of our new hymn sheet, entitled: "Elim Campaign Hymns," will be published by the end of this month.

That our Publishing Co. has just re-published "A Modern Pentecost" at the reduced price of 1/6.

BOUNDLESS

How boundless is the great ocean, and yet how little we see of it! And yet beyond the horizon there is more—days of sailing on placid seas or tempestuous waves before another continent is reached. How true this is of our present lives. We understand so little of God's mercy now, but out beyond time's horizons there is an eternity in which to increase in the knowledge and love of God. How like the ocean also is our life of faith in this world! Often on stormy waves we are severely tested, but we have an anchor which reaches to that within the veil, and Jesus, our forerunner, who has entered heaven for us, will guide us safely across the angry waves, and give us an eternal welcome to our many mansioned home.—L.Y.

Blessing at Caux and Montreux, Switzerland

By MARGUERITE CARDEN

IT was what one might call a "glowing day," one of those days when the atmosphere is quivering with heat, and a drowsiness, reminiscent of Eastern climes, paralyses man's activities during the noontide.

Shaking off every vestige of the customary torpor which the crest of a heat-wave brings in its wake, we hastened stationwards to where the little mountain train was waiting to take us up to Caux.

Slowly the seats filled with workers released from their weekly toil, bent on seeking the cooler air of the heights.

In and out of the chilly tunnels we wended our way upwards through scenery of unparalleled beauty. The great lake lay in a shimmering haze at our feet, its waters bathing the picturesque town of Montreux, justly called "the pearl of Lake Lemman." Certainly the simile seemed a fitting one, as its houses gleamed whitely beneath the sun's refulgent rays!

Soon a delicious mountain breeze stole in upon us. Laden with the perfume of the lofty pines and a mingled scent of woods and meadows, it brought a wondrous freshness from the "everlasting hills."

As our little train puffed its way upwards, our thoughts went back to a day in June just four years ago! How different the scene was then! A cold and rainy spell had shed a veritable gloom o'er the landscape, whilst snowflakes swirled madly round the trees which bent beneath the wintry blast. Yet that day had been an unforgettable one to us who spent wonderful hours in this temple of God's handiwork, while attending for the first time a revival and healing campaign held by Principal George Jeffreys.

How faces glowed with joy despite Nature's frowning countenance! How the voices rang out in praise as the message of love, faith, pardon and healing was eagerly drunk in by crowds which had come from far and near.

There, four years ago, on that green mountain ledge, a fire was kindled which now burns brightly in many parts of Switzerland. Lives were transformed, bodies received new vigour, joy and enthusiasm created vocations, and "prayer changed things" in many homes

and communities both in French and German-speaking Switzerland.

Four years ago! How time has flown! Since then Principal Jeffreys and his Party have come time and again to various Swiss centres, and have left renewed zeal and encouragement in their wake.

This year, Principal Jeffreys deputed three English delegates (Pastor and Mrs. McWhirter and Pastor Tweed) to take part in this convention during which much blessing was received, and God's presence mightily felt.

On the evening preceding our visit to Caux, Pastors McWhirter and Tweed, Madame Chasles from Paris, Pastor Hunziker and another speaker came down to Montreux where, in a crowded hall, we listened to their inspiring testimonies, which proclaimed triumphantly the transforming, healing power of our mighty God!

It was a happy thought which led them down to the sweltering plain, there to pass on to those whose occupations forbade their leaving their homes, the inflow of new life from on high. "The Preciousness of Jesus" (I. Peter. ii. 7). This beautiful and comforting message was delivered at the afternoon meeting which we were privileged to attend after reaching our destination.

In every pilgrim's life there come days of parchedness when the soul craves refreshing showers of grace. In such hours it is good to draw apart awhile and listen to those whom God has called to minister to the spiritual needs of His children.

Homeward bound, our eyes contemplated the glories of this favoured land, while in our hearts there echoed a song, a melody, its theme "the unutterable preciousness of the Saviour and Healer, the compassionate Friend of humanity—Jesus," the "altogether lovely One."

Happy, thrice happy are they who can sing from their hearts:—

He's everything to me,	He's everything to me,
From sin He sets me free;	More than I dream'd could be.
His peace and love my portion	O praise His name for ever,
Through all eternity!	He's everything to me.

UNMOVED BY OBLOQUY OR FLATTERY

It is said that many centuries ago, a young man came to a godly saint, and asked what this meant; what is it to be dead? The old saint told him to go to the grave of brother Thomas, who had recently died, and call him all the vile, opprobrious names he could think of, to abuse him in every way, and see what brother Thomas would reply. So the young man went out to the grave and poured forth a terrible tirade against the departed one. Then he stopped and listened, and after a little, returned to the house. The old saint asked him if he had done as instructed, and he answered, yes. "Then what did brother Thomas reply?" "Nothing." Then the young man was told to go back and speak of all the good things he could

think of about brother Thomas, to flatter him and praise him to the skies in every way possible. So the young man went back and poured forth a glowing tribute to the departed one, then listened for the answer. But none came. Upon his return he was again asked, "What did brother Thomas reply?" "Nothing." Then the old saint said, "That is what it means to be dead." It is not to be moved, either by what is said against us, or by praises that are given us. Are we dead? Surely not entirely; but as the apostle further says, we should mortify our members, reckon them as dead; seek to be influenced alone by the voice of the Master, and not to be swayed by either the reproaches or flatteries of men. May God work for us in these matters.

The Obligation of Love

(Continued from page 441)

brethren in some or all of these things? And what has he to say for himself? What excuse or explanation can he make? He has none. He is dumb. He confesses that he ought to lay aside these things. He really desires to do so, and he loathes and despises himself because he does not. But he says, "I somehow lack the power, the strength. In the presence of the obligation of love, I seem as helpless as a babe!"

Now you have said it. That is the very description of you which Peter gives, or rather which the Holy Spirit gives. He says you are

A NEWBORN BABE,

and then he graciously tells you how you may get out of that condition and obtain strength to do what you ought to do. "As new-born babes," he says, "desire the sincere milk of the Word that ye may grow thereby," that ye may obtain the power, the strength to lay aside and live above these things!

Oh, what is more helpless than a new-born babe! There it lies by its mother's side unable to do a thing for itself. Everything must be done for it. No, I am mistaken. There is one thing it can do. Its Creator has bestowed upon it the instinct to imbibe its mother's milk. It does that, and what happens? It opens its eyes by and by. It recognises its mother. It plays with its hands and feet. It smiles when you press your finger on its chin. It gets up on its knees, it creeps on the floor, it stands by a chair, it walks, it talks, it romps and plays! It has gotten beyond milk, and digests strong meat now. It puts away childish things, it has become a man! That is what the milk does.

How Christians learn to love. What a perfect analogy we have here! The "word" that Peter speaks of is the Bible, of course, the revelation of God and from God. And it is the *sincere* Word, the Word unmixed, unadulterated, undrugged by the vain philosophy and deceptions of men. The man who desires that Word is he who has been

BORN FROM ABOVE

through the Holy Spirit, by faith in Jesus Christ. He has a chastened palate as one has said. He has already "tasted that the Lord is gracious." He has already experienced the kindness and love of God in saving him. That man will read the Bible. He will not be satisfied to merely possess a printed copy of it, or to merely listen to a sermon out of it once a week, if haply he should hear anything out of it then except the text. He will not only read the Bible, but he will meditate upon it. He will compare scripture with scripture. He will transmute it into prayer. He will read it not of curiosity, nor simply as fine literature, but he will read it to feed his soul upon it, to obey it, to advance in holiness, to grow thereby. He will read it that he may increase in the knowledge and hence in the love of God. And as he increases in the love of God he will increase in the love of all them who, like himself, love God. As the scripture saith, "Every one that loveth him that begat, loveth him also that is begotten of him" (I. John v. 1). That does not mean necessarily that he shall make extrava-

gant displays of affection or sentiment towards him, but that as he increases in love for his brethren, he will by the expulsive power of that new affection, lay aside, have no place for deception in his dealings with him, no place for masks and disguises, for envying or grudging, no place for slander, or detraction, or the propagation of injurious reports about him. This is

WHAT JESUS MEANT

when in His high-priestly prayer (John xvii. 17) He said to the Father, "Sanctify them through Thy truth; Thy Word is truth."

Some years ago, there came to my hand a small book entitled, *Roger Clap's Memoirs*. Roger Clap was a Puritan, who in 1630 went over in the *Mary and John*, as the vessel was named, and settled in Dorchester, Massachusetts. The book has been a benediction to me and I have read most of it, I think, three times. One quaint record in it strangely moved me.

"Upon examination of myself," he writes, "I asked whether I did love the saints upon right grounds. I did and do still hope that my love to the saints was, and is rightly grounded, and that for these reasons:

"1. In former times I do remember there was a young man came into the congregation where I was, a stranger to me, and a very hard favoured man; I had no love to his person. But not long after I heard that he feared God, and upon the very report thereof my heart was knit unto him, although I never spake with him that I know of.

"2. To this very day, if I perceive, or do but hear of a man or woman that feared God, let him be rich or poor, English or Indian, Portuguese or Negro, my very heart closeth with him."

In those words, my brethren, Roger Clap spoke and still speaks for every truly regenerated man who desires the sincere milk of the Word and who feeds upon it. He will love his brethren in Christ because he loves Christ and because they love Christ. For it is written: "If a man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, that he who loveth God loveth his brother also" (I. John iv. 20, 21).

"See that ye love one another with a pure heart fervently."

ANONYMOUS GIFTS

We acknowledge with thanks the following anonymous gifts:

Work in General: Portsmouth, £5; Elim friend, £1 10/-.

Foreign Missionary Fund: Berks friend, 5/-; Blackpool sister, 10/-; Sister in Christ, Worcester, £5; Dorcas, £3; London, N.W.1, 5/-; Manchester (G.S.S.), 5/-; W. Smethwick, designated, £1; Clapham (E.P.), per Pastor Kingston, 5/-; Clapham boy, per Pastor Kingston, 1/-; Armagh, 10/-; Aberdeen member, 10/-; York, 5/-; Hastings, 10/-; Clapham, per Pastor Kingston, 5/-.

N.B.—Will readers kindly note that gifts for the General Fund, or for any department of the Elim work, should be addressed to the Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS . B. GRAY

EASTBOURNE BOUND— CRUSADERS!

There are still a few vacancies at the Crusaders' Holiday House. This centre is for Crusaders only, and should not be confused with the Elim Holiday Home in Eastbourne. The Crusader House is open from July 30th to August 14th, and is under the personal supervision of Mr. and Mrs. J. D. Craig. During the fortnight resident visitors will also include Pastor and Mrs. Douglas Gray and Pastor David Vanstone. Don't hesitate, book **at once**. You are certain to have a holiday of untold joys. Write the Crusader Camp Secretary for full particulars.

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.

SCOTTISH CAMP

Owing to circumstances beyond our control, it has been necessary to cancel our camping site at Johnshaven.

We have been successful, however, in obtaining another and better site at St. Cyrus, within ten minutes of one of the finest stretches of sand in Scotland.

NOTES AND NEWS

Greenock Crusaders are moving steadily forward. Each week new faces can be seen and new members are being enrolled. Such a spirit of rejoicing is prevalent that strangers are induced to come back again.

The programme for the great day on September 4th is going ahead well. Already choirs from the provinces have intimated being present and they will take special parts in the day's proceedings.

The London Crusader Choir visited Winchester Prison on June 20th, accompanied by Pastor and Mrs. E. J. Phillips, also Pastors R. E. Darragh and A. W. Edsor. The singing by Mr. Darragh and Mr. Edsor was greatly welcomed and from personal conversations after the service hearts had been moved Godwards. From prison the choir journeyed to Southampton, and took part in the great tent service, conducted by our beloved Principal.

Elim Songster, No. 14.—A booklet of choice pieces for all Crusader choirs. On sale now.

BRADFORD CRUSADERS

Young people of to-day are seeking one thing, and the Bradford Crusaders are the possessors of it. Life! Yes, abundant Life—Life with a capital L. Praise God for the life and activity that is abounding in our Crusaders. The Crusader choir is being greatly used of God both at the local church and at the campaigns held by Pastor Woodhead, and is the means of blessing to both sinners and saints.

On Saturday evenings the open air band works hard for the Master. The eternal day alone will reveal the results achieved through their efforts in the open air. The desire of each Crusader is that souls will be won through anything and everything they do for the Lord Jesus.

The Crusader meetings are full of praise to Him who has done such great things. Each one is inspired to go on to know more of Him until that day when we shall be like Him.

AUGUST BANK HOLIDAY RALLY

(August 2nd)

EASTBOURNE

A programme of delightful and interesting events at 7 p.m.

A day at the sea concluding with this Special Rally

Watch for details!

YORK

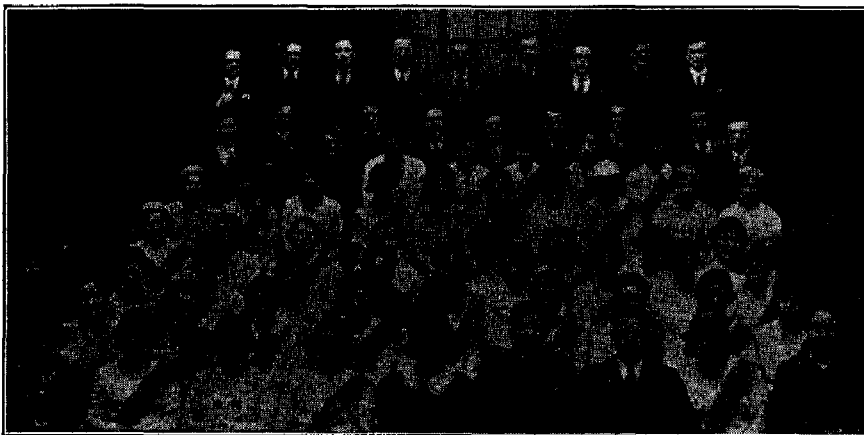
Varied have been the activities of York Crusaders in past weeks of happy service for the Lord.

By invitation, a service was taken at the Methodist Chapel, Naburn, led by Evangelist J. J. Norris. Choir pieces, duets, and messages were given.

Crusader Sunday provided another opportunity for testifying in message and song, before a large congregation. At the appeal, two souls accepted salvation.

On Whit-Monday a ramble was arranged, and a day blessed with perfect weather was spent in happy fellowship.

Pastor Hawkins took a farewell breaking of bread service at the Crusader meeting, when he exhorted them to stand fast. There was a feeling of sadness at parting with one who (as the choir leader expressed it) had been looked upon as a friend, as well as pastor. We wish them every blessing for the future.



YORK CITY CRUSADER BRANCH

Pastor and Mrs. W. G. Hawkins and Mr. J. W. Hall, choir-leader, in the centre

PRAISE THE LORD!

Songs of Salvation and Healing Harmonies—Proving the Promise

MOVING FORWARD WITH GOD Souls Surrendering to Christ

Wimbledon (Pastor D. J. Rudkin). God is mightily blessing the work in this church; every phase of the church's activities is realising blessing and is



Pastor
D. J. Rudkin

moving forward in fellowship with God. The Sunday school reports show record attendances, and the Crusader work is making encouraging progress. On a recent Sunday evening the Pastor delivered a powerful message on "The Sin of Unbelief," as a result of which three souls accepted Christ.

The open air work, which is one of the special features of this church, is a source of real blessing. The church has enjoyed two most helpful series of special addresses by Pastors E. C. W. Boulton and P. N. Corry. These messages gave real inspiration to the Lord's people.

NEW MEMBERS AND NEW INTEREST Inspiring Foursquare Rally

St. Peter Port (Eldad) (Pastor V. S. Pritchard). The Lord is setting His seal to His Word and it is finding its way into the hearts and lives of the saints. Four souls recently came to the Lord. There is an evident increase in all departments of the church at Eldad. Eight new members were recently received into fellowship.

The Foursquare Gospel Rally proved a time of much blessing, the saints from Vazon and Delancey gathering in good numbers for this occasion. The messages given by Pastor Fielding and Evangelist J. Scott were most uplifting. At this Rally a message of appreciation from their Majesties the King and Queen, sent in response to one of loyalty and prayer, was read.

NEARLY FIFTY BELIEVERS BAPTISED IN THE HOLY GHOST

Plymouth (Pastor H. T. D. Stoneham). God's people are thankful to God for the blessings enjoyed during the ministry of Pastor and Mrs. Mercer. Souls have been won for Christ, and nearly fifty believers have received the Baptism in the Holy Ghost according to Acts ii. 4. At the farewell service to Pastor and Mrs. Mercer twelve new members were given the right hand of fellowship.

A remarkable case of divine healing took place during Pastor Mercer's ministry in Plymouth. One of the brethren

was taken ill with influenza; this developed into asthma, pneumonia and congestion of the lungs. Unconscious for eighteen hours this brother became a living skeleton. The physician gave him two hours to live. His friends were making preparations for the funeral. As he was passing away the friends at the Tabernacle were praying for his deliverance. To-day this man is full of new life, and has almost regained his normal weight. Hallelujah! God is just the same to-day!

REFRESHING TIMES

Special Services

Canning Town (Evangelist L. F. L. Smith). The saints at Canning Town have recently had some refreshing times during a series of special meetings. These commenced with a visit of the London Crusader Choir, with Pastor P. N. Corry as the speaker.

Throughout the week the church was visited by Pastors McAvoy, LeTissier, Longley, Penney, and a company of the students of the Bible College. Each night large numbers turned up and great blessing fell. These special services closed with a visit from Pastor Coleman from Laindon.

The following Sunday Pastor E. C. W. Boulton paid a welcome visit to the church.

CONVENTION BLESSINGS

God's Faithfulness

Barnard Castle (Mr. R. L. Close). The Lord's children at this church have experienced times of real blessing during their recent week's convention. Many saints assembled from all parts of the north of England. More than 300 people gathered to worship God in these meetings. Throughout the Convention the presence of God was most manifest. God graciously undertook for all the financial needs of this venture of faith. Messages were given on many subjects of spiritual profit to God's people.

GROUP OF CONVENTION SPEAKERS AT THE FOURSQUARE GOSPEL CONVENTION AT BARNARD CASTLE.



INCREASING ATTENDANCES

Encouraging Prayer Meetings

Lincoln (Pastor H. O. Bale). During the past month the Elim Church in Lincoln has been mightily blessed by God, His power has been felt amongst the saints.

The ministry of the Word through Pastor Bale has been the means of building up and strengthening the church. A deep spiritual atmosphere has prevailed in all the services which rendered them most uplifting to all that gathered. There was a noticeable increase in the attendances in all the meetings, especially at the Breaking of Bread service on Sunday mornings.

The Tuesday night prayer meetings have been great times of spiritual refreshing and encouragement to all, and although one of the youngest branches of the great Elim Foursquare Movement, yet God is hearing and answering the prayers of His people.

The church was privileged to have a visit from Pastor Douglas Gray and Pastor D. Vanstone some time ago. Pastor Vanstone gave us the gospel in simple and clear language, and his cheery rendering of it will long be remembered in Lincoln.

RECONCILIATION.

Before the righteous God and guilty man can meet in true accord, the offence must be atoned for, and that atonement must be accepted by man and acceptable to God. Since God in Christ has made the atonement, has Himself taken the guilt of man upon Himself, and has borne the penalty due to fall on man, this atonement cannot fail as a just ground for reconciling God; hence a righteous God can meet guilty, offending man in complete accord, in peace, on the basis of Christ's atonement.

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., Clapham Crescent, London, 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.**

- * **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
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- * **Bournemouth Central.**—Homely apartments, bed and breakfast; close assembly. Mrs. Norrell, 96, Shelbourne Road. C387
- * **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
- * **Brighton.**—Bed and breakfast 18/6 per week each; central; Valley Gardens, opposite the Level; near sea and tabernacle; pleasant outlook; Foursquare. (Stamp). "Shalom," 89, Ditchling Road. C385
- * **Cliftonville, Margate.**—Christian holiday and rest home; comfortable and homely; terms 35/- weekly; August 2 guineas. For particulars write to: Pastor and Mrs. G. Every, Cartree, 59, Fitzroy Avenue. C381
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- * **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.**—To let, select self-contained flat, 3 rooms and kitchen, etc., best 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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- * **London.**—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. Phone Euston 1193. C291
- * **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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- * **Morecambe, W.E.**—Visitors to Morecambe will find homely apartments at 15, Brunswick Road (Mrs. Graver). Terms reasonable; near sea, shops and bus; Foursquare. Bus Promenade Station to Alexander Rd. C388.
- * **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

- * **Old Colwyn.**—Sunny North Wales calling! Mountain air, sea breezes, magnificent scenery, near sea, bathing from house, home comforts, Christian fellowship; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergele Road. C345
- * **Ramsgate.**—Holiday home, Christian fellowship; vacancies July, August, September. Full B. H. week. 35/- weekly, 42/- August, inclusive; close sea, country; good table; established 1921. Mr. and Mrs. Webster, 85, West Cliff Road. C378
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- * **Scarborough.**—Genial, homely accommodation; Christian fellowship in comfortable bungalow; nice garden and lawn; well situated, good bus service; moderate terms; board if desired. Apply, Mrs. Starling, "Elim," 12, Edgehill Road. C312
- * **Scarborough.**—Comfortable, homely apartments, bed and breakfast or board-residence; near sea and station; beautifully situated, overlooking Valley Gardens; Pentecostal Holiday Home. Particulars, Mrs. Shaw, 41, Grosvenor Road, South Cliff. C364
- * **Shanklin, I.O.W.**—Thornbury Boarding House, Alexandra Road; select position, 2 minutes from cliffs; quiet restful house standing in large garden; good cooking, separate tables; well recommended, Miss Fyfe. Tel. 230. C297
- * **Shanklin, I.O.W.**—Board-residence, or bed and breakfast; 3 minutes' walk from sea and station; liberal table; homely; terms moderate. Mrs. Niblett (Foursquare member), "Willow Dene," 46, St. Paul's Avenue. C361
- * **Southend.**—Home from home holiday; good liberal table, every comfort, highly recommended; 5 minutes from assembly, trains, trams, sea, parks and buses. Mrs. Robins, "Longwood," Ambleside Drive. C291
- * **Southend-on-Sea.**—Bed and breakfast, or board-residence; terms moderate; near assembly, sea and station. Miss Job, "Bethany," 212, Victoria Road, Southend-on-Sea (East). C356
- * **Southport.**—"Buxton House," 37, Bold Street; superior, homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout, bath, piano. Mrs. Bates. C287
- * **Swansea.**—Comfortable, homely accommodation, all conveniences; with or without board; moderate terms; 3 minutes sea; Foursquare. Mrs. Lascom, 8, Bryn Road, Brynmill. C386
- * **Westcliff-on-Sea.**—Comfortable, homely board-residence; happy fellowship; three doors from sea front, one minute station. Miss Colliver, 7, Seaforth Road. C346
- * **West Worthing.**—A comfortable sitting-room and a bedroom (2 persons) for holiday season, very quiet; near sea and buses; board if required; terms moderate. "Highdown," George V. Avenue. C382

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MARRIAGE

Gregory & Frith.—On June 19th, at St. Stephen's Church, Sheffield; Frank Gregory to Beatrice Frith (both Elim Crusaders).

WITH CHRIST

Jones.—On June 17th, Mrs. Elizabeth Jones, one of the oldest members of the Elim Church, Clapham, passed into the presence of the Lord. Funeral conducted by Pastors C. J. E. Kingston and G. Thomas.

Well.—On June 18th, Mrs. Emma Well, aged 87, member of Elim Church, Bradford. Funeral conducted by Pastor John Woodhead.

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