

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

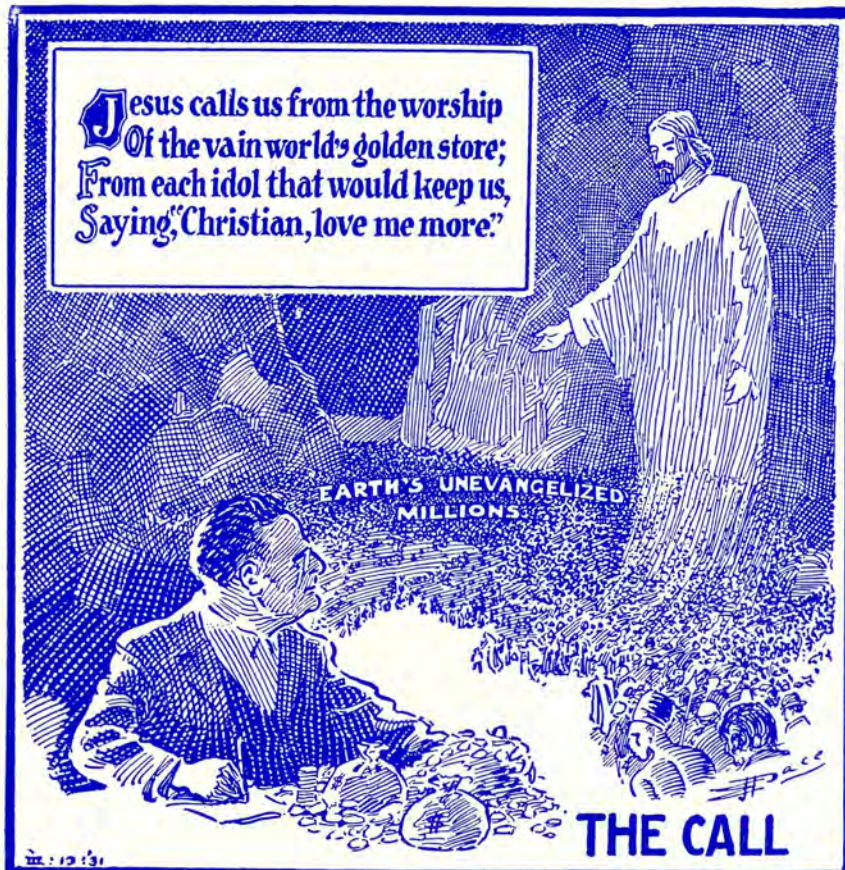
https://biblicalstudies.org.uk/articles_elim-evangel-01.php

Elim Evangel & Foursquare Revivalist

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

Vol. XVIII. No. 38. September 17th, 1937.

Twopence



The Elim Evangel

AND FOURSQUARE REVIVALIST
(Editor: Pastor E. C. W. Boulton)
Official Organ of the Elim Foursquare Gospel Alliance
EXECUTIVE COUNCIL:

Principal George Jeffreys (President)
Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,
P. N. Corry, W. G. Hathaway, C. J. E. Kingston, R. Mercer,
J. Smith & R. Tweed
General Headquarters:
20, Clarence Road, Clapham Park, London, S.W.4.

Vol. XVIII. September 17th, 1937 No. 38

CONTENTS

Transplanting Trees	593
Consistent Christianity	594
Forsaken and Abandoned	595
Junior Jottings	596
How to Preach so as to Convert Nobody	597
Music: He Promised	598
Bible Study Helps	598
Family Altar	599
Christianity—Resurgent Manhood	600
Editorial	602
Gleanings from Other Fields	602
The Power of Example	603
The Fire of God	604
Elim Crusader Page	607
Praise the Lord!	608

Terms.—10/- for one year or 5/- for 6 months, post free to any address.

Printed and Published every Friday by the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

Quantities.—A dozen or more of each issue may be obtained at 1/8 per dozen, post free, monthly payments.

Remittances should be addressed to the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

Manuscripts.—Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Road, Clapham Park, London, S.W.4.

Telephone Nos.—Publishing Dept.: Macaulay 2961. Headquarters and Editorial Offices: Tulse Hill 2227. Elim Woodlands: Tulse Hill 3860.

Telegrams.—Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Foursquare, Clapcom-London."

Your Autumn Study

Why not join the Elim Bible College Correspondence School? It brings the Elim Bible College into your home. All particulars from the Secretary, E.B.C.C.S., 20, Clarence Road, Clapham Park, London, S.W.4.

A FINE SELECTION
OF GOSPEL SOLOS, DUETS, ETC.,
are to be found in

Songs of Salvation

(including "Living Gospel Songs"), by
EVANGELIST SETH SYKES

Price 1/6 (by post 1/8).

Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4

4 Coming Events 4

BARKING. September 19. Elim Hall, Ripple Road. Visit of Pastor W. G. Hawkins.

BRIGHTON. September 19. Elim Tabernacle, Union Street. Special visit of the London Crusader Choir, 6.30 p.m. (afternoon the Choir visits Lewes Prison).

BRISTOL. September 19—30. Elim Evangelical Christian Church, Pembroke Hall, Terrell Street. Services for the deepening of the spiritual life. Conducted by Pastor T. Burton Clarke.

CLAPHAM. September 19. Elim Tabernacle, Clapham Crescent. Visit of Pastor J. Hill.

COVENTRY. Regular services are now held in the Elim Hall, Stoney Stanton Road (off Red Lane).

DEPTFORD. Regular services are now being held in the Alliance Temperance Memorial Hall, Albury Street, Sundays and weeknights, conducted by Evangelist W. R. Cole.

EALING. September 12. Elim Tabernacle, Northfield Avenue. Special visit of the London Crusader Choir, 6.30 p.m. (afternoon the Choir visits Holloway Prison).

EAST HAM. September 19. Elim Tabernacle, Central Park Road. Visit of Pastor F. Shadlock.

FAWLEY. Hants. Now proceeding. Revival and Healing Campaign in Big Tent, Blackfields Cross Roads, conducted by Pastor W. E. Smith. Every evening except Saturdays, 7.30. Sundays, 11 a.m. and 7.30 p.m.

GLOUCESTER. September 26th. Elim Tabernacle, Millbrook Street, off Barton Street. Special visit of Pastor E. C. W. Boulton.

GUILDFORD. September 18—20. Ward Street Hall, Ward Street. Special visit of Pastor P. N. Corry.

HORNSEY. September 12. Elim Tabernacle, Duncombe Road, off Hornsey Rise. Special visit of Pastor P. N. Corry.

HUDDERSFIELD. September 4—12. Elim Tabernacle, 13, South Parade, off Buxton Road. Special Evangelistic Campaign conducted by Pastor L. C. Quest.

HUDDERSFIELD. September 25—30. Elim Tabernacle, 13, South Parade, off Buxton Road. Honley Feast Convention. Special speaker. Convenir: Pastor L. C. Quest.

ISLINGTON. August 31—September 12 (Except Mondays and Fridays) Elim Tabernacle, Fowler Road. Deepening of Spiritual Life Campaign conducted by Evangelist S. Homer.

LETCHEWORTH. October 3. Elim Tabernacle, Norton Way North. Visit of Pastor E. C. W. Boulton.

PORTSMOUTH. September 26th. Elim Tabernacle, Arundel Street, Southsea. Special visit of London Crusader Choir (afternoon the Choir visits Portsmouth Prison).

STOCKPORT. September 19—30. Elim Tabernacle, Swann Street. Bible and Evangelistic Campaign conducted by Principal P. G. Parker.

Form of Bequest.

The following form is suggested for incorporation in a Will. For any further information or assistance in the matter, please write to the Secretary-General, 20, Clarence Road, Clapham Park, London, S.W.4, marking the envelope "Private."

I bequeath to the Elim Foursquare Gospel Alliance, of 20, Clarence Road, Clapham Park, London, S.W.4, the sum of £
free of duty, for the general purposes of their work, and I declare that the receipt of the Secretary-General for the time being shall be a good discharge for the said legacy.

TWO NEW RECORDS

By Tom Jones, Singing Evangelist

No. 1. Cheer Up : Stay Still.

No. 2. No More Tears : Is He Satisfied?

Price 1/6 (by post 2/3)

The Two Records 3/9 post free.

Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

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. 38

SEPTEMBER 17, 1937

Fridays, Twopence

Transplanting Trees

By Dr. D. G. WATSON

IT is said that everybody needs transplanting at least once in their lives to secure their best development and growth. There are a few people who can grow up and live all their lives in the place where they were born and do well; but we may say that at least ninety out of every hundred need to move away from their native locality and be planted in another neighbourhood, and with new associations, in order to reach their best socially, or financially, or intellectually, or spiritually. Abraham was a typical emigrant, and there are countless thousands in every generation who would never have accomplished what they did without being transplanted into some new part of the country, and into circumstances different from their youth.

The Scriptures compare Christians to trees, and they are called "trees of righteousness which the Lord hath planted." We are told in the first Psalm that the blessed man "shall be like a tree planted by the rivers of water, who bringeth forth his fruit in his season, and whose leaf does not wither."

If we take the process of transplanting young fruit trees from the nursery into the orchard, it sets forth very accurately

GOD'S METHOD OF LEADING

a soul into full salvation.

1. The young trees must be taken from the nursery. They are first set out in nursery form, where they are allowed to grow for one or two years, but being very close together they do not have room for full growth and fruit bearing, and for the unfolding of their individuality.

This is the case with young or imperfect believers who, as a rule, are huddled together in Sunday schools, or congregations, and who depend on each other, and on the human far more than on Christ alone. You will notice that unsanctified Christians are moulded by the crowd with which they mingle, and take on the type of their particular sectarian church, or congregation, and are influenced more by their own class than by the pure Word of God, or the Holy Spirit. Just as young fruit trees huddled in a nursery have no opportunity to unfold their full individual form, so you will notice that imperfect believers are always

timid and backward in spiritual things, and are afraid to be independent, or to express their full convictions, but are always watching how the majority goes, and keeping on the popular side, and are cramped in their spiritual lives by man-fear, or they are in bondage to

THE OPINIONS OF OTHERS.

Now, just as young trees need to be dug up and set out in an orchard, so the imperfect Christian needs to be transplanted away from his bondage into a broader field of spiritual life.

2. The first thing in transplanting a young fruit tree is to clip the top, and if it be a deciduous tree, such as a peach or pear, it needs to have all the top, limbs, and leaves cut off, and reduced to a mere stick. If the tree could think, it would feel greatly mortified to have all its beauty and glory shorn from it.

But a wise fruit grower knows that the best way to make a fine fruit tree is to trim it back very severely when transplanting, that the new boughs may be the more vigorous. This is the process that God adopts in treating a soul, that in order to its perfection He must needs cut away the superfluous top—the self-importance, self-wisdom, self-dependence, the vain air-castles, the religious pride, the church bigotry, the love of praise, the self-congratulation—and by peculiar discipline trim down the believer till he feels his littleness, and weakness, and foolishness, till he seems only a bare stick. When Christians begin seeking

THE BAPTISM OF THE SPIRIT

they expect a great blessing, but, to their surprise, they get "unblessed," and what goodness they have seems taken from them, that they may more thoroughly abhor the natural depravity that is in them.

3. The next process is to take a sharp spade and cut the roots around the young tree in order to more easily detach it. You see, these young nursery trees have hundreds of fine roots that run out several feet, and are all entangled with the roots of other trees. These roots are too long and complicated to be moved in a new soil, and hence must be cut back within a foot of the body of the tree.

These roots of the young tree correspond exactly to the multitudes of attachments and various useless

affections in the heart of the unsanctified. It is wonderful how many useless attachments people have in every direction. The Christian who is not really crucified with Christ, lives in a mass of sentimentalism, human feelings, trifling emotions; and his heart-strings, like fine roots, run far and wide, and get intertangled with many things that are baneful to his true welfare. Such people often have excessive attachments to their kinsfolk, or old friends, or property, or pet animals, or old furniture, or bric-a-brac, or to music, or to art, or natural surroundings, or to empty day-dreams, or to politics, or to

SOME PARTISANSHIP,

or to literature, or some sectarian creed, or some fad; in fact, their affections often get tangled up with a thousand things that are either useless or of positive damage. For this reason Christ must take the sharp spade of His Word and cut clear around their hearts and remove all these foolish and baneful attachments in order that they may, like the fruit tree, be lifted out of the ground and set in a new place.

The word "circumcision" is from *circum*, "to go around," and *cisio*, "to cut," and hence means "to cut clear around." Thus the fruit grower must needs cut the roots clear around the tree, or circumcise it, and Christ, with His sharp sword, must thus circumcise the heart, and cut away the superfluous roots of

wild and foolish and excessive attachments from the heart.

4. The next step is to lift the nursery tree out of its old position, and shake the earth from the roots that remain, because that earth has been exhausted, and he has new and fresh soil for them to grow in.

This is what the Lord does for the believer in sanctification. After cutting off his beautiful top of self-importance, and cutting away the roots of carnal attachments,

THE DIVINE FRUIT GROWER

lifts the soul and gives it a good shake to shake the earth out of it, that it may more readily grow in pentecostal soil. The Greek word which we translate by holiness, or sanctification, signifies "to take the earth out." Hence the young fruit tree, with the old dirt shaken out, will more quickly take up the virtue of new and rich soil.

5. The next step is to take the young tree and plant it in new rich soil, where it will have plenty of moisture and room to grow and expand and bear fruit. Thus the purified believer is planted in the soil of divine love, where all the roots of his heart-nature can run out and drink in the very juices of the life of God, and where he can put out new branches that will grow with far more vigour and beauty than before.

Consistent Christianity

By Pastor J. C. CARISS

Keep at it in season and out of season.—II. Timothy iv. 2 (Moffatt).

IF the well-known words, which Moffatt has here rendered so crisply were a necessary exhortation for Timothy in his day, they are surely none the less needful for us in our day. A little lad was once asked if his father was a Christian. "He was," he replied, "but he's not working at it now." There are many Christians of whom it can be said that they are not now as actively engaged in the service of their King as they once were. They have grown faint in the fight.

To "keep at it in season and out of season," means to be always on the job. Not only when we feel like it, when we are swept by a spasm of enthusiasm, but all the time, whether people receive or reject us, accept or ignore, cheer or jeer. Anyone can work for Christ when they are receiving widespread recognition, but the test comes when one is called to plod on with no thanks and very little encouragement. The Apostle knew Timothy would be faced with this, so he urges, "Keep at it in season and out of season."

Some Christians give out a tract, and because they are rebuffed, give out no more. They invite someone to their church, and a refusal immediately discourages them too much to make another attempt. Something upsets them in the assembly, and they walk out of the door, saying they will never come back. But we must learn to carry on in the face of every discouragement if we are to be true soldiers of Jesus Christ. Of course we are not to throw commonsense to the winds

in our desire to win men for God, and rush out into the street and grab the first person we meet by the collar, and bawl a text into their ear. We are simply to be ambassadors for Christ, losing no opportunity of presenting the claims of His kingdom. If the opportunities don't come it is up to us to make them. Like the salesman is always on the look-out for a possible chance of interesting someone in his goods, so we must be alert to every opening to witness in some way or other for Christ. We must look for opportunities, not away from them, and then console ourselves by saying we never saw them. The trouble with many of us is that when we see a circumstance arising that is likely to place us in a position that will necessitate our witnessing for Christ, we very carefully manœuvre things so as to escape the challenge. If a salesman ran away from every prospective customer we should call him mad. In our case we are using "tact." Whether this word will be used to describe such conduct at the Judgment Seat of Christ is another thing. Oh, how we need to awake to our responsibility. S. D. Gordon tells of a man he knew who could not preach, but having a burden for souls, invited young men to his home. He entertained them, then sought to lead them to Christ. He was the means of the salvation of many of the finest young men in his city. We cannot all do this. But we can all do something. Let us ask God to show us what that "something" is, and then let us get at it, and keep at it for "such is our reasonable service."

The Way of Salvation

Forsaken and Abandoned

By A. H. HARTSEMA

A BABE of a day or two old was found on the doorstep of a family in a city just recently. The child was dressed in a single baby dress of cotton flannel and was wrapped in a blanket. He lay in a shallow corrugated-paper packing-box when discovered. There was no mark on the clothing, nor any other source of identification concerning the baby's parents, as this would aid materially in placing it in a good home for adoption.

We wonder why this little babe's mother should forsake her little one, and not knowing the circumstances it remains a mystery just how much it cost her to leave that little bundle of life on the doorstep of strangers. We know a mother's love may be the purest, tenderest and most self-sacrificing love in the world, but in many cases even this fails! God who knows the human heart and its weakness, predicted this in Isaiah xlix. 15: "Can a woman forget her sucking child, that she should not have compassion? . . . yea, they may forget, yet will I not forget thee."

Human love may fail, it can never be trusted to the uttermost, but divine love has proven its worth millions upon millions of times by never failing. Will the love of our Lord Jesus Christ for those who have trusted Him ever fail? Never: "Wherefore He [Jesus] is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii. 25).

Reader, pause a moment. Are you sure that some day you will not be found, as to your soul, on the "doorstep" of "strangers," forsaken and abandoned? Are you sure that your soul's salvation is resting in a place of absolute security? There is only one such place and that is to have our souls "bound in the bundle of life" with our Lord Jesus Christ! God saves only those who put their trust in the person and work of His dear Son; and "to be found in Him, not having mine own righteousness" means never to be forsaken, never to be abandoned! How sorry we feel for poor deluded souls who are trusting man-

made ways of salvation—those who say, "I have my religion," or, "I have my faith"; while others say, "One is just as good as another as long as you are sincere," and still others remark, "I'm doing the best I can, and stand as good a chance as any." Such confessions are a positive dishonour to God, because they set aside His one and only way of salvation! They are like so many corrugated-paper packing-boxes that the Devil is carrying people in, and some day will drop them on the "doorstep" of eternal damnation!

"Stranded! Forsaken! Abandoned!" will be the cry of all who have rejected or neglected the Lord Jesus and His finished work of Calvary!

But was there not a voice that cried, "My God, My God, why hast Thou forsaken Me?" Yes, that was the cry of One who loves me, my Saviour, my Substitute, as He hung on Calvary's Cross, bearing in His own blessed body all the wrath and punishment that a thrice-holy God must pour out upon Him for all my sins! Lord Jesus, well might our hearts bow before Thee in gratitude, in worship and in praise! He was forsaken, dear reader, that you and I might never be! Well may we often sing:

Then that closing scene of anguish;
All God's waves and billows roll
Over Him; there left to languish
On the Cross, to save my soul.
Matchless love! How vast, how free!
Jesus gave Himself for me.
Hark again! His cries are waking
Echoes on dark Calvary's hill;
God, my God, art Thou forsaking
Him who always did Thy will?
Ah, my soul, it was for thee!
Yes, He gave Himself for me!

Dear unsaved reader, remain no longer exposed to the awful possibility of having to pass through the horrible experience of being forsaken and abandoned! Hasten to this blessed Saviour who waits to clasp you to His bosom!

"Can a woman forget her sucking child, that she should not have compassion? . . . yea, they may forget, yet will I not forget thee."



They are like so many corrugated-paper packing-boxes that the Devil is carrying people in, and some day will drop them on the "doorstep" of eternal damnation

Enduring Hardness

By Mrs. H. R. PANNABECKER

ENDURING hardness is the lot of the soldier's life. Those who are not willing for the exercise of enduring hardness are not ready to become good soldiers. The words were spoken by the Apostle Paul to his son in the faith, Timothy. Timothy was a young pastor. He was meeting with things that every young and old Christian meets with—discouragements—testings and trials. They were numerous. They were of a varied nature. They were of a trying nature. They were of a misleading nature. This is why Paul tells Timothy to "be strong in the grace that is in Christ Jesus." The only ones who will ever become strong in the grace that is in Christ Jesus are those who are willing to endure hardness. To try to escape things that are discouraging, that are trying, that are testing will mean to lose the benefits that accrue therefrom.

Take as an illustration the sturdy oak tree, if it were possible for that young sapling to speak it might say: "I do not like the stormy winds that blow. I do not like those heavy rains. I do not like the snow. I would sooner have the sunshine. I much prefer the balmy breezes. I hate the sleet, the ice and all the other things that are not pleasing to the feelings." If someone should be near that young sapling and protect it from all the things it would not prefer to pass through, what would the tree amount to? Would we ever see any sturdy oaks? No, not so! But taking all together, the storms, the rains, the snows, the sunshine, the balmy breezes, the sleet, the ice, and all the many other things that come its way, we eventually see one of the most sturdy oaks that the

eye of man may wish to see. The oak could truly say, "All things work together for good."

Dear reader: Will you be among those who endure hardness as a good soldier of Jesus Christ? Will you remain true to the Lord no matter what will come your way? Shall it be said of you at the end of your earthly journey, "She hath done what she could"? To endure hardness is only made possible by the Lord Jesus Christ. He must supply the strength. He must give the needed grace. He must keep your eyes on the goal before you, so that you will not become discouraged by the hardships of the way. When His presence is with you nothing will seem hard. He takes the heavy end of the load. He bears the yoke for you. All you need to do is to walk with Him step by step as He leads the way.

"Endure hardness." This will become easy the more your eyes are centred heavenward. Paul and Timothy endured hardness as good soldiers of Jesus Christ. Some endure hardness with Christian love and grace, others go through hard places with complaint and self pity. The reward for enduring hardness will be according to the way you have gone through it.

This is the evil day when it is necessary to look unto Jesus the Author and Finisher of our Faith, who for the joy set before Him endured the Cross, despising the shame.

When we are called to go through hard places we know that He is with us and knows the way, for He has trod the way before us.



Junior Jottings

By Pastor D. A. VANSTONE

As I write this I am lying on my tummy in full view of a glorious piece of Cornish scenery. Beneath the hill on which we are camping, the country stretches like a giant patchwork quilt. There are thick woods, patches of cornfield, green pasture-land, and away in the distance purple splashes of heather on the moors.

The farmers are as busy as can be. Most of them have finished cutting, and the corn is standing in golden shocks until dry enough to be carried and stacked. Soon the country folk will be making ready for the winter. Sheds must be prepared for the cattle, dried firewood collected and stored, gates and fences repaired and many odd jobs done ready for the cold days and long nights.

WHAT NEXT?

We, too, have been making plans for the winter. We have managed to secure a Mystery Mistress, who has kindly promised to write for us in her spare time. Dr. Freddie Weston will tell us something about our bodies: how they "work," and how to keep them fit. Our Special Correspondent will shortly be back from holiday, and we hope also to have some articles on various boys and girls to be found in our Sunday schools. Look out for these new features!

THE SLACKER.

Down in Cornwall a friend of mine was driving recently when he came across a whole crowd of traffic held up on the main road. Clambering out of his car, he sauntered up to the scene of the hold-up to find—what do you think?—a donkey lying on its back and rolling around in frolicsome mood. The owner coaxed, entreated, threatened, but our long-eared friend still kicked his legs in the air and went on enjoying himself. Finally he had to be dragged to the side of the road, where he could indulge in his antics without hindering other users of the road.

By the way! what are donkeys kept for, usually. "To work, of course," you say, "To pull ice-cream carts, or to give rides at the sea-side." Our friend then was slacking. The old lazybones should have been working, but preferred to enjoy himself (in his own peculiar way), at the same time making himself a nuisance to other people.

Now that we are all back at school let's remember we are there to **work** as well as to play. If you slack at lessons or games you are wasting your parents' money—or someone else's—and also opportunities of learning which may never return. So, even if history and arithmetic and dictation **do** seem dull, remember you are working for the Saviour Himself. Don't make a nuisance of yourself at school and so "hold up the traffic," but "be strong . . . and work" (Haggai ii. 4).

That's all for this time. Goodbye!

BIG BROTHER DAVID.

ANYTHING WITH THY SMILE,
ANYTHING BUT THY FROWN.

How to Preach so as to Convert Nobody

By C. G. FINNEY

THE design of this article is to propound several rules, by a steady conformity to any one of which a man may preach so as not to convert anybody. It is generally conceded at the present day that the Holy Spirit converts souls to Christ by means of truth *adapted to that end*. It follows that a selfish preacher will not skilfully adapt means to convert souls to Christ, for this is not his end.

Rule 1. Let your supreme motive be to secure your own popularity; then, of course, your preaching will be adapted to that end, and not to convert souls to Christ.

Rule 2. Aim at pleasing, rather than at converting your hearers.

Rule 3. Aim at securing for yourself the reputation of a beautiful preacher.

Rule 4. Let your sermons have the following characteristics:—

Let them be written with a high degree of literary finish.

Let them be short, occupying in the reading not to exceed from twenty to twenty-five minutes.

Let your style be flowery, ornate, and quite above the comprehension of the common people.

Be sparing of thought, lest your sermon contain truth enough to convert a soul.

Lest your sermons should make a saving impression, announce no distinct propositions or heads, that will be remembered, to disturb the consciences of your hearers.

Make no distinct points, and take no disturbing issues with the consciences of your hearers, lest they remember these issues, and become alarmed about their souls.

Avoid a logical division and sub-division of your subject, lest you should too thoroughly instruct your people.

Give your sermons the form and substance of a flowing, beautifully written, but never-to-be-remembered essay; so that your hearers will say, "It was a beautiful sermon," but can give no further account of it.

Avoid preaching doctrines that are offensive to the carnal mind, lest they should say of you, as they did of Christ, "This is a hard saying. Who can hear it?" and that you are injuring your influence.

Denounce sin in the abstract, but make no allusion to the sins of your present audience.

Keep the spirituality of God's holy law, by which is the knowledge of sin, out of sight, lest the sinner should see his lost condition and flee from the wrath to come.

Preach the gospel as a remedy, but conceal or ignore the fatal disease of the sinner.

Preach salvation by grace; but ignore the condemned and lost condition of the sinner, lest he should understand what you mean by grace, and feel his need of it.

Preach Christ as an infinitely amiable and good-natured being; but ignore those scathing rebukes

of sinners and hypocrites which so often made His hearers tremble.

Avoid especially preaching to those who are present. Preach about sinners, and not to them. Say *they*, and not *you*, lest anyone should make a personal and saving application of your subject.

Aim to make your hearers pleased with themselves and pleased with you, and be careful not to wound the feelings of anyone.

Rule 5. Preach no searching sermons, lest you convict and convert the worldly members of your church.

Rule 6. Avoid awakening uncomfortable memories by reminding your hearers of their past sins.

Rule 7. Do not make the impression that God commands your hearers *now* and *here* to obey the truth.

Rule 8. Do not make the impression that you expect your hearers to commit themselves upon the spot and give their hearts to God.

Rule 9. Leave the impression that they are expected to go away in their sins, and to consider the matter at their convenience.

Rule 10. Dwell much upon their inability to obey, and leave the impression that they must *wait* for God to change their natures.

Rule 11. Make no appeals to the fears of sinners; but leave the impression that they have no reason to fear.

Rule 12. Say so little of hell that your people will infer that you do not believe in its existence.

Rule 13. Make the impression that, if God is as good as you are, He will send no one to hell.

Rule 14. Preach the love of God, but ignore the *holiness* of His love, that will by no means clear the impenitent sinner.

Rule 15. Often present God in His *parental* love and relations, but ignore His *governmental* and *legal* relations to His subjects, lest the sinner should find himself condemned already and the wrath of God abiding on him.

Rule 16. Preach God as all *mercy*, lest a fuller representation of His character should alarm the consciences of your hearers.

Rule 17. Try to convert sinners to Christ without producing any uncomfortable conviction of sin.

Rule 18. Flatter the rich, so as to repel the poor, and you will convert none of either class.

Rule 19. Make no disagreeable allusions to the doctrines of self-denial, cross-bearing, and crucifixion to the world, lest you should convict and convert some of your church members.

Rule 20. Admit, either expressly or by implication, that all men have *some moral goodness* in them; lest sinners should understand that they need a radical change of heart, from sin to holiness.

Rule 21. Avoid pressing the doctrine of total moral depravity; lest you should offend or even convict and convert, the moralist.

Rule 22. Do not rebuke the worldly tendencies of the church, lest you should hurt their feelings, and finally convert some of them.

Rule 23. Should any express anxiety about their souls, do not probe them by any uncomfortable allusion to their sin and ill desert; but encourage them to join the church at once, and exhort them to assume perfect safety within the fold.

Rule 24. Preach the love of Christ not as enlightened benevolence, that is holy, just and sin-hating; but as a *sentiment*, an involuntary and undiscriminating fondness.

Rule 25. Be sure not to represent religion as a state of loving self-sacrifice for God and souls; but rather as a free and easy state of self-indulgence. By thus doing you will prevent sound conversions to Christ, and convert your hearers to yourself.

Rule 26. So select your themes and so present them as to attract and flatter the wealthy, aristocratic, self-indulgent, extravagant, pleasure-seeking classes, and you will not convert any of them to the cross-bearing religion of Christ.

Rule 27. Be time-serving, or you will endanger your salary; and, besides, if you speak out and are faithful, you may convert somebody.

Rule 28. Do not preach with a divine unction, lest your preaching make a saving impression.

Rule 29. To avoid this, do not maintain a close walk with God, but rely upon your learning and your study.

Rule 30. Lest you should pray too much, engage in light reading and worldly amusements.

Rule 31. That your people may not think you in earnest to save their souls, and, as a consequence, heed your preaching, encourage church fairs and other worldly expedients to raise money for church purposes.

Rule 32. If you do not yourself approve of such things, make no public mention of your disapprobation, lest your church should give them up, and turn their attention to saving souls, and be saved themselves.

Rule 33. Do not rebuke extravagance in dress, lest you should uncomfortably impress your vain and worldly church members.

Rule 34. Lest you should be troubled with revival scenes and labours, encourage parties, picnics, excursions, and worldly amusements, so as to divert attention from the serious work of saving souls.

Rule 35. Ridicule solemn earnestness in pulling sinners out of the fire, and recommend, by precept and example, a jovial, fun-loving religion, and sinners will have little respect for your serious preaching.

Rule 36. Cultivate a fastidious taste in your people, by avoiding all disagreeable allusions to the last judgment and final retribution.

Rule 37. Treat such uncomfortable doctrines as obsolete and out of place in these days of Christian refinement.

Rule 38. Do not commit yourself to much-needed reforms, lest you should compromise your popularity and injure your influence. Or you may make some branch of *outward* reform a *hobby*, and dwell so much upon it as to divert attention from the great work of converting souls to Christ.

Rule 39. So exhibit religion as to encourage the *selfish* pursuit of it. Make the impression upon sinners that their *own safety* and happiness is the supreme motive for being religious.

Rule 40. Do not lay too much stress upon the efficacy and necessity of prayer, lest the Holy Spirit should be poured out upon you and the congregation, and sinners should be converted.

ANONYMOUS GIFTS

The following anonymous gifts have been received during the past week:

Foreign Missionary Fund: Hull (D.G.), 10/-; Hove Crusader, designated, 2/6.

Revival and Healing Campaigns: Kirkcaldy sister, £1.

Prison Work: Birmingham sister, 10/-; Southsea, £1 10/-; Croydon sister, £1.

Free Distribution Fund: Southsea, £1; Southampton (N.), 10/-.

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.

He Promised Never to Leave Me

MRS. P. AMES.

MRS. P. AMES.
Arr. by MISS M. SMITH.

He promised He ne-ver would leave me, I know His promise is true,

I can always depend on my Sa-voir, For I know He'll car-ry me through.

Copyright.

I do not know the road o'er which my feet must run the race,
But I do know tho' rough it be, tho' steep in many a place,
That He has said, "Sufficient is My grace,"
As on I go.

Bible Study Helps

LESSONS FROM THE FISHERMEN

Jesus Rewards Peter for a Borrowed Boat
(Luke v. 1-7)

1. **Acknowledgement of Failure.**—"We have toiled all night and taken nothing."
2. **Application of Faith.**—"Nevertheless at Thy word I will let down the net."
3. **Attainment of Fruit.**—"They inclosed a great multitude of fishes."
4. **Appreciation of Fellowship.**—"They beckoned to their partners."

THE WORLD'S GUILT BEFORE GOD

(Romans iii. 9-20)

1. **Human Character** (vv. 9-12)—that which is habitual.
2. **Human Conduct** (vv. 13-17)—that which is actual.
3. **Human Cause** (v. 18)—that which is accountable.
4. **Human Conclusiveness** (vv. 19, 20)—that which is terminal.

FAMILY ALTAR



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

Sunday, September 19th. Luke xxi. 1-9.

"He saw also a certain poor widow" (verse 2).

Wonderful Jesus! He missed nothing. The noisy Pharisaic display grieved His gentle heart, for He, without ostentation, was giving Himself. The timid widow's sacrifice elicited His highest approbation. He who knew the hearts of all and weighed in the balances of heaven the motives of all, put divine emphasis on the weight of a real love-offering. She had trod the paths of sorrow, but her heart was still sweet with gratitude. Loneliness was her lot, but her spirit was fragrant with praise. She had little, but that little was much, for God was in it. She had been bereaved, but she was still beloved. The eyes of men were upon the rich givers, but the eye of the Son of the God of the universe was resting approvingly upon her. Undeterred by her scanty means, triumphant over her circumstances, she humbly pressed her way to praiseful sacrifice. Lord give us a like courage to receive from the all-knowing Christ a like reward!

PRAYER TOPIC:

For Pentecostal power to rest upon all services held in Elim churches this day.

Monday, September 20th. Luke xxi. 10-28.

"Then look up and lift up your heads" (verse 28).

The circumstances which bring dread to the hearts of the unsaved bring joy and hope and assurance to the saints. In these days men's hearts are truly failing them for fear. The stress and strain of modern life has hurried many into premature graves. There are more suicides now than in any other period of the world's history. Life without Christ is insupportable. Praise God, the saint is sustained by the strength of the Rock of Ages. His power upholds the weak, cheers the faint, comforts the sad and heals the sick, and His coming gives hope and purity to the expectant soul. Hallelujah! Our eyes are heavenward. Troubles increase around us, but our trust is in the triumphant Lord, who is coming for His own. Grace has lifted our heads and the beneficent rays of the Sun of Righteousness heralds the dawn of a new day, the day of the Lord. No matter what the surrounding troubles may be, by His grace, we will not be downcast, for we hear His voice, "I have overcome."

PRAYER TOPIC:

That God's keeping power may be manifest in the lives of all recent converts.

Tuesday, September 21st. Luke xxi. 29-38.

"My words shall not pass away" (verse 33).

God's Word, like His nature, is eternal. He alone can say this. Man may promise and find that altered circumstances prevent him keeping his word. Our Father controls all things and what He has promised He is able also to perform. Hallelujah! We can reckon on God. What blessed words of comfort, counsel and cheer He has uttered to His own. What words of power, plenty, and provision! Words weighty with blessing. And He will never go back on His word. We hear His sweet reassuring voice "in blessing I will bless you." He really means all He says. Oh, weary soul, sad and disillusioned by the puny promises of man, turn to your faithful, covenant-keeping Father-God. Lay hold, lean hard upon His Word. "For ever, for ever, O not for a day, He keepeth His promise for ever." What He has said, stands. So stand Thou my soul on the impregnable rock of God's Word.

PRAYER TOPIC:

For much blessing to follow the work of the Elim Publishing Company.

Wednesday, September 22nd. Luke xxii. 1-13.

"And they went and found as He had said unto them" (verse 13).

Of course! Jesus was infallible. The circle of friends of Jesus had been narrowed by the fear of man (the priests). It was now a risk to entertain the Nazarite Preacher. The jealous priests were on the watch and would punish any of His sympathizers or helpers. But where Jesus is there is always a way out, and sweet are the contrivances of love. Amid hatred and fear the Lord Jesus always has some faithful ones. So, obedient to His command, they went and saw the unusual sight of a man bearing a pitcher of water. Him they followed to the house of a faithful friend in need; to find a heart and a house furnished for the Master. There the holy feast was partaken of, there the words of love, warning, and communion spoken. Ah, the errand may be strange, the sign uncommon, but to obedient feet, vigilant hearts and eyes will be revealed the fulfilment of His word.

PRAYER TOPIC:

That all Crusader gatherings may be the means of spiritual uplift to our young people.

Thursday, September 23rd. Luke xxii. 14-23.

"My blood shed for you" (verse 20).

A new covenant, wonderful, complete, wanting nothing. A covenant, sealed with blood, His own precious blood. My salvation rests on nothing else but this. A bond slave to sin, I have been redeemed. The price has been paid and I am free. Hallelujah! It is well to meditate on the awful cost. He laid

down His life for His sheep. Such mighty love melts our hearts. We were so unworthy, unwanted, undone, yet He shed His blood for us. No wonder we cry, "Oh make me understand it." Although we cannot pierce the mystery of eternal love, one thing we do know, and that is we are accepted in the Beloved. We are saved by the blood of the Lamb. All glory to His name! May we ever hear His voice assuring us of uttermost salvation. When the enemy of souls is pressing us sorely in spirit, mind or body, His voice will give us assurance of victory. The blood has been shed, the victory won, and that victory by grace He gives to His own. The power of sin is broken. Jesus is triumphant. The blood avails for me.

PRAYER TOPIC:

God's power to rest upon Pastor and Mrs. H. Phillips in their work in the Transvaal.

Friday, September 24th. Luke xxii. 24-38.

"The Lord said, Simon, Simon" (verse 31).

How blessedly intimate the Lord was with His disciples. He had a personal knowledge of and care for each of them. He knew the end from the beginning; knew them better than they knew themselves. Here He uses the old natural name, significant with its weak and vacillating character. Simon still, in spite of all the sweet counsel and communion of love throughout those three years. Ah, the eye of the Master saw it all, yet His voice is full of pity. He did not minimise the power and purpose of the Devil's designs, but faithfully forewarned poor Simon, and, lest he should sink under crushing defeat, gave him a bulwark of precious remembrance. "I have prayed for thee!" What a blessed rock to which to cling. In my hour of trial, tribulation and distress, dear all-knowing Lord, whisper Thy word in my heart, "I have prayed for thee."

PRAYER TOPIC:

For blessing upon the Sunday School and Cadet work.

Saturday, September 25th. Luke xxii. 39-53.

"Not my will but Thine, be done" (verse 42).

The greatest prayer ever uttered was that of resignation to and co-operation with the will of God. The Lord Jesus Christ knew, as we shall never know on earth, the full purport of the path He was called to tread. Nothing was hid from Him. He knew all it would entail to God, Himself, and us. Though He knew what it meant He turned not back. The battle of Calvary was won on His knees. The watching Father knew the Son's heart, summons the angelic messenger and sends strength for the battle. Ah, it is ever thus! The strength of the Eternal is ever summoned and sent to those who tread the lonely paths of self-sacrifice. The Omniscient Father knoweth our frame. So take heart, dear soul. The path of sacrifice is one of loss and gain. Resignation and co-operation. Abasement and glory. Hallelujah!

PRAYER TOPIC:

That God may pour out His Spirit in worldwide revival.

IN these days when the eyes of the world are focused on the German and Italian nations, it is becoming quite common to pick up the daily newspaper and find some picture or other of Nazi or Fascist demonstrations. Usually a bull-necked or "Charlie Chaplin" be-whiskered idol stands in a place of prominence, surrounded by a forest of hands upraised in admiring salute. To many of us this adulation is a pathetic digression from the true worship of the living God; and yet it can be understood when we recognise the significance of these men in the national consciousness. They are the personification of the people's greatness. They represent a fuller life, and the upraised hands are the visible evidence of the appeal of the masses. There is the craving for more of this thing called life. They had been down-trodden, were now tasting deliverance, thanks to the energy of fearless leaders, and were reaching out to the future greatness.

The Nazi and Fascist salutes are symbolical of aspiring souls. From out the bondage of economic and international darkness they reach up to the brighter day.

But Germany and Italy are not exceptions in this respect. From all countries of the world beseeching hands reach out in mute appeal. Hands of youth. Hands of age. Hands well manicured. Hands roughened by toil. Deformed hands, perfect hands; coloured hands, white hands. The hands of royalty, and the hands of beggars. They appeal with

A MONOTONOUS UNIFORMITY.

Their craving is a common need. They cry to unseen forces, pleading for life.

No matter where you inquire among that crowd, you discover this one desire common to all. And does it not prove the bankruptcy of our present system of existence? Something has gone wrong. Things are not as they should be, and man is not where he ought to be in the moral realm. Man is not satisfied, for he is not getting all he knows he could out of life. Some are inclined to rail at creation, and feel they would like with the Persian sage

To grasp this sorry Scheme of Things entire,
 . . . shatter it to bits—and then
 Remould it nearer to the Heart's Desire.

But such vituperative expression does not bring satisfaction. Men are not getting the hundred per cent they know life can hold for them, and all the strivings of society are proofs of this longing to get out of the mess they are in, to life as it should be.

Unfortunately the efforts of most men are dominated by an ego-centric conception of life. Humanity is trying to get instead of give, and in the mad rush to get is losing all the time. The dashing young fellow, so full of hot blood, will tell you he is really searching for life. All this feverish haste, this crazy devotion to pleasure, is the clamouring of an anxious soul. And there is the old man, daily noticing with

Christianity—Res

By Pastor H. W.

*I am come that they might have life, and that
 He that hath the Son
 For the law of the spirit of life in Christ Jesus hath*

sadness the ominous wrinkles and tell-tale whitening of the hair. How he longs for a prolongation of

THE EARTHLY JOURNEY:

he wants more life. The miserable harlot, forsaken by her paramours, hoped to find life in the unleashed passions of men; while on the other hand the disease-ridden simpleton imagined he could find it in the amorous embrace of fallen women. The miser thinks it will come at the call of gold, and shuts himself away in his home-made El Dorado. The dictator wearing his funny shirt expects it as the accompaniment of power. The pioneer, the scientist, the poet, the soldier, the courtier, the monk; they all seek the fuller life. It is the need universal, a deeply rooted yearning within the human breast.

Every sign of dissatisfaction among men confirms the sacred Word. God describes this existence as a pitiful death. "Dead in trespasses and in sins," is the record of man's condition. And here we come face to face with the much despised story of the Fall of Man. God said to Adam: "In the day thou eatest thereof thou shalt surely die." He ate. He died. And here in this twentieth century we have the testimony of contemporary history adding its witness to the accuracy of the controverted record.

God banished the fallen man from His presence and man became an exile, severed from the fellowship which had made life a constant enjoyment. He died in the day he sinned against God.

And it has ever been that way with mankind. We sin. We die. All have sinned. All are dead. Hence the call of the soul for life. It is

DEEP CALLING UNTO DEEP,

and only God can satisfy this hunger of the spiritual nature. As Augustine has said: "Thou hast made us for Thyself, and the heart of man is restless until it finds its rest in Thee."

Even the much-vaunted discoveries of science have somehow failed to meet this our greatest need. If life is to be found in the accumulation of activity, surely this age should be at peace, for here we are cramming far more into one week than our forefathers could manage to get into a month. Space and time are diminishing, and becoming less and less a barrier to human activity. With scientific strides of

Urgent Manhood

V. GREENWAY

that they might have it more abundantly.—JESUS.

For God hath life.—JOHN.

For he made me free from the law of sin and death.—PAUL.

unparalleled magniture we are heading for the new era. But what will it offer? What will life really be like in the scientific Utopia? Already, the beauty of life is being crushed to unrecognisable proportions by the clanking juggernaut of secular science. Specialisation, standardisation; these are the slogans of to-day. Everything is being brought to the dead level of a stupifying monotony. The longing for music will soon have to content itself with the soulless blare of the radio trumpet. There will be no room for emotions in that synthetic society, for they are of no value when birth can be controlled in the chemist's laboratory. Existence will simply become a routine, dictated by the stimulus received while in the embryonic stage of our physical evolution. In fact it will be a damnation so complete, that the very word "life" itself will only be considered the strange relic of

A BYGONE VOCABULARY.

At the conclusion of this sorry passage through the realm of consciousness, all the scientists can offer is a blank. Hope even is taken from us, and all we have to look forward to is the oblivion of a mechanistic universe. Life has only been the "shuddering of a fever," and we pass out of the light, just like dogs and swine. But with the loss of hope the chief stimulus to strive for the higher values is gone. Great men have succeeded because they were possessed of an undying hope. Lord Morley said of Cromwell: "Hope burned in him when it had gone out in everybody else." Hope, love, joy, beauty, truth, goodness; the values we appreciate and admire, become meaningless abstractions; and humanity will be driven to the one inevitable result—a pitiful Epicureanism.

Only God could, and can meet the craving for true life. To accomplish this He made contact with us through the medium of flesh. His Son came into the world to bring life. But in order to do this He first must take our death, and on a cross He hung, beneath a merciless sun, the victim of human prejudice and incarnate devilry. He accepted death in the course of God's plan and was buried in the garden tomb. But on the third day the mighty life divine burst through the gates of death, and throwing off its tyrannous yoke, stepped forth triumphantly from

the grave. No longer the Palestinian Jesus circumvented by human limitations, but

CHRIST THE LORD,

the universal Giver of life.

Nineteen hundred years ago this resurrection took place, but His life is with us yet. Through all ages He offers Himself to the despairing sons of men. By Him we are able to find God again. By His life we appreciate the fellowship so long ignored. Unlike the teachers of previous and subsequent ages, Christ does not drive us to intellectual epilepsy with philosophical abstractions. He declines the negative method of "Thou shalt not," with its narrow restrictions, and offers life, and life more abundantly.

The evidence of His divinity is surely the up-to-date witness to that abounding life. Here we are in this year 1937, centuries away from the event of the resurrection; and yet His life is still finding its way into the hearts of men. Dead souls are discovering the power of a glorious resurrection through contact with the risen Christ.

Some cynics of this generation seem to find cheap sport in deriding Christianity as part of the repressive apparatus of a sour clergy. Nothing could be further from the truth. Christianity opens the door to freedom. It puts something within a man, helping him to live as he knows he should live. Christ actually came into the world to call us out of our tombs. The tomb of lust. The tomb of moral incapacity. The tomb of institutional religion. The tomb of self-conceit (and it would take millenniums to compute the number who lie in this grave!). It is when we recognise His voice and heed

HIS SAVING CALL

that new life enters the soul, and we break through the prison-house of death. He speaks to us as He did to Lazarus, ". . . come forth!" and no power in earth or hell can deny the impelling authority of His voice.

Now life means two things. Experience and expression. We know we are alive by the fact of consciousness and the sensations affecting that consciousness. By the stimulus of sense organs we are able to appreciate beauty through the ocular and auditory nerves. We are conscious of taste when we eat. We are conscious of odours, of heat and cold. The sum total of our sensibilities is the witness to our mortal life. We know we are alive to this world; it would be folly for anyone to try and dissuade us otherwise.

As it is in the physical, so it is in the spiritual. We become conscious to divine impulses when we live in the spiritual sense. We begin to understand the revelation of God's will as we could never understand it before. The Bible says: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know

(continued on page 606).



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.

The Pen.

WHAT a power for God the pen has been in the past. How many souls have been saved and lives profoundly influenced by the ministry of the pen. The message of the pen may penetrate where spoken words find no entrance. But to achieve divine results the hand that guides the pen and the mind that inspires the message must be controlled by God. Behind the writer there must be the urge from above. How many lives have been saved from spiritual disaster by the advent of a timely letter behind which there has been a wealth of Holy Ghost prayer. And what glorious inspiration has come to tired and troubled labourers in the Lord's vineyard through the medium of a God-breathed missive. Amongst the writer's most treasured possessions are the letters sent to him in the early days of his Christian life by one who was deeply interested in his spiritual wellbeing. They have yielded life-long encouragement and comfort. The pen, when truly consecrated to God, may become one of the most powerful factors in the advancement of the kingdom of God on earth. How much the Church of Christ owes to those who through the centuries have written the things which the Holy Ghost has inspired; such contributions have permanently enriched the life of God's people. Under the guidance of God the things of eternity may be translated into the language of time, and made to reveal the wonders of the Infinite Wisdom and Love.

Purifying the Sanctuary.

II. Chronicles xxix. 1-11, 15-19.

WORSHIP has vital connections with work. There are nerve relationships between the heart and the hand. The condition of the sanctuary is reflected in the state of the empire. If there is uncleanness in "the holy place," there will be blight and degeneracy among the people. The fatal seeds of national instability and decay are not found in economics; they are found in the sanctuary. "Until I went into the sanctuary . . . then understood I!"

Hezekiah cleansed "the house of the Lord." He cast forth the filthiness out of the holy place. He ushered in his golden age with the reformation of worship. He recalled exiled and white-robed Piety to her appointed throne. He began the re-establishment of right by recognising the rights of God. He gave the Lord His due! All our rights are born out of our "being right" with God! We begin to be rich when we cease to rob God!

"And when the burnt offering began, the song of the Lord began also." This is ever so. Our real songs begin with our sacrifices. We enter the realm of music when we enter the realm of self-surrender. A willing offering, on a clean altar, introduces the soul into "the joy of the Lord."



Gleanings from Other Fields

GREAT SOUL-WINNER CALLED HOME

Mr. Thomas McKie, one of the most famous figures in the early history of the Salvation Army, has just passed away at Wylam-on-Tyne at the age of 77. He commanded the Salvation Army forces in Germany and Australia; his last appointment being Principal of the Training College in London.

NOVEL FORM OF SERVICE

Recently the Rev. I. Siviter, of Ilfracombe, preached at the annual life-boat service to a congregation of 5,000. The sermon was preached from the life-boat which had been drawn on to the beach.

CANDIDATES FOR THE MINISTRY

Seventy candidates were recently accepted by the Methodist Conference for the ministry. These will go to one of Methodism's five colleges in September.

280,000 MILES OF GOSPEL PREACHING

Mr. Philip Lewis, a well-known Australian Gospel preacher, has recently passed away. He covered no less than 280,000 miles, wore out 100 pairs of boots, and nine Bibles, which he read through many times, and preached from everywhere he went.

WESTMINSTER CHAPEL

We rejoice to learn that recently following one of Dr. Campbell Morgan's Sunday evening sermons many people in various parts of the church stood up to signify their acceptance of Christ as Saviour. The service was of a deeply moving character.

REV. F. J. MILES

We regret to learn that the wife of Rev. F. J. Miles, Secretary of the Russian Missionary Society, has passed away. For many years Mrs. Miles had proved an able supporter of her husband in his varied ministry.

AMONG THE ESKIMOS

After 45 years' missionary service among the Eskimos in Northern Labrador, the Rev. W. Perrett has entered into retirement in England.

REMARKABLE CONVERSIONS

As a result of the Sand Services held at Bridlington by the Cliff College trekkers, some remarkable conversions have taken place.

THE SOCIETY OF FRIENDS

A World Conference has recently been held by the Quakers at Swarthmore College, near Philadelphia. One of the most important questions for consideration is "The Spiritual Message of the Society."

EIGHTY YEARS' PREACHING

For eighty years Mr. Robert Brisby of Ryedale, Yorkshire, was a preacher of the Gospel. He has recently been called into the presence of the King at the advanced age of 100 years and nine months. What a splendid record for a servant of the Lord!

Note!

IN publishing the recent article "Nothing in My Hand I Bring" (by the Rev. Harold T. Barrow) which appeared in our issue of August 6th, we were unaware that the writer is now a Baptist minister in this country. Mr. Barrow desires us to state that while he wishes our movement every blessing, yet he is in no way connected with it, neither does he necessarily subscribe to the doctrinal basis of the Elim Movement.

Our Men and Their Ministry. No. 11.

The Power of Example

By Pastor H. A. COURT



“A GOOD example is the best sermon” is an old saying. And that kind of sermon won me to Christ. It was at a holiday under canvas that a young man lived up to his convictions. He knelt to pray each night before his companions, all of whom, including myself, were unsaved. And daily he lived the upright life one would expect of a man who prayed. That solitary figure on his knees was doing a greater work than he thought, and in my life there began a spiritual awakening. I sought for light, groped awhile, and finally in a private interview with a friend learned that “the blood of Jesus Christ . . . cleanseth us from all sin.” Salvation was mine, and from that moment I sought to share with others this new-found joy. Within a month prayer was answered, and I had the glad experience of seeing several companions take the step I had taken.

Several little mission halls near my home were in need of helpers, and I gladly took the opportunities that opened to join in open air work, though for many months I dare not open my mouth to speak for my Lord. It was then that I heard of an experience that might help me. Following a formula set out by a Christian worker I “received” the baptism of the Spirit by faith; or so I was told. But I felt no difference, and was no stronger. I continually persuaded myself that I was

FILLED WITH THE SPIRIT,

for had not “that man told me so”? But I was definitely discouraged, and felt more than ever in my soul that there must be something yet to bring my spiritual life nearer completeness. Things were rendered more difficult for me at this time by those acquaintances who looked upon deep spiritual desire as a stupid form of fanaticism.

There was in my circle of friends one who had been raised from a spinal carriage. When I was told the facts I was inclined to disbelieve, and inwardly sought for other than a divine explanation for the phenomenon. But truth swept away my prejudice. I acknowledged God as the Author of a manifest healing, and sought the fellowship of people of similar faith. Success attended my search, and I was soon rejoicing in the fuller testimony known so well to-day to Foursquare folk. Teaching on the subject of the baptism in the Spirit created a deeper soul thirst, and for many months I sought to be filled with the Spirit. One night at the Tabernacle at Clapham, of which I had become a member, I declared to a brother the state of my heart. “I long for this baptism that I may point others to Christ” were my words. “Tell Him so,”

was the kindly, yet terse, reply. I did. And that night saw me enter into the experience the earlier disciples had known. No man needed to tell me so this time. I spoke in tongues as the Spirit gave utterance.

With a new love burning in my soul I sought as never before to persuade others to the Saviour. I had already felt the call to devote the whole of my life to the greatest cause, but awaited the final urge of the Spirit. The months passed, and looked like ripening into years, when an inner working of the Spirit, followed by an immediate independent confirmation, led to the surrender of my life to full-time ministry.

There came occasions in my life, both before and after entering the ministry when I needed the Lord’s healing touch. One pre-ministry instance stands out very clearly in my mind. I had contracted a skin disease called impetigo. I felt a personal constraint to trust the Lord entirely in this matter, and dispensed entirely with means. After the first anointing with oil I grew worse. God gave grace to press through the resultant discouragements, and at the second anointing there was immediate healing. All who saw the change were amazed. Some years later an attack of renal calculus, a serious form of kidney trouble, laid me low. A telegram was dispatched to Principal Jeffreys’ Revival Party, and a verbal message to the members of my Church. Both groups of intercessors approached the

THRONE OF GRACE

at the same time, and there was an immediate response. The intense pain ceased instantly, and the medical practitioner in attendance at the time was amazed. His surprise was twofold: the healing was without the carrying out of his advice, and it was many days earlier than it normally would have been. An X-ray examination a few days later increased his amazement, and confirmed the Lord’s goodness.

Pastor Court has spent over ten years in the Foursquare Gospel ministry, during that period he has held the pastorate of some of our most important churches, including Carlisle, East Ham, Hull, Barking and Ilford, his present appointment being at Woolwich. He is also the Editor of the “Young Folks’ Evangel,” a monthly magazine which finds its way into thousands of Foursquare Gospel hands and homes.—Edit.

What is often too small for a man to consider is often large enough for God to use.

—A. B. SIMPSON.

The Fire of God

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

“OUR God is a consuming fire” (Deut. iv. 24; Heb. xii. 29), not to consume us but to preserve. “For I, saith the Lord, will be a wall of fire unto them round about.” But He will surely “purge away all our dross and take away all our tin” (Isaiah i. 25).

Of the Messiah it is written that: “He is like a refiner’s fire and like fuller’s soap, and He shall sit as a refiner and purifier of silver.” (Mal. iii. 2, 3). “He will baptise you in the Holy Spirit and in fire” (Matt. iii. 11).

In this fire of God, the baptised one lives and moves and has his being, for “he that walketh righteously and speaketh uprightly”; he alone can live with such a fire; he alone can dwell with everlasting burnings (Isaiah xxxiii. 15). We should be like “live coals” in the midst of the fire of God.

Burning on the Altar
May we ever be,
Living sacrifices
For eternity. n

“The fire shall ever be burning upon the altar; it shall never go out.” So the priests or Levites had to give attendance night and day, to keep the fire burning upon the altar. Why was this? Because it was God’s fire, kindled by God Himself, like that devouring fire which came down on Mount Carmel at the prayer of Elijah; which fell on the sacrifices at the dedication of the Tabernacle by Moses (Lev. ix. 24), and upon those of Solomon at the

DEDICATION OF THE TEMPLE

(II. Chron. vii. 1). This was the cause of the deaths of Nadab and Abihu, that they kindled their own fire. We may infer from the context that they were “drunken with wine wherein is riot.” So this transgression led to their destruction. How careful then ought we to be, that we should offer our sacrifices, as priests, not with our own fire but with the fire of God. For God has kindled a fire in His holy temples, which we now are, who are baptised “in the Holy Spirit and in fire” (Matt. iii. 11).

For God dwelleth not in temples made by hands, that is, of man’s building. But we are God’s sanctuary because His Spirit dwells within. We are the temple of the living God, as God has said: “I will inhabit them and walk about in them” (II. Cor. vi. 16, Gr.). For this reason we must separate ourselves “from all filthiness of the flesh and spirit; perfecting holiness in the fear of God” (II. Cor. vii. 1).

Many are satisfied with being baptised in water, but they need also a baptism of fire as John the Baptist said: “I indeed immerse you in water, but He shall immerse you in Holy Spirit and fire” (Matt. iii. 11, Gr.). The close connection here, between “Holy Spirit and fire,” as it is literally quoted, shows that it is one and the same baptism. From the time of the Pentecostal Baptism, therefore, the recipient is immersed, not in Holy Spirit only, but also in fire; for God becomes to him “a wall of fire round about.”

The same symbol is used in Acts ii. 3 (*glossa hoesi puros*, “tongues as of fire”). Now fire is a greater purifier and more effectual than water, and while life is

SYMBOLISED BY WATER,

God Himself is said to be a consuming Fire, and His appearance on Mount Sinai was “like devouring fire on the top of the mountain” (Exodus xxiv. 17). But the fire of God in which the Pentecostal saint is immersed is the fire of His love, which consumes the evil only. Therefore—

Let Him purely purge thee;
Take away thy tin;
Make thee free from sickness,
Make thee free from sin.

For the fire of the Holy Spirit has a purifying effect, as in Acts xv. 8, 9, “Giving them the Holy Spirit (*Katharisas*), purifying their hearts by faith.” Both “giving and purifying” are in the aorist tense, showing that they both took place at the same time, one being the effect of the other. But the fire, once kindled, must never be allowed to go out, or to die down. We must continually stir into a flame the gift which is in us (Greek). While we dwell in God the consuming fire, the fire permeates us, burning up all the dross, until we being—

Melted in the furnace,
Purified from dross;
Have no other glory,
But the Saviour’s Cross.

It is thus that we become one with God: ourselves live burning coals upon the altar of love. Thereby all our

DROSS IS CONSUMED

and finally nothing left but pure gold.

Melted in the furnace,
Coming forth as gold;
Out of pain and sorrow,
Into joy untold.

And the wall of fire about us becomes a defence against all the fiery darts of the evil one. All of them are quenched in the fire of God, and “that evil one toucheth him not, because he has become a dweller in God, the devouring fire” (Isaiah xxxiii. 14-16). And He who is the wall of fire round about us is also the glory within (Zech. ii. 5). Thus we become live coals for God’s altar, burning and shining lights, for we shine only as we burn (Isaiah vi. 6-8). The fire changes deadly poisonous gases into light. The coal gas which has to be kept a prisoner lest it break forth and destroy all life around it, becomes a minister of light and life, under the influence of the fire.

So the baptism of fire changes the tongue which had been set on fire of hell, and become a world of iniquity among our members.

The unregenerate tongue (like the gas) is a restless plague, “full of deadly poison.” There are those who are energised by Satan, through whose tongue the prince of this world is speaking, who are doing more
(continued on page 606).



HEALED OF A GROWTH

Ten years ago when Principal Jeffreys was holding a revival campaign in the Central Hall, Southampton, I was wonderfully healed. At that time I was suffering from a growth in the chest. I also suffered in my left hand. The doctor told me an operation was necessary to remove it. I attended the campaign meetings and went out for healing, and, praise God, I was healed. The growth entirely disappeared. I had a wonderful healing. The next morning it had all gone and I was able to use my hand again. Thank God, I have not had any return of it since. To God be all the glory!—MRS. LYDIA NEW (*Southampton*).

HEALED OF RUPTURE at the Royal Albert Hall Meetings

I suffered from rupture in my right side for thirty-five years. On Easter Sunday, 1930, I ruptured my left side also. In this condition I went to the Royal Albert Hall. On the Easter Monday I was prayed for by Principal Jeffreys and the Lord completely healed me. I have no need to wear a truss now, which I had to wear for over forty years. I could not leave it off during the day for all these years. Praise the Lord, I am still healed. I write this testimony in June, 1937.—FREDERICK JONES (*Ower, Southampton*).



GOD'S HEALING TOUCH

At the age of fifteen I had rheumatic fever which left the right hip very weak, so that after doing any work which necessitated the use of my right arm I could scarcely move for the extreme pain in my hip; it was as if the hip was held in a vice. Also I suffered from sleeplessness. I would sleep for about an hour, and then wake up and not close my eyes till daylight. This went on so long that I had a dread of going to bed. I was invited to the meetings being held in the Central Hall, Southampton, by Principal Jeffreys, and much against my will I went. I was much impressed and went again, and on



Thursday the 12th of May I accepted Christ as my Saviour. That afternoon I went out to be prayed for, and, praise the Lord, He met my need. I was instantly delivered of both troubles! To Him be all the glory!

—MRS. LEVER
(*Southampton*).

HEALED OF CANCER

I am so pleased to be able to add my testimony with many more to the healing power of Jesus Christ. For eighteen years I suffered inwardly till at last it developed into cancer. My doctor gave me two years to live as I could not be operated on owing to the condition of my heart. I knew I was dying and would pray for the Lord to take me out of my pain. When Principal Jeffreys opened a campaign in the Central Hall ten years ago I was prayed for, and



was completely healed of my cancer, and have not had one heart attack since. I have been X-rayed in the South Hants Hospital, and no trace of anything was found.

Praise the Lord for His wonderful power to save and heal. Yours in Christ!—MRS. NEWBURY (*Southampton*).

Christianity—Resurgent Manhood

(continued from page 601)

them, because they are spiritually discerned." Note that word, "they are spiritually discerned." We cannot expect the unregenerate to perceive things beyond their range of consciousness.

Our response to the divine impressions made upon our living spirits will determine the measure of our usefulness and of our enjoyment of the fuller life. It is not enough that we have been

DELIVERED FROM THE DARKNESS

of sin's death; our life needs to be lived. So many folk are like Lazarus when he first came out of the tomb; he was bound hand and foot with grave clothes. There was no freedom of movement, he could not express his life by speech and activity. There was still a fuller experience for the man now alive. The exercise of his members in the service of self and of humanity.

Are we like those Christians who, wrapped in the bindings of orthodox creed, present a code which is nothing more than a despairing system of struggles and prohibitions? If we allow theological bigots to dominate our spiritual life it will surely cramp us within the narrow limits of an unnecessary captivity. Fear to offend the doctrinal tenets of some particular denomination can deprive the soul of all that life in Christ is offering us. A recent writer makes a very pointed attack on the dictatorial authority and austerity of the great Calvin. "Calvin's Geneva," he writes, "became what Calvin wanted: joyless, shy, and timid, with no capacity for resisting Master Calvin's will. After a few years of this discipline, Geneva assumed a new aspect. What had once been a free, merry city, lay as it were beneath a pall." It was a tyranny which could have had no other effect than that of repressing the fount of life within this community.

Life becomes lean and harsh under such a rule of terror, and many there are to-day, losing the beautiful and holy things of life through subjection to the modern intellectual hierarchy.

DOGMA AND DISCIPLINE

predominate, and love becomes subsidiary to the bitter reign of law.

Lips too are sealed by the napkin of fear or doubt. We cannot speak for Christ. Having a testimony we permit the forces of this world to gag us. If we fail to do what we know we should do, and if we refuse to say what we know we should say, we are only observing life and not living it.

He is a glad man who hears the second command of Christ: "Loose him and let him go!" And that after all is the meaning of Pentecost. "Ye shall receive power . . . ye shall be witnesses unto Me." In other words, "Ye shall live by a practical outworking of the faith within you." The baptism into the Holy Ghost means activity if it means anything at all (and one is inclined to wonder if it does really mean anything in the lives of some who profess to have received it). Take the story of the early Church. There was nothing of the inanimate there. They went everywhere preaching the Word. Action and verbal testimony. *Life!*

This life in Christ also enables us to experience a fellowship in two spheres. Our humanity is brought into contact with God by the privilege of mystic communion, and the indwelling Christ by us is brought into contact with our fellow men.

Have we really got this life? It is "Christ in you, the hope of glory." If our experience is only a puritanical abstention from cinemas, and smoking, and drinking, and gambling, and swearing, and all the other pursuits in which the world finds its circle of enjoyment, we are of all men most miserable: but if it consist in the positive coming in of the Lord Jesus Christ, it will become an ever-widening adventure, fearlessly challenging the careering tides of infidelity, until it reach its final consummation in the full blaze of His eternal glory.

LIGHT

By M. HEBDEN

THROUGHOUT the land the fresh green buds are waking:
To thy warm kisses, oh, thou beauteous sun;
Though stronger yet than warmth or light
Is icy blast whose with'ring blight
From tallest tree to humblest shrub is taking
With jealous hand, the work thou hast begun!

And yet thou rulest, for thy power is waking
In ocean depths, in winter's chilly tomb,
Life! Wondrous life, that light begets,
E'en life which hates thy light must yet
Owe life to thee, and thou thy life art taking
From One who rules the vast Eternity.

Eternal God, to Thy weak plants is granted
Thy Light of life, Thy Son—our Sun and Shield:
Courage, ye tender plants of God's own seed
In soil of holiest love thou firm art planted!
That love is thine, and thy weak roots are His,
He roots and grounds, He leaves thee not to chance
In bitter winds of adverse circumstance.
His Spirit blows,
With warmth and light He glows,
And thus reviveth all thine hidden life,
That ev'ry part harmonious shall grow,
And God and man beholding them shall know,
The beauty of the Lord thy God is thine.

So blow, ye blasts, ye wilful winds bite keenly!
Ye do the will of Him, the Master Mind.
A few buds perish and are cast,
The roots take firmer hold and fast
Their tendrils deeper in the earth they bind,
Taking possession of the things they find!

(continued from page 604)

damage than all the deadly armaments in the world. Just as the baptised tongue is set on fire of God, so the other is set on fire of Gehenna." So the Pentecostal tongues of fire have brought life to untold millions, while tongues set on fire of hell are doing a world of mischief.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

National Crusader Week A Big Programme Planned

News is to hand of prayerful and extensive preparations for the annual

National Crusader Week.

Individual branches are making out unique and appealing programmes, determined to again stir the hearts and minds of their respective congregations.

United Rallies

are planned for various centres, including Bournemouth, Birmingham, Halifax, East Ham, Belfast, etc.

Special Campaigners

on tour, include the Crusader President, Pastor James McWhirter, and Mrs. McWhirter, Pastor David Vanstone (Crusader Commissioner), Pastor P. N. Corry (Crusader Commissioner), Mr. J. D. Craig, the London Crusader Choir, Headquarters' Staff, and other Elim ministers and evangelists.

There is again to be a

Special Crusader "Evangel"

which will contain many interesting and unique articles, and pictorial colour will not be lacking.

Choir leaders and

Singing Evangelists

will learn with interest that a special campaign song has been written, which every branch will, we trust, adopt and make good use of. The piece is entitled

This Glorious Youth Crusade.

Pastor E. C. W. Boulton provides stirring words with a definite youth challenge and a consecration note, and Pastor Douglas Gray has set music with a rhythm and style that will, we feel sure, make an immediate appeal to all. It is written within a scope for all Crusader Choirs or singing bands.

An illustrated and interesting

(Continued on next page, col. 1)

SHOWERS OF PENTECOST and WAVES OF REVIVAL

Amidst the constant and exacting activities of the London Crusader Choir, the weekly prayer and practise meeting has witnessed of late scenes of Pentecost. Quite a number of the members during these seasons of prayer have recently had an Acts ii. experience and received a glorious baptism in the Spirit, and the gifts are being graciously bestowed upon us. Such times can only prepare us for more powerful service for Christ. The recent visit to

Maidstone Prison

was another time of special blessing. Mrs. J. McWhirter accompanied the choir and her soulful and ever-captivating song ministry stirred many slumbering souls again to the gospel message and its power to save men from the fear and guilt of sin. Another new field recently opened to the choir, when it visited the

Royal Northern Hospital

for a morning service. Pastor E. C. W. Boulton accompanied and gave a heart-searching talk on John iii. 16. The choir's soulful singing moved and touched hearts, and their visit proved a great blessing and uplift especially to one of the patients—a much-loved and esteemed Elim worker. From here the choir journeys to

Brixton Prison

where Pastor Douglas Gray gets across the men the meaning of the choir's coming and the reality of the experience behind its gospel message. A brief respite for tea, then to the

Borough Hall, Guildford.

Pastor W. G. Hathaway accompanies and delivers a message of power. We rejoiced when fourteen souls accepted Christ as

(Continued on next page, col. 2)

SEASIDE WITNESS

Crusader activity at Southend-on-Sea has during the summer months found its highest expression in open air work. Twice a week has our banner been seen and our choruses and testimonies heard in the very stronghold of the enemy. Nor has this work been in vain, for God has set His seal on it in the salvation of precious souls.

Indoors, the Wednesday night meetings have been times of great blessing and real fellowship. Recently at the request of a number of the members the Pastor gave a talk on "Spiritualism," in which we were shown the cunning of Satan in counterfeiting the work of the Holy Spirit, and made to feel how great is the Lord's provision in the gift of His salvation and how blessed a thing is the covering power of the Blood in these evil days.

In view of the bounty of the Lord it is not surprising that the numbers are keeping well up to strength, and our enthusiasm runs as high as ever.

Anticipating the National Crusader Week

Continued blessing rests on the Crusader meetings at Smethwick. Great encouragement and inspiration was received both by Crusaders and hearers alike when we recently conducted a series of open air meetings in the district. Truly God's hand was upon the young people as they delivered the gospel message in word and song. The last and largest meeting was brought to a very fitting close by the singing of that old favourite: "Abide with me," in which the crowd were invited to join, which they promptly did! We are looking forward in eager anticipation to our Crusader Week in October.

NOTES AND NEWS

The Monthly Crusader Rallies will soon be commencing in London and the Provinces. Look out for announcements shortly.

Crusader secretaries please remember your half-yearly report is now considerably overdue if not already sent to headquarters.

(Continued on next page, col. 3)

(Continued from previous page, col. 1)

Advertising Folder

has also been prepared for announcing local meetings and portraying aspects of our

National Activities.

Youth leaders should lose no time in giving immediate attention to their preparations and requirements—make this the best endeavour yet for the

Glory of God

(Continued from previous page, col. 2)

Saviour. Then a

Late Open-air

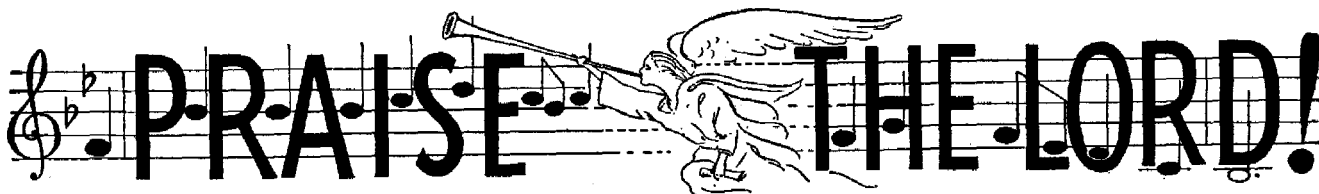
followed, at which several hundred people gathered, and the choir rendered admirable and soul-stirring items in spite of their heavy day's programme. Pastor P. S. Brewster's final appeal brought the day to a climax of joy and triumph for the kingdom of God.

(Continued from previous page, col. 3)

One of our junior branches (Bromley, Kent) reports gradual increases. They write: "We are a very happy band."



When did a report last appear on this page from your branch? We would like to hear from Secretaries of England, Ireland, Scotland and Wales, and from Crusaders of the International Chain Link and those of our unattached ranks.



Aggressive and Enthusiastic Evangelism—Building Foundations on the Word

RIVER BAPTISMS

Fighting the Pope and the Pubs

Swindon (Pastor T. A. Carver). Steady work has been the order of the day in Swindon this summer. The services held in the Tent have been conducted amidst plenty of opposition and attempts to get us removed, but we are still alive.

The open air meetings never fail to attract large crowds, two to three hundred crowding round every Friday and Sunday evening. "There's Pastor Carver and his henchmen," is a common cry here, and the trenchant attacks on popery and other evils of the day, both religious and secular, have served to give the work some rousing meetings again this summer.

August Bank Holiday Monday saw the Lord's people once again on the banks of the Thames at Lechlade. Crowds gathered for the afternoon service, and with holiday-makers and villagers, about



1,000 to 1,200 were present. Addresses on Baptism and Salvation were given by Pastors W. E. Smith and T. A. Carver, after which four young men and one young woman testified to saving faith in Christ.

Then, before the enquiring crowd, to whom this was a new spectacle, these

young people were baptised in the river in obedience to the Master's command. A great day—may the eternal harvest be rich and full.

LED TO CHRIST AT ELIM WOODLANDS

Clapham (Pastor C. J. E. Kingston).

The church here has been privileged with a week-end visit by Pastor and Mrs. Montgomery of Canada. Although extra meetings were hurriedly arranged, keen interest was manifested and attendances were good.

Their messages on "Christian Warfare" should prove an incentive to more active service on the part of all in the cause of Christ.

Then, too, the times of waiting upon God at the close of each service were charged with Holy Ghost power.

On a recent Thursday another baptismal service was held. The testimony of one of the candidates (a brother from Switzerland) was of special interest. He told how he came to stay at the Elim Woodlands, not realising it was a Bible College. During the first few days of his stay it became apparent to him that those around him possessed something of which he himself knew nothing. He became an enquirer, and very soon accepted the Lord as his Saviour. Hallelujah! Then he desired to "witness a good confession," and was baptised only the day before returning to his own land.

So together the saints rejoice and praise God for His constant goodness, and pray that this brother too shall be used for His glory.

MANY CASES OF CONVERSION Scholars Finding Christ

Belfast, Ulster Temple (Pastor E. F. Cole). It is some time since a report from the Temple appeared in the "Elim

Evangel," but this should not be taken as an indication of the absence of blessing, for the church is still rejoicing in the same gracious Saviour.

Until recently the church here has enjoyed the ministry of the Word by Pastor W. L. Taylor, and many cases of conversion and help have been recorded. Pastor E. F. Cole has now assumed charge of the church, thus relieving Pastor Taylor to devote all his time to the oversight of the Movement in Northern Ireland, and there is every indication of continued blessing.



Pastor E. F. Cole

God's servant has unhesitatingly proclaimed the whole counsel of God, and the need for full abandonment to the service of the Saviour. These exhortations have resulted in a closer walk with God, and a greater sense of His presence at the breaking of bread services.

All departments show signs of progress, and the work amongst the young people is second to none. The Sunday school continues its good work, and one is glad to learn that some of the older scholars are finding Christ at the tent meetings. The Crusaders are on active service and much blessing has resulted from their proclamation of the gospel in song at the Bangor rally and campaign meetings in the tent. Many avenues of service are open for the coming months, and everyone is looking to God for much blessing from His bountiful hand.

Have you read

John i. 11, 12

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.**

- Boscombe, Bournemouth.**—Apartments, board-residence; 10 minutes pier, bus, etc.; comfortable, clean home; all conveniences, h. & c. Miller, 24, Walpole Road. C444
- * **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. C455
- Cornwall, Newquay.**—Picturesque, Christian guest house, sheltered, secluded position, comfortable and homely, ideal for winter guests; special terms; h. & c., electric light. Mr. & Mrs. Hooper, "The Place," St. Columb Minor. C492
- * **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, C. I.**—Homely board-residence; suit elderly couple or person requiring rest; healthy part of island; buses run to the beaches or town; Christian fellowship; moderate terms. Mrs. Rutter, Capon Farm, Cotel Hill. C499
- London.**—Superior accommodation, bed and breakfast 4/-. select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C311
- * **London.**—Christian greetings. Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision, at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. Phone Mountview 7069. C416
- 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. C392
- * **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
- * **Malvern.**—Comfortable apartments, rooms and attendance; pleasant aspect, quiet; buses and shops near; recommended; near assembly. Stevens, "Hill View," Hornyold Avenue, Malvern, Worcs. C438
- 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. C436
- Old Colwyn.**—Holiday and Rest Home; open all the year. Beautiful autumn scenery and mild winters; no fogs; all home comforts, fires, etc. Christian fellowship; recommended. Terms, apply: Mrs. W. J. Thomas, Henblas, Sefton Road. C440
- * **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. C418
- * **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. C419
- * **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. C441
- 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
- * **Westcliff-on-Sea.**—Comfortable, homely board-residence, or permanencies arranged; 30/- weekly, from October to Easter; 1 minute station, 3 doors to sea; happy fellowship. Miss Collier, 7, Seaforth Road. C434

MARRIAGE

Welch + Robin.—On September 2nd, at Elim Tabernacle, Vazon, Guernsey, by Pastor H. W. Fielding; Arthur George Welch to Bernice Ada Robin (both Elim Crusaders).

WITH CHRIST

Brown.—On August 26th, Ephraim Brown, beloved and devoted member of Ulster Temple, Belfast. Funeral conducted by Pastors W. L. Taylor and W. H. Urch.

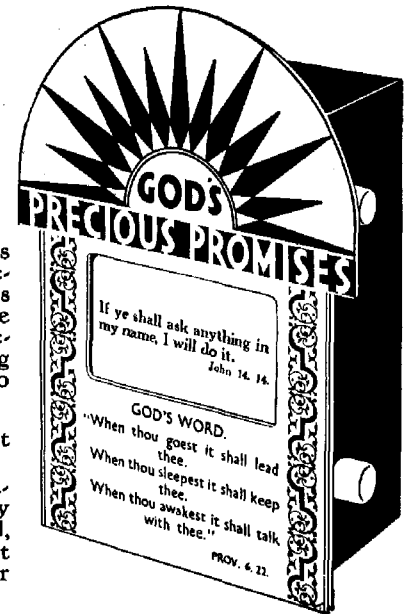
FOURSQUARE PENCILS

A new issue of these popular little messengers. Texts and choruses printed in black, on coloured background.

One dozen assorted 1/- (by post 1/2) Send for sample dozen to-day
Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

Something Good

The Perpetual Promise Box



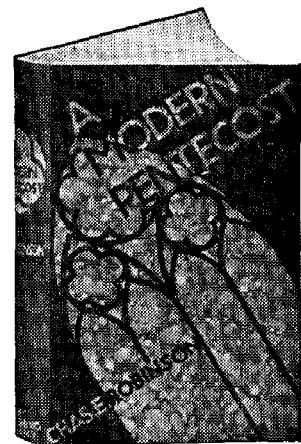
This box contains hundreds of precious promises which can be turned up as required, bringing one promise to view.

A choice gift 2/- net
Sent to any address, securely packed, post paid, for 2/4. Don't delay, send your order to-day.

ELIM PUBLISHING COMPANY, LIMITED
Clapham Crescent, London, S.W.4

A Book You would Enjoy!

A story that will interest you from the very first line right through to the end. It contains 246 pages of easy and delightful reading. This is the new paper-covered edition of "A Modern Pentecost," by Charles E. Robinson. It describes how revival came to the church of "Old Calvary."



Price 1/6 net (Post free 1/10).

ELIM PUBLISHING COMPANY, LIMITED,
Clapham Crescent, London, S.W.4.

Announcing

The 1938 ELIM SACRED ART CALENDAR

- Here is an opportunity of placing a testimony for the Foursquare Gospel before thousands that may now be indifferent.
- Folks, generally, are realising as never before that they cannot find a more appropriate gift at so moderate a price that is such a helpful and pleasant reminder throughout the whole year.
- THE 1938 CALENDAR CONTAINS:
A beautiful front picture in full colours of "Abraham Setting out on His Journey of Faith." Inside are twelve other large colour Bible paintings, alone worth the price of the calendar. 365 of the Bible's most beautiful chapters are given for daily reading, and a motto text for each day. Also notes on the pictures; calendar for 1939; postal information, etc., etc.

**NOW
READY**

Price only

1/3

each

(by post 1/4)

Four copies for
5/- post free.

ORDER NOW
FOR SENDING ABROAD

ELIM PUBLISHING COMPANY, LTD.
CLAPHAM CRESCENT, LONDON, S.W.4.