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Tim Evangel

Foursquare Revivalist

September 24th, 1937.

**SPECIAL REPORTS
OF THE
WESTMINSTER
CENTRAL HALL
MEETINGS**

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



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

Vol. XVIII. September 24th, 1937 No. 39

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4 Coming Events 4

BALLYMONEY. A Tent Campaign, now proceeding in Dervock Road, conducted by Evangelist J. A. Montgomery. Sunday at 4 and 7.30 p.m. Week-nights (except Saturdays), 8 p.m.

BALLYSILLAN. September 25, 26. Elim Tabernacle, Crumlin Road. Annual Convention. Special speakers.

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.

CLAPHAM. October 10th. Elim Tabernacle, Clapham Crescent. London Crusader Choir, 6.30 p.m. (Choir at Maidstone Prison at 2.30 p.m.).

GOVENTRY. 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.

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

ELIM WOODLANDS. October 2. Holiday Homes Reunion. 3.30 to 9 p.m. All those who have stayed at the Homes and their friends are welcome. Entrance, 1/- each.

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.

QUILDORF. 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 25—30. Elim Tabernacle, 13, South Parade, off Buxton Road. Honley Feast Convention. Special speakers: Pastors H. W. Greenway and F. G. Cloke. Convenor: Pastor L. C. Quest.

KENSINGTON TEMPLE, Kensington Park Road. October 3rd. London Crusader Choir, 6.30 p.m.

KNOTTINGLEY. September 21—30. Elim Tabernacle, Cow Lane. Youth Campaign conducted by Pastor David Vanstone.

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

LISBURN. October 2, 3. Elim Hall, Wallace Avenue. Annual Convention. Speakers: Pastor and Mrs. W. Martin; Pastors Morris, Bell, and Jardine. Convenor: Pastor D. Hood.

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

RYE PARK, October 2. Elim Hall, Rye Road, Rye Park, Hoddesdon, Herts. Special service conducted by Kensington Temple Crusader Choir, accompanied by Pastor P. Le Tissier. 7.30 p.m.

RYE PARK, Commencing October 4. Elim Hall, Rye Road, Rye Park, Hoddesdon, Herts. Series of Lectures by Pastor D. J. Rudkin. Every Monday at 7.30 p.m.

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



Popular Recordings

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(Singing Evangelist)

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- No. 2. No More Tears : Is He Satisfied ?
- No. 3. Come Rest Awhile : Just Smile and Keep on Smiling.
- No. 4. Rolled Away : It Matters to Him About You.
- No. 5. Sunshine in My Heart : Smile, Brother, Smile.

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The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVIII., No. 39

SEPTEMBER 24, 1937

Fridays, Twopence

Elim at the Methodist Central Hall, London

By Lieut-Commander D. H. MACMILLAN, R.N.R.

IN days of national spiritual declension and world-wide lawlessness it was an inspiring experience to see gathered in the heart of Britain a body of Christians determined to hear a rousing witness to their risen Lord and Saviour Jesus Christ.

To those of us who but a few months ago were strangers to Elim—largely through false assertions and calumnies only too readily spread abroad by complacent and powerless brands of nominal Christianity—it was very literally a “time of refreshing from the presence of the Lord.”

Throughout the great series of meetings one heard and saw the gospel of the living Christ in action through an uncompromising scriptural testimony, delightfully free both from the arid agnosticism of Modernism and the crushing and superstitious atmosphere of sacerdotalism.

The Word of God was delivered with a pleasantly unusual authority, in all the testimonies given, for the simple reason that it was from those, who under the leadership of our beloved Principal and brother, are determined to exalt the authority and infallibility of Holy Scripture and the Christ of Scripture *come what may*. The Lord is with them.

Those of us who arrived at Central Hall soon after 10.30 amongst the

FLEET OF BUSES

from all parts of the country—could hear songs of praise arising which even outside the building had that grand ring which comes only from the songs of the heart.

Throughout the day the songs of the choirs made an indelible impression upon many of us—newcomers to the great fellowship of Elim.

We had often heard choirs where music had been shaded down to most exquisite harmonies of sound, but never had we heard the sense of gladness which was mingled into the chorus by these singers who were singing of the adorable Saviour whom we serve.

The secret was revealed and demonstrated when Principal George Jeffreys during the evening asked the choir to indicate which of them were truly “born again” and *knew it*. Every hand went up straight

and we knew that each singer was God's child, believed the songs, and *sang for souls* even as our Principal preached for them. May the good Lord bless them every one.

The morning meeting was opened in an atmosphere of real happiness and consciousness of our unity in our one very precious Master who by the promised Spirit was actually in our gathering in which He was being exalted.

The Elim choruses—the wonderfully free and rich liturgy which has blessed so many of us—were a happy prelude to the words of the Principal in his gospel message drawn from

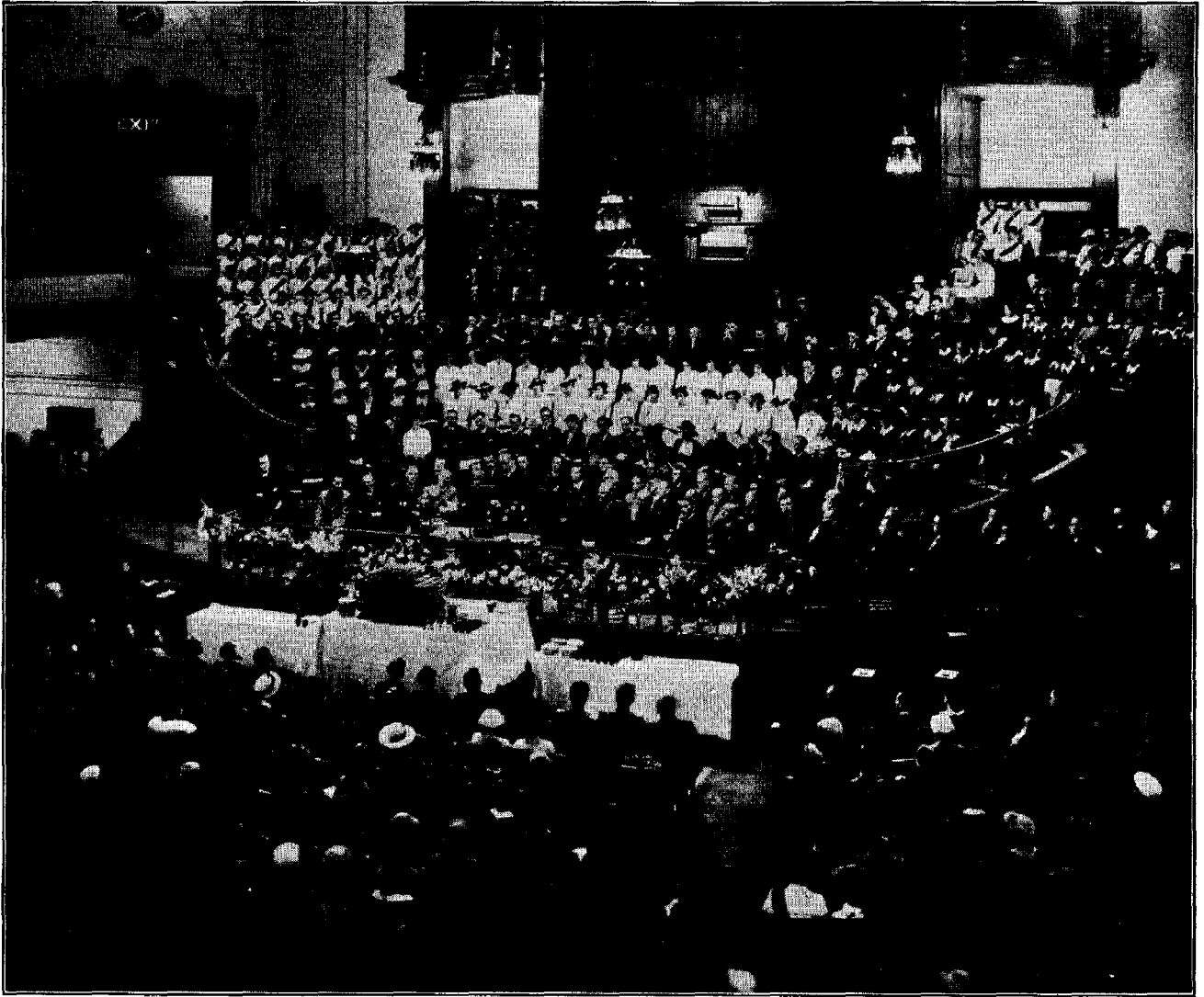
THE SACRED SCRIPTURES

and given from their authority. Religiosity, external counterfeits of salvation, and hindering unbelief so rampant in these days of religious agnosticism were masterfully demolished and the way of the pardoning and empowering gospel through the atoning Saviour was made straight for the convicted sinner of these days. Small wonder that, when the appeal was made, hands sprang up right and left and thirty-five souls gave their allegiance to their newly-found Saviour. “Those that were ordained to eternal life believed.”

Truly we were in the midst of a living part of the universal Church which even in these days follows only the apostles' doctrine.

After this happy proof of the seal of the Lord Himself upon our assembly those of the sick needing the “elders of the Church” came forward upon the platform in order that they might be anointed and interceded for according to the sacred Scriptures.

How very glorious it was to see the true catholic Church in action guided—by the love of her risen Founder—for the needy and suffering in our midst. Truly the *ecclesia* should thus be the arm of the “Deliverer of the people” who came to “liberate the captives” of sin and bodily infirmity, to “bind up the brokenhearted” in these days of the long foretold “distress of nations with perplexity” which should herald His final coming “in power and great glory” to break the power of darkness and bind its super-natural leader.



View of the platform at the great Communion Service at the Westminster Central Hall, on September 4th.

Many of us who had

STUDIED THE PROPHECIES

for years saw here, even through tears, the beginning of the revival, in our own land, of the Church of the first ages, with a return of the supernatural love towards one another of that Body which had stood the shock of the Neros and Diocletians and had known the torch glares of the Colosseum.

For even in this gathering the power of God in answer to scriptural prayer and invocation of the one Name came visibly upon many. Sitting next to me a friend who had recently received partial healing (although like myself until quite recently a sceptic in this matter) came under the power of God as the Principal laid hands upon him. I was able to bear him up in my arms!

My one-time objections based upon a rather ingenious theory of "emotions and mass hysteria" would have little success in explaining my friend's case as he is a burly policeman standing well over six feet and was for a considerable time a medical student.

The audience were not slow in their personal testimonies to their own experiences of the healing power of the risen Christ.

If only the Latin and Oriental peoples who are bringing on the last great warfare before Armageddon (with "blood and fire" and "pillars of smoke ascending" from ruined cities destroyed from the air) could see in a renewed Britain the return of the Spirit's power in these last days, with

THE RISEN CHRIST

in the midst, they might well pause and consider. Would that our nation would turn wholeheartedly to be such a witness, for then, as the Principal so clearly told us in the evening meeting, the dictators would blanch the cheek before a greater power than that produced by battleships and armaments!

The afternoon meeting was notable for the visit of Mr. Hugh Redwood, well known in religious journalism.

It was a great treat to hear his personal testimony to the faith so dear to us all, and also to note—as the

Principal remarked—Mr. Redwood's splendid inter-denominational spirit.

He likened himself to the Queen of Sheba in the fact that Elim had rather taken his breath away, and many of us remembered our own experiences and could well imagine this.

He spoke, to my mind, almost prophetically of the "prophesying" of our movement over the "dry bones" of religious formalism and paid an eloquent tribute to the faith of our people.

He emphasised the need of winning souls rather than repelling them with a harsh testimony, and remarked that much of the modern discontent of youth was due to a righteous indignation with things that were wrong, and that our duty was to show the "more excellent way" of Jesus Christ.

A remarkable solo by Mrs. McWhirter was delivered in such an appealing manner as to constitute

AN EVANGELICAL APPEAL

in itself: "Oh, that I knew where I might find Him." Surely the echo of millions denied of their heritage by unscriptural and Modernistic falsities.

I think the breaking of bread with such a congregation was the most wonderful, and yet most like an early Christian gathering, that I have seen.

Would that Hippolytus, Justin or Iræneus could have seen such numbers at the sacrament of brotherhood and memorial—the eucharist of the primitive Church—and prophesy of the Lord's return!

And we think of the many who were necessarily denied entrance to this packed assembly. Yet they were happy to be with us even outside!

How very wonderful and inspiring!

And what a message from our leader to the nation and the commonwealth.

September 7th, 1937.

Dear Pastor Jeffreys,

May I take this opportunity of thanking the Lord for leading my steps to the Central Hall on Saturday, 4th September, and also to tell you what a blessing your messages of morning and evening were to me. I came into the morning service with unbelief in my heart with regard to the scriptural truth of divine healing and knew that I might be one of the hindrances, but I do praise the Lord that by the end of that wonderfully sacred service, I knew I had witnessed something which was entirely of Him.

As a complete outsider to Elim and its message I felt the whole day was solemnised by the Divine Presence, and the evening was a grand climax to all that had gone before.

No doubt you will receive many such letters. I would not take up your time, but I felt I would like you to know that one hungry soul was filled beyond all measure at your meetings on Saturday.

With Christian greetings from a village deaconess and one who longs to see the fruit of the Spirit manifest in the daily life and witness. I rejoiced to hear you say that you would choose fruit before gifts.

Truly if we "turn from our wicked ways" and "turn to Him" He will "heal our land."

And the scripture comes to us with fire in it: "The time came that the saints possessed the kingdom."

Let us go forward every man straight before him and possess Britain for Christ! The walls of falsehood must fall!

Finally as a recent addition to

THE HAPPY FELLOWSHIP

of Elim I would say, "This is greater than you all—even your very great leader!" Elim is no organisation but a supernatural organism of the Holy Spirit! Of this many of us feel certain!

The Lord has taken up Principal George Jeffreys to do this great thing in our land—God bless him!

It is the Lord's doing and wonderful in our eyes.

I must mention that at this final service—persons were converted to their Saviour.

REVIVAL

By W. C. MOORE

No Church can be in a healthy state unless it fosters a spirit of revival. A river, however great, must needs invite new streams of fresh water into its channel as it goes to the sea. Otherwise its flow will become less and less—and finally, as do some rivers, only have the name of a river, where only a dry river bed exists.

A Church should go on in increasing power. Rivers are largest at their mouth.

No Church can prosper in real lasting results without a spirit of revival, and a true revival spirit cannot be maintained unless there is definite, believing prayer for this particular thing.

Oh, that ministers and leaders to-day would realise the tremendous importance, the absolute necessity, of maintaining a continuous revival spirit in their churches, supported and defended constantly by definite, persevering prayer.

"Woe to them that are at ease in Zion" (Amos vi. 1).

"Exhort one another daily" (Hebrews iii. 13).

"Watchman, What of the Night?" (continued from page 618)

"The earth in this present era is seething with disorder. There are in Europe many signs of a crumbling civilisation.

"The prospect before the churches is gloomy unless a religious revival, some spiritual outburst finding its centre in Christ, appears."

Reviewing the decline of religion in European countries, he said that the religious crisis began in Russia when the revolution swept away Tsar and Church. Since then the new Soviet system of education had created in Russia a generation to whom Christianity was a superstition unworthy of an intelligent race.

In Germany the Christian religion was dismissed as irrelevant.

In our own country religious belief had decayed—congregations being little more than a quarter of what they were a generation ago.

He concluded: "The world needs Christianity, but the Christian tradition contains many things which educated men cannot accept."

We believe that what is needed is such a revival in the power of the Holy Ghost that faith in Christ as the great centre of Christianity shall be revived. It is Christ, not the traditions of men that the world needs to-day.

The Lord's Supper

How this Sacrament Brings Bodily Healing

By Rev. ROBERT PATTERSON, M.A.

THE Apostle Paul gives us the warrant for the observance of the Lord's Supper in I. Corinthians xi. 23. He lets us know that he had received this matter direct from the Lord Jesus Christ Himself. He is passing on this truth to the Corinthians, and through them, to the people of God down through the centuries. They are to continue to observe this feast in this manner "till He come."

We should look carefully into this passage of God's Word, and see if we are enjoying all the blessings that are provided for us through the sufferings and death of Christ, which we commemorate in this feast.

Verses 29 and 30 read: "For he that eateth and drinketh unworthily, eateth and drinketh damnation [judgment] to himself, not discerning the Lord's body." The translation might be, "Eateth and drinketh judgment to himself if he does not distinguish the Lord's body. That is, distinguish the Lord's body from His blood. And he goes on in the next verse to point out the consequence of thus failing to make this distinction. "For this cause [because of this] many are weak and sickly among you, and many sleep [the sleep of death]"—having

DIED BEFORE THEIR TIME.

In the Sacrament, we have two symbols, the bread and wine. The broken bread sets forth the bruised and broken body of Christ, which was broken for us. The poured-out wine signifies the shed blood of Christ, which was shed for us. In Matthew xxvi. 28 we have Jesus saying, "For this is My blood of the New Testament, which is shed for many for the remission of sins." Also in Hebrews ix. 22, "Without shedding of blood is no remission." That is, there is no remission or forgiveness of sin without the shedding of blood. This same truth we find clearly set forth all through the Word of God. And nowhere is it even hinted that forgiveness of sin can be secured in any other way. The sacrifices of the Old Testament all point to the great sacrifice that was to come and would be offered on the Cross of Calvary for the sin of the whole world. John the Baptist points to Christ, saying, "Behold, the Lamb of God which taketh away the sin of the world." All this is brought clearly before us in the poured-out wine of which we partake when we sit at

THE LORD'S TABLE.

Thus we have salvation from sin.

But we turn at once, to ask, "Is that all there is in Christ for us?" If it were, then we need but one symbol in the Sacrament, the poured-out wine signifying the blood of Christ, which was shed for us. But we have another symbol of Christ's own appointing,

the broken bread. "This is My body, which is broken for you." What blessings are secured for us through the bruised and broken body of Christ?

In Matthew xxvi., Mark xiv. and xv., Luke ii., John xix., we find that Jesus was shamefully treated. They spat in His face. They buffeted Him. They smote Him with the palms of their hands. They struck Him in the face. They crowned Him with thorns. And finally, they stripped Him to the waist, bound Him to a pillar, and a scourge of thongs wielded by a Roman soldier was laid on, until the back of the Eternal Son of God, the Creator of all things was lacerated and bleeding. The prophet Isaiah, in chapter lii, verse 14, foretold all about it where he says, "His visage was so

MARRED, MORE THAN ANY MAN,

and His form more than the sons of men." So marred was His visage through the abuse heaped upon Him, that He was scarcely recognisable as a human being. All this He suffered before His blood was shed upon the Cross.

Was all this bodily suffering of our Saviour necessary? Was there no efficacy in it? Did God the Father permit His only begotten and well-beloved Son thus to suffer at the hands of men and have no purpose in it? We know that God the Father, loving us, gave His Son to die for us upon the Cross; but we can scarcely believe that He permitted His Son to suffer unnecessarily.

In I. Corinthians x. 16, we find another passage that distinguishes the body from the blood. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" And referring again to I. Corinthians xi. 29, 30, we find that there were those in the Corinthian Church who, because they did not distinguish the Lord's body from His blood, were weak and sickly and many were in their graves prematurely, not having

CLAIMED THE BLESSINGS

secured for them through the broken body of Christ.

We have this truth clearly set forth in Isaiah liii. 5, where, after referring to our salvation from our iniquities, he closes the verse by affirming "and with His stripes we are healed." Let us notice in passing that the word translated stripes in the Hebrew is singular and not plural and by some authorities is translated, "and with His bruising we are healed." In I. Peter ii. 24 where he quotes this part of Isaiah, he uses a singular noun which means, the mark of a blow, a weal or welt or bruise. So it can be translated, "by whose bruising ye were healed." It is surely clear that what is meant there is bodily suffer-

ing, which is brought to our remembrance by the broken bread in the Sacrament. Further, we find that Matthew viii. 16, 17, makes quite plain what is meant in Isaiah liii. 5, when he records that Jesus healed all that were sick that it might be fulfilled which was spoken by Esaias, the prophet, saying, "Himself took our infirmities and bare our sicknesses." That is, Jesus, in healing the sick

FULFILLED THE PROPHECY

of Isaiah concerning Himself, with His bruising we are healed. So we see that in the atonement of Christ there is full provision made for the salvation of the soul from sin, and for the body from disease. Therefore, whatever Jesus did for our sins, He did for our infirmities and our sicknesses.

We find a striking illustration of this two-fold truth also in Exodus xii., in the account of the Passover, Israel was to go out from the bondage of Egypt in that night. Pharaoh was to be made willing to let the people of God go by the death angel passing over the land and slaying the firstborn in every house. In this great visitation of God in judgment full provision was made for the safety of God's people. They were instructed what to do. They were to take a lamb for a household. The lamb was to be without blemish, a male of the first year. The lamb was to be slain and the blood caught in a basin. They were to dip a bunch of hyssop in the blood and strike it upon the lintel and the two sideposts of the door, and no one was to go out of the door until the morning. And God said,

"WHEN I SEE THE BLOOD,

I will pass over you."

There was salvation for everyone who obeyed God's Word and sheltered behind the sprinkled blood. And they were to stay there until the morning. Thus they had salvation through the blood. That was typical of

the great sacrifice that was to be offered on the Cross of Calvary for the salvation of all who would believe. All this is clearly brought before us in the poured-out wine of the Lord's Supper. But was that all that there was in the Passover for the Israelite? True, he is safe behind the blood. He has salvation. But he still has the body of the Paschal Lamb. Is it of no use and to be cast away? No! God gives explicit directions what is to be done with the body of the slain lamb. It is to be cooked in a certain way. It is not to be eaten raw, nor is it to be sodden with water. It is to be roasted with fire. Then, having their loins girt, their shoes on their feet, their staff in their hand, ready for the journey, they were to partake of the body of the lamb that they might have strength for that journey.

GOD WAS TEACHING THEM

thus in a very vivid way that He would supply all their bodily needs on the journey that lay before them.

So we find in I. Corinthians v. 7, that even Christ, our Passover, is sacrificed for us. In Him surely we have salvation from sin through His shed blood; now just as surely have we in Him full provision made for all of our bodily needs. For in the Christ who fulfils the type there is even more than was foreshadowed in the paschal lamb, slain that night in Egypt so long ago.

So when we who are the children of God through faith in Jesus Christ, have the privilege of sitting again at the communion table of our Lord, let us ask for faith not simply to discern the Lord's blood, but to discern or distinguish the Lord's body in the bruised and broken bread and to claim the bodily blessings that He has purchased for us at the cost of His own bodily sufferings. If eating unworthily brought weakness and sickness and even premature death to many in Corinth, surely partaking worthily will bring to us the fulness of blessing for both body and soul.



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

Conducted by Paster J. J. MORGAN

For Local Preachers.

GATHERING SERMON MATERIAL

The preacher's aim should always be to gather truth with the desire to impart it to others. His life will be spent in searching for biblical truth, getting to know God's Word in a fuller and deeper way. Certain truths will grip him, and he will desire others to be gripped by them too. It is this gripping power which makes a man's preaching effective. His earnestness will be convincing and his truth convicting.

Each preacher will have his own methods and style. But for the benefit of those who have little of either I make a few suggestions. The preacher is like a builder. He is going to build an address, in the same way as a builder would build a house. We would have

little sympathy for the builder who built without a plan. There would be no demand for his houses. He must know beforehand what he is going to do, in order to lay the right foundation, and prepare for the number of rooms, windows and doors. He is expected to follow the architect's plans.

Let the preacher be the architect first, and plan an outline or skeleton, let him plan to speak on a given subject, text or portion of Holy Writ. Let it have some solid foundation in it. Some real good gospel truth. Let there be divisions, but not too many. Remember the doors through which to lead one's hearers into the truth. And above all remember to put in the windows of illustration.

Let him gather his material from every source, but let the house be his, and not simply supplied by the "Builder's Merchants."

For Sunday School Workers:

THE VALUE OF THE SUNDAY SCHOOL

"Build a school and you shut a prison," said Victor Hugo. But no doubt this depends upon the type of school. If the Sunday school is only the place where the boys and girls meet together week by week, for the study of God's Word, without it becoming real in their hearts, without it forming good, strong Christian character, then the school is not the power for righteousness that God wants it to be. The aim of the school should be to lead the scholars to a definite experience of God's wonderful salvation, to real experimental knowledge of the Christ of God. When this is done, who can estimate the power for righteousness which a live Sunday school can exert? Truly it means reduction of crime, misery, sin, and even the shutting of prisons.

THE TEACHER AND HIS WORK

The teacher is the hinge upon which the Sunday school swings, the importance of the teacher's office cannot be over-estimated. Indeed, there is a sense (Continued at foot of page 622)

The Way of Salvation

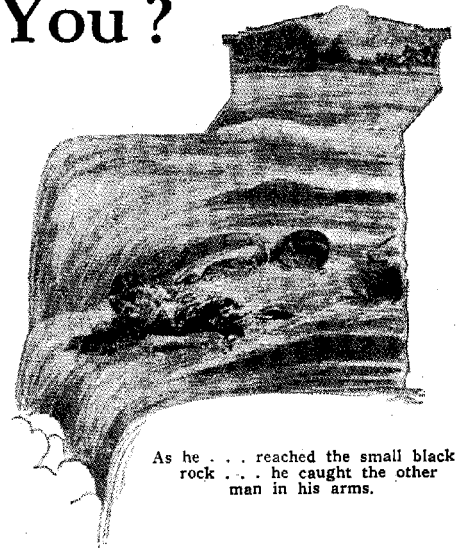
Has He Saved You?

By TED STUBBS

OUR emotions are stirred and our hearts touched as we read the accounts given us in the Gospels of the last days of our Lord's life on earth. We see Him in the Garden of Gethsemane the night before He was crucified, suffering such agony that He sweat great drops of blood, as the sin of the world—of you, reader, and of me—comes upon Him, and fills His whole soul with loathing. We see Judas, the disciple, coming to betray Him with a kiss, and we realise that only a disciple could betray Him. We see the innocent Lamb of God taken to be tried—and what a mockery of a trial!—before sinful men, and we hear even His enemies confess that He is not worthy of death. We hear the words of Pilate echoing all down the ages: "I find in Him no fault at all." And yet we see Him given over into the hands of wicked men, and led away to be crucified. We see Him forsaken by His friends—"All the disciples forsook Him, and fled"; and we hear the denial of Peter, who had boasted that he would go even to death for his Lord! And as we ponder these things, the frailty of human nature—of our own selves—comes upon us with great force. How often have we not denied Him, by silence if not by word or deed!

We follow the Lord in thought as He is led out to the place called Calvary, and nailed to the Tree. We see Him hanging upon the Cross, and hear the mocking jeers of the passers-by, and the words of the chief priests: "He saved others; Himself He cannot save." We see the brilliant noontide sunshine turned to darkness, as even nature veils her face before the sufferings of the Son of God, and we hear the exceeding bitter cry: "My God, My God, why hast Thou forsaken Me?" And then, as the darkness slowly lifts, we hear the triumphant shout: "It is finished!"

We see the beloved Body taken down from the Cross, and placed by reverent hands in the tomb, and after three days we go again to the Garden where He was laid, and we see the tomb—empty. As we stand looking within in awe, we hear the joyous tones of the angels as they tell the women: "Why seek ye the living among the dead? He is not here, but is risen." And our hearts bound within us as we realise that the work of our salvation is accomplished—Hallelujah, what a Saviour! Why did He die? We may each one say: "To save me!" "Christ Jesus came into the world to save sinners" (1. Tim. i. 15). Yes, "the Son of God, . . . loved me, and gave Himself for me" (Gal. ii. 20). Well may we each exclaim:



As he . . . reached the small black rock . . . he caught the other man in his arms.

Give me a sight, O Saviour, of Thy wondrous love for me,
Of the love that brought Thee down to earth to die on Calvary.

O, make me understand it: help me to take it in,
What it meant to Thee—the Holy One—to bear away my sin!"

Above the famous Niagara Falls there used to be a small wooden bridge, and one day a man was standing on this bridge, looking around in admiration of the scenery. The bridge was only a narrow one, and suddenly the man lost his balance, falling into the water. Immediately he was caught in the swift, treacherous current, and was borne rapidly down towards the Falls. The people standing on the shore gasped with horror, but to their relief they saw the man catch hold of a small black rock as he was swirled downstream, and cling frantically to it. Every effort was made to throw the man a rope before his hold upon the slippery rock was loosened by fatigue, but all efforts failed. The man was almost at his last gasp, when a stranger stepped forward, and unfolded his plan for rescuing the man. Quickly he tied a rope securely round his own body, and then running to the bridge from which the drowning man had fallen, he jumped into the water at the same spot, and was carried swiftly down with the current. As he, in his turn, reached the small black rock to which the perishing man was still feebly clinging, he caught the other man in his arms, and together they were drawn to safety by the rope attached to his waist.

What a picture of the salvation wrought for us by Christ! He came down into the swirling waters of sin in order to rescue perishing men and women. In His own body He bore our sins, that He might save us. Friend, has He saved you?

FAMILY ALTAR



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

Sunday, September 26th. Luke xxii. 54-71.

"Peter remembered" (verse 61).

No word of the Master is ever lost. Tragic events may follow quickly upon the word spoken, but that word abideth. The human heart may faint, the frame fail, but somehow the Master of love will give a love sign to restore the drooping spirit. The sign may come with loving reproof. It may be but the silent glance, but it is as a sweeping searchlight that reveals to the soul its utter weakness. And yet it comes not with condemnation, and though it wrings out the bitter tears of failure, yet from the ashes of self-abasement, His word can give new hope and the oil of joy for mourning. Ah yes, Peter was stout in his denials of His Lord. Yet underneath was a tender heart. The bruised reed would not be crushed by the heel of the Good Shepherd. That look brought remembrance, remembrance brought godly sorrow and godly sorrow worked repentance.

PRAYER TOPIC:

That Pentecostal power may fall upon the altar of surrendered lives this day.

Monday, September 27th. Luke xxiii. 1-12.

"And the same day Pilate and Herod were made friends" (verse 12).

The Sinless Son of God was used as a means to further selfish purposes. One wicked man seeks to gratify another's vanity and his own reinstatement. The plan worked as the devil's plans often do for a time, and friendship was restored at the price of the sacrifice of Jesus. What a lesson for us all here. In unholy friendships Christ is always sacrificed and the ambitions temporarily realised are ultimately dissolved in disaster. These two men made a convenience of Christ, who suffered in the process. He always does. May the Lord keep our friendships so under His control that He shall not suffer loss thereby. When the crisis of a choice between Christ and a friend arises, may His abundant constraining love give Him the premier place in our affections, and a practical enthronement in our hearts. We shall miss no worthy earthly fellowship if our fellowship with Christ is paramount.

PRAYER TOPIC:

Thanksgiving for the manifest blessing which has rested on the Holiday Homes this year.

Tuesday, September 28th. Luke xxiii. 13-26.

"On him they laid the cross" (v. 26).

Two men were put to shame on that memorable day—Simon the Cyrenian and Jesus the Nazarine. Simon was coming out of the country towards Jerusalem, Jesus was coming out of the

city towards Calvary. The weight of the world's woe, the mock trial, the scourging, had taken toll of His strength, until He was too weak to carry His cross. In the plan of God, timed with eternal precision, these two men met. An angel was sent to Gethsemane, a man to the path to Calvary. This man was compelled to bear the cross. They laid it on him. He had no choice; he was impotent. He was put to shame by the bearing of the cross, but it was not his cross. They laid it on him, but he was not laid on it. He suffered shame, but was not made sin. Having reached Calvary he was free to go. But Jesus laid Himself upon the cross. No compulsion was necessary. He gave Himself freely for us all. What wondrous love, Bless His name!

PRAYER TOPIC:

Special remembrance of those who are isolated, lonely or discouraged at this time.

Wednesday, September 29th. Luke xxiii. 27-43.

"He said unto Jesus, Lord" (v. 42).

The revelation of Jesus as Lord can indeed be given under remarkable circumstances. It has been given by the Holy Spirit to those of tender age; this has been no childish fancy, but a deep spiritual work which has lasted through life and stood the tests of adversity. Bereavements too have been blessings in disguise, and disappointments in man have led to the discovery of the eternal. Man's extremity has often proved to be God's opportunity, and the lonely wilderness a path to the divine. What unfathomable grace to reveal to the dying repentant thief the key to eternal riches, through the Lord Jesus Christ. It was enough for him if Christ would give the assurance of His remembrance. It would be a Calvary remembrance! That would embrace all. Many of us came in our extremity, and have received His assurance, "I will not forget thee." Blessed assurance! The assurance of the Lord who laid down His life, and now lives to remember His own. Hallelujah!

PRAYER TOPIC:

Thanksgiving for definite answers to prayer resulting from these prayer requests.

Thursday, September 30th. Luke xxiii. 44-56.

"He gave up the ghost" (verse 46).

The Lord said of His life "no man taketh it from Me." By an exercise of His will and power He could have prolonged His life, but by doing so, the plan of the Lord would have been spoilt. The moment planned from eternity had arrived and Jesus fulfilled the divine plan with divine promptitude. He came not only to minister to man during His

life, but to give His life a ransom for many. He gave up the ghost. The cross did not kill Him. It was the altar on which the Lamb of God gave Himself a sacrifice for sin. Jesus was not a martyr, He was and is the Saviour. My soul exults in such a Saviour, His free-will offering is a challenge to my utter and absolute consecration. Blessed Saviour who so freely gave Thy all for me, draw near in my hour of testing, and should I be tempted to withhold aught from Thee, whisper afresh of Thy self-sacrifice.

PRAYER TOPIC:

For showers of blessing to fall upon all campaigns and special services now being held in our churches.

Friday, October 1st. Luke xxiv. 1-12.

"Remember how He spake unto you" (verse 6).

The message from heaven is always calling us to remember the spoken word of the Master. Too often His word has fallen too lightly on our inattentive hearts. How He strove to find a place for His word in their hearts, drawing profoundly deep lessons from simple everyday objects with which they were familiar. Yet somehow they failed to absorb the full significance of the corn of wheat that must fall into the earth to die, and so rise into fuller life. It behoves us to ponder again over His word and so be brought into that expectancy of spirit and vigilance of faith which sees in the empty tomb the glorious consummation of the word of our glorious Prophet, Priest and King. Teach me O Lord, by Thy Spirit, the gift of spiritual awareness, which fully imbibes Thy word and expects the supernatural.

PRAYER TOPIC:

That a special anointing may rest upon God's servants who are labouring in particularly discouraging circumstances.

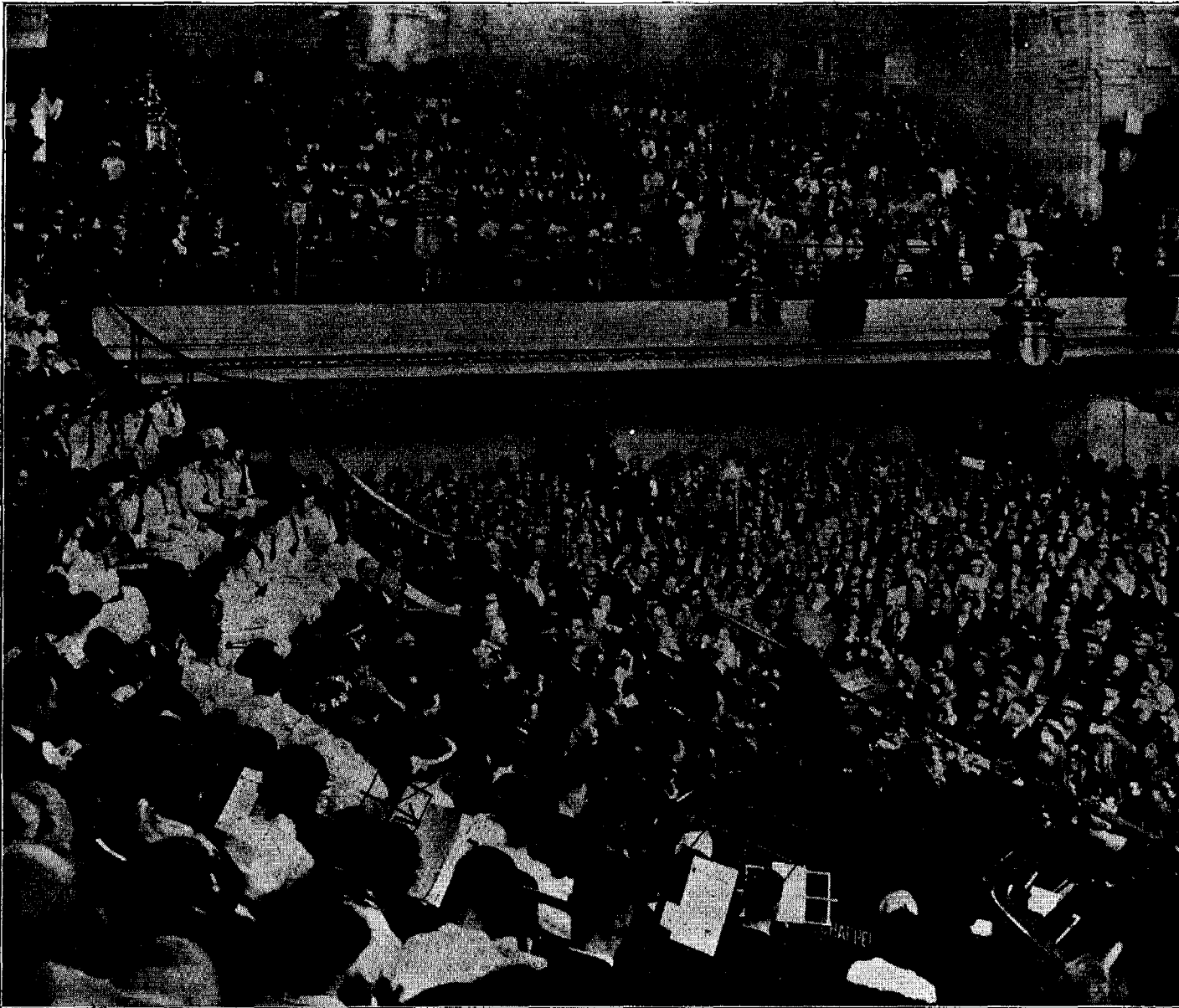
Saturday, October 2nd. Luke xxiv. 13-24.

"Jesus Himself drew near and went with them" (verse 15).

They were "bandying words about." Their conversation yielded no comfort, their reasonings brought no relief. They argued in a circle and got nowhere. How often we have done so, with less excuse than they. They had learned to take their perplexing problems to Him, and now without Him they seemed like lost children. But the eye that had pitied, the heart that had planned, the hands that had blessed, were nearer than they thought. He saw their hopelessness and helplessness, knew they needed not a mere remembrance of Him, but Himself. In sweet condescension, veiling Himself in humility, He Himself drew near and went with them. How infinitely adaptable He is to His own. He treads our road, lightens our load, draws forth our confidence, cheers our hearts and solves our perplexities. Blessed be His wondrous name!

PRAYER TOPIC:

Praise for the manifestation of Divine power in the bodies of the saints.



THE CROWDED ELIM FOURSQUARE GOSPEL DEMONSTRATION

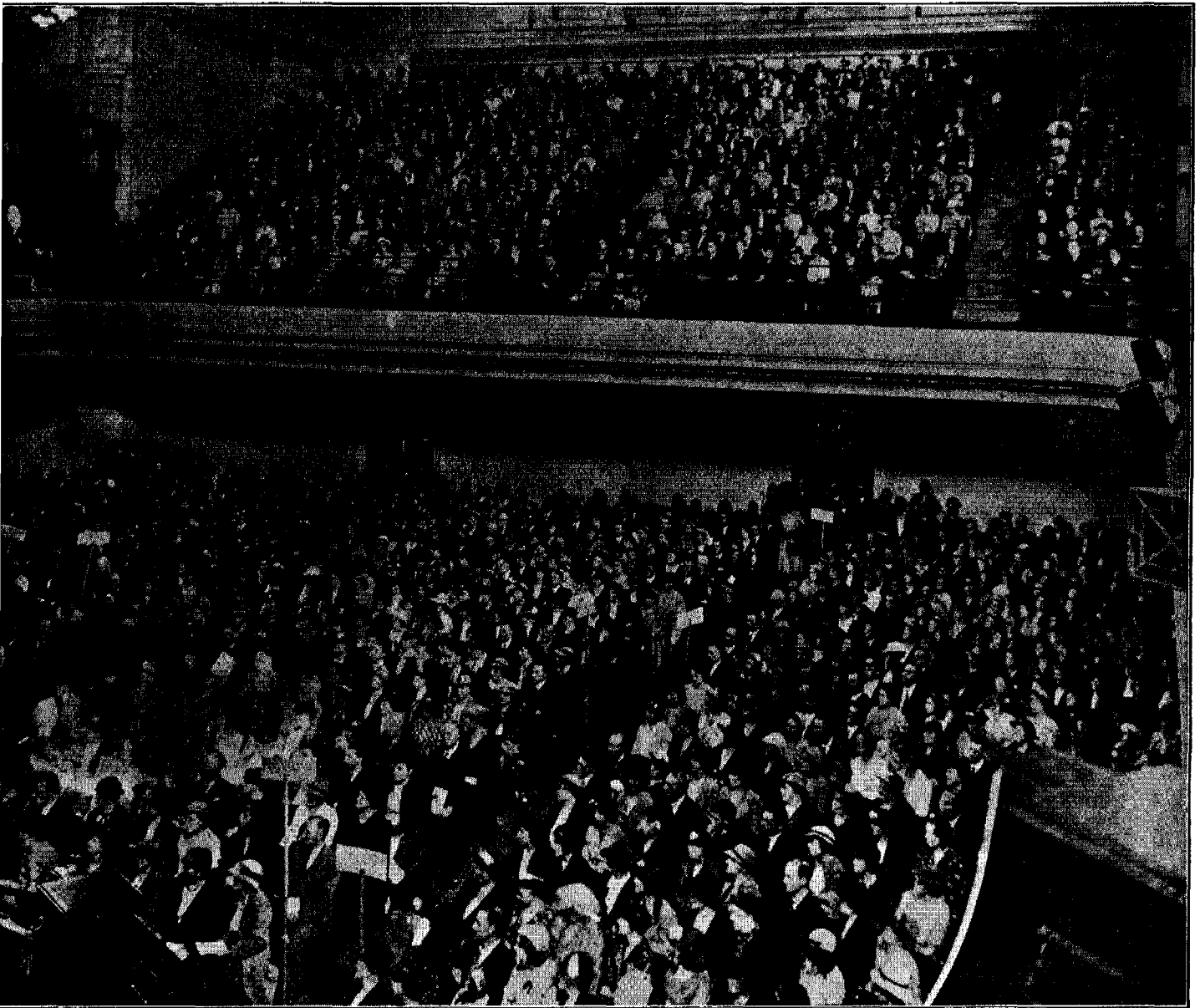
On September 4th this famous Cathedral of Nonconformity in London, where that revered servant of Christ, Dr. Dinsdale Young, with his wife, had been preaching for many years. From 10 a.m. onwards various meetings were held in the different halls. Included amongst the speakers was Mr. Hugh Redwood, who had been preaching in the same hall in the evening. The vast auditorium was again crowded to capacity and the Principal's message was commended to the people. The speaker took of the emblems, brought this glorious d

Pentecostal Glory Flooding t

By Miss A.

JUST round the corner from two of London's most historic buildings—the famous Houses of Parliament and the stately Abbey of Westminster, you nestle in your unique position, noble Central Hall, cathedral of Methodism in London. Many a battle has been waged for the Truth and for the inspiration of God's dear Book and many religious meetings con-

vened by different religious bodies have met within your kindly walls; but never surely have you witnessed such an enthusiastic invasion as on Saturday, 4th September, when an eager army of zealots known as Four-square Gospellers captured you just where you are and made your spacious staircases, landings and halls ring with the jubilant song of the redeemed. They came



ION IN THE WESTMINSTER CENTRAL HALL, LONDON.

boldness has heralded forth truth from the fully inspired Bible, was taken possession of throughout the day by Elim Foursquare Gospellers. The above photograph shows Principal George Jeffreys addressed the crowded Elim Crusader Youth Rally, in the Great Hall in the afternoon. The above photograph shows Principal George Jeffreys addressed by loudspeaker to the overflow meeting in another hall. A great communion service, in which thousands of born-again believers partook of divine power and witness to a fitting close.

the Central Hall, Westminster

ENDERSON

from the east and west, they came from the north and south, from different parts of England, from the heathery hills of bonnie Scotland and from loyal, psalm-singing Northern Ireland, to sit at the feet of Jesus their Lord and to drink of the fulness of His resurrection life from Elim's wells of living water. Thank you, gracious Westminster Hall, and thank you,

kind friends, who made it possible for us Foursquare Gospellers to carry in our hearts such sacred memories of the meetings we so enjoyed in the lovely atmosphere of your beautiful cathedral of staunch fundamentalism in London.

The day commenced with a humble waiting upon
(continued on page 620).



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 Crusader Rally.

To the thousands of worshippers who assembled in the Westminster Central Hall on 4th September the stirring address given by Mr. Hugh Redwood in the afternoon service brought much in the shape of inspiration. All present realised the oneness of spirit that existed 'twixt the speaker and those responsive hearts to which he ministered.

The following brief report taken from the *News Chronicle* of Monday, 6th September, reveals something of the appreciation which this big-hearted servant of Christ feels for the Elim Movement.

SICK FLOCK TO SERVICE.

Sufferers from all manner of ailments flocked in hundreds to the Central Hall, Westminster, on Saturday to receive ministry "according to the pattern and practice set forth in the New Testament."

The service was a moving feature of an all-day demonstration arranged by the Elim Foursquare Gospel Movement, whose leader, Principal George Jeffreys, with a party of helpers, "laid hands" on the sick and anointed them.

At a crowded youth rally in the afternoon Mr. Hugh Redwood said the Elim Movement had taught the churches a lesson, because in the valley of dry bones it had dared to prophesy as it was commanded.

The result was that to-day it possessed, not the dry bones of a dead religion, but the glowing hearts of a great army.

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A brother who has suffered from skin trouble for many years. He seeks full deliverance from God.—*A.S.*

Blessing upon a servant of God in the West of England, that he may be used in the winning of precious souls.—*E.J.H.*

A young woman with chest and throat trouble, that she may be restored to health.—*M.W.*

A brother with a weak spine and twisted foot, that he may be healed and baptised in the Holy Ghost.—*C.M.*

A company of God's people regularly waiting for the fullness of the Spirit.

"Watchman
What of the Night?"

Conducted by Pastor C. J. E. KINGSTON

Events are moving faster—the tempo of this world's dance of death is becoming quicker. Italy, Germany and Japan seem determined to pick quarrels with the rest of the world. Yet—

SCIENCE MAY FINALLY END WAR

So, very hopefully, said Sir Edward Poulton, the eminent entomologist in his presidential address at the annual meeting of the British Association ("Daily Telegraph," September 2nd). Since entomology is the science which treats of insects and the most scientific way of getting rid of insects is to gas them, no doubt Sir Edward spoke from experience! The next war will be a war of extermination with scientific weapons (provided by the scientists) and thus truly science may yet end war, although not exactly as Sir Edward visualizes it. According to him this millennial state will come about as a result of the development of mankind's inner powers! Had he said a change of heart, the conversion of mankind from sin and selfishness to Christ and righteousness, he would have been nearer the truth. The Prince of Peace is the only hope of peace!

GENEVA OR ARMAGEDDON?

A correspondent writing to the "News Chronicle" (September 3rd) suggests that the sooner we get away from Geneva the happier we shall be. And the "News Chronicle" comments: "Having got away from Geneva where does he want to go? Whatever his wishes may be, the rendezvous will be Armageddon."

Since Scripture reveals that a league leads to Armageddon it might be as well if we put our faith in God for a change!

"MYTHS OF THE CREATION, THE FLOOD, THE CHOSEN PEOPLE!"

So spake Mr. H. G. Wells in his address to the Educational Science section of the British Association (according to the "Daily Telegraph," September 3rd). He also stated that all the historical part of the Bible abounded in wild exaggeration of the importance of Palestine. We would commend to Mr. Wells the study of archæology. Seeing much of our knowledge of past times comes from the remains of their art and customs which have been discovered, Mr. Wells, in writing his history, must have availed himself of its discoveries. Can it be that he has never heard of the ancient Creation Tablets, now in the British Museum, giving an account of the creation from the Babylonian standpoint, and which, while containing much superstitious detail, yet in the main corroborates the Biblical account?

Or has he never read that recently Sir Leonard Woolley found indisputable evidence near Ur of the Chaldees, of the Biblical Flood. Those eight feet of water-laid mud entirely separating two forms of culture (as shown by comparing the remains of the civilization found beneath it with those found above it) convinced Sir Leonard Woolley of the accuracy of the Scriptural account.

Neither has sober archæology yet found any "wild exaggerations" in the historical parts of the Bible, and thank God it never will.

"CRUMBLING CIVILISATION"

Dr. Barnes, the Bishop of Birmingham, in his address at the annual conference of modern churchmen (reported by the "Daily Telegraph," August 31st) said:

(Continued on page 611)

Gleanings from the Garden of Communion—No. 7.

God's Understanding Love

By Pastor E. C. W. BOULTON

"When my spirit was overwhelmed . . . then Thou knewest my path." (Psa. cxlii. 3.)

God understands! Then all is well,
Each step is planned by Love Divine;
Life moves towards the heavenly goal,
And loss or gain are His design.

FOR some life is spent amid the shadows and solitudes; they seldom reach the mount of exaltation, and catch the exhilarating breezes of those upper heights. For them life contains very little music or poetry. To them it is profoundly prosaic. It holds no thrilling wonder, no stirring surprise, no compelling awe, no moving impulse. Life seems robbed of its romance. The cross of the commonplace runs through all the days. They chafe under the tyranny of the trivial. They possess wings but circumstances form a cage which prevents flight. They long to give some truly heroic response to life, but this they are denied.

To the majority of souls there comes those hours of overwhelming trouble, when the floods are let loose, and hope is left like a flickering candle, ready to die. In vain the heart seeks a source of consolation, but the horizon holds no welcome sign of approaching relief. At such times the soul longs for clarity of vision, and power to master the mystery that envelops it.

The Psalmist in this passage has discovered one of the sweetest springs of inspiration. "*Thou knewest my path*" he cries as he reflects upon that hour of threatened catastrophe. This remembrance of God's vigilant love redeems his soul from despair. If God knows then all is well is the inspired conclusion to which he comes. Love cannot fail.

"*When . . . then!*" Blessed word, so pregnant with spiritual suggestion. When the tide of success has turned and the powers of resistance are at their lowest ebb, *then* the unseen hand moves. God steps out of the unknown. Just when the soul has reached the point of complete exhaustion and life seems slipping from its anchorage, *then* the sense of God's understanding fellowship preserves the life from collapse.

"*When . . . then!*" In the crisis which so often follows close on the heels of disappointment and disillusionment. In the moment when the heart is chilled and the spirit is numbed with the appalling hopelessness of things—when, crushed with a sense of futility and frustration, the soul sinks beneath the weight of the burden

—*then* the Lord manifests Himself, and leads the aching heart to rest.

God cannot fail the trusting soul,
'Twere treason thus to think;
His changeless love forbids such fear,
The feet of faith shall never sink.

God knows! This takes the sting out of affliction, and makes suffering a sacrament. In the wilderness of temptation the soul can erect its altar of worship and offer the sacrifice of deep thanksgiving. The divine love makes God omnipresent, and wherever God is He is omnipotent. Even on the Cross in the moment of supreme sorrow, love is still almighty—sovereign in sacrifice—supreme in suffering.

When love permits our path to lie via the vale of sorrow and the stiff, steep ascent of Golgotha, it always leads the life to some more glorious summit of spiritual vision and vocation.

O my soul, is it thy hour of anguish? Art thou treading the path of misunderstanding, misunderstanding by those whom you love? Has a sense of loneliness and loss settled like a pall upon your spirit? Has the iron entered deep into your soul? Drink deeply of this blessed conviction—*God knows!* Thou are never out of reach of His hand, never beyond the range of His eye, or outside the realm of His care. "*He knows the way that you take.*"

God knows! be still my soul,
His hand the tangled threads still holds;
God knows! In Him then rest,
His love, unseen, thy soul enfolds.

I bless Thee that Thou hast brought me scatheless through the depths of desertion and denial, and led me unharmed through the billows of base betrayal. Thou hast made the path of loneliness luminous with the glory of Thy revealed love. In the time of my overwhelming need Thou hast taught me Thy faithfulness. Thou didst rend the veil of my unbelief and bring me into the place of utmost rest in Thyself. Even the darkness has echoed with the voice of Thy goodness, and out of the dust of humiliation Thou hast lifted my soul into a world of spiritual reality. Thy touch has made the commonplace things of life profound in spiritual meaning. In life's lowly places Thou hast made the flowers of peace, and joy and faith to appear; that my fainting heart might be refreshed and my drooping spirits gladdened.

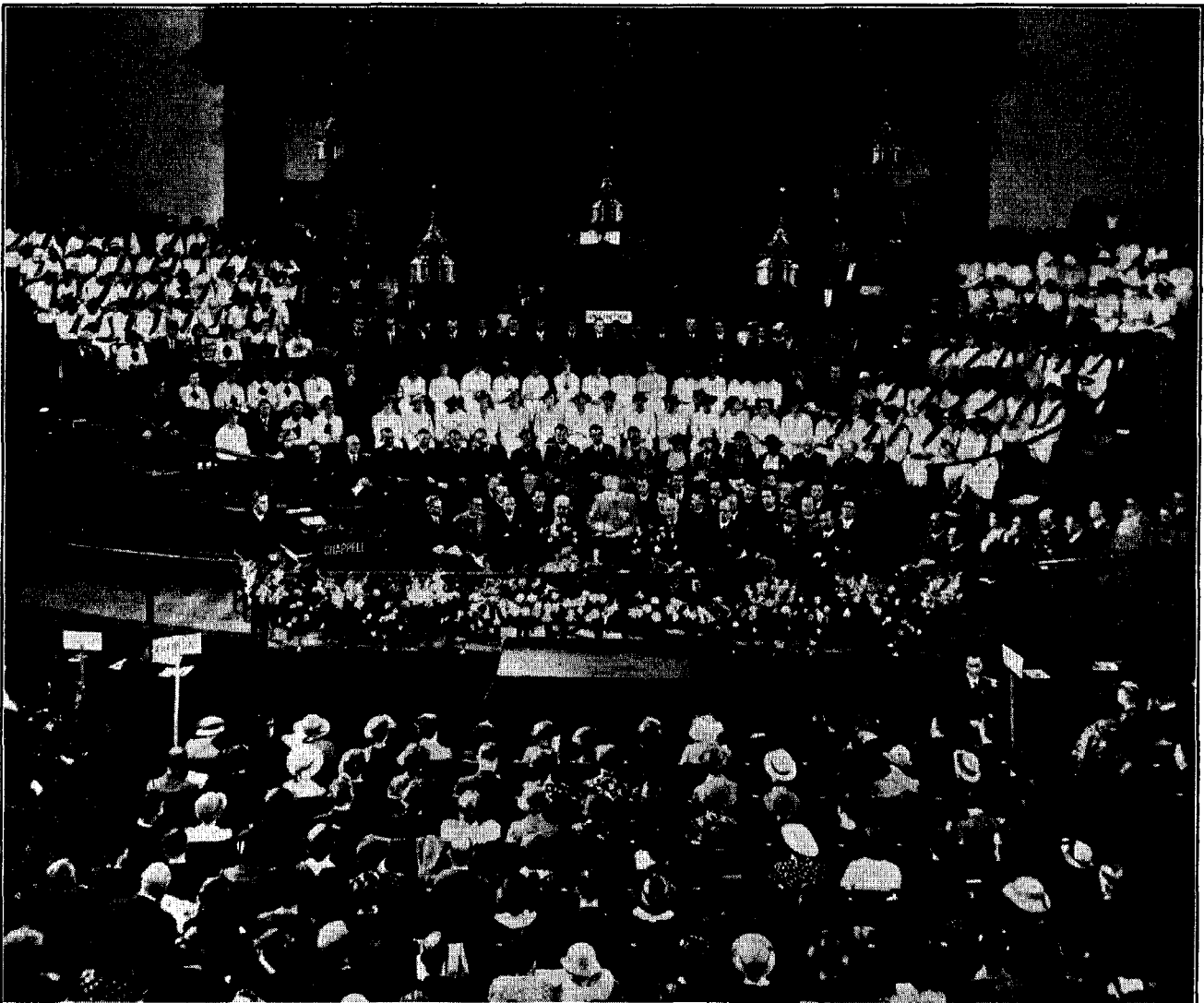
Pentecostal Glory Flooding the Central Hall, Westminster (Continued from page 617)

God in prayer at ten o'clock. From that time onwards numbers increase until at eleven o'clock

THE GREAT HALL

is being nicely filled downstairs and in the galleries, for the first meeting of the day, a healing meeting, taken by Principal Jeffreys himself. How sweetly the speaker draws the picture of the power of the Redeemer over devils, disease, and death, at this memorable morning meeting. The world's Saviour is being lifted up; hungry hearts see Jesus for the first time as the doorway leading into full salvation for spirit, soul and body, and thirty-five accept Him as Saviour and Lord. The meeting quietly and reverently changes and we see

a pageant of suffering and sorrow confronting us, as hundreds of ailing men and women, whose faith in the power of Jesus to heal to-day has been quickened through the inspired message, through the chairs on the large platform and the seats below, to receive healing from the Lord of life and creation. The Principal anoints the sufferers with oil, according to the command of James v. 14 and prays over them. An atmosphere of deep reverence broods over this unusual meeting. What is it that is happening? God's power is sweeping over the sufferers in quickening waves of life. "The Master is here," we hear him reverently
(continued on page 621).



THE GREAT CRUSADER RALLY

at the Westminster Central Hall, addressed by Mr. Hugh Redwood.

Pentecostal Glory Flooding the Central Hall, Westminster (Concluded)

say. Of a truth He is, for the sufferers here and there are coming under a manifestation of divine power. There is a feeling of subdued emotionalism brooding over all and no wonder, divine power is charging weary bodies with life, and diseased organs and crippled limbs are receiving healing and deliverance. "I have had a swollen knee for over a year, which I could not bend, and it is healed!"

JOYOUSLY EXCLAIMS

one. "My left ear has been deaf, I could not hear with it at all, but hearing has been restored to it in this meeting this morning," declares another with a beaming face. "Oh, I do feel better; a load has been lifted from my body that I cannot explain, in this healing meeting," declares another. We have only time to catch a few of these fragmentary exclamations of delight and with a hurried word of encouragement we pass on quickly for Principal is ministering to the last rows of sick folk. Another meeting is due to start and we must not delay.

The massed Youth Meeting finds us all back in the Great Hall. Every seat is taken, and around the exits kindly ushers are allowing people to stand in little clumps. The speaker, Mr. Hugh Redwood, in true, warm Elim style, has been beamed upon by the occupants of hundreds of seats in front of him. He keeps cool and collected under this volley of smiles, feeling perfectly happy and thoroughly at home with this eager and enthusiastic audience. Principal Jeffreys, with delicate tact, pays a sincere tribute to the speaker, summing up the three great outlets of his ministry: through the national press, through the world-wide circulation of his books and through the interdenominational character of his pulpit and platform work, as exemplifying the oft-quoted scripture, "All one in Christ," and adds

WITH SOLEMN EMPHASIS

"Mr. Redwood is everybody's brother." A few moments of tense silence brood over the meeting as with rich notes and tender pathos Mrs. McWhirter so exquisitely renders the anguished entreaty of the awakened soul in Mendelssohn's famous plea from the "Elijah": "*If with all your hearts.*" The beautiful reassurance in the refrain is touchingly given by the London Crusader Choir under the leadership of Pastor Douglas B. Gray. Mr. Redwood now rises to speak; he holds the packed audience the whole way through, with his easy, gracious style, ringing the changes between pathos and humour as few public speakers or religious speakers know how to do. His message is invigorating and deeply inspiring with direct and solemn challenge. The healthful reminder that the Lord's disciples were young men is one of the many appropriate and well-directed points to youth, in his portrayal of the first Crusaders who went out on the march to win the battle for righteousness and truth in the first great Crusade of all. Elim's forces of keen evangelism say a big "Thank you, Mr. Redwood, for your unique and uplifting ministry which blessed all our hearts, both old and young alike."

A packed house, vibrant with expectancy (whose numbers overflow, filling the Minor Hall downstairs) awaits the closing message of the day from the lips of Principal Jeffreys. In the midst of the changeable and

IMPRESSIVE SCENES

of this eventful Saturday one could see that the Principal's tender heart of quick sympathy is ever going out to our deeply-missed Secretary-General, Pastor E. J. Phillips. During the opening exercises of the evening meeting he pays a beautiful tribute to his faithfulness, as with endearing terms he makes an appeal for special prayer for Mr. Phillips during this hour of his illness.

The Principal's message is dealing with the gifts and fruits of the Holy Spirit. Strange that the Principal should choose this subject for the final meeting in the Central Hall, for it is not generally known that the dome of the Central Hall is surmounted with a sign intended for "tongues of fire," a reminder of Pentecost and also of the baptism of the Holy Ghost, held dear by the early Methodists and still held by a number of their faithful followers in these days. Principal's reasonings on this profound subject, making a clear distinction between the Spirit of Christ and the Holy Spirit, driving home with quiet convincing power each point of his message from the Word of God, have a most remarkable effect on certain parts of the audience. From where one is sitting one can see the light of newly-revealed truth dawning on the faces of some who are, no doubt, strangers in our midst, bringing a look of joy and satisfaction not there before.

A little touching tribute to the Principal's ministry in the evening meeting fell from the lips of one of God's honoured servants. He said: "The Principal laid his premise with the

SKILL OF A LAWYER,

built upon it with the authority of a theologian and drove it home to a conclusion and application with the mighty unction of the Holy Ghost." A remarkable result from listening to this deeply theological discourse is that forty-six accept God's great salvation, making a total of eighty-one who have decided to live henceforth for Jesus only, in the Principal's meetings to-day. Quietly, reverently, and with faultless organisation the Central Hall now witnesses one of Elim's beautifully solemn communion services. The risen Lord is in the midst of His people as with bowed heads the vast congregations in both halls break the bread and drink the wine in the sacred hush of deepening fellowship with Him at the close of this glorious day. We mingle with the throng preparing to depart who are joyously expressing their gratitude to God for His goodness to us all down the years. Sincerely and solemnly these matured Christians of the movement express afresh their appreciation of our God-gifted leader Principal Jeffreys, and of his balance and sound judgment in rightly dividing the Word of Truth as they recount his unflinching faithfulness in daringly declaring the whole counsel of God from the platforms of the different famous public buildings in which we, as a movement, have been privileged to hold our meetings from time to time.

Tithing and Stewardship

By J. N. HOOVER

IN the study of tithing and stewardship, two persons must be considered—God and man. God has placed within the reach of man sufficient material which, if properly appropriated, will supply his every need, bringing prosperity, peace, and contentment. An honest steward will be about his Master's business, giving in service and money according as the Lord hath prospered. We find in Malachi iii. 10, a promise which has inspired thousands to tithing and systematic giving. But some will say, "I am not under the law, but grace," and that is true, but who is he that keeps the law but he that is under grace?

The easiest and most satisfactory way of giving is tithing. Paul said, "Upon the first day of the week, let everyone of you lay by in store as God has prospered." Here is suggested when to give and what to give; nothing could be clearer or more reasonable. A system of giving is good business sense and

biblical. If your Church is failing in tithes and offerings, there is something wrong. If it is the pastor, speak to him; if it is the Church officers, speak to them, if they will not listen, then deal with them. A house cleaning is sometimes the best way to bring about a financial revival in the local Church. Every member should tithe, and every Church should keep within the range of her financial ability. I have found many good people who feel they should pay the grocery bill, the rent, taxes and amusements, and if there is anything left they will divide with the Church. Is this right? Would you dare suggest such a system to your grocer? All our obligations should be met honourably, but dare you put Him, upon whom you are depending for eternal life, at the foot of the list? The tenth of all income belongs to the Lord before the local debts are met. Perhaps you have never thought along this line, but will you do it?

CONTENDING FOR THE FAITH

The Holy Spirit at Work in Conviction and Conversion of Souls

PROGRESS IN THE LORD'S WORK

Anniversary Services

Becontree (Evangelist H. Jeffery). The work at Becontree is going steadily forward. Many have a greater desire to work for the Lord, whilst thirsty souls are seeking to be filled with the Holy Spirit. Praise God! Three more sisters have received the baptism in the Holy Ghost.

Able ministry of God's Word is leading His people into a deeper knowledge of the Truth, and affording much blessing. Another baptismal service has been held, three believers following the Risen Lord according to the Word.

The Sunday school anniversary was a time much enjoyed by all. A rendering of the "Promises of Jesus," by teachers and scholars, illustrated the blessedness of the Saviour.

Miss F. M. Munday recently visited the church and the saints were privileged to hear her wonderful testimony. During Miss Munday's stay five souls accepted Jesus Christ. To Him be the glory!

Considerable blessing has been experienced in the open air, and although the general indifference to God on this vast estate causes much concern, yet He is faithful and more than able to meet the need.

SUCCESSFUL CAMPAIGN

Thrilling Testimony

Selly Oak (Pastor H. Palliser). The saints at Selly Oak have every reason for remembering the blessed time experienced during the recent fortnight's campaign conducted by Evangelist Peggy Ames. From the first meeting to the last the unction of the Holy Spirit was evident. Twenty-six precious souls accepted Jesus as Saviour, and many received a touch from the Healer Divine. After hearing the Evangelist's message on "Why I Left the Stage" the saints are truly thankful that God has led them into this new life of salvation in Christ.

There was a large gathering when Sister Ames gave her testimony on "My Miraculous Healing." As the congregation sang the beautiful campaign chorus, "He promised He never would leave me," one could feel the presence of Christ in the midst. Many tears were shed and shouts of praise went up as the campaigner told how God had graciously delivered her of cancers, and had supplied her every need.

BLESSING AT BAPTISMAL SERVICE

Blandford (Mr. J. Wadman). The Lord continues to bless His saints under

the ministry of Mr. Wadman.

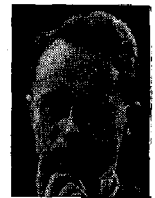
Recently a joint baptismal service was held at Kinson Zion Church at which the Lord richly blessed. Obedience always brings blessing.

CAPTURES FOR CHRIST

Abundant Blessing

Bath (Pastor H. W. Fardell). Recently a gospel service was held in this church which will live long in the memories of the saints who were present. The Pastor, preaching under the anointing of the Holy Spirit, gave an inspiring message, basing his address on the story of Naaman. Great joy filled the hearts of God's children when the appeal was made and seven souls accepted Christ as their Saviour, and entering into the new life in Christ, received the assurance of sins forgiven.

God is continuing to abundantly bless in all branches of the work here and especially the Saturday night open air witness.



Pastor
H. W. Fardell

THE QUIVER (continued from page 613)

in which the teacher is the highest officer in the school. Certainly the superintendent outranks the teacher, if at all, only in an executive capacity. I am

sure many superintendents would look upon it as a promotion if they could become teachers of classes. Jesus was a teacher. He commands us to teach.

Surely the teaching of God's Word is a task worthy of all the highest aspirations of any man, and full of promise.

—MARION LAWRANCE.



ELIM CRUSADER PAGE

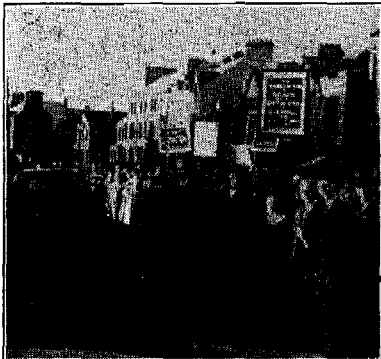
CONDUCTED BY PASTOR DOUGLAS . B. GRAY

BANGOR YOUTH RALLY By JACK SYMINGTON

(Crusader Secretary, Ulster Temple)

Crusaders from various parts of England and Northern Ireland joined their comrades at Bangor in an attempt to awaken that great pleasure-seeking multitude to the reality of Christianity and what it had to offer them.

The Saturday afternoon service was conducted in the open air, almost at the edge of the sea, where contact was made with hundreds of people. A very stirring gospel message was preached by Pastor W. L. Taylor, in which he revealed the fact that Christ was not looking on the large gathering as a mass of people, but rather, as individuals who needed special attention, and also that their failure in obtaining lasting joy would continue until they looked to the One who said "I am come that they might have life, and that



A Procession of Witness

they might have it more abundantly."

A refreshing cup of tea and a time of happy fellowship was enjoyed, followed by a united march through the town. The bright Elim choruses, and the happy expression manifested by this procession of consecrated youth compelled attention wherever it went, especially when it made known its purpose in the singing of "Ireland for Christ."

The indoor meetings were bright and proved to be real helps heavenward. Every speaker endeavoured to commend to the young people the value of a consecrated life, and the phrase "Life with a capital L" became very popular.

The Ulster Crusader Choir played its part well in helping to make the meetings a success, and some old familiar pieces brought new blessing.

As National Crusader Week draws near we are preparing for another big drive towards the extension of the Kingdom of God.

The Call of Youth to Arms

"Quit you like men!" "Put on the whole armour of God!" "Fight the good fight of faith!" "Endure hardness as a good soldier of Jesus Christ." Make your final plans and preparations for the

Third National Crusader Week,

conducted by thousands of Elim Crusaders. Let prayer be the key to the door of success and victory in this another Youth Crusade. Can we offer you a

Word of Counsel and Appeal?

for your utmost support in a practical way:—

(a) Seek at all times to display your Crusader badge, and do not be afraid of the testimony.

(b) Seek out the unsaved young people especially, pray for them, invite all your work-a-day colleagues to the meetings and rallies, and believe they may be won for Christ.

(c) Pull your weight in this national effort to win other young lives for the Master. Support every meeting, and do all for the glory of God.

The Kingdom of God is to be established by those who are alive in faith and violently active in works.

Christchurch Crusaders

The Christchurch Crusader meetings have been most interesting of late. There has been a Flower Night, and a Young People's Night, when all the Crusaders brought younger ones along.

Object Night, another meeting of great interest when any object mentioned in the Word of God was brought along and a short message given thereon. Special organ recitals have been given by the organist, which brought great blessing.

Veterans' Night was enjoyed, when the older people took full charge of the meeting, and God richly blessed. On Missionary Night missionary letters were read, relating how God has blessed in other lands.

The recent visit to Wimborne was greatly blessed.

Knottingley Crusaders

Prepare for National Crusader Week

The Crusaders of the above Church are experiencing much blessing week by week. Many and varied meetings have been arranged and a greater desire to be used for the Master's service has been the result.

We are looking forward to the coming Crusader campaign and pray that precious souls shall be saved, both in this corner of the vineyard and throughout all Elim Churches.

EXTRACTS FROM A CRUSADER'S SERMONETTE

"Freely ye have received, freely give."—Matt. x. 8.

"Such as I have give I thee"—the resulting power depends on the extent of our own spiritual experience.

No one else can give just that "something" which you alone possess.

If you wait for consciousness of ability to give, the opportunity will have passed.

It is easy to be blind to other's needs, and pass by on the other side."

A cause of negligence to minister to the need of others is lack of vision. "Jesus saw and had compassion."

We are sure to be criticised if we do anything out of the ordinary.

Who was so greatly criticised and watched as Jesus?

"He loved me and gave Himself for me."

"God loveth a cheerful giver" of "such as we have."

Will not the sacrifice—if such it be—be worth His "She hath done what she could"?

AVOID DISAPPOINTMENT

order your extra copies now of the

Special Crusader "Evangel"

Out on October 4th

full of interesting articles and pictorial illustrations, with extra music and songs.

Who and What?

SANCTIFICATION? (What it is in experience)

By Pastor JOSEPH SMITH

Sanctification is both instantaneous and progressive. We are first set apart for the service of God when we turn from sin and accept Jesus Christ as an all-sufficient Saviour. "We are sanctified through the offering of the body of Jesus Christ once for all" (Heb. x. 10). "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (Heb. xiii. 12). But best of all we are sanctified by a living Christ, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I. Cor. i. 30).

Alas, that so many of us are satisfied with a mere knowledge of the Lord Jesus Christ as Saviour, and stop short of realising all that He can be, and desires to be unto us. Have we fully considered who and what this wonderful Christ is who has come to take up His abode in these temples of ours. Do we need wisdom? "He is made unto us wisdom." Do we need strength? "The Lord Jehovah is my strength." Do we need grace? "Grace and truth came by Jesus Christ." Again: "But unto every one of us is given grace according to the measure of the gift of Christ." So we see the reason why some people have more grace than others is because they have a greater measure of the gift of Christ.

HOW CHRIST OVERCAME

Have we considered how this great Captain of our Salvation met all of our enemies on the field of battle, and the manner in which He laid them low? He met haughtiness with humility, He met revenge with forgiveness, He met pride with meekness, He met harshness with kindness, He met hatred with goodwill, He met selfishness with self-sacrifice, He met hardheartedness with sympathy, He met rashness with patience, He met doubt with confidence, He met discouragement with encouragement, He met despair with hope, He met indulgence with self-denial, He met hypocrisy with sincerity.

THE RESULT

Never had the world seen such a standard of life manifested. It was too much for them, it shone too brightly upon their evil ways, it made manifest too clearly for them the difference between sham and reality, it penetrated their spiders' webs, and they could not endure it. So the cry arose: "Away with Him! away with Him!" They crushed the "Rose of Sharon," but the sweet perfume filled Pilate's hall and the whole world with its aroma. They cast the "Corn of Wheat" into the ground, but it only sprung up again and brought forth an abundant harvest in thousands and millions of other lives.

Have you considered that this Christ actually lives in you if you are a Christian? "Now if any man have not the Spirit of Christ, he is none of His" (Rom. viii. 9). And as Jesus Christ met those well-known foes of yours, enumerated above, and defeated them in the days of His flesh, He is even now prepared to enable you to overthrow them if you will only bow with Him to the will of God, and let Him rule your life. You can only be fully sanctified by embracing Christ in His fulness. Seeing that Jesus Christ has said: "Be ye therefore perfect, even as your Father which is in heaven is perfect," He must have provided somewhere to meet that requirement. We know where that provision is, even in Himself. He, and He alone is the fount of every blessing, the source of all holiness; "the power of God and the wisdom of God." He was the secret of Paul's power and grace, for whom he gladly suffered the loss of all things, but in return He made Paul more than a conqueror. Thank God, He is no respecter of persons.

This Month's New Books

- "The Antichrist," by A. and W. Davies. 6d. (by post 7d.).
 "Strange Experiences of the Doctor," by W. L. Wilson. 1/- (by post 1/3).
 "Into God's Family," by A. Gih. 1/- (by post 1/3).
 "God's Other Book," by Noel Hope. 1/- (by post 1/3).
 "Ye are Christ's," by J. T. Mawson. 2/- (by post 2/3).
 "Believe or Perish," by David Andrew. 1/- (by post 1/2).
 "Britain and Palestine in Prophecy," by James McWhirter. 5/- (by post 5/3).



Monthly Book Window

HOW GOD IS WORKING TO A PLAN. By E. L. Langston.

(Marshall, Morgan & Scott, Ltd. Price 3/6 net, by post 3/9).

Important questions such as "What is Man?" "What is God's Plan for the World, the Nations, Israel, and the Church?" are very ably answered in this most interesting and instructive book. Although the writer deals with many truths that to-day are considered controversial, nevertheless, it is a book for the thinker and Bible student. The best will not be gleaned from its pages by casually reading it, but from real and prayerful study of its contents. The Bible-lover will enjoy reading it for Mr. Langston attests and supports his statements by continual reference to the Word of God. The book is written in simple, readable and thought-challenging language, and will more than repay those who prayerfully read its pages.

—SAMUEL GORMAN.

ONE THOUSAND AND ONE BIBLE PROBLEMS. By

T. H. Darlow, D.D. (Marshall, Morgan & Scott, Ltd. Price 1/- net, by post 1/3).

If you are the leader of a Bible class, a teacher in the Sunday school, a secretary of a Crusader branch, or a minister of the gospel, here is the book for you. To have a book with 1,001 practical, crisp, Bible questions together with the answers is to have a quiver well filled with sharp and sparkling arrows. This is not the book for holidays, nor the book which you sit down to in order to have a good read. But it is the book to test your knowledge of the Bible. It can be used with great profit for Bible Games, to test a party of Christians on their knowledge of the Bible, or to ask questions around the family circle. Here is a sample of the questions: "Where does Scripture speak of a frying-pan? Where do we read of owls mourning? Where do we read of an iron gate?"—J. SMITH.

THE CROSS—PROFESSION, OR POWER. By J. C.

Metcalf. (Marshall, Morgan & Scott, Ltd. 1/-, by post, 1/3).

An interesting study of the Cross. Without doubt the second chapter is the best in the book because it does definitely deal with the Cross as the title suggests. The remaining chapters are really side lines from this central fact. A reading of the book makes one feel that the Founder of Christianity preached fact and experience, not empty theories. The truths proclaimed need to be emphasised to-day more than ever. I believe this book is calculated to be of immense service in the Kingdom of God.—H. KITCHING.

SPIRITUAL VERSES, OR SUNDRY POEMS. By R. G.

Turner. (Thynne and Co., Ltd., Price 1/-, by post 1/3).

This little book may prove useful to those looking for scriptural recitations as there are several which are both attractive and very suitable for this purpose, notably "Hambleton Hill," "God's Leading," and "It matters to Him about You."

It seems a pity, however, that the writer should have filled so many pages with rhymes on the Scriptures such as the following from Hosea xiv. 4, 5:

"Thy backsliding will I heal—
 All thy sin, my Israel!"
 "As the dew I'll be to thee—
 As the lily thou to Me!"

It comes nowhere near the original for musical richness of expression. Indeed, it would take a poet of greater talent than Mr. Turner to do justice to the Scripture in verse.

He has also a most irritating habit of placing words in italics for emphasis, apparently with the object of assisting the metre. This shortcoming, however, may well prove a boon to Sunday school scholars when studying a verse for recitation as it will help them to stress the desired points.—CYNTHIA SMITH.

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

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.

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

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

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

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

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. C432

* **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

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

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.**—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. 280. 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. C267

* **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 Colliver, 7, Seaforth Road. C434

SITUATION VACANT

Clacton-on-Sea.—A useful help wanted; kindness and liberty for one needing an extra good home. "Lynton," 8, Alton Road. C445

SITUATION WANTED

Young man, 22, wishes to change position; 6 years in provision trade; willing to learn new business. Please write, H. Hansler, 67, The Lawn, Shepherds Bush Green, London, W.12. C446

MARRIAGES

Clarke : Haigh.—On September 11th at Southend Hall, Bradford, by Pastor John Woodhead; Albert Ernest Clarke to Alice Haigh (members of Southend Hall).

Harrison : Clarke.—On September 4th, at Southend Hall, Bradford, by Pastor John Woodhead; Albert Harrison to Violet Clarke (both Elim Crusaders).

WITH CHRIST

Birt.—On September 1st, Wilfred Birt, aged 35, beloved and faithful member of Elim Church, Sheffield.

Cox.—On September 1st, Mrs. Harriett Caroline Cox, faithful member of Elim Church, Bath. Funeral conducted by Pastor H. W. Fardell.

Munday.—On August 19th, Mr. Joseph Munday, of Aberdare, aged 72. Funeral conducted by Evangelist R. McClean.

Williams.—On August 27th, Mrs. Elizabeth Williams, of Aberdare, aged 57. Funeral conducted by Pastor S. J. Cooper.

FOURSQUARE PENCILS

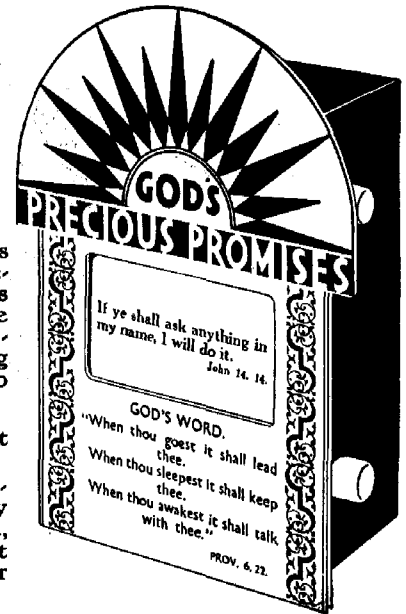
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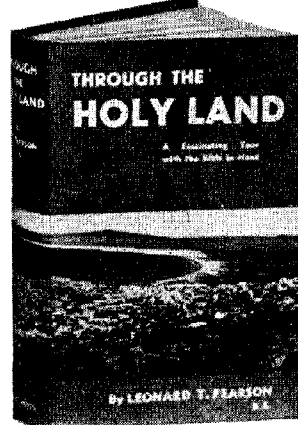
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