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The "Elim Evangel and Foursquare Revivalist," January 21st, 1938.

# Elim Evangel & Foursquare Revivalist

January 21st, 1938

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No. 3.

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Photo by]

**JANUARY SUNSHINE**

[E. E. James, Wallington.



# 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, S. Gorman, W. G. Hathaway, C. J. E. Kingston,  
R. Mercer, and I. Smith.

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

Vol. XIX. January 21st, 1938 No. 3

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# 4 Coming Events 4

**BARKING.** Now proceeding, Elim Hall, Ripple Road, campaign by Mrs. Gorton (née Miss Edwards). January 15, United Rally, 7.30 p.m.

**CHELMSFORD.** January 19. Elim Tabernacle, Mildmay Road, Essex Crusader Rally, conducted by Pastors G. Kingston and P. N. Corry, 7.30 p.m.

**ENGLEFIELD GREEN.** Regular services are now held in the Village Hall: Sunday, 11 a.m., 3 p.m. (Sunday School), 6.30 p.m. Gospel Service. Green Line Coaches Nos. 417 and 458.

**LEYTON.** January 23. Elim Hall, Vicarage Road. Visit of Pastor E. C. W. Boulton.

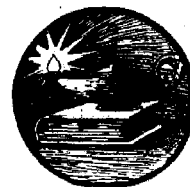
**ROMSEY.** January 18. Crossfield Hall. Hants and Dorset Crusader Rally, conducted by Pastors W. G. Hathaway, D. B. Gray and Mr. J. Douglas Craig, 7.30 p.m.

**THORNTON HEATH.** Saturday, January 20th. South London District Convention, in the Elim Tabernacle, Moffat Road at 7.30 p.m. Speakers: Pastors H. A. Court and D. J. Rudkin. Convenir: Pastor G. H. Thomas.

**WOOD GREEN.** January 25, February 1, 8, 15, and 22. Brook Hall, Brook Road, Mayes Road. Series of special addresses on The Work of the Holy Ghost, by Pastor E. C. W. Boulton.

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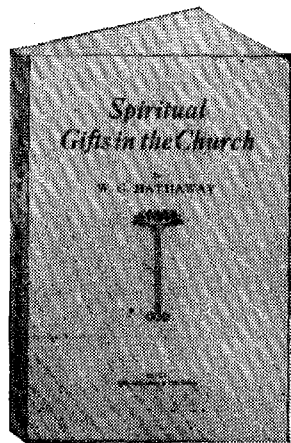


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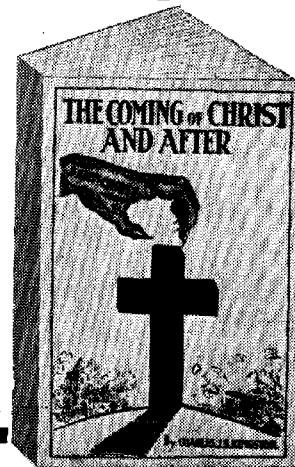
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# The Elim Evangel

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. XIX., No. 3

JANUARY 21, 1938

Fridays, Twopence

## The Monk that Shook the World (No. 7)

LIFE OF MARTIN LUTHER.

By Pastor T. A. CARVER

*I have fought a good fight, I have finished my course, I have kept the faith.*—II. Timothy iv. 7.

**L**UTHER was a prisoner in the hands of his enemies! He had been taken to Rome! He had been murdered! He had been thrown into some river! These tales and many others filled Germany. His friends were broken-hearted. But one day the sun broke through again. Melanchthon received a letter from his friend to say that he was quite safe and receiving every care and attention. His whereabouts were not disclosed. What had happened? Simply this: the "arrest" of Luther was not the vengeance of his enemies, but the goodness of the Lord. The noble Elector Frederick realised the dangers that faced the Reformer when he returned to Wittenberg, and so planned this arrest, unknown to Luther. His prison was the castle called the Wartburg, and there, under the name of Knight Sir George, he stayed, safe from the threats of Rome. His energetic fighting spirit longed to be in the thick of the fray again, and his "imprisonment" was irksome. But he was not idle. To the despair of his enemies, there came from the pen of the Reformer in his unknown retreat, writing after writing, which were as oil upon the flames of the new life that was everywhere bursting forth in great power. It was here also that he commenced

### HIS GREATEST WORK,

viz., the translation of the Bible into German. On the 3rd March, 1522, after ten months in the Wartburg, Luther, stirred by news of division that was creeping into the work at Wittenberg, returned to his city amidst shouts of acclamation. He soon succeeded in crushing the work of the enemy, and devoted himself with new vigour to pushing ahead the work of God. Helped by Melanchthon, his New Testament appeared on the 21st March in the same year, and by 1533 fifty-eight editions had been published. This, in company with Melanchthon's *Theological Common Places*, published in 1521, gave to the Reformation its crowning impetus. The people now received the new teaching, not merely from the enlightened doctors, but could read God's truth for themselves.

Luther's attention was now drawn more than ever to the various institutions of Rome which he saw to be contrary to the laws of God, and the monastic life with its enforced (but not obeyed) law of celibacy became a great object of his attack. He proclaimed to all the sanctity of marriage for the ministers of God, and one by one his monkish followers threw off the hood and devoted themselves to the nobler life of husbandry. Then—a crushing

### BLOW TO CLERICALISM

—Luther himself married, on the 11th June, 1525. His wife was one Catherine von Bora, a former nun. Twelve months later a son was born. His papal enemies said that the son of the union of a monk and nun was sure to be the Antichrist. To which Erasmus, the famous scholar, replied, "There must be thousands of antichrists in the world already"—a sad commentary on the moral state of the monastic life.

Things now moved very quickly in Luther's land. A number of the states had embraced the reformed religion, and in 1526 the Diet of Spires had granted liberty to the princes of these states to rule their own religious affairs in their own way. At the Diet of Spires in 1529, however, this was rescinded, and allegiance to the Church of Rome and her doctrines was demanded from all. This gave rise to the famous protest, signed by six of the princes, in which occurred the famous words, "We protest . . . before God, . . . we will not consent or adhere to anything that is contrary to God and His holy Word." This was the essence of the Reformation. From now on the adherents of the new religion became known as Protestants. What a noble name! Let us remember the origin of it. Not merely protesting against

### THE ERRORS OF ROME,

but standing for the whole truth of God's Word. However, there was one thing that threatened a very grave danger to the Reformation, and that was the diversity of doctrine on the Lord's Supper held by Luther and the Swiss Reformer, Zwingli. Zwingli had come into the full light of evangelical doctrine, and

to him the words of John vi. were conclusive. The actual body of Christ was not present in the bread and wine, but it was the eating by faith in the heart that constituted the true sacrament. Luther, however, seems to have clung to a little of Roman superstition here. Whilst he denied transubstantiation (the change of the elements into the actual body and blood of Christ), nevertheless he maintained that Christ's body was really present. This he called *consubstantiation*, a peculiar and intricate idea. Philip, the Prince of Hesse, perceived the danger of this division amongst the Reformers, and indeed the papists were already sneering that they were divided amongst themselves. Accordingly, towards the close of 1529, Philip called the Reformers to a conference at Marburg, and matters of doctrines were discussed. It must be admitted that against the saintly

#### REASONING OF ZWINGLI,

Luther had nothing more than an obstinate repetition of the words, "This is My body," and much bitterness was indulged in. Then, just before the Conference was to close, Zwingli offered his hand to Luther, who refused it saying, "You have a different spirit from ours." It seemed as if the Reformation was to be dealt a deadly blow from within, but the friends of Luther prevailed upon him to seek for unity, and peace was established. Together Melancthon then drew up a thesis of the doctrines upon which the Reformers agreed. Fifteen articles were composed, and on all of them they were united, except the last concerning the Lord's Supper, but on this they agreed to differ. This was signed, and the Reformation again presented a united front to the papal foe. The need for this was soon manifested. In the early part of 1530, the Diet of Augsburg was convened, and the reformed states were once again required to defend their position. The Romanists had expected a great division, but instead they were presented with the famous Augsburg Confession, which left them stunned. It was read on the 25th June, and D'Aubigne calls this day "the greatest of the Reformation, and one of the most glorious in the history of Christianity and of mankind." The result was the complete establishment of the Reformation and

#### RELIGIOUS LIBERTY

in the states of Germany which had embraced Luther's message. It was just before this occasion that Luther, knowing the dangers that everywhere faced him, and realising his need of the strength of Jehovah's arm, composed his famous battle-hymn, "*Ein' Feste Burg Ist Unser Gott*" ("Our God is a Strong Tower"). The full hymn can be found in Sankey's *Sacred Songs and Solos*, numbers 2 and 3. Here is the first verse:

A mighty fortress is our God,  
A bulwark never failing,  
Our helper He amid the flood  
Of mortal ill prevailing.  
For still our ancient foe  
Doth seek to work his woe;  
His craft and power are great,  
And armed with cruel hate,  
On earth is not his equal.

The remaining years of Luther's life were spent in consolidating the mighty work he had accomplished. His last earthly work was to try and make peace between the Counts of his native province of Mansfield.

He preached his last sermon there on February 14th, 1546. Rome had failed to bring him to the stake, and on the 18th of that month he passed, not to the lowest hell to which the Pope had cast him, but into the presence of the Master for whom he had

#### DARED HIS LIFE

so many times. The last words he wrote were in a Bible belonging to the Count of Mansfield's steward: "Verily I say unto you, if a man keep My saying he shall never taste of death." And truly Luther still lives to-day.

What a giant he was! The study of his life has often left me breathless with amazement at the transcendent boldness of the lone monk who hurled the tyrannical pontiff from his infernal throne. There were many mistakes in his life. There is no excusing his conduct to Zwingli. His language and expressions were sometimes so strong, that to-day they would shock any audience. But these were small blemishes in a man who will for ever stand as one of the mightiest soldiers God ever gave to His Church. He was the man for the moment, and right well did he acquit himself in a task greater than any that was ever given to a human being, apart from the apostles themselves. Luther, we salute thee! We shall look for thee on that glorious morn when all our enemies shall be for ever destroyed, and the kingdom of our Lord shall reign o'er all. Till then, may Thy God, who so strengthened thee, graciously equip us to follow in thy noble steps.

#### ANONYMOUS GIFTS

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

Elim Debt Fund: Manchester, 2/6; Brighton, 10/-; Kensington; £1; Glasgow, £2; Hendon Crusader, 5/-; Halifax, £1; Guernsey (two sisters), £1; Birmingham, 10/-; Dundee, 10/-; East Ham brother, £1; Halifax, £1.

Foreign Missionary Fund: West Bromwich Crusader, 1/6; Hove Crusader, designated, 5/-; Chepstow (E. M. F.), 5/9; Dundee, 10/-.

Work in General: Leeds, 7, 9/-; Birmingham sister, £1 4/-.

Prison Work: Birmingham, Sparkbrook Bible Class, 12/6.

Free Distribution Fund: Renfrew, 2/6.

**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.

### Tainted Sermons

*We would not purchase our foodstuffs from a dealer whom we knew was guilty of adulterating them, for we have a care for the physical health of ourselves and our families. Let us be more watchful still over the health of our souls and refuse to receive spiritual ministry from any tainted source. And every man, whether he be pope, bishop, priest, or preacher, who would displace Christ from the pre-eminent place in all things that God has given Him, is doing incalculable mischief to souls; his words are tainted words, they are from Satan's laboratory, and not from the fountain of life.*

Gleanings from the Garden of Communion. No. 13.**SPIRITUAL SEQUENCE**

By Pastor E. C. W. BOULTON

**"And the effect of righteousness perpetual quietude and security"**

—Isaiah xxxii. 17 (Spurrell).

No shadow clouds the face of those  
Who daily walk and talk with God,  
For them the path is lit with love,  
They shrink not from the chast'ning rod.

**"R**IGHTEOUSNESS . . . *quietude and security.*" Thus we see set forth the divine order which obtains wherever God reigns. The basis of all blessedness lies revealed in this passage. "*Righteousness, and peace, and joy.*" But how often man attempts to reverse this order. He wants to reap ere he has sown—to pick the fruit before the tree has been planted. But this may not be. To satisfy the whim of the flesh God will not suspend this fundamental law of the Spirit. The eternal principle of cause and effect must work on. When I do the righteous thing I am setting in motion the changeless laws of God. The motives which I allow to govern my thoughts and guide my actions to-day are the parents of my condition in the harvest time by and by. If I squander life's precious things in the morning then at eventide poverty shall overtake me. If I quench the light of conviction at dawn then sooner or later I shall walk in the darkness which my folly has created.

We imagine that it is our moments of ecstatic joy which leave the most lasting impress upon our Christian character, and bestows the largest legacy of moral power to life. Perhaps it is because these moments of exuberant emotion stand out so vividly in the consciousness that we credit them with so much value. But in reality it is often in the acceptance of some uncongenial and unromantic ministry that life is stamped with truest nobility and dignity. The real kingliness of character is sometimes best revealed in those whose work lies behind the scenes. No admiring eyes behold their devotion to duty—no applauding voices acclaim their loyalty to truth, yet they wield the sceptre of faithfulness. They are uninfluenced by tempting prospects of reward.

Strength of character comes of righteousness, and righteousness means right relationship with God. Disharmony disappears from the heart of him who renders obedience to Jehovah. Life is continually being reinforced with moral and spiritual virtue whilst the soul bends to the yoke of Divine Wisdom.

"*Quietude!*" What a boon to the tired toiler in life's harvest field. Amid the hurly and burly of modern life to find that place of quiet restfulness which is born of dependence on God. Blessed

beyond measure are those souls who have entered into the rest and hush of God—who have found peace in the Infinite Calm—who have escaped from the surging seas of self-effort and human reasoning and found anchorage in the bosom of the Divine Thought.

A life of deep security and satisfaction may only be built upon the foundation of righteousness. Unreality can never yield heart rest; inconsistency will never beget inward tranquillity. If I would lay up for myself treasures in heaven I must be prepared to repudiate all that is not transparent and truthful. I cannot possess peace of heart and at the same time cherish the thing which God has banned. Any deviation from the narrow path of righteousness means a corresponding loss of spiritual vitality and vision.

Constant inward adjustment to the divine will provides the soul with its greatest defence against all those forces that seek its destruction. Stronger than all material forms of defence are those gracious influences which safeguard the life when it is swayed by the spirit of purity and equity. It lives and moves in a realm over which evil has no power of control.

O blessed quietness of God,  
Than rubies greater is thy price,  
No anxious fear have they who rest  
In Love's redeeming Sacrifice.

I thank Thee, blessed Lord, that Thy righteousness has brought peace to my erstwhile storm-swept soul. I rest in the assurance and acceptance of the work which Thou hast wrought on my account. The sword of condemnation was buried deep in Thy sympathetic heart, and I am free. "The chastisement of my peace was upon Thee." Thou hast brought me into a place of deep reality in the Holy Ghost, where a great confidence possesses the soul. Thou hast shown me that union with Thee does not depend upon emotional realisation, but that it is a question of the yielded will; that the strength of this union lies not so much in my conscious enjoyment as in my spiritual adjustment. Thou hast given a new impetus to my joy because Thou hast given a fresh emphasis to my faith. I no longer believe because of the upspringing gladness which possesses me, but my joy has its spring in the revelation of Thy Word to which my will has given complete surrender.

O peace divine that comes to me  
Through Christ who took my place,  
No condemnation now I fear,  
My righteousness in Him I trace.

## "Hardy Plants Nursery"

By E. ADAMS

**T**HIS was a notice by the side of a road which the writer observed when cycling near Tonbridge. "Every plant which My heavenly Father hath not planted shall be rooted up," said our Lord. "Blessed is the man whom Thou chooseth and causest to approach unto Thee," said the Psalmist, and every true child of God is a *plant of God's own planting*, and will ever remain so, to the eternal praise of the Great Gardener.

Young plants need care while they are being reared. In virtue of the new life that is in them the "babes" mentioned by John in his First Epistle know God and can rejoice in the forgiveness of sins. But they need watchful care lest the new life should be hindered in its development and they remain in spiritual babyhood instead of going on to spiritual maturity. Peter was honoured with the task of feeding Christ's lambs. Young believers need the right sort of food and exercise, and the right environment. There is ever the danger of drifting, of allowing the spiritual life to droop and languish, of a chronic lack of tone and even of invalidism in the things of God.

The nursery near Tonbridge contained plants that were *hardy*. They would not be killed by a nip of frost in the air, or by cold winds from the north-east. It is true that God tempers the wind to the shorn lamb, and that "Feeble-mind" is a true pilgrim, and the Lord will be mindful of his feebleness. At the same time we read that it is good for a man to bear the yoke in his youth. Where the spiritual life is vigorous, and the soul in an athletic frame, the frost of neglect and the blast of trial will not paralyse or cripple it, but rather increase its stamina. It is when the soul is in weak health that it falls an easy prey to the error-germs that are always lurking in the atmosphere. Timothy is urged to "endure hardness," and the early Christians regarded their life as a kind of military service rendered to Christ, the Great Commander. We are not to be parasites, creepers and clingers, and

spoon-fed Christians. Trials and tests are not meant to *break* us, but to *make* us. To go without is often a tonic. Dr. Have-to is an excellent physician.

"Have salt in yourselves," said our Lord. With an abundance of this spiritual health and vigour in us, we shall inevitably and joyfully "grow in grace and in the knowledge of our Lord Jesus Christ."

## BOOK REVIEW

"*Beneath Love's Banner*," by E. C. W. Boulton. [ELIM PUBLISHING CO., LTD., Clapham Crescent, London, S.W.4, 1/- net, by post 1/1].

Reviewed by W. G. HATHAWAY

**F**OR anyone seeking a deeper communion and a closer walk with God I can heartily recommend this latest book by Pastor Boulton. Arranged as it is for a daily reading, such a volume will prove most refreshing to the reader who day by day follows its timely themes.

Too much emphasis is placed by many upon the drab side of the daily life with its trials and temptations, but the author here endeavours to lead the soul within the veil—to an intimate understanding of the question from God's side and endeavours to interpret these tests of our faith in such a way as to open up to the reader the higher realms of vision and victory. Christ becomes to the reader the passionate Lover of the soul, watching over it as the refiner watches over the crucible lest any of the precious metal is lost.

The book breathes the atmosphere of the deep love of Christ and, as its pages are perused, opens afresh to wondering view the divine purposes, which purposes, when fully wrought out, bring their rich reward in the soul's spiritual experience.

## Mr. Burton's New Book

Reviewed by Pastor P. N. CORRY

A new book by Mr. Burton, of the Congo, is always an event to look forward to by those who know the work of the Congo Evangelistic Mission, and his previous writings such as "When God Changes a Man," etc.

The latest book is called "How they live in Congoland," and is an account of the life of the natives that many must have longed to possess. It is published in two editions, the 2/- copy has cloth boards and many illustrations, including as a frontispiece a black and white sketch by Mr. Burton of an African native lifting up his hands to the light of the gospel, which the writer considers is one of the best and most moving sketches he has ever seen. The paper-covered edition at 1/- is a marvel of value, and should be enjoyed by everyone, no matter if you are interested in Foreign Missions or not.

This book will enable its readers to know more of the manners, customs, habits and environment of the black folk who live in the Congo forests than any other six missionary books put together. It is specially written for young folks, who by questions draw out of Mr. Burton answers concerning the things we have wanted to know. It is perfectly certain

that this book will be a favourite with folk of all ages, and it will enable them to pray better and know more of the grand work done by our missionary brethren than ever before.

There is no excuse for not possessing a copy of this book, for the cheap edition brings it within reach of all pockets, but what is even better, the price 1/- makes it a book which can be, and should be given away widely; for by doing so the news of the work of God in the Congo can be made known to a wider public, and believe me, the story of the work of the Congo Evangelistic Mission is well worth knowing.

Please Mr. Burton get busy with another book, and in it tell us the native stories of "how the leopard stirred the porridge with his tail," etc., and if you have the time, illustrate it throughout with your own pen-and-ink sketches and water colours. You see that's the sort of book it is—it makes you long for more.—P. N. C.

[Obtainable from Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4. Cloth boards edition, illustrated, 2/- (by post 2/4). Paper covers, 1/- (by post 1/2).]

# Critical Comments on Current Concerns

By "PURITAN"

## Vatican Hypocrisy.

The Pope is getting frightened. Hitler's strong methods against the corrupt Church in Germany have caused the "Holy Father" many qualms, and he has resorted to the frightened cry of many of his predecessors when placed in difficult circumstances. In his speech on Christmas Eve to the College of Cardinals, "His Holiness" referred to the German situation, and then uttered the following amazing words, as reported in the "Universe," December 31st, 1937:

"We repeat with Jesus Christ: 'My Kingdom is not of this world.' . . . We wish to say, to repeat, to protest before the entire world that we do not engage in politics."

I gasped for breath when I read it. For sheer downright hypocrisy that cannot be beaten. The Papacy is nothing but a vast political machine working for world dominion under the guise of religion. If the Pope really means this, why doesn't he give up the title of king? Why doesn't he repeal all the laws of his predecessors wherein they have claimed to have all power over kings and princes and governments, both to set up and to overthrow. What about Rome's part in the Abyssinian conflict? What about her intrigues in Spain, which have caused hundreds of her priests to be shot? What about the trouble in Malta in 1931, which caused the British Government to withdraw the Envoy at the Vatican because of Papal intrigues? The Vatican, aided chiefly by the Jesuits, is the world's greatest wire-puller. Watch that Roman Catholic candidate in the elections. He stands for Rome, not England. For Pius XI. not King George VI.

## Talking of the Jesuits

reminds me how blind the majority of people are. Father Woodlock, the Jesuit priest of Farm Street Church, broadcast on the National programme a few weeks ago. People remarked, "What a fine address! No bigotry, but just as clear as an ordinary Church of England message." That is where the danger lies. I told some friends before the service, that it would be of that type. Father Woodlock is an astute man, who knows how to play his cards. He is a Jesuit. Look up the meaning of the adjective "jesuitical" in a good dictionary, and you will understand. It pays now to present to the people of England the view that the Church of Rome is mild and gentle and tolerant. That is her method of "peaceful penetration." But let her get power, and the fox will soon become a tiger. Carlyle said concerning the Jesuits, "They have done more mischief on the earth than all else put together. . . . Jesuitism is the greatest curse that ever befell men."

## The Horrible Vow of the Jesuits

includes the following: "I renounce my allegiance to any heretical king named Protestant." They also vow to go to any ends to further the cause of the Papacy in England, even taking the garb of Protestant ministers. Cardinal Manning once said: "The Jesuits are now at the head of the great Catholic mission in this land." When you see the letters S.J. after a Romanist's name, mark that man down as an enemy of England.

## A "Toothy" Problem.

In the "Universe," the popish newspaper, for December 17th, 1937, the enquiry bureau had an interesting little bit. A "devout" papist asked whether it was right to go to Mass and partake of communion with his false teeth in? The editor kindly granted him permission. We laugh at the absurdity of this, but really, it is quite a logical question in the light of popish doctrine. The "Church" declares that in the Mass, the consecrated wafer becomes the actual "body and blood, soul and divinity of Christ." Catholic writers also teach that if the wafer becomes broken, each part is God, and also that the wafer is God as long as the outward form remains. So, if a papist goes to Mass and partakes of communion with his false

teeth in, a piece of the wafer-god may become lodged in the palate. Then when he goes home and cleans his teeth, what will happen? Horror of horrors! he may wash his god down the sink! You may smile, but really, this is the logical end of Rome's pagan superstitions. Fancy having a god whom the rats can eat. Blessed be His Name, the Christian knows only "the King eternal, immortal and invisible, whom he worships in spirit and in truth."

## More Popish Profanity.

The "Universe" for December 31st, 1937, states, in its enquiry bureau, that "it is quite in accordance with Catholic tradition for God the Father to be represented as an old man." No wonder popish countries are in darkness, when the people are taught such a conception of God.

## Britain Going to the Dogs!

Estimates of the betting turnover in Britain for 1937 have been given by the Christian Social Council Committee on Gambling. The figures should cause every right-minded statesman to ponder, and should constitute a challenge to the Christian Church. The total turnover is between £350,000,000 and £500,000,000. Some of the items are as follows:

Football pools, £50,000,000. Dog racing, £50,000,000. Gaming machines, £10,000,000. Horse racing (Tote), £8,000,000.

Can you imagine what this represents? How many suicides? How many men-made thieves? How many businesses ruined? How many marriages and homes wrecked? How many children left without clothes and food? How many characters ruined for time and eternity? Christian, speak with a thunderous voice against this curse which is sapping the moral life of millions of your fellow creatures.

## The Jew in the News Again.

The "Daily Telegraph & Morning Post," for December 31st, 1937 contains an account of further trouble for the sons of Jacob. Fascist Rumania is following in the steps of her leaders, and the following four decrees have been passed already:

1. Jews forbidden to act as Innkeepers. All existing licences to be withdrawn.
2. No Jew allowed to trade in any village.
3. All Jews forbidden to own land. Those already possessing land to be relieved of their possessions.
4. All Jews who have become Rumanian citizens since 1920 to be deprived of their nationality. What untold suffering and agony awaits the Jew in Rumania. They are Christ's brethren according to the flesh. Let us remember them in prayer.

## The Spiritist Newspaper,

"Psychic News," seems to enjoy "having a go" at Foursquare Gospellers. Some weeks ago, Pastor Lemuel Morris of Southampton received their attention. Then, on the 4th of December they claimed to have "upset a Foursquare Gospeller," in the person of Pastor Carver of Swindon. Now, from what I know of these two Welshmen, I think it will take more than an army of spiritists to upset them. Rather it seemed as if they had upset the "Psychic News." At any rate, I'm sure they would not be upset by a few fireworks, as the spirits were, according to the spiritist report a few weeks ago. Then on December 18th, the editor had a shot at Pastor L. W. Green. Well, it will take more than a spirit to knock a Foursquare Gospeller over, and even if that happened, he would still be Foursquare.

## The Above Paper

is full of childish stories. The other week the editor assured one of his readers that he would meet his dog "on the other side." Where he got the evidence from he didn't say. It was also stated that Dick Sheppard had told them how he was amazed when he "passed over," to find that his brother Arthur, who died when he was

(Continued on page 48)



# A Thrilling Incident

**T**HE world of fiction hardly contains a more thrilling chapter than an incident which marked the life of the late Rev. Mr. Lee, a Presbyterian minister.

Mr. Lee was sitting in his study about midnight, preparing a discourse to deliver to his congregation, when he heard a noise behind him, and became conscious that someone was in the room. Mr. Lee exclaimed: "What is the matter?" and, turning round in his chair, beheld the grim face of a burglar, who was pointing a pistol at his breast. A ruffian had entered the house by a side window, supposing all the occupants were locked in slumber.

"Give me your watch and money," said he, "and make no noise or I will fire."

"You may put down your weapon, I shall make no resistance and you are at liberty to take all the valuables I possess," was Mr. Lee's calm reply.

"I will conduct you to the place where my most precious treasures are placed."

He opened the door and pointed to the cot where his two children lay slumbering in the sweet sleep of innocence and peace.

"Those," said he, "are my choicest jewels. Will you take them?"

He proceeded to say that as a minister of the gospel he had few earthly possessions, and that his means were devoted to but one object—the education of the two motherless children. The burglar was deeply and visibly affected by these remarks. Tears filled his eyes, and he expressed the utmost sorrow at the act which he was about to commit.

After a few remarks by Mr. Lee, the would-be criminal consented to kneel and join in prayer, and there in that lonely house, amid the silence of midnight, the offender poured forth his remorse and penitence, while the representative of religion, of peace, and good will, told him to "go, and sin no more."

Such a scene has few parallels.

## The Divine Lover

E. C. W. BOULTON.

A. E. A. HAYWARD.

1. I can-not understand the depths to which He came,  
 2. I fain would shew the love that burns within this breast  
 3. I can-not tell how deep and sweet the sense of rest  
 4. I long to pour the pent up passion of this soul  
 5. I know His love can ne-ver change or weary grow,  
 6. I catch at times the shining foregleams of yon land,

The path of  
 For Christ, my  
 Which fills this  
 In wor-ship  
 It must a -  
 Blest earnest

pain He trod; . . . . . Yet this I know, such love and  
 Lord di-vine; . . . . . In tire-less quest for those for  
 heart of mine; . . . . . Nor ut-ter all He says as  
 at His feet; . . . . . To lav-ish on that Matchless  
 bide for aye; . . . . . Un-like the things on which the  
 of the day, . . . . . When bathed in light my rap-tured

grace my heart now claim, And makes me one with God.  
 whom He gave His best, Nor count one mo-ment mine.  
 to His heart I'm press'd, With-in Love's 'house of wine.'  
 One an of-f'ring whole, Of sa-vour pure and sweet.  
 breath of time doth blow, Such love can ne'er de-cay.  
 soul shall faultless stand, To own God's sov'reign sway.

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## Bible Study Helps

### TWO KINGS COMPARED

#### I. Ahaz (father) (II. Chron. xxviii. 16-27.)

1. Sought idols (vv. 2, 3).
2. Sacrificed to idols (v. 23a).
3. Defiled God's House (v. 24a).
4. Shut the House of the Lord (v. 24b).
5. Ruined himself and all Israel (v. 23b).
6. Provoked the Lord God (v. 25).
7. Perished (v. 27).

#### II. Hezekiah (son) (II. Chron. xxix.).

1. Sought God (v. 10).
2. Sacrificed to God (vv. 21-24).
3. Cleansed God's House (vv. 15-19).
4. Opened the House of the Lord (v. 3).
5. Rejoiced himself and all the people (v. 36).
6. Praised the Lord God (v. 30).
7. Prospered (xxxix. 21).

#### The application for to-day.

- Psalm ix. 16, 17.  
 Proverbs xxix. 2.

—E. M. F.

### GOD'S GRACE

(Ephesians iv. 7)

#### I. The Gift of Grace.

#### II. The Immeasurableness of Grace.

1. Unrestrained saving grace.
2. Unreserved sanctifying grace.
3. Ultimate sovereign grace.

#### III. The Universal Gift of Grace.

### THE SECRET OF A GROWING CHURCH (Acts ii. 47)

1. Filled with the Spirit (Acts ii. 4).
2. Preach the Word (Acts ii. 16, 41).
3. Magnify Christ (Acts ii. 30-36).
4. Continue in prayer (Acts ii. 42).
5. United in faith (Acts ii. 44).
6. Given to hospitality (Acts ii. 45).
7. Rejoicing always (Acts ii. 46, 47).

—O. M. F.

# FAMILY ALTAR



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

**Sunday, January 23rd.** II. Sam. xv. 24-37.

"Where he worshipped God" (v. 32).

A merciful and ever-thoughtful God causes the feet of the weary and heart-broken to tread the way of hallowed memories. That mountain-top had meant much to David in the days that were past. Now in his sorrow it was a means of solace to him. Flooding his soul were the memories of the times when heaven had come down his redeemed spirit to greet. In times of stress it is good to feel the sacred mount beneath our feet. The sense of the rock strengthens and stimulates. We know that He who hath led will lead. The dark clouds may threaten, but we know by glad and assured experience that the hand of the Eternal is in control of every phase of life through which we pass. When my heart is sore and my mind perplexed, lead me, O Lord, to the mount of worship. For there, Thou the unchanging will meet and succour me.

PRAYER TOPIC:

A real anointing of the Holy Ghost to rest upon the ministry in all Elim churches this day.

**Monday, January 24th.** II. Sam. xvi. 1-15.

"It may be the Lord will requite me good for his cursing" (verse 12).

David's burden was heavy and Shimei was adding to it. He was the type of man who hits another when he is down. One of David's loyalists would have made short work of him had he been allowed. But David would not consent. His chastened heart saw the hand of God in it. He was chastened, but not bitter. Truly that is a great lesson to learn. The more we know of our own hearts the more we realise that God hath not dealt with us after our sins, nor rewarded us according to our iniquities. This realisation causes us to abstain from methods of self-justification and to discourage acts of vengeance. Our case is in the hands of the Almighty, who knoweth the way we take, and can, if He wills, turn the curse into a blessing. The enemy may mean it unto us for evil, but God can make it the means of blessing.

PRAYER TOPIC:

For blessing upon the whole of the great Elim Crusader Movement.

**Tuesday, January 25th.** II. Sam. xvii. 1-14.

"The counsel of Hushai the Archite is better" (verse 14).

David had a friend at court. When asked for advice he had to work warily. He was working for God. With the wisdom of God he handled the delicate situation so wisely as to safeguard the

one whom he loved. Abstaining from pitting his wisdom against his fellow-counsellor, he avoided open competition and rupture and secured the ear of Absalom and his approval of his scheme. Praise God for such men of wisdom who ever recognise their stewardship and exercise it for God and His own. In this perplexing age we need more of such men. He lived up to his name which means "quick, agile." He was quick to see his opportunity for holy service, and agile enough to seize and use it. May the Lord make us more like him, and some poor, weary outcast may praise God for our practical help in time of need.

PRAYER TOPIC:

God's life-giving touch to be given to all sick ones who are looking to Him for healing.

**Wednesday, January 26th.** II. Sam. xvii. 15-24.

"Then said Hushai unto Zadoc and Abiathar the priests" (verse 15).

This dear man was big enough to seek co-operation. He was open-hearted and open-handed. The salvation of precious lives was, humanly speaking, largely in his hands, and he sought the help of godly men. In the multitude of counsellors there is wisdom, and a threefold cord is not quickly broken. Hushai's eminent position had been held in such poise as left him wise enough and loving enough to solicit the co-operation of God's appointed priests. Great minds and characters seek not independence and self-glory, but the safety and well-being of others. When lives are at stake and souls in jeopardy, a united front will alone save the situation. There may be a diversity of operations, and as in this case, God may use a wench, a woman, a lad, and a well. There may not be uniformity, but behind all, there is the grand bed rock principle of unity. The high and the low of the land were working hand in hand under God's direction, owing to Hushai's humility. Lord, make and keep me humble!

PRAYER TOPIC:

That a constant infilling of the Holy Spirit may be realised by the headquarters' staff.

**Thursday, January 27th.** II. Sam. xviii. 1-18.

"Absalom hanged in an oak" (v. 10).

A sorry end to a son of "a man after God's heart." He sought a throne and his pride brought him to a gallows. He had been the child of many prayers, but in spite of all, he wilfully went his own way. Having obtained mercy from his father, he showed none, but mercilessly pursued his benefactor. This traitor of the Old Testament shared the fate of him

of the New. Of the latter there is a record of remorse, of the former none. Alas how the depravity of the human unregenerate heart sinks to the lowest level. Pride of and lust for position and power works its own ruin. Oh, sinful heart, there is no cure for thee but the Cross. No place of safety, but that of crucifixion. Deceitful and desperately wicked, grace alone can save, the precious blood alone cleanse and make anew. Even then the saved man's cry can only be "By grace I am what I am."

PRAYER TOPIC:

Special grace to be granted to all God's people who are passing through severe test.

**Friday, January 28th.** II. Sam. xviii. 19-33.

"Is the young man Absalom safe?" (verse 32).

Love outlasts treachery. David thought not of his kingdom or his sovereignty, but of his son. His whole thought was for the sinner. In this the Shepherd-King foreshadowed the King of Love, the Lord Jesus Christ, who, laying aside His Kingly glory, sought the salvation of the sinful sons of men. David said, "Would God I had died for thee." Jesus had the will and the power, and was a fit substitute for the sinner. He died in my place. Bless His Name! He sought and secured my salvation. David's tears were unavailing, but the drops of grief the Saviour shed availed for a poor rebel like me. Ten thousand thanks to Jesus, His life my ransom paid. The young man is safe through Christ alone. How many a mother's heart has asked David's question. Praise God for those who have found safety through the Cross. Pray for those who have not, that they may be encircled in its salvation.

PRAYER TOPIC:

For blessing upon the work of Mrs. Taylor in the Congo.

**Saturday, January 29th.** II. Sam. xix. 1-15.

"All the people were at strife" (v. 9).

And ever will be until the King is in His rightful place. They had achieved a victory, yet they lacked peace. The weapons of war were laid down, yet their hearts were "ill at ease." The fate of the kingdom was still in the balance. Nothing could restore it and bring equipoise but the reinstatement of the God-appointed one. The believer may receive a measure of success, but unless Christ, the anointed of God, is in His rightful place on the throne of the heart, there is bound to be a measure of strife. All too many are bemoaning a lack of former blessedness. It can be restored by an enthronement of the Blessor. Strife is routed by the rule of the Redeemer. Let us bring back the King! The first pentecostal Christians crowned Him the Lord of their lives. He reigned gloriously in their midst and manifested His power. Reign over me Lord Jesus and make my heart Thy throne!

PRAYER TOPIC:

That God's Spirit may work conviction in the hearts of those who listen to the open air witness of the Lord's people.

# GOD'S MOMENT . . .

By CLARENCE EDWARD MACARTNEY

"The acceptable time."—II. Corinthians vi. 2.

ONCE, on a visit to Fife, on the east coast of Scotland, I saw mines on the shores of the Firth of Forth, which have valuable deposits, but which are worked by the miners only when the tide is out. As soon as the tide turns and comes in the miners must withdraw. The only time when they can work the mine is when the tide is out. Those few hours are the acceptable time.

Life seems to run along with indifferent regularity or monotony, and one hour is just the same, apparently, as another, no more and no less important. But that is only the outward appearance, for in those stretches of time there are hours or moments which are charged with the solemnity of choice and decision; and what is done in that period of time, what is chosen, or rejected, what is allowed, or refused, what is said, or not said, will give complexion to our life for ever afterwards. At the time, we may not be conscious of the importance of that moment and the critical nature of the deeds and decisions of that hour; but afterwards, and looking backward, and tracing up to its source the stream of our life, we can see that that day, or that hour, or that moment, and what we did in that period of time, has determined life and conduct ever since.

That there is a convenient season, an acceptable time, when things can be done which cannot be done at another time, even though we might want to do them, is a truth, the generalisation of which

## RECEIVES WIDE RECOGNITION

and is echoed in the songs and embedded in the proverbs of the race.

There is a tide in the affairs of men  
Which taken at the flood, leads on to fortune;  
Omitted, all the voyage of their life  
Is bound in shallows and in miseries.

This truth which, in the ordinary affairs of life, is sufficiently impressive and interesting, becomes moving and solemn when we consider it in the life and experience of a human soul. There are moments which are freighted with destiny, climatic and decisive hours, when vows are made, answers given, and decisions rendered which shall either bless or hurt our life in all the years to come. Paul appeals to the Corinthians to make earnest use of the hour of spiritual opportunity, the hour when God draws nigh to the soul and calls it to obedience to Himself. This is the acceptable hour. It is the time to be redeemed.

Heavenward inclinations and good impulses always start with God, not with man. It is God's acceptable time. If man could set and choose the time to suit himself, then no one hour would be more critical or important than another. But no man can choose or create the time of spiritual opportunity. A seaman

cannot regulate to suit his fancy or desire the ebb and the flow of the tide. He must take the tide at the flood. He cannot hoist his sail and say, "Come, O wind; it suits me to sail forth at this time." But when the wind blows, then, if he is to

## REACH THE DESIRED HAVEN,

he must hoist his sails. It is not otherwise with those mysterious winds and tides which blow and flow according to God's will, and which bring with them the hour and moment of particular opportunity.

The first and the fundamental fact is that God does call. At an acceptable time God calls to man. The Spirit of God, the Holy Spirit, whose work it is to speak to the soul of man, is the sole author of our repentance, our Godward desires, our hatred of sin, and our faith in Christ. Without Him we can do nothing. This approach of God to the soul, this invitation of the Holy Spirit, may come to us in ordinary channels of influence and contact. It may come in the touch of some providence in our life, the stirrings of conscience, the word or warning of a friend, the vibration of a chord in the heart awakened to music by a hymn, a prayer, or a sermon. It is a beautiful and gracious fact that God does come, that He does visit our lives, that He does speak to our spirits; and when the history of a life has been written it can never be recorded of it that its Creator never spoke to it calling it to Himself, for God never leaves a man in a position where he could say, "I was willing, but God was not." When you look back over your own life, is it not true that there are times and occasions, well remembered, when God was speaking plainly to your soul and saying, "Son, give Me thine heart"?

Since it is God who calls, it is an acceptable time. It is a time full of

## IMMENSE POSSIBILITIES,

but the use made of that opportunity and that acceptable time depends upon you. If it is a gracious and beautiful fact that God comes and calls for us, it is a no less well-established fact that often this voice of God is rejected and disobeyed. Although without the Holy Spirit no man can repent or believe, still it is true that man has the sovereign choice and power to reject the invitation of the Holy Spirit and say no to God.

There are different ways in which this can be done. It can be done by a deliberate rejection and hardening of the heart. "To-day, if ye will hear His voice, harden not your hearts, as in the day of provocation." The reference there is to the attitude taken by the children of Israel after God had spoken to them on the Mount. They requested that God would speak to them, not directly, but through Moses. The voice of God was too solemn and too awful for them to hear. In a like manner, when God has been speaking to men,



drawing nigh to them in all those ways which are possible with Him, they seek to get beyond the range of His voice and withdraw from serious thoughts and self-contemplation. One has been deeply moved and stirred by a providence in his life, or perhaps by a message in the Church. There is no doubt at all but that God has been speaking to that soul. And yet, how often it is true that the one to whom God is speaking, as soon as possible, changes his environment, strives to forget what he was prompted to do, and seeks to dull

### THE VOICE OF GOD

in the pleasures or in the business of the world.

Perhaps the most common way in which men reject the voice of God when He speaks is by answering, "To-morrow, not to-day." I spoke recently at the one hundredth anniversary of a Church. At the establishment of the Church, one hundred years ago, the meeting was presided over by the Rev. Clement Vallandigham. He was the father of two sons, one of whom became an honoured minister of the Presbyterian Church, and the other a distinguished lawyer.

In a letter written in 1855 to his brother, Vallandigham tells how hitherto, although the Bible had often been his study and religion much in his thoughts, it was nevertheless to him something belonging to the future, "a something some day to be sought after, certainly to be sought after, but to-morrow." That to-morrow never came. There is no such thing in all God's creation to come, and I knew and realised it not, these many years, fool that I was. To-morrow was ever one day in advance. Yesterday, this day, was the morrow. It came, but it was no longer to-morrow; but to-day with all its terribleness, and it was all that belonged to me; and yet hardened I my heart, and having eyes I saw not, and claiming intelligence, realised not so plain a truth. At length he awakened to the understanding that to say "to-morrow" to God was merely another way of saying no; and answering and obeying the still, small voice, which he said, day and night,

### AT HOME AND ABROAD,

in solitude, and amid the cares of business, he heard saying to him, "The hour is come, the accepted time, the convenient." He gave his heart to God and resolved to make religion henceforth the chief business of his life. To-morrow? What do you know about to-morrow? Boast not thyself of to-morrow. Yesterday does not belong to you. To-morrow does not belong to you. The only period of time which belongs to you is to-day. This is the acceptable time.

Again men can say no to God in the acceptable hour by a deliberate rejection of His voice and His grace. It is related that during the Whitefield revival in America, the Great Awakening, as it was called, Aaron Burr, then a student at Princeton College, and one of the most brilliant that ever passed through her halls, became interested in the religious movement about him. Shutting himself up in his room at Nassau Hall, he declared that he would settle the matter once for all that night, and late that night students passing through the yard saw his window suddenly flung open and heard a voice cry out, "Good-bye, God!" Whether a true incident or apocryphal, it illustrates

the truth that I am now presenting to your conscience, namely, that it is possible for a soul to sin against its day of opportunity and say no to God. Certainly the subsequent career of Aaron Burr is in keeping with the character of a man who had definitely hardened his heart to the influence of heaven and heavenly things.

How great and precious are these

### ACCEPTABLE HOURS OF GOD!

Perhaps He calls you to break the chains of some evil habit, which has been defiling your life, killing its joy, and destroying its influence for good. How great, then, is such a moment. In its brief compass there is the possibility of deliverance and freedom from sin. And yet, strange though it may seem, it is sadly true that even when conscience has been aroused, and when God is undoubtedly speaking, men will let the thought of some sin they dearly love rise in their mind and drive out the thought and the invitation of God. Or, it may be that the voice is speaking to you concerning a duty which has long been deferred, or an opportunity for kindness, or ministry, which has long been neglected. How deep is the pathos of that hour when the soul turns away from the earnest whisper of God. But greatest of all is that time when God speaks to the soul concerning repentance from sin and faith in the Lord Jesus Christ. There a blessed destiny and immortality can be secured and sealed, if in that acceptable hour we choose to obey God and to do His will.

"While ye have the light, walk in it, lest darkness come upon you." Christ said that to men who were rejecting Him, and from whom His presence would soon be withdrawn. But still for them, ere darkness fell, it was an acceptable hour. The day of grace, like every other day, has its morning, noon, and night. When God speaks to you—and if He does not speak, then all our Christianity is but a myth—when God speaks, rise up and answer at once.

I have always thought that the story of Peter's

### DELIVERANCE FROM THE PRISON

of Herod the night before the day set for his execution is a complete and beautiful illustration of the truth which I am now presenting, the approach of God to the soul of man and the response man makes, and the reward of immediate obedience. Bound to a soldier on either side of him, Peter lay sleeping in the prison of Herod, while the Church in Jerusalem prayed for his deliverance. Suddenly, the angel of the Lord stood by him and smote him on the side, saying, "Rise up quickly." Peter obeyed at once, and following the angel passed through the first and the second ward and through the iron gate, walked out of the prison a free man. Had Peter hesitated or roused himself for a moment only, and then fallen asleep again, or as he was tempted to do, acted on the supposition that it was only a dream, he never would have been delivered. When the angel smites you, when God calls, rise up quickly and follow Him.

The thrill and the solemnity of preaching lies in the fact that for some of those to whom you are speaking it is the acceptable time, God's moment. It has in it the possibilities of salvation and eternal life. If God speaks, if you hear His voice, harden not your

(continued on page 48).



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 Preacher's Motto.

In a very old church in the eastern counties I wandered into the vestry, and on the wall, in the handwriting of a vicar who had long since "gone Home" I found the following:—

"When telling Thy salvation free,  
Let all-absorbing thoughts of Thee  
My mind and powers engross.  
Then when all hearts are bowed and stirred  
Beneath the influence of Thy Word,  
Hide me behind the Cross."

May that be the motto of every preacher of the Word for 1938.

*The Christianity which is Pentecostal in vision, motive, passion, outlook, serenity, sacrifice, and uplifting power is the only Christianity which can conquer the giant forces of sin, and self, and Satan at home and abroad.*

## Prayer Changes Things

Philippians iv. 6

### Prayer is requested for :

One who is uncertain of their salvation, that God may grant them a renewal of the joy of assurance.—*J.R.*

A sister suffering with a terrible cough and failing eyesight.—*G.R.*

A young woman and her husband that they may be led to feel their need of salvation, and give themselves to the Lord. Also for a young man lying in hospital with his back broken through a colliery accident, that he may be saved.—*F.T.*

Special guidance for one who is in perplexity at the present time.—*L.M.L.*

One who is ill with tuberculosis and neurasthenia, that God may fully deliver.—*E.W.*

Believers in difficult circumstances; God has already answered, but fresh prayer is needed.

A child of God suffering with a growth and internal trouble which is causing much weakness of body.—*W.I.C.*



## Gleanings from Other Fields

### Dr. Max Reich.

Much blessing has attended the recent meetings in Glasgow where Dr. Reich ministered. A number of souls were led to Christ as a result of these gatherings.

### Mr. Edwin Orr.

We learn that Mr. Edwin Orr, in company with three fellow-workers, is planning a "round the world tour" with revival as its object.

### Christian Endeavour Union.

Rev. S. J. Greer of Belfast has been nominated President-designate of the British Christian Endeavour Union.

### Well-Known American Writer.

Mr. J. H. McConkey, a well-known American writer of deeply spiritual literature, has recently been called home at the age of 79. Many of his booklets brought blessing to thousands of Christians.

### Sunday Cinemas.

Another splendid example has been set by the Manchester City Council in their decision not to sanction the opening of cinemas on Sundays and Sunday games in the parks during the summer.

### Worship in the Home.

A meeting is being arranged by the World's Evangelical Alliance on February 1st to call attention for the great need of a national return to the practice of family worship. The Archbishop of Canterbury is to preside at this gathering which is to be held in the Caxton Hall, Westminster.

### Swedish Evangelist.

Pastor Frank Mangs, a well-known Swedish Evangelist, hopes to visit this country in the spring. He has been widely used in his own country to the salvation of souls.

### The Salvation Army.

Several important changes have recently taken place in connection with the International Headquarters of the Salvation Army. These include Commissioner C. Baugh, Colonel R. Astbury, Colonel H. Gore and Colonel E. Dyer. Other changes have also been announced.

### British Jews.

The grave position of the Jewish people in the world to-day is making them more than ever realise the need and value of prayer. The recent prayer meeting of the British Jews Society reveals this.

## Work Loyally

Just where you stand in the conflict  
There is your place.  
Just when you think you are useless  
Hide not your face.  
God placed you there for a purpose,  
Whatever it may be.  
Think! He has chosen it for you.  
Work loyally.

*Our Men and Their Ministry—No. 15***BACK FROM THE FAR COUNTRY**

**Pastor  
F. J. Slemming**

**L**IKE so many of the Lord's servants Pastor F. J. Slemming acknowledges his indebtedness to God for possessing godly parents. His earliest recollections are associated with the Sunday school, Christian Endeavour and Mission activities. Both his parents were devoted Christians. His father, though handicapped by ill-health, was always found in his place at the Baptist Mission, Boston Road, West Croydon.

Young Slemming was endowed with a lively disposition, with a peculiar aptitude for mischief. At this time, to use his own words, "I found myself with a large bag of wild oats, and a tremendous desire to sow the same wherever I could." Parental control and the restraint of a Christian home prevented him doing as he desired, and secretly he chafed under this restraint.

His two elder brothers took their stand for Christ and commenced to serve the Master. Whilst actually he envied them their experience, yet he sought to console himself with the thought, that such a life must be irksome and unnatural, and was rather an expensive way of securing peace of conscience.

As time passed waywardness increased and gradually he came to be regarded as the black sheep of the family. As escapade followed escapade his family were much exercised concerning his future.

Then suddenly there came to him

**A GREAT CONVICTION**

of the Holy Spirit. He lived in mortal terror of the future, of death and what lay beyond the grave. It was all so strange this fear and torture of mind. This went on for some considerable time, and then someone spoke to the anxious soul, and surrender to Christ took place. This was on April 9th, 1922.

For some time subsequent to this all went well. Christian work was started, and our brother was kept busy in the Master's service. And yet satisfaction was not complete. There were still secret longings to spend life in his own way. The "far country" had not lost all its old appeal. A fierce struggle was going on.

At this time Pastor Slemming's father was passing away, and the last words this godly parent spoke to his boy were words of tender appeal and admonition. To his father a promise was given to live for Christ. That promise acted as ballast to keep him steady in times of temptation.

Another crisis came when his mother lay ill. And an opportunity for which he had craved came in the form of employment which would loose him from

home ties. A few weeks after leaving home he had left the Church, and formed the wrong kind of friendships. Thus for a time he lived out of real touch with God and divine things. Then, through the medium of an open air gathering, he came in contact with the Foursquare Gospel movement. As a result of this

an invitation was given and accepted to attend a Foursquare Gospel meeting. The thought occurred to him that by attending this service he could give to his family the impression that he was doing well spiritually.

It was in this way that he came in touch with his most valued friend, Pastor W. A. Nolan.

God's hand was working things together for the restoration of this erring heart. By a series of circumstances, he was eventually led to attend the revival campaign which was being conducted by Principal Jeffreys at Croydon. Pastor Slemming was on a visit to his family at this time. It was destined to prove a momentous visit for him. The Principal had been preaching on the Second Advent of Christ, and the appeal for souls was being made; hands were being raised—50, 60, 70 decisions were registered—then it mounted to 100, and still went on. It was then that God spoke to His child. Very definitely God dealt with his soul. In that service the backslidden one returned to the Lord, surrendering wholeheartedly to His call.

Then followed days of earnest, joyous service for Christ. Soon the call to follow the Lord through the waters of baptism was obeyed, and, in the Royal Albert Hall, our brother became one of the 1,000 who were immersed by Principal Jeffreys. Shortly after this

**GOD OPENED THE WAY**

into the Foursquare Gospel ministry. A period at the Elim Bible College prepared the way for the subsequent years of service in various parts of the country.

Months of earnest seeking preceded our brother's baptism in the Holy Ghost. It was whilst stationed at Carlisle, while he himself was ministering to others who were seeking the fulness of the Spirit, that God met him with signs following as on the day of Pentecost.

*Pastor F. J. Slemming has held the pastorate of a number of Elim Churches, several of his appointments being in Ireland. Armagh, Belfast (Saunders Street), Portadown, Bangor, Newtownards, Salisbury and Worcester are among the Churches of which he has had the oversight during his ministry.—Ed.*



# "Let Us Go Over Unto the Other Side"

(Luke viii. 22.)

By LILIAN B. YEOMANS, M.D.

**"L**ET us go over unto the other side."  
Words addressed by the Lord Jesus Christ to His disciples who were safely on board a ship captained by the Creator of "all things visible and invisible."

It was evening and Jesus was exceedingly weary as the result of His labours with a multitude of people who had just dispersed to their various homes.

As He lay asleep, on a pillow, in the hinder part of the boat, the disciples obediently toiled with the ship.

Possibly Peter's thoughts may have been something like this: "If the Master had not commanded it—His very words were 'Let us go over unto the other side'—I would never have ventured on the sea this night. But no matter how the storm clouds lower we must be safe, for He is in the ship."

So they laboured on in spite of rising wind, lashing waves, and threatening skies.

And "other little ships" took courage to follow in the wake of the boat which contained the Lord.

But the tempest increased in fury; the waves towered mountains high, beating against the rough bark till its destruction seemed inevitable.

From their knowledge of seamanship the disciples were well aware that, barring a miracle, they were no better than dead men.

Surely the Master will arise and come to their aid!  
Why this mysterious delay?

They venture to creep to His side and look upon the sublime spectacle of God incarnate, sleeping like a tired babe upon its mother's breast, while demons of hell shriek round the boat that cradles Omnipotence in a vain effort to founder it.

How profound is the peace that envelops the divine Sleeper.

Somehow they dare not disturb Him. His repose is so holy!

As the pangs of death seize them they cry in anguish, "Master, carest Thou not that we perish?"

"And He arose, and rebuked the wind, and said unto the sea" (He can talk to the sea, rebuke the winds, speak to fish and bird—the whale released Jonah at His behest, and the ravens obeyed His commands), "Peace, be still." And the wind ceased, and there was a great calm.

If you have known what it is to have the tempest of sin, sickness, anxiety or sorrow stilled by that Voice, you know how great is the calm, how exquisite the relief, how unutterably glorious the deliverance that comes with His word of power.

With the disciples you cry, "What manner of man is this?" And you answer, "The God-man, the Word made flesh, Immanuel, God with us."

This narrative is full of invaluable lessons to us. Let us take heed how we hear!

Note that, though He delivered them, the Lord was far from satisfied with the conduct of the disciples during the awful ordeal.

He had a rebuke for them—and a scathing one—as well as for the elements warring under the command

of the prince of the power of the air. For Satan had not only stirred up an awful storm on the Sea of Galilee, but had succeeded in creating a tempest of unbelief in the hearts of the disciples.

The Lord Jesus told them that they were fearful for one reason alone, viz.: because they had "no faith."

He had said, "Let us go over," and they should have known that they could not go under.

Then again He said, "Let us go over," assuring them of His presence with them, so no evil could befall them.

Under similar circumstances Abraham would have known that he would land high and dry, safe and sound, on the other side of the lake, even if the boat turned upside down. Of him it is said, "Under utterly hopeless circumstances he hopefully believed" (Rom. iv. 18, Weymouth).

Paul dared to stand forth when "all hope that we should be saved was then taken away" (Acts xxvii. 20), and say, "Be of good cheer: for there shall be no loss of any man's life among you." Why was he so fearless? He tells us in the 25th verse of the same chapter, "I believe God, that it shall be even as it was told me."

If a storm, whether of temptation, physical suffering and weakness, or financial disaster imperils your frail bark, ask yourself one question: "Is the Lord Jesus Christ on board?" Then follow it up with a second one, if the answer to the first is in the affirmative, "Is He the Captain?" If you can answer these inquiries satisfactorily to your own conscience, enlightened by the Word and the Holy Spirit, you are absolutely safe from every ill. "God will take care of you." I say it most reverently, He must, in order to be true to His Word which He has magnified above all His name.

Let me relate a recent happening in my own immediate environment. A young minister, a very consecrated man, an invaluable worker in the responsible position he holds, was suddenly smitten with the most direful symptoms, including excruciating abdominal pains. He summoned God's servants, according to the Scriptures, and earnest prayer was made for his relief. The physical anguish subsided but later returned.

This was truly a tempest of Satanic origin. As his wife and children clustered about him, and believers stood fast holding on to God, an ambulance (sent by well-meaning friends) arrived, and surgeons came to his bedside. They examined him, but said that they could not arrive at a diagnosis without taking him to the sanatorium, and added that as the case appeared to be a very serious one, there should be no delay about doing this.

Truly the waves were dashing high, the lightnings were flashing, and the thunders were rolling.

But, thank God, as he lifted his heart to heaven for guidance he was reminded that he was called by his Captain, the Lord Jesus, to "go over" from sickness to health, by the prayer of faith (James v. 14) nothing being said about "going under" an operation.

So commending himself to God he said, "I will

trust and not be afraid." And the Word of power was spoken, the wind ceased, and there was a great calm.

That was several months ago and there has been no return of the symptoms, and like the disciples after they had crossed over at the Lord's command, he has witnessed marvellous manifestations of God's healing power. His mother was healed of cancer (diagnosis made by one of the very best men in the large city where she lives), and his little girl was snatched from the very jaws of death.

Not only so, but many little ships have been em-

boldened to follow the bark that contains the Lord Jesus and His disciples.

Another well-vouched-for case came to my notice lately. A woman was told that she must have her foot amputated. General septic poisoning was feared, I presume. She consulted the Lord and was given Proverbs iii. 26, "For the Lord shall be thy confidence, and shall keep thy foot from being taken." On that bark, with the Lord in command, she safely weathered the storm, and came out on the other side high and dry, with two perfectly good feet. Praise God for His faithfulness!

### The Way of Salvation.

## Taking the Second Step

By Pastor J. SMITH

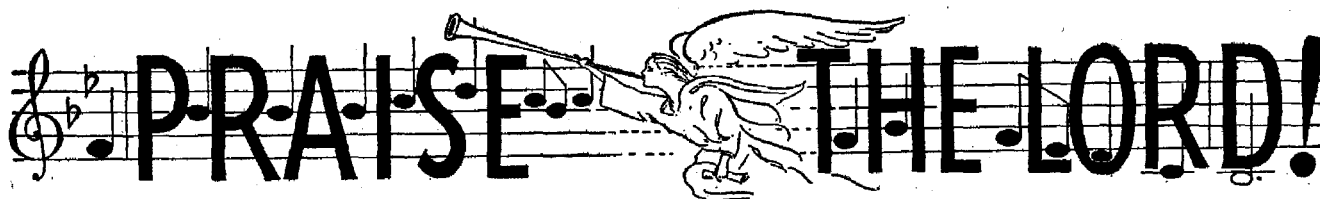
**I**N the course of my visiting yesterday I called in to see one of our members in the St. Mary's Hospital, Portsmouth. After a short chat with the brother whom I had called to see, I glanced around the ward to see who would be the most desirable to approach first. I decided on a bright-faced young man in the corner bed. Approaching him with a smile and a cheery word, I made some remarks about the Christmas decorations in the ward. Then I gently turned the subject to the One about whom all the world was making such a fuss, and quietly asked my friend if he had ever considered why Christ was born, or what His birth or His death really meant to us. I then reminded him that Jesus when on earth said He was the Bread of life; I also reminded him that very soon the nurse would be bringing in the tea, but if he satisfied himself only with believing that what was on the plate was bread, or even believing that the bread would do him good, if he stopped there all his belief would do him no good. He then told me that he belonged to the Church of England. I said: "That is good, you believe that Jesus Christ is the Son of God." He assented. "Now you have taken the first step, it is necessary to first believe that Jesus Christ is the Son of God, but you must not stop there, you must take the second step, just as in the case of the bread, or the medicine which the doctor prescribes for you, you must take Christ. Jesus said, "I am the Bread of life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." He also said: "He that eateth of this Bread shall live for ever." Now before you take the bread which the nurse brings you, you must believe that it is bread. You do believe that Jesus is the Son of God, now will you take Him as your own personal Saviour?" The young man raised himself on his elbow: "I want to be saved," he replied. Very soon I made the plan of salvation plain to him, pointing out to him John i. 12, "But as many as received Him, to them gave He power to become the sons of God." There and then he

accepted the Lord Jesus Christ, and I left him rejoicing in the Lord.

I then turned my attention to another man. In a few minutes I was also making the plan of salvation plain to him. He likewise told me that he was Church of England. Working on this I took him gently from believing about Jesus Christ to accepting Jesus Christ personally, pointing out to him that there was a difference in saying: "Jesus is the Saviour" (which men everywhere admitted), to saying: "Jesus is *my* Saviour." To be able to say the latter he must personally accept Jesus Christ. He then and there said he would like to be saved, and in a few brief words I made the plan of salvation plain to him also.

Turning into a side ward I entered into conversation with another young man. Casting aside all side issues I quietly and definitely got down to those things by means of which a definite experience of righteousness, and peace and joy in the Holy Ghost is realised. I was just closing in with him on accepting Jesus Christ now, when a visitor came forward to his bedside to see him, and so I had to withdraw. But I am leaving the seed to take root, and God willing, I hope to see him soon again, and in the meantime will pray that the Lord will work in his soul.

Reader, do you believe about Christ? If so, that is good, but why not take the second step, and *accept* the One about whom you believe so much? Remember the promise of sonship is to as many as receive Christ. But the reader of this article may be a Christian in experience. Perhaps you occasionally visit the hospitals. Do you ever speak to others there about accepting Jesus Christ? Perhaps you do speak to them about Christ, and about getting saved; but they may know that already. Why content yourself with speaking about Christ or giving out gospel tracts? Why not go a little further? Why not set yourself out to lead some of these dear people to Christ during the coming year by getting them to take the second step? (Read Job xxxiii. 19-24).



## Christmas Conventions—Joyous Gatherings—Enthusiastic and Edifying Ministry

### CHRISTMAS CONVENTION AT SWINDON.

**Speakers: Mr. William George and Rev. J. C. Ryan. Convener: Pastor T. A. Carver.**

"The greatest meetings we have had!" "The finest convention I have been in!" "A real old-fashioned time!"

Such were the expressions of God's people at the close of the second Christmas Convention. The speakers, from Wales and India, had real messages from the Lord for His people, and they were lifted to great heights.

The opening address on Christmas morning by Rev. J. C. Ryan, a converted high-caste Hindu, was from the words: "I bring you good tidings of great joy." This sounded the keynote of the convention. From that moment, joy unspeakable descended on the meetings in ever-increasing power, till the last meeting on the Monday evening. This meeting lasted from 6.30 till 9.35 p.m., and it just seemed as if billows of glory and joy swept over the meeting. It was a great climax. In all the meetings both speakers seemed to receive a special anointing, and the sweet singing of Mr. George thrilled all hearts time and time again. "I was poor as the poorest," "The ninety and nine," "The Judgment Day," and other great gospel solos, brought untold blessing to all.

It was anticipated that after the blessing of Saturday and Sunday, Monday would be a great time, but it was far beyond all expectations.

Mr. George sang, "Because of His love," and then stirred all hearts with a rousing message on, "Cast thy bread upon the waters." The Lord's people were overflowing already, but there was more to follow. Rev. J. C. Ryan caused the hearts of God's people to shout and praise, with a great exposition, in Eastern fashion, of God's great promise, "They that trust in the Lord shall be as Mount Zion." Mr. George then expressed the feelings of all by singing—

"I've been listening in to heaven,  
And I've had a glorious time."

The convention closed with the singing of "Diadem."

### CHRISTMAS CONVENTION AT BRADFORD.

**Speakers: Pastors A. Longley, J. Tetchner and Evangelist R. Cook. Convener: Pastor J. Woodhead.**

A very happy and joyful time was experienced at the recent Bradford Convention. God sent His servants along with messages most suitable to meet the spiritual needs of His people. The souls of the saints were greatly blessed and edified. The old-time power of Pentecost has been realised in the midst of the Church, four brothers and two sisters being baptised in the Holy Ghost according to Acts ii. 4.

Just prior to the convention a special women's meeting was held on the Sunday

afternoon, when the service took the form of a musical gathering, under the leadership of Mr. J. Ward. The messages in song were most helpful, and God showed Himself as the One who is able to bind up the broken-hearted. In the evening a baptismal service was held when ten candidates from Cleckheaton were immersed by Evangelist R. Cook.

### SPECIAL ANNIVERSARY SERVICES. Rousing Gatherings.

**Yeovil** (Evangelist J. J. Way). Yeovil is the place where gloves are made to fit. The experience of the Yeovil saints is that the garment of salvation fits better than a glove and does not wear with the using. The Church anniversary provided a very blessed week-end, Pastor Joseph Smith being the speaker. His joyous aggressiveness quickly captured the hearts of the people. Whether it was prophecy or personal experience, Pastor Smith preached in a simple but masterful manner. The full hall on the Sunday evening bore an eloquent testimony to an acceptable ministry. At the end of the concluding service the Pastor asked if all had been blessed; there was no mistake concerning the answer, for the rafters rang with a loud hallelujah. The work steadily grows and God's people are earnestly praying for a mighty outpouring of the Holy Ghost.

## There are Two Seas

By BRUCE BARTON

**T**HERE are two seas in Palestine.

One is fresh, and fish are in it. Splashes of green adorn its banks. Trees spread their branches over it, and stretch out their thirsty roots to sip of its healing waters.

Along its shores the children play, as children played when He was there. He loved it. He could look across its silver surface when He spoke His parables. And on a rolling plain not far away He fed five thousand people.

The River Jordan makes this sea with sparkling water from the hills. So it laughs in the sunshine. And men build their houses near to it, and birds their nests; and every kind of life is happier because it is there.

The River Jordan flows on south into another sea.

Here is no splash of fish, no fluttering leaf, no song of birds, no children's laughter. Travellers choose another route, unless on urgent business. The air hangs

heavily above its waters, and neither man nor beast nor fowl will drink.

What makes this mighty difference in these neighbour seas?

Not the River Jordan. It empties the same good water into both. Not the soil in which they lie; not the country round about.

This is the difference. The Sea of Galilee receives but does not keep the Jordan. For every drop that flows into it another drop flows out. The giving and receiving go on in equal measure.

The other sea is shrewder, hoarding its income jealously.

It will not be tempted into any generous impulse. Every drop it gets it keeps.

The Sea of Galilee gives and lives. This other sea gives nothing. It is named The Dead.

There are two kinds of people in the world.

There are two seas in Palestine:





# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

## New Year Rally at East Ham Tabernacle

By EVA M. TETCHNER (Headquarters' Staff)

The first evening of 1938 found the East Ham Tabernacle crowded with Four-square Gospellers, young and old, for the January (London) Crusader Rally. Dr. & Mrs. N. Beattie were particularly welcome as the special speakers, as was Pastor P. N. Corry as convener. A fine band of Crusaders formed the massed choir, which included the Southend and East Ham Choirs and the London Crusader Choir in addition to groups of young people from other East London and Essex Churches, whose singing added greatly to the blessing of the evening.

Mrs. Beattie was the first speaker. At the commencement of her address she wished those present "A happy New Year"; then she analysed her statement, giving the opinions of several of her friends as to the meaning of happiness, the summary of which suggested that it was an elusive emotion dependent mainly on circumstances and environment. Mrs. Beattie continued by saying that she prayed that each one might have a year full of the joy of the Lord which deepens in adverse circumstances, and does not fluctuate, if the heart is stayed upon God. She concluded by singing a delightful hymn entitled, "There is no fear in the Presence of God," which, being unexpected, was the more appreciated and blessed to our hearts.

Miss Bunn, a Barking Crusader, gave a solemn warning and exhortation in verse—"Shattered Idols," and Dr. Beattie followed with the second address, the theme of his message being taken from Psalm xvi.: "Thou wilt shew me the path of life" (verse 11). The path of this New Year is unknown to us, but known to God, and as we obey Him He will show us the path of life; He will lead us right on into eternal bliss. Christ made the way through for us, it is but for us to follow as we are shown the way. Dr. Beattie exhorted us to make verse 8 of the Psalm our New Year resolution: "I have set the Lord always before me" that our testimony might be "The lines have fallen unto me in pleasant places" (verse 6).

The closing hymn ended all too soon. Personally, I wished that it had had twice as many verses, for the great crowd of people sang as with one heart and one voice:

To-day the gate is open,  
And all who enter in  
Shall find a Father's welcome  
And pardon for their sin;  
The past shall be forgotten,  
A present joy be given,  
A future grace be promised,  
A glorious crown in heaven.

Our Commissioners' Corner—No. 3.

### "What is Man?"

By Pastor A. W. EDSOR

"WHAT is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" These words forcibly impressed themselves upon my mind during a visit with the London Crusader Choir to one of His Majesty's prisons. The



Pastor  
A. W. Edsor

previous day, whilst walking through the crowded streets of London, these words were running through my mind over and over again, and on visiting the prison they seemed to take on a fresh emphasis. In the gay London streets I looked upon people of all classes and creeds, rich and poor alike, hurrying to and fro, each seemingly indifferent to one another and to one another's needs as they jostled together on the broad highways; in the grim prison I gazed into the faces of men, who, through force of circumstances, were unable to leave the confines of four tall walls and who therefore could not be wholly indifferent to one another and to one another's needs. Two scenes so entirely different, and yet both served to remind me of man's crying need and God's bountiful provision for that need.

"What is man, that Thou art mindful of him?" It seems as though the Psalmist is almost overcome with the magnitude of the Lord's dealings with mankind, for in the previous verse he says, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained;—What is man?" And then he breaks forth into praise, "O Lord our Lord, how excellent is Thy

(Continued on next page)

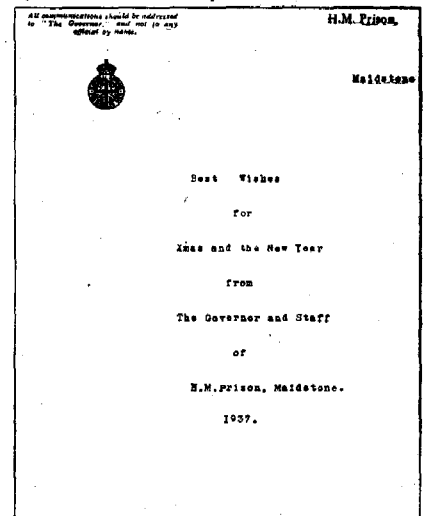
## Notes and News

Barking Crusaders rendered on Christmas Sunday an excellent service of song, "From Manger to Throne," arranged by the choir leader, Mr. A. Rickett. Sunday school scholars and the Sisters' Singing Band also assisted. Pastor D. B. Gray concluded with a message on "Unto you a Child is born."

Mr. R. Saunders, late Engineer of Wandsworth Prison, and member of the London Crusader Choir, has been transferred to Exeter Prison. We wish him continued blessing and success.

The Chief Crusader Secretary acknowledges with warmest thanks and appreciation the many messages of greetings and good wishes.

The London Crusader Choir rendered a unique Christmas carol service, in recital, song and musical setting in Maidstone Prison. Accompanying the choir was Adjutant James Sparrow (an old colleague of the choir leader), who is general secretary of the Salvation Army work in Chili, South America. The Adjutant's message, vocal and instrumental contributions were warmly appreciated. The following is but one of scores of messages and greetings received by the choir recently.



Southend-on-Sea Crusader Choir maintains a good standard of singing under the leadership of Mr. Stanley Hardiman. The recent visit to East Ham was greatly enjoyed. We wish them continued blessing and success.

## GLOUCESTER

The Crusaders of Gloucester for a long time past have taken a prominent part in the church activities. But just recently they seem to have taken a new lease of life, and are enjoying a season of real prosperity. The numbers have increased and the services are fraught with rich blessing.

The monthly studies given by the newly-appointed Crusader Secretary, Mr. J. Yates, are most helpful as well as the

(Continued on next page)

## “What is Man?” (continued)

name in all the earth!” In the light of what the Lord has done for us on Calvary’s Cross how we too should exclaim, “O Lord our Lord, how excellent is Thy name in all the earth!” Calvary was the place where God’s mindfulness of man was expressed in all its sublime grandeur. Although man had sinned and had grievously fallen short of the glory of God, yet at Calvary we see God’s divine love for a sinful world expressed in the death on the Cross of His only begotten Son to make atonement for that sin. God’s mindfulness of man can be summed up as follows: “God so loved . . . that He gave.”

We might well ask the question, “What is man?” when we pause to consider the simple but profound words: “As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.” Although the span of natural life is short, yet because of God’s mindfulness, we who know

the Lord Jesus Christ as Saviour have obtained the gift of God which is eternal life (Rom. vi. 23). The provision has been made whereby everyone, irrespective of class, creed or nationality, may enjoy this blessing, not because of man’s goodness or self-righteousness, but because of God’s mindfulness.

In these days of anxiety and fear, when international unrest and disquiet seems to be developing in an alarming manner, when there are wars and rumours of wars, God has again demonstrated His mindfulness by foretelling in His Word that the long-promised second advent of Jesus Christ can be expected to take place when certain outstanding signs have been fulfilled. The Bible, that Book of books, clearly teaches that the Christians, viz., those who are born again, will be delivered out of this world miraculously at the coming of the Lord (I. Thess. iv. 16-18). What a hope the Second Coming is to the believer! What comfort and consolation this truth is to many

who are perhaps passing through a testing time, a testing time that would crush them but for the realisation that before another day dawns the scriptures referred to may have been gloriously fulfilled. What a day that will be! What a day to look forward to! The Second Coming is indeed the blessed hope of the believer and another example of God’s mindfulness.

We see God’s mindfulness expressed in the fresh air we breathe, the food we eat, the water we drink, the clothes we wear, the life-giving sun and rain; all these vital things are ours, and yet how often we take them for granted, never offering a word of thanks to the One who has so bountifully provided for the needs of mankind, the just and the unjust alike.

Let us praise God then for His mindfulness in these and a thousand other things, but above all, for His mindfulness in giving His only begotten Son, “that whosoever believeth in Him should not perish, but have everlasting life.”

## Notes and News (continued)

word passed on by other members.

One of the outstanding features just now, creating new interest, and providing another avenue of service, is the Crusader Mandoline Band, now over twenty strong and all Crusaders.

During Crusader week a service was organised as suggested by some London workers, that was to produce a programme likely to draw in the outsiders,

then the Crusaders, with a small handbill, go out and by any means get in the un-saved.

The mandoline band was made the centre of attraction, giving a programme of sacred marches, and selections interspersed with testimony and closed with a red-hot gospel message. The result was a big crowd of strangers.

It was such a success that it has been

repeated with even greater success, the church being filled and the most encouraging result is that a number of the new people continue to come and are getting converted. On Sunday night last, in a crowded service, one soul surrendered and this was one of a number who had been attracted by one of these special musical services. To God be the glory!

### GOD’S MOMENT . . . (Continued from page 41)

heart. This is the acceptable time. It is a time which may never come again. In the Great Parable of Christ the door was open, and those who were ready at that acceptable time could enter in. But afterwards the door was shut and it was impossible to enter. Some have thought that the most moving lines of English poetry are those from the song of the little maid in *The Idylls of the King* :—

Late, late, so late! and dark the night and chill!

Late, late, so late! but we can enter still.

Too late, too late! ye cannot enter now.

No light had we; for that we do repent,  
And learning this, the bridegroom will relent.

Too late, too late! ye cannot enter now.

No light! so late! and dark and chill the night;

O, let us in, that we may find the light!

Too late, too late! ye cannot enter now.

Have we not heard the bridegroom is so sweet?

O, let us in, tho’ late, to kiss his feet!

No, no, too late! ye cannot enter now.

For you still the door is open. Enter ere it is shut.  
For you still the time is acceptable.

### Critical Comments on Current Concerns

(Continued from page 37)

two-and-a-half, was now a fully grown man. In the issue of 11th December, one spirit (a Red Indian who died 3,000 years ago) was supposed to have told a little boy that he had brought some fairies with him, of different colour. Some were yellow, some blue, some green, and others of colours he had not even heard of. That was certainly a colourful story. Then follows a glaring error which makes one wonder where the imposture was. The spirit was supposed to have said: “I now go back to the spheres to be at a great festival we hold at Christmas. There are many spirit guides come together, and we are spoken to by one you call Jesus.” Now most students know that there is not a shred of evidence that Christ was born on December 25th. In fact, the evidence proves different, and He was probably born about the end of September. Christmas is merely an old pagan day, with a Christian name given to it by the papal system. And yet this supposed enlightened “spirit,” who has been in the spirit world for 3,000 years, has not found it out.

Let us keep ourselves from these childish fables, and doctrines of devils. Let our eyes be upon the Great High Priest of our profession, who is not a spirit Guide as the spiritists would degrade Him into, but who is the Son of God who has sat down on the right hand of the Majesty on high. Hallelujah!

**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.

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\* **London.** Elim Bible College. Visitors welcomed, Bible lectures, spiritual fellowship, spacious house and grounds, central heating, and home comforts. Full board 35/- per week, sharing room; 42/- single room. Supper, bed and breakfast 4/6 or 5/6 per day. Apply: Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.

\* **London.**—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.

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**London.**—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. Phone Euston 1193. C489

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**Clayton : Mortiboys.**—On December 27th, at the Elim Tabernacle, Graham Street, Birmingham, by Pastor S. Gorman; Henry Clayton to Emily Mortiboys.

**Mould : Pearce.**—On December 18th, at the Elim Tabernacle, Clapham, by Pastor P. N. Corry; Leonard Mould to Olive Pearce (member of Kensington Temple).

**Rafferty : Watts.**—On December 27th, at the Elim Tabernacle, Graham Street, Birmingham, by Pastor S. Gorman; Harold Rafferty to Lydia Watts.

**WITH CHRIST**

**Belcher.**—On December 19th, Mrs. Belcher, of Birmingham, passed peacefully away after much suffering. Funeral conducted by Pastor S. Gorman.

**Carter.**—On December 13th, Miss Grace Lilian Carter, of Elim Church, Clapham. Funeral conducted by Pastor C. J. E. Kingston.

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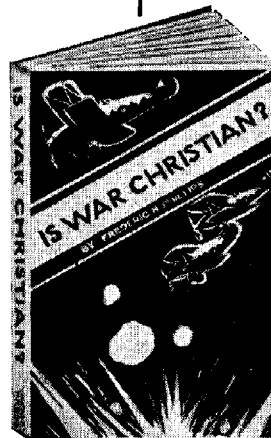
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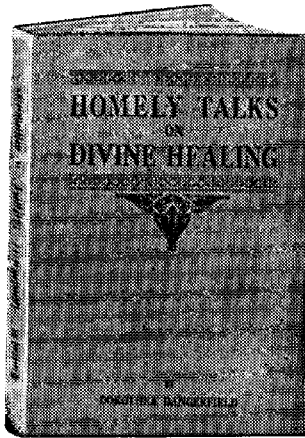
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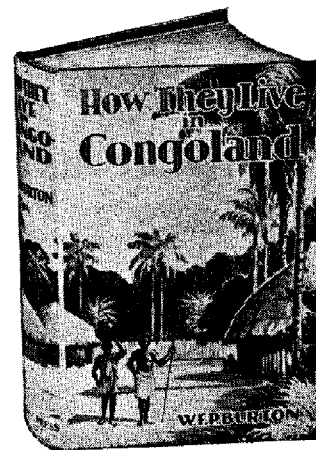
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