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Alvin Karpis

Foursquare Revivalist



MARCH 25th, 1938.

Vol. XIX. No. 12.

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

TITHING : A SPIRITUAL EXPERIENCE (see page 184)

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 J. Smith.

General Headquarters:

20, Clarence Road, Clapham Park, London, S.W.4.

Vol. XIX. March 25th, 1938. No. 12.

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EASTER CONVENTIONS IN THE PROVINCES

- BELFAST.** Ulster Temple, Ravenhill Road, Particulars later.
 - BIRMINGHAM.** Elim Tabernacle, Graham Street.
 - BOURNEMOUTH.** Elim Church, Hawthorn Road, Winton. Speakers include Pastor J. Smith.
 - BRISTOL.** Elim Evangelical Christian Church, Pembroke Hall, Terrell Street.
 - GARDIFF.** The City Temple, Westbourne Place. Speakers include: J. F. Welch, Esq. R.N.
 - GRIMSBY.** Elim Hall, Tunnard Street. Speakers include Pastor and Mrs. C. J. E. Kingston.
 - GUERNSEY.** Eldad Church, Union Street. Particulars later.
 - ROTHERHAM.** Elim Foursquare Gospel Church, Gresbro' Road, Parkgate. Particulars later.
 - SOUTHPORT.** Temperance Institute, London Street. Particulars later.
 - SWANSEA.** Elim Tabernacle, Alexandra Road. Particulars later.
- (Further particulars later)

ELIM SEASIDE HOLIDAY HOMES

Preliminary Notice.

EASTBOURNE. July 29—August 30. Miss M. Barbour and Miss A. Henderson. Apply: Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

FELIXSTOWE. July 23—September 3. Mrs. Saxon Walshaw. Apply: Bell Grove, Rothwell Road, Halifax, Yorks.

Principal **GEORGE JEFFREYS**
AND REVIVAL PARTY

at **ELIM TABERNACLE, Stanley Rd., CROYDON**
For **FOUR SPECIAL MEETINGS**

Saturday, April 2nd ... 3.30 and 7 p.m.
Sunday, April 3rd ... 11 a.m. and 6.30 p.m.

4 Coming Events 4

ADDISCOMBE. March 27—28. Anniversary Services. Pines, Tenderton Road, 11 a.m. Adult School, Woodside Green, 6.30 p.m. Monday, 7.30 p.m. Pastor P. N. Corry will conduct the services.

BARKING. March 24. Elim Hall, Ripple Road. Series of Bible Studies on The Holy Spirit, by Pastor E. C. W. Boulton.

BRADFORD. Commencing March 20. Special Evangelistic Campaign conducted by Pastor W. F. Smith in the Southend Hall, Leeds Road. Sundays, 10.45 a.m. and 6.30 p.m. Week-nights, 7.30 (except Fridays).

CROYDON. April 9. Elim Tabernacle, Stanley Road, 7 p.m. Monthly District Crusader Rally. Pastor E. C. W. Boulton and London Youth Leaders.

DUDLEY. Now proceeding in the Elim Hall, Dartmouth Garage, Upper High Street. Campaign by Evangelist and Mrs. E. J. Thompson.

GLASGOW. April 2. South Scottish Rally in the City Temple, Bath Street. 7.30 p.m. Speakers include: Pastors F. A. Farlow, A. J. K. Magee and Evangelist E. C. Jones. Convener: Pastor Leslie Newsham.

GLOSSOP. Commencing March 20. Elim Tabernacle, Ellison Street. Campaign by Pastor D. Vanstone. (District Crusader Rally, March 26th, 3 and 7 p.m.).

INGATESTONE. Commencing April 3. Elim Tabernacle, London Road. Campaign conducted by Pastor G. I. Francis. Sundays, 11 a.m. and 6.30 p.m. Week-nights, 7.30 (Fridays excepted).

LEYTON. March 20. Elim Hall, Vicarage Road. Visit of Pastor W. G. Hathaway.

MALTON, Yorkshire. Now proceeding, Revival and Divine Healing Campaign conducted by Evangelist W. K. Cole, in the Empire Ballroom, Norton, Malton (near the railway crossing). Sundays, 3 and 7.30 p.m. Week-nights, 7.30 (except Fridays).

NOTTINGHAM. April 2, 3. City Temple, Halifax Place. Visit of Pastor E. C. W. Boulton.

SMETHWICK. March 20—27. Elim Tabernacle, Oldbury Road. Bible School and Evangelistic Campaign conducted by Principal P. G. Parker. Sundays, 6.30 p.m. Week-nights, 7.30 (Friday and Saturday excepted).

EASTER MONDAY

April 18th, 1938

THIRTEENTH ANNUAL FOURSQUARE GOSPEL

Demonstration

in the

ROYAL ALBERT HALL (London)

when

Principal GEORGE JEFFREYS

WILL CONDUCT THREE GREAT GATHERINGS

**11 a.m. Divine Healing; 3 p.m. Baptismal Service;
7 p.m. Communion Service**

RESERVED SEATS. Tickets for seats in the Boxes and Stalls are obtainable at the following prices: Morning, 1/-; Afternoon 2/-; Evening 2/-. Those who purchase these tickets ensure a good seat, and at the same time help to reduce the rent we pay for the hall. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, London, S.W.7. Enclose stamped addressed envelope.

COME, join the Testimony and share in the Festival!

**Sixteenth Annual
LONDON EASTER CONVENTION**

Good Friday, April 15th to Friday, April 22nd.

Convention services will be held simultaneously at Kensington, Clapham, East Ham and Croydon. Special Speakers.

ACCOMMODATION.—Those requiring accommodation at Elim Bible College should write not earlier than 25th March to Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIX, No. 12

MARCH 25th, 1938

Fridays, Twopence

The Church an Organism

By J. NARVER GORTNER

THE Church that Christ gave Himself for is not a mere organisation. It has been organised, and so is an organisation, but is not a mere organisation: it has been given life, and so is an organism. An organism may be defined as an organisation that has life. After God had made Adam's body, and before He had breathed into that body the breath of life, Adam was an organisation. The lungs were there, the heart was there, the brain was there—every organ of the body was there—and in its proper place in relation to every other organ, but there was no life. Adam was an organisation. Then God breathed into the nostrils of the body He had created the breath of life, and man became a living soul; in other words, he became an organism, an organisation with life.

The Church without divine life is like Adam before he became a living soul: perfectly organised, it may be, but devoid of life, a mere organisation.

You have read Ezekiel's vision of the valley of dry bones. The prophet was in the midst of a valley, and the valley was full of bones, and the bones were very dry. He was told to prophesy to the dry bones. Think of preaching to dry bones. Not much inspiration in it. But some of us preachers have had to do it a good many times. And some of us were at times about as dry as the dry bones we preached to.

Ezekiel was told to cry, "O ye dry bones, hear the word of the Lord." "Faith cometh by hearing, and hearing by the Word of God." And in the vision they heard. There was a noise, then a shaking. Some people hear the noise and see the shaking, and they are satisfied. But that was not enough. "The bones came together, bone to his bone." It is important that we come together, that we be united. It was when the disciples were all with one accord in one place that the Spirit was outpoured. Then "the sinews and the flesh came up upon them, but there was no breath in them." They were now thoroughly organised; they were organisations, but not organisms. But when the prophet cried, "Come from the four winds, O Spirit, and breathe upon these slain, that they may live," breath came into them, and they lived, and stood up

upon their feet, an exceeding great army.

It is God's will that the Church have life. Our Lord said concerning the people for whom He had come into the world, "I am come that they might have life, and that they might have it more abundantly." This life is something that we can have and ought to have now. If we do not have it now we shall not have it hereafter; if we do not have it on earth we shall not have it in heaven. What is the new birth, regeneration, but an impartation of life? And what is the Baptism in the Holy Spirit but the impartation of abundant life? Life is power. To be lifeless is to be powerless, and to have only a little life is to have only a little power. This life is in Jesus Christ, and we can have it only as we are in Him. Paul wrote, "Ye are complete in Him."

It is to be feared that too many people who profess to be Christians are satisfied with a lifeless Christianity, and a lifeless Christianity is a misnomer; a lifeless Christianity is not Christianity at all; it is pseudo-Christianity.

In a park one day a friend of mine fooled a poor squirrel. He coaxed the squirrel to come and get a peanut shell, and the squirrel came and got it, supposing it was a peanut, and then ran up a tree and sat down on a limb to eat the kernel and discovered there was no kernel to eat: nothing but a shell. And the squirrel dropped the shell in disgust and looked reproachfully at my friend. And I said to him, "You ought to be ashamed of yourself to fool a poor squirrel like that." But some people are fooling themselves in the same way. They have the form of godliness without the power. This is characteristic of the last days. And it is characteristic, too, of the Church that is a mere organisation, but not of that Church which is an organism. And it is for the Church that is an organism that our Lord is going to come at the time of the rapture.

Do you belong to a mere organisation? Or, are you one of that organism that is pulsating with divine life? "When He who is our Life shall appear then shall ye also appear with Him in glory."

The Gifts of the Spirit

V.—THE GIFT OF FAITH.

By Pastor C. J. E. KINGSTON

WE come now to the study of the third gem of the God-given jewels with which the heavenly Bridegroom would adorn the person of His Bride, the Church. "To another faith by the same Spirit" (I. Cor. xii. 9).

This Gift is the greatest of the three Gifts of Power and in studying it we leave for a while the Gifts of Inspired Illumination, in which group are the Gifts of the Word of Wisdom and the Word of Knowledge (together with the Gift of Discerning of Spirits to be considered later), and we commence the study of the second group of Gifts, the Gifts of Inspired Power. The Gift of Faith lies at the basis also of the Gifts of Healings and of the Working of Miracles, which are in the same group, and it is truly significant that Faith comes first of the Power Gifts though it may be perhaps less spectacular. We cannot help but notice that the most spectacular of the Gifts are mentioned last in each group. The really greater ministries are much less apparent to the public eye, though they lie at the root of all the others.

In order to understand the working of this precious Gift it will be necessary first of all to distinguish the Gift of Faith from other forms of faith; for faith, in the Scriptures, has a general as well as a specific meaning. The Greek word for faith, *pistis*, is the same whether saving faith is intended; or the faith once delivered to the saints, which has to be

BELIEVED AND ACCEPTED,

is spoken of; or where the faith which is the fruit of the Spirit is referred to; or where the Gift of Faith is meant. It means assurance, belief, faith or fidelity.

It will help us if we think of faith as one in its inner meaning. This would seem to be the mind of the Spirit Himself in choosing the same word in the original to describe the varying expressions of that full assurance in God which is intended in the word "faith." There are, however, steps in faith and this is abundantly made clear in different passages of Scripture. Thus Paul, writing to the Romans, says the righteousness of God is revealed "from faith to faith" (Rom. i. 17). Christ many times drew attention to the smallness or greatness of the faith of those around Him. On the occasion of the storm on Galilee, after rebuking the wind and waves, He turned to His disciples, saying, "Why are ye so fearful? How is it that ye have *no faith*?" (Mark iv. 40). Later, when Peter walked upon that same sea, and beginning to sink, cried, "Lord, save me," Jesus replied as He caught him, "O thou of *little faith*, wherefore didst thou doubt?" (Matt. xiv. 31). Evidently the faith of one of the disciples at least was beginning to grow. Never, however, did the Saviour give such unqualified praise as He did to the centurion who came to Him on behalf of his palsied servant. "Verily I say unto you, I have not found

SO GREAT FAITH,

no, not in Israel" (Matt. viii. 10). No wonder the disciples cried on one occasion, "Lord, *increase our*

faith" (Luke xvii. 5), a cry which one would echo on behalf of all God's people.

Firstly, then, the Gift of Faith is not natural faith. As there is a natural wisdom, distinct from that divine wisdom which all believers may become partakers of, and which is again distinct from that Gift of the Word of Wisdom which is the blessing of the few—so is there a natural faith which is distinct from every form of divine faith. An unsaved man can exercise this natural faith and it is entirely unmiraculous. Natural faith is exercised by everyone continually; the farmer exercises it when he sows his seed; it is exercised when one posts a letter in a pillar-box; when one turns the water-tap; when one boards a train and trusts it to carry one to the desired destination. This natural faith is also exercised in believing the records of history such as, for instance, that William the Conqueror lived and reigned, and a natural faith in the facts of the life and death of Jesus Christ is often confused with saving faith; it is, however, only a head belief, while saving faith is of the heart. Believing "the record that God gave of His Son" (I. John v. 10) means more than nodding mental assent to the historical facts; it means the

COMMITTING OF OURSELVES

to Christ in all its implications. The devils have a sincere mental belief in God and tremble (James ii. 19), but they still remain devils and a man may believe all the historical facts of the gospel and still remain in his sin.

Secondly, the Gift of Faith is not saving faith. Faith is essential to the salvation of the soul for "without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. xi. 6). The word preached will not profit those who hear it unless "mixed with faith" (Heb. iv. 2), and "by grace are ye saved through faith" (Eph. ii. 8). This saving faith may be said in a sense to be the gift of God but only in the same way as breathing is the gift of God. God gives us the capacity for breathing but leaves us to exercise it. So has He given us the capacity for faith in Him but He leaves the exercise of it to us.

Saving faith goes before salvation but the Gift of Faith can only be received after salvation, and after the Baptism in the Holy Ghost; all who are saved must have saving faith, whereas only a few have the Gift of Faith. Weymouth translates I. Corinthians xii. 9: "To a third man, by means of the same Spirit, *special faith*."

Saving faith is not a mysterious gift limited to the few.

FAITH IN GOD

is exactly similar, viewed as an act of the mind, as the faith of a child in its parent, or of a friend in a friend. Faith trusts God and honours God and so God honours faith. The Psalmist says, "They that know Thy name

will put their trust in Thee" (Psalm ix. 10). Thus faith in God grows upon acquaintance, so that people do not so much need to be urged to believe, as to become acquainted with God. I remember once ministering in a Church in America, and a certain man, a member and choir leader of this Church, refused to attend when he heard I was coming, his reason being that he did not like me. One day, however, I accidentally met him waiting for a 'bus. After a friendly five minutes' talk, apparently he changed his opinion, for he promised to resume his work at the Church, and later became one of my most earnest workers. Just so, one moment's acquaintance with Jesus entirely altered Nathanael's outlook. From thinking that no good thing could come out of Nazareth he became convinced that God's Son had come from there! (John i. 46, 49). Faith comes, therefore, in well-recognised channels. As the apostle puts it, "Faith cometh by hearing, and hearing by the Word of God" (Rom. x. 17). For "the Word is nigh thee, even in thy mouth, and in thy heart; that is,

THE WORD OF FAITH,

which we preach" (Rom. x. 8).

This brings us to our third point, the Gift of Faith is distinct from the "faith once delivered unto the saints" (Jude 3). The Faith is certainly a gift from God—how else could sinning humanity know of a saving gospel?—but it is not the "Gift of Faith."

The Faith is for the whosoever will believe—while the Gift of Faith is only for the few to whom it is "divided" by the Holy Spirit. There is "one Faith" (Eph. iv. 5), and the early Church being "established in the faith," "increased in number daily" (Acts xvi. 5). It is for the "perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ: till we all come in the *unity* of the faith" that Christ gave apostles, prophets, evangelists, pastors and teachers and "gifts unto men" (Eph. iv. 8, 11-13). Thus we see that the miraculous Gifts of the Holy Spirit, which lie at the foundation of the various offices in the Church, bear a distinct relation to the faith once delivered to the saints and are necessary to the perfecting of those saints. No Church can arrive at that spiritual perfection desired by God without these Gifts. They are the essential factors in the quarrying of those living stones, which shall find their place in

THAT SPIRITUAL TEMPLE

unto the Lord (Eph. ii. 20-22), in the squaring, smoothing and polishing of those same stones which shall fit them for such high destinies. No wonder inspired Jude commands us to "contend for the faith." In these days of materialism, infidelity and worldliness we, too, should contend for *all* that faith, not forgetting that these Gifts of the Holy Ghost are a necessary part of that faith "once for all delivered" (Jude 3, R.V.). Let Christianity get back to Apostolic faith; let the signs follow them that believe (Mark xvi. 17, 18); and then again will the Church of Jesus Christ become the force for God and righteousness that was, and still is, the will of her Divine Founder.

We would remind our readers, fourthly, that the Gift of Faith is not the same as that faith which is the *fruit* of the Spirit. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, *faith*,

meekness, temperance" (Gal. v. 22). The Revised Version here renders the word *faith* as "faithfulness" which meaning we will remember it can bear since the Greek word *pistis* means either faith or faithfulness.

Faith the Gift is for power while faith the Fruit is for character. Thus Faith the Fruit is the outworking of the Spirit in works of faithfulness. "Remembering," writes the apostle to the Thessalonians, "without ceasing your work of faith, and

LABOUR OF LOVE,

and patience of hope in our Lord Jesus Christ" (I. Thess. i. 3). Which corresponds remarkably with that beautiful ending to the Bible's wonderful description of a love that never faileth. "And now abideth faith, hope, charity, these three; but the greatest of these is charity" (I. Cor. xiii. 13).

This faith which is the fruit of the Spirit may be said to be the growth from the seed of saving faith. Saving faith precedes salvation; faith the fruit of the Spirit comes after salvation; whereas faith the Gift of the Spirit comes as part of that endowment of power after the Baptism in the Holy Spirit. It would help if we here examined for a moment the relationship between these three different degrees of faith.

Saving faith is the "foundation . . . of faith towards God" (Heb. vi. 1). It is the seed which germinates and grows "from faith to faith" (Rom. i. 17). This seed will produce a fruit tree (to continue the figure) which may have no fruit, little fruit or much fruit (John xv. 2, 5).

Faith the fruit of the Spirit is one of that cluster of nine luscious fruits which grow upon the "fruit tree" produced from the

SEED OF SAVING FAITH.

The Gift of Faith does not grow on this "fruit tree," however. It is not given for character but for power, and comes directly from the Holy Ghost. It does not include nor does it swamp all other faith. Neither does this Gift of Faith make it impossible for its possessor to doubt God any more. An illustration of this can be seen in the case of Elijah. With a remarkable Gift of Faith he was able to shut heaven that "it rained not on the earth by the space of three years and six months" (James v. 17), and later called down fire from heaven, turning a nation to God (I. Kings xviii. 38, 39). Yet, when the anointing lifted he fled in dismay and fear from a woman's threats (I. Kings xix. 3).

The Gift of Faith is a special quality of faith, sometimes called by theologians the "faith of miracles." It is a supernatural endowment of the Spirit whereby the recipient is able to trust God for the supernatural, for the miraculous. Those who receive this Gift believe God in such a way that God honours their word as His own and miraculously brings it to pass.

It is of this faith that Jesus said, "Whosoever shall say unto this mountain, Be thou removed, and be thou

CAST INTO THE SEA;

and shall not doubt in his heart, but shall believe that those things *which he saith* shall come to pass; he shall have *whatsoever he saith*" (Mark xi. 23).

Elijah, acting in the power of this Gift, could say and did say, "There shall not be dew nor rain these years, but *according to my word*" (I. Kings xvii. 1).

Jesus called this Gift "the faith of God" (Mark xi. 22, margin), because it is a little bit of that almightiness, which is an attribute of God, dropped into the soul of man.

This Gift would seem to come upon certain of God's servants in times of special crisis or opportunity. It comes in such mighty power that they are lifted right out of the realm of even natural and ordinary faith in God and have a divine certainty put within their souls that triumphs over everything.

It will help to a further understanding of this wonderful Gift if we look at some scriptural examples of it for a moment.

Enoch, who walked with God, had this Gift in large measure for "by faith Enoch was translated that he should not see death; and was not found, because God had translated him" (Heb. xi. 5).

Isaac, by this Gift of Faith,

BLESSED HIS SONS

even though his lips seemed to speak contrary to his heart. Indeed, in this instance, and in that also of Jacob blessing Joseph's two sons, there can be seen the merging of two Gifts of the Spirit.

If Hebrews xi. 20, 21 did not tell us that it was "by faith" that Isaac and Jacob blessed we should have put the blessing down to the Gift of Prophecy.

Daniel was preserved from the lions in spite of political jealousy which sought to seal the mouth of the den, and the inspired record is that his deliverance was "because he believed in his God" (Dan. vi. 23), and that "through faith" he "stopped the mouths of lions" (Heb. xi. 33). A modern instance of deliverance from peril through faith concerns a certain missionary in Tibet. He was riding with his family along a precipice road when they heard the approach of bandits. The soldier guard fled but he courageously said, "Ride on in the name of the Lord." Round the bend in the road came about forty bandits pushing before them great stone wheels with which they intended to break the horses' legs. At that moment they turned and fled and the great stones went over the edge of the pre-

cipice. It was learned afterwards that they

HAD SEEN ANGELS

above the heads of the small party of missionaries and that this was the reason for their sudden flight.

Peter healed the lame man through this wonderful Gift of Faith, although there is here probably a merging of the two gifts of faith and miracles just as in the spectrum the orange merges into the yellow and it is difficult to say where one ends and the other begins. Anyway, when questioned about the miracle Peter attributes the man's healing to faith, saying, "His name through faith in His name hath made this man strong" (Acts iii. 16).

The late Dr. Yokum of California had a great Gift of Faith. A woman, who was a cripple, hearing of the marvellous healings through his ministry, asked a friend to wheel her in a chair to see him. He was sitting in his office and asked her what she wanted. "I want healing." "Do you believe the Lord Jesus can heal you?" he asked. "Yes!" "Then," said he, "in the name of Jesus rise up and walk," and straightway the woman rose from her chair completely healed.

Stephen, we are told, was "a man full of faith, and of the Holy Ghost," and was accordingly chosen as one of the seven deacons. Afterwards, being "full of

FAITH AND POWER

(he) did great wonders and miracles among the people" (Acts vi. 5, 8).

Finally, we are reminded of that well-known passage in James v. 15, "the prayer of faith shall save the sick, and the Lord shall raise him up." In this promise God makes it evident that it is His will to continue to work in the power of the Holy Ghost through this supernatural Gift of Faith. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matt. xvii. 20).

Let us pray also, "Lord, increase our faith," and covet earnestly this wonderful Gift of Faith.

The Wisdom of Revelation

By Rev. CHARLES H. HEATON, D.D.

THE wisdom of this world is derived from two sources. The first is research, and the second is reason. The wisdom of research is science. The wisdom of reason is philosophy. Science finds the data of human knowledge and arranges them in orderly systems. Philosophy observes facts and phenomena, and then seeks to set forth a reasonable and a logical explanation of them. Our libraries are stocked with these forms of wisdom.

The three "Rs." These are inviting fields of knowledge. The mind of man delights to revel in them. No serious student can enter either of them without pleasure and profit to himself and service to the race. No one can afford to neglect them or to be indifferent to them.

But there is another form of wisdom which is parallel to these and far more important than either of them.

It comes neither from research nor from reason, but it furnishes a field for both. This wisdom comes from the omniscient God and is imparted to believing men by the Holy Spirit. It is revelation. This is the wisdom which is found in the Bible.

These three Rs—Research, Reason, Revelation—seem to cover the whole field of human knowledge. What a complete and perfect trinity! They are not only euphonious in sound when pronounced together, but they impress one's natural intuitions when they are associated together in thought. They stand in relation as the legs of a tripod.

Of course, many who are worldly wise do not admit the validity of revelation. Being appropriated by faith, it does not cater to the pride of intellect. Since it invites simple believers to revel in its illumination, it rebukes intellectual aristocracy. But fortunately,

denials do not destroy facts. The wisdom of revelation is a fact.

Does the Bible agree with science? We do not need to ask that moot question when we remember that science is a work of research and the Bible is a depository of revelation. Two conclusions emerge at once. First, where science discovers truth on matters revealed in the Bible, the two are in perfect agreement. Second, science and the Bible do not employ the same method. Where science gathers and classifies data, sets up hypotheses, makes experiments, and seeks to establish laws, the Bible tells simple stories and teaches precepts and principles. To the mind which is shut up to the scientific method, it is quite aggravating to read in the Bible the stories of the opening of the Red Sea, of the fall of the walls of Jericho, and of the virgin birth of Jesus without the slightest hint as to the natural causes of the extraordinary effects. But to the man who knows the difference between science and revelation there is no difficulty at all. Science tells us what man has discovered. The Bible tells us what God has made known.

Is the Bible in accord with sound philosophy? When the philosopher starts to reason about things, he is required to start with something that he assumes to be real. As practically all agree, there is but one place to begin and that is with the universe, which is the most obvious and fundamental fact which we can observe. That is where the Bible begins. The next fact is personality. This is also second in the Bible. The third is discord. Man is out of harmony with the universe. This is the third fact in the Bible, and the Bible calls it sin. The fourth fact is the necessity of restoring harmony. In the Bible that is called redemption. The philosophy of the Bible is sound at every point.

So the wisdom which is from above is no enemy of science or philosophy. It is the truest friend of both. The believer in revelation is open-minded to all that research and reason can yield of knowledge, but he holds as final what God has made known. He is willing to struggle to know what men have discovered, and then to be still and know what God is and what He has said. By faith he understands a thousand things that no science or philosophy can ever teach.



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

Conducted by Pastor J. J. MORGAN

For Local Preachers.

PUBLIC SPEAKING AND PREACHING.

Spurgeon, by one of his Students.

One of Charles H. Spurgeon's students writes of him as follows:

"In after years I heard Spurgeon say that he could stand on his platform, speak in conversational tones, and yet be heard at the most distant point in the Tabernacle. And I believe it. But it was not because he shouted. He did not. It was because he was careful, very careful, about his enunciation.

In one of his lectures to his students he asserts that some preachers are loud enough, but they are not distinct, their words overlap each other, play at leap-frog, or trip each other up. Other preachers do not open their mouths. Their inarticulate mumbling is the result of not following the example of that dear Lord who 'opened His mouth and taught.' Spurgeon embodied his own counsels. True, his voice had a splendid carrying power, but it is also true that, just as Demosthenes set himself to enunciate with pebbles in his mouth, so Spurgeon worked hard to make the best use of the voice God had given him. To hear him read aloud Milton's 'Ode on the Nativity,' one of the great Greek poems, Bunyan's 'Talk with the Shining Ones,' or the One Hundred and Third Psalm was, in itself, an ear-opener. Not a syl-

lable was slurred. There was no clipping of the final d's or t's. Much-neglected r's were treated with becoming respect. There was no emulation of that wonderful preacher who could pronounce 'Mesopotamia' in two syllables. Nothing of the sort. Consonants and syllables, like nimble and airy servitors, tripped about him at command, and, in well-ordered files, as he willed, each fell aptly into its own place. The common people, yes, and the semi-deaf people, heard him gladly.

That first time of hearing Spurgeon made a tremendous impression upon our minds. As I now recall, I had been walking carelessly during the previous week, and Spurgeon's preaching just knocked me all to pieces. There was a winsome pleading-ness about it, though I've long forgotten just what he said, that somehow melted me to tears. Before the sermon was ended I was weeping freely, and my heart was resolving that, by God's grace, I would never again grieve my Lord as I had."

For Sunday School Teachers.

THE SCHOOL BANNER.

Recently we introduced an award banner for the best average attendance and offering per class, per month.

The banner helps the school in various ways:—

1. It encourages regular attendance by all the class members. By staying away one lets down one's class.

2. It promotes interest. The success of the classes depends upon the amount of interest both by teachers and scholars.

3. It offers a reward. It is God's method to give encouragement to His people by offering them eternal rewards. We should remember this when seeking to encourage the children.

4. It induces co-operation. The whole class work as a team to win the award banner each month, and they get together more in heart and purpose.

—J.J.M.

For Christian Workers.

COME AND HELP US.

We all need the vision which Paul saw. A man of Macedonia prayed him saying, "Come . . . and help us."

Some people interpret those words: "Come and hinder us." They do not work for God themselves, and they hinder those who would. Are you a helper or a hinderer?

The Church calls "Come and help us," and how earnestly is your help sought and needed to save the perishing souls of men.

The Sunday school calls, "Come and help us." You who would gather the children into Christ's arms, there is a great work to be done.

The band of prayer warriors send that message over the ether to your heart, "Come and help us."

The perishing souls of men, dying in darkness and gloom without God and without hope, send that cry across the street and road and city where you live, and is a cry for real, true, sincere help to find God.

The Way of Salvation.

The Bridge of Works

By EDITH GOREHAM CLARKE



"Alas! what a dreadful cracking noise will be heard as each bridge of merit crumbles under that weight of sin."

A TERRIBLE accident occurred some time ago near Bordeaux, in France. A new bridge had been constructed over the River Isle, tributary of the Dordogne. There it stood, no doubt the pride of the engineers who had designed it, and of the builders. It was the great day of the trial, and the bridge was to be tested to see if it would bear heavy weights. It was built to support heavy weights passing over from one bank of the river to the other. There were several carts laden with sand, weighing in all about two hundred tons. They had instructions to cross the bridge several times, to make sure.

Suddenly—oh, the moment of horror!—there was an ominous cracking sound, the bridge gave way—carts, horses, men, and the ruined bridge were hurled into the river below. Among those killed was the official engineer. How terribly sad! He and eleven or twelve others were lying dead in the river below, because they had trusted that the work of their own hands was strong enough to bear the weight; but at the crucial moment it proved unable, incapable, with the awful result of ruin and death.

This sad incident brought to mind a picture of another great day of trial. Thousands of people trust also in the work of their hands to prepare for the hereafter; they have built bridges to carry them from earth to heaven. Oh, the good works they have struggled to do! How many times they have been to church! How many prayers they have repeated! How many works of charity!

How they have tried to conquer their evil habits! Like the bridge in France, this bridge of human merit looks very attractive when presented in its completeness.

Oh, the number of people who build these bridges! We meet them every day: good, upright, respectable, many of them. But on the solemn day of trial all these bridges of human merit will be tested, to see if they will bear the heavy weight of sin which must pass over. Alas! what a dreadful cracking noise will be heard as each bridge of merit crumbles under that weight of sin, and, together with the poor deluded sinner, is hurled into the abyss below!

God, who will be the Judge on that dreadful Judgment Day, has said: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast" (Eph. ii, 8, 9). The poor, frail bridge of human works can never bear the heavy load of sin which must pass over it, but the grace of God is the mighty bridge which will carry every human being safely into heaven who dares to trust it. The "grace of God" means all that He has freely done to bring sinful men, women, and boys and girls into His presence for evermore. Over which bridge are you passing on your way to the great hereafter? Be sure you are on the right one!

To wash away the crimson stain
Grace, grace alone availeth;
Our works, alas! are all in vain;
In much the best life faileth;
No man can glory in Thy sight;
All must alike confess Thy might,
And live alone by mercy.

Therefore my trust is in the Lord,
And not in mine own merit;
On Him my soul shall rest; His Word
Upholds my fainting spirit:
His promised mercy is my fort,
My comfort and my sweet support;
I wait for it with patience.

(*Massie's trans.*).

A man once asked what the letters A.D. meant on the gravestones in our cemeteries, and was told it meant "All Done." You smile at his ignorance, but it has a wonderful meaning for us. Because of the death and resurrection of our Lord Jesus Christ, the Son of God, all has been done that is necessary for the salvation of any and every sinner. We are saved because we accept it, and trust Him who did the work for us.

A poor criminal stood before an Eastern monarch, trembling for his life. A moment later his head was to be severed from his body. He asked for a drink of water. They brought it, but his hand trembled so that he could not drink.

(continued at foot of page 188).



The Scripture Union Daily Portion: Meditations by Pastor JOSEPH SMITH

Sunday, March 27th. Matthew xxi. 33-46.

"Render him the fruits in their seasons" (verse 41).

God is looking for fruit, God is expecting fruit, God has done everything possible for His vineyard that there may be fruit. We praise God for the showers of blessing, but what is the object of the showers? Is it not that there might be an abundance of fruit. Let us consider the first and most important of all fruits: Love. How often have we seen certain people who profess great spiritual blessings, and enjoy great spiritual manifestations, who are sadly lacking in this fruit. How sadly lacking are they in love for one another, in love for lost souls, in love for the greatest possible success in the work of the Lord. They love themselves, they love to have a good time to themselves. But would they be willing to sacrifice their outward show of blessings, and stand true and faithful to the meetings, if it meant greater blessing for others? Love will sacrifice.

PRAYER TOPIC:

For divine power to rest upon all our Ministers as they proclaim the unsearchable riches of Christ this day.

Monday, March 28th. Matthew xxii. 1-14.

"The kingdom of heaven is like unto a certain king, which made a marriage for his son" (verse 2).

This parable is history in advance of the manner in which the gospel message would be treated by the Jews. Peter on the day of Pentecost, by means of the gospel key, opened the door of the kingdom of heaven unto the Jews. Some came in, but many refused. Consequently their city, Jerusalem, was destroyed, and the Jews were scattered. The apostles then turned to the Gentiles (Acts xiii. 46). The Gentiles then came in and sat down at the same feast to which the Jews had been invited, but refused. That was a Foursquare Gospel feast. It is agreed by all fundamentalists, that the feast which our Lord spread for the Jews on the day of Pentecost and subsequently, included salvation for the soul, healing for the body, the Baptism in the Holy Spirit, the gifts of the Spirit, and the message of the return of our Lord. Now please think just a moment. Was that feast changed? Look at the parable and you will see that it was the guests who were changed, but the feast never. That is the feast to which you are invited today.

PRAYER TOPIC:

That much blessing may be experienced through the ministry of Mr. and Mrs. Mullian in the Transvaal.

Tuesday, March 29th. Matthew xxiii. 15-33.

"They were astonished at His doctrine" (verse 33).

In this chapter we have the final charge of the three conspiring bodies against our Lord. In verse sixteen came the Herodians loaded up to the teeth with their great question. They felt sure this one would bowl Him over. But one broadside from heaven's battery silenced them; and the simple record just states: "They marvelled, and left Him, and went their way." Now it was the Sadducees' turn. To reject the resurrection of the dead was their favourite theme. They felt sure they had an argument to which there was no answer. They launched their offensive—then heaven's battery spoke again, and we hear no more of that crew or their argument in the Gospels. Then the Pharisees rushed up their garrison to endeavour to hold the position, but another broadside from the Captain of the Lord's host, and they were finished with.

He passes on His artillery to us saying: "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."

PRAYER TOPIC:

God's living touch to rest upon all who labour in spiritual things at the Elim Bible College.

Wednesday, March 30th. Matthew xxii. 34-46.

"Love" (verses 37, 39).

It has been truly said that this one word is the whole of religion. Love is the background of everything in so far as God is concerned. Here it is put as the background of all the law and the prophets, and John iii. 16 reveals it to us as the background of the atonement. Whether it be outwardly manifest in judgment or in mercy, love is behind every act of the Almighty. He always considers the greatest good of the whole. If we are to be accounted godly this must also be the moving principle in our every act. In fact to be moved by other motives than love is sin. This is the one great and special commandment which Jesus Christ gave to us: "This is My commandment, That ye love one another, as I have loved you." Surely the breaking of Christ's own special commandment is sin. Why have we not more blessing in our meetings? Chiefly because of the great sin in breaking Christ's special commandment.

PRAYER TOPIC:

Spiritual refreshing to be enjoyed in all our Elim Crusader gatherings this evening.

Thursday, March 31st. Matthew xxiii. 1-13.

"Woe unto you, scribes and Pharisees, hypocrites!" (verse 13).

These men were filling the place of teachers of the people, but they were not leading them into the kingdom of heaven, and they themselves were unwilling to enter. We have a modern term for that: "The dog in the manger." The dog will neither eat the hay, nor will he let the

horse eat it. Let us be honest. How much better are hundreds of the clergy of our own country? How many of these religious leaders have been born again? How many of them point the people to the one and only way into the kingdom of God: the new birth? (John iii. 3). If such an attitude among its religious leaders preceded the dreadful judgments which fell upon the Jews what better can this country expect, which supports and pays these enemies of the Cross of Christ? "For, lo, I begin to bring evil on the city which is called by My name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts" (Jer. xxv. 29).

PRAYER TOPIC:

God's keeping power to be manifest in the lives of all new converts.

Friday, April 1st. Matthew xxiii. 23-39.

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (verse 33).

If some of us preachers made such a statement in these days, and applied it to the Pharisees of our day, we would at once be charged with being "un-Christlike!" Yet these are the words of Jesus—the meek and lowly Jesus. When will we get away from this false idea of what is Christlike? Some people seem to have the idea that to go around in a weak apologetic manner, blessing everybody, no matter how wicked and sinful, is Christlike. If such people had only seen Jesus delivering this address in the very precincts of the Temple, with the power of God upon Him, with the fire of righteous indignation burning in His eyes, His voice raised high enough to reach the uttermost part of that immense throng (for there was a multitude present, verse 1) how quickly they would change their minds as to what was God-like and Christlike. God, give us more flaming evangelists, men who will fear neither man nor devil, men who can denounce sin and hypocrisy.

PRAYER TOPIC:

That God will preserve all His ministering servants in China at this time.

Saturday, April 2nd. Matthew xxiv. 1-14.

"And then shall the end come" (verse 14).

When? When all nations have heard the gospel. What a rush there has been to fulfil this scripture within the last few years. Young men from behind the counter, others from the handles of the plough, others from the coalpits, some from offices, people of both sexes, some from the ranks of the rich, but the majority from the poor, have heard the call, have felt the urge, and have gone forth "From Greenland's icy mountains to India's coral strand." Whilst our splendid Bible societies have supplied them with the written Word in over eight hundred languages and dialects. Surely the coming of the Lord must be at the doors. We can all be helpers in this good work. If we cannot give much, we can at least pray much.

PRAYER TOPIC:

For the power of the Lord to rest upon the Headquarters' Staff during these days of strenuous service.

TITHING is not only a command of the Scriptures and the duty of every Christian, but it is also a wonderful spiritual experience into which all may enter. The answer to a few questions concerning tithing will reveal to us something of what the Bible teaches concerning this spiritual experience.

Why should we tithe? We tithe in recognition of God's share in our partnership in material things with Him. We are told that "the earth is the Lord's and the fulness thereof" (Psalm xxiv. 1). And that "every good gift and every perfect gift is from above and cometh down from the Father of lights" (James i. 17). Thus every material possession which we call our own is in reality God's, and we are permitted of Him to be the temporary users of it. In a special way those who have been redeemed owe everything to God, for "ye are not your own, for ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's" (I. Cor. vi. 19, 20). Therefore if all people should recognise the Lord as the real Owner of all that they are using, how much more should those who have been purchased with His own blood?

When the Egyptians sold their lands and themselves to Pharaoh through his agent, Joseph, it was required of them that they bring yearly to Pharaoh one-fifth of all the

PRODUCT OF THE LAND.

The land was Pharaoh's, the seed which they sowed was Pharaoh's, and the strength in which they worked was Pharaoh's (for were they not themselves his?). Therefore it was only right that they should recognise their dependent relationship to Pharaoh—one-fifth of the income of their land and their labour. When men enter into partnership in the business world the man who supplies all of the capital expects about fifty per cent of the profits. And the man who supplies all the labour and the managing ability is only too glad to enter such a just partnership. Thus it is that material-minded men consider it only fair that he who supplies all capital and who owns all the stock shall receive a heavy share of the profits of the business. If God, therefore, who has supplied all capital and stock for all earthly business, asks that we recognise His investment by paying Him one-tenth of the profits of our work, shall we not consider Him to be exceedingly generous in this requirement?

The principle of tithing, that is that a consecrated portion belongs to the Lord, is seen even in the garden of Eden. Of all the trees of the garden they could eat, but one tree was reserved as God's alone. They were forbidden to take of its fruit for it belonged to God. However, they, like many modern men, were not content with the portion which was rightfully theirs, but partook unlawfully of that which

BELONGED TO GOD.

They suffered irreparable loss by this appropriation of God's part, and men to-day ever suffer loss by taking the tithe as their own, for it rightfully belongs unto God. Abraham paid tithes unto Melchizedek four hundred years before the law was given to Moses on

Tithing : a Spirit

By RALPH

Mount Sinai. Jacob likewise, long before the Levitical law was promulgated, entered into a tithing covenant with Jehovah. Tithing was thus recognised and practised as a very proper relationship in material matters between God and Jacob long before the Mosaic law was enacted. To say then that tithing was a part of the Old Testament law which passed away with the coming of the New Covenant is a display of ignorance of the real Bible teaching. Tithing is an eternal law, which, although it was recognised by Moses and was incorporated into the Mosaic covenant, it by no means passed away with the abolition of that covenant. This is proven by the fact that Christ Himself who came as the great giver of the New Covenant laid His divine sanction upon tithing. "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matt. xxiii. 23). If Christ Himself in the New Testament declares that men ought not to leave tithing undone, is that not a sufficient specific command unto

NEW TESTAMENT BELIEVERS?

Paul himself in his epistle adds his emphasis to this New Testament teaching. "Upon the first day of the week let everyone of you lay by him in store as God hath prospered him." Here is systematic giving, week by week, a giving by all, "everyone of you," and a proportionate giving, "as God hath prospered him."

Private offerings, the firstfruits of the land, and one tenth of all the income were brought yearly by the Jews to the temple for the support of the Levites, and for the maintenance of the temple worship. There was only the one great Church edifice (the Temple) which needed constant upkeep, and there were no payments on the building loan mortgage, for Solomon's generation built it in its entirety, and it was a gift to the nation thereafter. To-day there are many, many church buildings to be bought or built. Each generation and community has this recurring expense. Missionaries are to be sent thousands of miles on their journeys. There are innumerable expenses in connection with the evangelisation of the world to-day which are in addition to the expenses which were involved in the Jewish economy. If there was needed tithes, firstfruits, and offerings for the support of the Jewish plan, how much more are all the tithes and many offerings needed for the furtherance of the gospel to-day? God has seriously instituted the tithe as a necessary part in the

REDEMPTION OF THE WORLD.

And men are not only disobeying but they are defeating His loving purpose for the salvation of mankind if they refuse to hand over that which belongs to God. The love of money is the root of all evil. This desperate thing seizes men in a death-like grip and

ritual Experience

H. M. RIGGS

dwarfs their spiritual lives. He who pays his honest tithes and gives liberally to the cause of Christ, thereby throws off the monster from his throat and heart and liberates himself from its awful power. The bringing of God into our temporal matters, by recognising His partnership in the possession of our money, makes God the more real and makes religion a practical matter. "Prove Me now herewith," is a challenge which invites men to demonstrate the certainty of the promises of God, and the reality of His presence in the life. We might add that tithing brings its temporal reward. "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." This is the promise to those who bring the tithe into the storehouse.

Briefly let us answer the question as to what the tithe is. First of all it is an acknowledgment of God's ownership of the world, of us, and of all that we have. It is an honest, frank, proper attitude on the part of dependent mortals and

BLOOD-BOUGHT CHRISTIANS.

Tithing is also an act of obedience and who can deny that obedience is consistent with the true Christian life? Faith in the wisdom of God is also demonstrated by the paying of tithes. It is God's plan, a good plan, the best plan. We believe it, and therefore we conform our lives to that plan. We insist that tithing is a spiritual experience, a covenant relationship between one and God Himself. He has said that if we seek Him first He will add to us all temporal things (Matt. vi. 33). We are taking Him at His Word and enter into solemn covenant with Him. Of course, tithing is more than a spiritual experience entered into at the Christian altar or at the place of surrender to God. If the surrender and experience have been real they will be followed by the systematic practice of giving of one tenth of the income. Faith without works is dead, and so the promise of tithing is futile if it is not fulfilled constantly in the life.

In answer to the question how you must tithe, we reply in two words: Systematically and faithfully. If our present possessions have been purchased with untithed money then one tenth of all we own has been bought with God's money and we should pay that back unto Him. Figure it up carefully. Buy God's interest out of your capital stock and pay that sum directly into His kingdom work. One tenth likewise of all net income day by day and week by week

BELONGS UNTO GOD.

If the income be in actual cash or in materials it is equally subject to division on this basis. One tenth of all our net earnings or increase belongs unto the God who made it possible for us to receive the same.

It is glorifying unto God to keep books with Him for they who do not keep books inevitably fall far below the payment of what is God's. It is not insulting to the landlord or the grocery man if we keep careful record of our debts to them. It would rather be an offence if we did not. We pay them to the penny what we owe them. Let us be at least as honest with God. If God finds that He can trust us with material possessions He may supply us rather lavishly. Stand the test of wealth. Give God one tenth of the large income or the large receipt just as faithfully as you gave Him one tenth of a smaller amount. Stand the test likewise of poverty. No amount is too small to tithe, and no degree of personal need will justify our robbing God.

They who should tithe are wage earners and profit makers first of all. It will be apparent that the obligation is laid upon them directly and primarily. What about the married women whose husbands will not tithe? Remember that tithing is a covenant and all, regardless of their possessions, may enter into that covenant relationship with God. Let them solemnly promise that what comes to them for their personal use shall be tithed to

THE GLORY OF THE LORD.

And then let them be true to that promise. Money for personal purchases or for pin expenses is as subject to the tithe as any. It may be that when God finds faithfulness in this class He will entrust them with a larger income. We must not forget to teach children the beautiful practice of tithing. "And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way" (Deut. xi. 19). Habits formed in childhood are easily maintained throughout life and happy are the little ones who learned at the very beginning of life's experiences that it pays spiritually and financially to pay God what belongs to Him. They who are poor need to remember that Jesus did not protest that the widow's two mites should be returned to her on the grounds of her great poverty, but rather commended her for her giving. She did not limit herself to the tithe but gave all her living. He watches the poor to-day and would rejoice at their giving as much now as then. It was a wanderer who made the tithing covenant with Jehovah as he slept outdoors with a stone for his pillow. God accepted Jacob's proposition and finally gave him many possessions.

The "where?" of the tithe question is answered in Malachi iii. 10, "Bring ye all the tithes into the storehouse." The Church is

THE MODERN STOREHOUSE

as the Temple was of old. No man in those days took unto Himself the prerogative of the distribution of his own tithes. They were given over without question into the hands of those whom God had appointed over the Temple worship. It was these divinely-appointed leaders who dispensed this income according to the need which existed. It is surely not the will of God that saints of this dispensation shall take unto

(continued on page 190).



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.

That One Word.

ATTENTION has been drawn to an expressive statement by Mr. A. Lindsay Glegg. Speaking on the subject of "Revival" he said: "Any word uttered by a speaker in the power of the Holy Spirit might NOW set light the revival for which all were praying."

In the light of this fact how we should ask God to bless our words. Holy Ghost words spoken in a home may bring revival there. So may they in the business house or in the Church. One inspired word is better than a million uninspired.

"Words . . . which the Holy Ghost teacheth." Yes, these are the words we should speak.

Bound for Australia.

Our readers will return thanks to God for answered prayer on behalf of Pastor James McWhirter. He has been steadily improving in health and hopes soon to be in the thick of the fight once again.

Having been advised to take a long sea voyage, he has, with Mrs. McWhirter, accepted an invitation to visit friends in Australia, and will (D.V.) be sailing on the P. and O. liner *Strathallan*, leaving Tilbury Dock, London, this month, the 18th of March.

We know that you will continue to pray that Pastor McWhirter will be completely strengthened and healed so that he might be able to conduct some meetings in Australia before returning to the homeland.

Elim Bible College

The Elim Bible College Synod is open to consider applications from Students who desire to obtain a knowledge of the Scriptures, even though they may have no intention of devoting themselves to active full-time ministry. If any desire to improve their knowledge of the Word of God so that their ability may be placed at the service of Christ in the open air, in personal witness and in the Sunday school, etc., then the Synod invites them to take advantage of this opportunity to increase their efficiency for God.

The cost of board and tuition is £1 per week for resident students.

Classes are open to all who wish to take advantage of the lectures. For non-residents the charges are £1 1s. per term. Next term commences April 23rd. Write for Application Form to:—

The Dean,
Elim Bible College,
Clarence Road,
Clapham Park,
London, S.W.4.

SECRETARIAL NOTES

By W. G. H.

The Demonstration in the Birmingham Town Hall on March 9th proved to be a wonderful day of blessing. The building was well filled for the afternoon service and packed absolutely to capacity in the evening. It was a great joy to everyone to see the Principal leading the services as usual. There were many converts as a result of the meetings. A full report is due to appear later.

* * *

Two recent appointments taking effect as from March 13th are: W. L. Taylor to Carlisle and A. V. Gorton to Plymouth.

* * *

The new Elim Tabernacle, Blackheath, Birmingham, is due to be opened by the Principal on Saturday, March 19th.

* * *

The extension to the Croydon Tabernacle is also due to be opened by the Principal on April 2nd.

* * *

Campaigns are now in progress as follows: W. R. Cole at Malton, Yorks.; W. E. Smith at Chelmsford; G. I. Francis at Ingatestone, Essex.

LOST—STOLEN—MISSING

The following unique notice was recently affixed to a church door in England:

"MISSING—Last Sunday, some families from church.

"STOLEN—Several hours from the Lord's Day, by a number of people of different ages, dressed in their Sunday clothes.

"STRAYED—Half a score of lambs, believed to have gone in the direction of 'No Sabbath School.'

"MISLAID—A quantity of silver and copper coins on the counter of a public house, the owner being in a great state of excitement.

"WANTED—Several young people. When last seen were walking in pairs up Sabbath-breaking Lane, which leads to the City of No-Good.

"LOST—A lad carefully reared; not long from home, and for a time very promising. Supposed to have gone with one or two older companions to Prodigal Town, Husk Lane.

"Any person, assisting in the recovery of the above, shall in no wise lose his reward."

This unique way of stating an old truth, with which we are all familiar, at least serves the purpose of making us stop to think. But will we do anything more about it? Will we do something?

This Month's New Books

"God's Plan Through the Ages." By C. A. Chader. 3/6 (by post 4/-).
"Dinsdale Young—The Preacher." By Harold Murray. 2/6 (by post 2/9).
"The Root of the Matter." By Seton Pollock. 1/- (by post 1/1).

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

God's Love for a Sinning World

By C. G. FINNEY

For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—John iii. 16.

SIN is the most expensive thing in the universe. Pardoned or unpardoned, its cost is infinitely great. Pardoned, the cost falls chiefly on the great Atoning Substitute—Christ; unpardoned, it must fall on the head of the guilty sinner.

The existence of sin is a fact everywhere experienced—everywhere observed. There is sin in our race everywhere, and in awful aggravation.

Since it is the violation of an infinitely important law—it cannot be treated lightly. No government can afford to treat disobedience as a trifle, inasmuch as everything—the entire welfare of the government and of all the governed—turns upon obedience. Just in proportion to the value of the interests at stake is the necessity of guarding law and of punishing disobedience.

The law of God must not be dishonoured by anything He shall do. It has been dishonoured by the disobedience of man; hence, the more need that God should stand by it, to retrieve its honour. The utmost dishonour is done to law by disavowing, disobeying and despising it. All this sinning man has done. Hence, this law, being not only good, but intrinsically necessary to the happiness of the governed, it becomes of all things most necessary that the Law-giver should

VINDICATE HIS LAW.

He must by all means do it.

Hence, sin has involved God's government in a vast expense. Either the law must be executed at the expense of the well-being of the whole race, or God must submit to suffer the worst results of disrespect to His law—results which in some form must involve a vast expense.

Take, for example, any human government. Suppose the righteous and necessary laws which it imposes are disowned and dishonoured. In such a case the violated law must be honoured by the execution of its penalty, or something else not less expensive, and probably much more so, must be endured. Transgression must cost happiness, somewhere and in a vast amount.

In the case of God's government it was deemed advisable to provide a substitute, one that should answer the purpose of saving the sinner, and yet of honouring the law. This being determined on, the next great question was, How shall the expense be met?

The Bible informs us. It began with the infinite Father. He made the first great donation. He gave His only begotten Son—this to begin with; and having given Him first, He freely gives all else that the exigencies of the case can require. First, He

GAVE HIS SON

to make the atonement due to law; then gave and sent His Holy Spirit to take charge of this work. The Son, on His part, consented to stand as the representa-

tive of sinners, that He might honour the law, by suffering in the sinner's stead. He poured out His blood, made a whole life of suffering a free donation on the altar—withheld not His face from spitting, nor His back from stripes—shrunk not from the utmost contumely that wicked men could heap upon Him. So the Holy Ghost also devoted Himself to most self-denying efforts unceasingly to accomplish the great object.

Since this atonement has been made, all men in the race have a right to it. It is open to everyone who will embrace it. Though Jesus still remains the Father's Son, yet by gracious right He belongs, in an important sense, to the race—to everyone; so that every sinner has an interest in His blood if he will only come forward and claim it. God sent His Son to be the Saviour of the world—of whomsoever would believe and accept this great salvation.

God gives His Spirit to apply this salvation to men. He comes to each man's door and knocks, to gain admittance, if He can, and show each sinner that he may now have salvation. Oh, what a labour of love this is!

This salvation must be received, if at all, by faith. This is the only possible way.

GOD'S GOVERNMENT

over sinners is moral, not physical, because the sinner is himself a moral, and not a physical, agent. Therefore, God can influence us in no way unless we will give Him our confidence. There can, therefore, be no possible way to be saved but by simple faith in the atoning blood of Jesus Christ.

"With the heart man believeth unto righteousness." The Atonement was indeed made to provide the way so that Jesus could come to human hearts and draw them into union and sympathy with Himself, so that God could reach down the arms of His love and embrace sinners, so that law and government should not be dishonoured by such tokens of friendship shown by God toward sinners. But the Atonement will by no means save sinners, only as it prepares the way for them to come into sympathy and fellowship of heart with God.

Now Jesus comes to each sinner's door and knocks. Hark! What's that? What's that? Why this knocking? Why did He not go away and stay in heaven, if that were the system, until men should simply believe the historical facts and be baptised, as some suppose, for salvation? But now, see how He comes down, tells the sinner what He has done, reveals all His love, tells him how holy and sacred it is, so sacred that He can by no means act without reference to the holiness of His law and purity of His government. Thus impressing on the heart the most deep and enlarged ideas of His holiness and purity, He enforces the need of deep repentance and the sacred duty of renouncing all sin.

Throw out the Life-Line

E.S.U.

REV. E. S. UFFORD.

1. Throw out the Life-Line a-cross the dark wave, There is a bro-ther whom
2. Throw out the Life-Line with hand quick and strong, Why do you tar-ry, why
3. Throw out the Life-Line to danger-fraught men, Sink-ing in angu-ish where
4. Soon will the sea-son of res-cue be o'er, Soon will they drit to e

some-one could save; Some-bo-dy's bro-ther! O who then will dare To
ling-er so long? See—he is sink-ing; O hast-en to-day—And
you've ne-ver been; Winds of tempta-tion And bil-lows of woe Will
ter-ni-ty's shore, Haste then, my bro-ther, No time for de-lay, But

CHORUS.

throw out the Life-Line, his pe-ri! to share?
out with the Life-boat! a-way then, a-way!
soon hurl them out where the dark wa-ters flow. } Throw out the Life-Line!
throw out the Life-Line, and save them to-day.

Throw out the Life-Line! Someone is drift-ing a-way! Throw out the

Life-Line! Throw out the Life-Line! Someone is sink-ing to-day.

Bible Study Helps

HIS UNSPEAKABLE GIFT.

(II. Corinthians ix. 15).

1. **The Munificence of the Gift.** A gift best expresses love, so God's (John iii. 16). God gave heaven's best.

2. **The Indispensability of the Gift.** Food, water and fresh air necessary for natural life. Christ necessary for spiritual life.

3. **The Unspeakableness of the Gift.** We can express most earthly gifts save love. Paul spoke with tongues, yet describes God's Gift as unspeakable.

A GREAT TESTIMONY.

(II. Timothy i. 12).

Introduction: Paul's greetings to Timothy.

1. Personal Knowledge. "I know."
2. Personal Saviour. "Whom."
3. Personal Faith. "I have believed."
4. Personal Confidence. "Am persuaded that He is able."
5. Personal Security. "To keep."
6. Personal Surrender. "That which I have committed unto Him."
7. Personal Hope. "Against that day."

THE COMMON SALVATION.

(Jude 3).

Sons of God (I. John iii. 2).

Accepted in the Beloved (Eph. i. 6).

Life in the Son (I. John v. 11, 12).

Victory through Christ (I. Cor. xv. 57).

Atonement now received (Rom. v. 11).

Triumph in Christ (Rom. viii. 37).

In Christ Jesus (Eph. ii. 6).

Owned by Christ (I. Cor. vi. 19, 20).

No separation (Rom. viii. 38, 39).

SAINTS OF GOD.

1. Called (Rom. i. 7).

2. Created (II. Cor. v. 17; Eph. ii. 10).

3. Cleansed (I. Cor. vi. 11).

4. Commissioned (II. Cor. v. 20).

5. Chastised (Heb. xii. 6, 7; II. Cor. vi. 9).

6. Cultivated (John xv. 2; II. Pet. iii. 18).

7. Crowned (II. Tim. iv. 8; I. Pet. v. 4).

THE DEBT OF LOVE.

(Luke vii. 41-50).

1. Incurred by an act of grace (vv. 41, 42).

2. Acknowledged by an act of faith (v. 50).

3. Appreciated by an act of devotion (vv. 44-46).

THE BRIDGE OF WORKS (Continued from page 182)

The king cried to him, "Do not be so alarmed; your life is safe till you drink that water." In an instant the glass was shattered on the pavement and the water untasted, and looking boldly up to the king, the condemned man claimed the royal word. The monarch smiled bitterly, and said, "You have fairly won your life; I cannot break my word even to you. You are saved."

Oh, friends, if the word of a heathen king could

shield a wicked man who trusted it, how much more shall the Word of the Son of God! "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John iii. 18). "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast" (Eph. ii. 8, 9).

Critical Comments on Current Concerns

By "PURITAN"

NOTE.—The object of this weekly article is to give readers a knowledge of things happening in religious and secular realms, particularly to show the errors of false religious systems. The writer keeps an eye on several papers, but, of course, is out of touch with purely local matters. If readers come across anything of interest in local papers, or addresses, the writer would appreciate their contribution. Please address all communications to "Puritan," c/o the "Elim Evangel."

Of All Men Most Miserable. So Paul describes the man who only has hope in this life. Such would be a good description of that queer person, Bernard Shaw. Hannen

Swaffer had a good deal to say about him in the "Daily Herald," March 1st. In an article "Under My Hat," he records an interview with Shaw, who said to him, "I cannot tell you the exact date of my death, it has not been settled. When it is I shall be settled too. You must be content to know that as I am in my 82nd year, my number is up, and the cremation furnace may make an end of me at any moment, to the great relief of many worthy persons." Swaffer, who is a rank spiritualist, comments on this and says, "Shaw may not know, but the cremation furnace will not be the end of him. He may even find himself floating off to argue with Shakespeare as to who was the greatest dramatist, and to quarrel with Aristophanes as to the rules of comedy. Certainly he will try to put the next world right." These two statements form a pretty good specimen of the foolishness men talk when they leave the sure Word of Divine revelation for the authority of their own warped imaginations. The Book which has triumphed over all the blasphemies of ten thousand Shaws and the sneers of a million Swaffers assures the one that he will not escape the righteous judgment of a holy God, and the other that God will not need any man to "put the next world right."

Civilised Pagans is about the best description for some of these men. In Romans i. 28 Paul speaks of those who "did not like to retain God in their knowledge." When a man desires to enjoy the baser things of life, the thought of God (especially the God of the Bible, who hates every sin) and the Lord Jesus Christ, becomes very uncomfortable. So it seems with Shaw. He hates Christ, and has done all he can to make others hate Him. He has said: "If we cannot get rid of the Bible, it will get rid of us." That reveals the man's heart. In an interview with a representative of the "Methodist Times," he once stated concerning the Lord Jesus, "He went mad, just as Swift and Ruskin did, both of them being driven out of their minds by the wickedness of the human species." You see, no man can get rid of the challenge of Christ, not even Shaw. But the holy life and the solemn teachings of the Redeemer are so distasteful to him, that he must do something to drug his conscience. Shaw further reveals his own inward character when he says that Judas was the "only disciple who showed any gleams of common sense." Well, they always said that birds of a feather flock together, and Shaw tells us what coop he belongs to. Thus he goes on in all his writings:—Screaming at the Christ; shouting against God; thumping away at the Bible; screeching hysterically at the Christians—and now he is eighty-one and the only thing he has to look forward to is the cremation furnace.

A Suspicious Complaint. The Archbishop of Canterbury, as reported in the "News-Chronicle" of March 9th, complained that "not many of our leading statesmen associate themselves with the work of the Church." He added, "I make one exception—Lord Halifax." The "News Chronicle" went on to say—"Presumably this was an oversight on the Primate's part, for Sir Thomas Inskip is well known as a lay churchman and strict sabbatarian. Sir Samuel Hoare is also a former member of the House of Laity." Then followed a list of the other Cabinet Ministers which is very interesting. Mr. Chamberlain is a Unitarian. Sir John Simon is a Congregationalist. Mr. Ernest Brown is a Baptist lay preacher, who preached his first sermon when he was thirteen. Mr. W. S. Morrison is an elder of the Church of Scotland. Sir Kingsley Wood is a Methodist and so is Dr. Leslie Burgin, who is also a lay preacher. Now this reference of the Primate to Lord Halifax as the only statesman associating himself with the Church is interesting. I think it is something more than

an oversight, as the "News Chronicle" suggested. Lord Halifax is an ardent Anglo-Catholic ("devoutly religious" as one "daily" remarked), and one of his pet ambitions is to bring back the Church of England to Rome. His late father was the prime mover in this matter. Now, we know where the Archbishop's sympathies lie. He has no place for men like Sir Thomas Inskip, who is a member of the Protestant Truth Society, and who helped to defeat the Romanised Prayer Book of 1928. But Halifax the Romaniser excites his admiration.

Another Suspicion arises in one's mind following the above. The political sensation of the year has been the departure of Mr. Anthony Eden from the Foreign Office. Some of us were not too keen on his sympathies with the Pope, but at any rate he stood his ground against the blustering Mussolini. But now, the man who has taken his place is one who casts many longing glances Romewards. The Pope, Mussolini and Franco form a treacherous triumvirate, and our new Foreign Secretary belongs to a party which seeks to make England a happy hunting ground for the former.

The Hand of Rome. In a recent debate in the House of Commons in regard to the question of foreign propaganda by radio, Mr. Watkins (Labour, Hackney Central) spoke of the misleading character of much that was broadcasted from foreign stations, especially Italy. Amongst other things he said:

"Italian propaganda in Palestine was well organised. He had read that Italian women were there disguised as charity workers and nuns, and supplied Arabs with faked pictures of Jewish atrocities and told the Arabs that their poverty was due to British mismanagement. Travelling cinema vans gave the Arabs faked pictures of Jews killing Arabs." We have no doubt that Mussolini learned many of his tricks from his co-dictator, the Pope. At any rate, he has been trained all his life in Roman practices.

A Welcome Change from the above is provided in the news that in connection with this foreign broadcast, Brazil has been included in the countries to be reached, and Mr. Charles Glass has been engaged by the B.B.C. to assist in this work. Mr. Glass is one of the four sons of Mr. F. C. Glass, that magnificent Colporteur-Missionary in Brazil. You will find out all about his amazing work in his two books, "Through the Brazilian Jungles with the Book," and "Adventures with the Bible in Brazil." Get these books and read them. They are real thrillers. Mr. Charles Glass has been helping his father for some years and has now been in England for some while, completing his studies. We trust he will find many opportunities for service in his new temporary sphere.

No Divorces are to be Granted in Franco Spain, boasts the papist newspapers. The "Christian" General is re-establishing the Church. But those who know the laws of Rome find an interesting sidelight on this in an article in the "Sunday Dispatch." Lord Donegal was talking to a Chilean in Santiago recently. He asked: "What about divorce?" The Chilean made the sage reply: "Now we pay the Church and call it annulling; soon we will get a divorce and pay the lawyers; it is all the same thing."

Britain Winning. So declared the "Daily Sketch" in large headlines. I read again—and found the race was the "arms race." The paper said, "Somebody is going to drop out of the race for financial reasons, and it will not be Britain." How comforting. We are going to spend at least another £1,500,000,000 on armaments.

CONTENDING FOR THE FAITH

Ploughing, Sowing and Reaping—Workers Together with God

GOD'S GOODNESS AND FAITHFULNESS.

Encouraging Reports.

Islington (Pastor W. J. Patterson). The Annual Fellowship Meeting proved a very happy and blessed time, and after partaking of the good things on the table, the large gathering assembled for the meeting. Reports from all departments of the work were encouraging, and the watchword of the evening was "Everything to the glory of God." Bless the Lord for supplying both the spiritual and material needs of His people, and confidence in His promise for the future is strong. Before the meeting closed three sisters were given the right hand of fellowship.

Two Sunday school scholars recently surrendered on a Sunday afternoon, and during a gospel message one Sunday evening by the Pastor, a backslider returned to the fold. The shadow of the Cross seemed to rest on the meeting, and in several hearts the fountains of the deep were broken up and the congregation knew God was working.

The numbers at the meetings are being maintained, God having sent newcomers to the Church when folk have moved away. The Spirit of God is moving in

the midst, and intercessory prayer is bringing down His blessing. Hallelujah!

ANOTHER NEW ELIM CHURCH.

Scenes of Enthusiasm.

Wolverhampton (Pastor W. F. South). Another new district has been added to the growing list of places where the Elim flag is flying. Pastor and Mrs. W. F. South are conducting opening services at Wolverhampton, a town of some 130,000 inhabitants, of which a small company have been praying that an Elim Church should be opened. Scenes of holy enthusiasm and joy are being witnessed and it is confidently expected that many will rally to the Foursquare Gospel standard. The prayers of our readers are earnestly solicited.

CAMPAIGN BLESSINGS.

Telling Testimonies.

Glossop (Pastor T. Tetchner). Out of His abundance the Lord continues to satisfy the hearts of the saints at Glossop. The Annual Fellowship Meeting was recently held, and reports of the progress of the local work were given; these proved most interesting and inspiring.

A very blessed campaign has been conducted by Evangelist J. E. Shaw. Night after night God's servant faithfully expounded the Word under the guidance of the Holy Spirit, and each service was rich in blessing, the Master leading His people into an ever-deepening fellowship with Himself. It is a great joy to hear

the many testimonies of those who have been helped during the campaign. This is the third visit of Evangelist Shaw to Glossop.

FAREWELL AND WELCOME.

Inspiring Exposition.

Bath (Pastor F. J. Slemming). The blessing of God has been resting upon this Church. It was with much regret that the Church bade farewell to Pastor and Mrs. Fardell. During the fearless and inspired ministry of God's servant souls have been born again and saints encouraged and edified; increasing numbers gathered to hear the gospel. Since the departure of Pastor Fardell the Church has been privileged to have Pastor G. I. Francis to fill the gap thus made. The two weeks' special services were much enjoyed. Able expositions on "The Signs of the Times" were given by the Lord's servant. As a result the Word of God has become more real and precious to the saints. Pastor Francis has left Bath with the fervent prayers of God's people accompanying him. Pastor and Mrs. F. J. Slemming have now taken charge of the work at Bath, and great expectations for the future possess the hearts of the Lord's children.



Pastor
W. J. Patterson.



Pastor
F. J. Slemming.

Tithing: a Spiritual Experience (continued)

themselves the responsibility of the distribution of the tithe. They are not in a position to determine what an equitable distribution of this sum would be. There are to-day divinely-appointed leaders in churches just as there were those set in charge of the storehouse of old. But the Church to-day must realise that it has a broader ministry than the Temple did of old. The Temple's ministry was local and had to do only with the people of one nation who came to the Temple for their worship.

The Church to-day is God's centre for the spreading of the gospel to all people everywhere. The Jews came to their Temple. The workers in a Church must themselves "go into all the world and preach the gospel to every creature." The modern Church must have a vision of the lost around and afar if it can claim the right to be God's storehouse. The Church with no evangelistic or missionary vision does not deserve to have all the tithes of its people poured into it. If pastor and deacons do not dispense the Church

receipts so as to obey the commands of the Lord for the evangelisation of the world, then the individual members must assume the responsibility for the proper distribution of their tithes. This will not justify a member in sending all tithes to the foreign field and neglecting the responsibility for the support of the home base. But pastor and people should see that funds are distributed so as to meet all gospel needs.

When a Church has the New Testament vision and functions accordingly, then it can well be entrusted with the responsibility and the task of the distribution of all Church funds. God is no respecter of persons and He would not have an unfair distribution of the offerings which are given for His work.

The last question concerning tithing and the most important after all is when shall we begin it? The good old gospel text (II. Cor. vi. 2) is a splendid answer here. "Behold, now is the accepted time; behold, now is the day of salvation."



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Selly Oak (Birmingham) Crusaders

The Crusaders at Selly Oak are still receiving abundant blessings from God and every meeting rings with a note of praise and gratitude for all the Lord is doing. Truly God is working in the midst and new talent is being found as the weeks go by.

The last meeting was taken by the Crusaders, nine of whom gave short sermonettes on the Nine Gifts of the Spirit. Each message was wonderfully blessed of God and the Lord gave a mighty time in His presence. The musical items included, "Oh, it is wonderful," and "Blind Bartimæus," which were beautifully rendered by the sisters, while testimonies of salvation went forth with no uncertain sound.

After such a happy time of fellowship, the meeting ended on a somewhat sadder note, for it was the last Crusader meeting with Pastor Palliser.

Pastor and Mrs. Rudkin have received a warm welcome into the midst, and we pray that God will richly bless them in their ministry here, that we may go on from strength to strength and from victory to victory in the cause of the great Crusader movement to which we are all so proud to belong.

Did You

read the thrilling story, "How a Murderer Found Peace," written by Pastor P. N. Corry, in last week's "Evangel"? An account of a remarkable testimony to the saving power of Christ. There are other such stories we have, and hope to publish other remarkable cases of conversions resulting from our prison ministry. Readers, pray for this work, and re-

member such a ministry needs your practical and financial gifts towards this soul-saving endeavour. Kindly send your gift marked "Prison Fund" to Pastor Douglas B. Gray.

Modern Youths' London Witness

A great crowd gathered at Kensington Temple to hear thrilling talks by a team of modern youth testifying and declaring their allegiance to Jesus Christ and the reality of the power of Christ in everyday life. A city typist, a Civil servant, a university student, an accountant's clerk, a secretary, all gave messages that made a profound impression. Pastors P. N. Corry and D. B. Gray also took part, and the Kensington Temple Choir (Conductor: Mr. L. Goodwin) very effectively rendered Gounod's "Send out Thy Light, in addition to massed choir items by choirs from various London churches.

Annual Conference Youth Leaders' Rally and Fellowship Day

The annual conference of Youth leaders of the London and Home Counties churches held at the Elim Bible College again proved an event of importance coupled with a time of special blessing and success. A record number were present. The speakers, who included Pastors E. C. W. Boulton, P. N. Corry, H. Kitching, Miss M. F. Barbour, Mrs. White, and Mr. Douglas Craig, each contributed very helpful and practical talks on various phases concerning our Youth Crusade and its need and opportunity. Pastor Douglas B. Gray was chairman of the meetings and interspersed the gatherings with timely and helpful comments. Throughout the sessions there was a definite tone of sincerity and eagerness by all to do greater things for the youth of our land, and to maintain our distinctive and uncompromising testimony. It is hoped to publish shortly some of the addresses given by speakers for the help and guidance of Youth leaders throughout the Kingdom.

Irish Holiday Party

Already the thoughts of many are turning to the question of holidays during the approaching summer. The Ulster Temple, Belfast, Crusaders have not been inactive about this matter and so it has been decided to have a holiday house party at Rhyl, North Wales, during the Annual General Holiday Week, the "Twelfth" week of July. Arrangements are almost complete and an hotel has been booked exclusively for the party, which will be under the personal supervision of Pastor Edward F. Cole.

It is proposed (D.V.) to travel by the daylight boat from Belfast on Saturday morning, 9th July, and to return on Saturday night, 16th July. This holiday time together promises to be a time of rich blessing for body, soul and spirit and will prove to be very economical. There will be many amenities to add to the attractiveness of this holiday and such promise of spiritual uplift in ideal surroundings should not be permitted to pass by. Crusaders and young friends from Ulster will be accorded a very hearty welcome.

If you are desirous of participating in the party or joining in the fellowship during our stay in Rhyl would you please write, **immediately**, to The Secretary, E.C.M. Holiday Party, c/o, 3, University Avenue, Belfast, as accommodation is limited.

CRUSADER RALLY

at Glossop

March 26th at 3 and 7 p.m.

Speaker: **Pastor David Vanstone.**

Spring and Summer Rambles

CRUSADER HOLIDAY CENTRES

Commencing second Saturday in May and on each second Saturday during summer months, it is hoped to commence monthly Saturday rambles for London Crusaders (organised by Crusader Headquarters). Watch for particulars. Remember again this year plans are in hand for further **First-class Crusader holiday centres in various parts of Britain.**



Photo by

Selly Oak (Birmingham) Crusaders, with Pastor H. Palliser.

[Ray Dixon.]



Conducted by Pastor DAVID A. VANSTONE

Sunshine Cottage.

Dear Boys and Girls,

Not very many weeks ago, I spent a holiday at the place where I was born, which is famous for its lovely Cathedral and its very tall spire. I was terribly proud of our Cathedral when I was a little girl, and, in fact, I still am.

Every day, on my way to school, I had to pass the Cathedral, and how I used to swell with pride to hear the nice things said about it by tourists from all over the world. Some took photographs and others stared through opera glasses at the pigeons nesting at the top of the spire. The Americans in their "posh" cars, and the foreigners with their coloured skins and strange languages fascinated me. I must confess, that many times I was nearly or quite late for school by peeping over the shoulders of the artists at their work. I always thought how brave they were, perched on their stools, sketching and painting, with everybody looking on.

First, the artist would view the Cathedral from every angle before making up his mind which side he would paint.

Have you ever thought, that everybody who has ever lived, started their life like a clean paper ready to have a life picture painted on it? You who are young are just putting the first touches to your life picture. You are just starting on the very serious job of painting your own life picture. It is serious because every line you draw is there for ever, and cannot be rubbed out. You are the artist, so you alone must choose your subject. What is the subject to be? Is your life to be spent for SELF or JESUS? If the subject be self, then you will paint your own pleasures, interests, thoughts and wishes. If self, then the picture will be really horrid and ugly, and one day you will be ashamed to know that picture is really you.

If you put Jesus first in work, play, friends and interests, then how beautiful the picture will be and your life will always be telling others of Jesus and His love. What a beautiful life picture it will be!

Jesus is looking for us to spend our lives for Him just as He spent His for us.

Before you shut your "Evangel," I want you to view the subject from both angles just as the artist did before painting the Cathedral. You may choose one of two subjects—SELF or JESUS.

Have you made your choice?

I trust you have chosen Jesus, then your life picture will be beautiful and attractive. Yours lovingly,

THE MYSTERY MISTRESS.

A THOUGHT FOR YOU

"Father, I thank Thee that Thou hast heard Me."—John xi. 41.

Thankfulness is the only real evidence of faith. The moment we begin to praise, and until we can thank God, we have not received what we have asked. Prayer asks, but faith takes the blessing. In these anointing services we often listen with loving solicitude to hear the closing prayers of those who bow at this altar, and we can always tell before the first closing sentence is finished whether anything has really happened or not. When we hear our friends begin to say, "O Lord, will you not heal me and deliver me?" we know that nothing is accomplished; but when we hear them say, "O Lord, I thank Thee because Thou hast healed me," we know the work is done. It was thus that Jesus prayed at the grave of Lazarus. He did not wait until Lazarus had appeared above the tomb, but He cried, "Father, I thank Thee because Thou hast heard Me, and I know that Thou hearest Me always."—A.B.S.



Monthly Book Window

UNDER HIS WINGS. By Carrie Judd Montgomery. (Paper 4/-, by post 4/4; cloth 6/-, by post 6/6).

This little volume provides the reader with a great stimulus to faith. It is full of living evidences of the power of God to heal the sick. A remarkable and refreshing record of the divine leading in a life wholly given up to God. Tested to the uttermost, Mrs. Carrie Judd Montgomery again and again proved God's faithfulness. The story leaves the reader with a profound sense of the sufficiency of the Lord to undertake in the crises of life. Just the book for those now in the school of faith, learning deep lessons of reliance on God.

—E. C. W. BOULTON.

THE PRECIOUS JEWEL OF THE WORD. By W. A. Rice, M.A. (Marshall, Morgan & Scott, Ltd. 2/-, by post 2/3).

This is the book for to-day, the book which supplies the information you need to meet the opponents of the Bible. That you may better comprehend its contents I will give you the titles of the chapters: 1. Precious Treasure; 2. A Unique Book; 3. The Era of Wycliffe; 4. The Work of Tyndale; 5. Coverdale and Parker; 6. Translation; 7. Distribution; 8. Royal Support; 9. The Secret of Progress; 10. The Friendship of the Word; 11. A Life-long Friend; 12. Closing Years; 13. Favourite Texts. The book bristles with quotations from our great men, our Royalty, as well as from humble peasants. I heartily recommend it.—JOSEPH SMITH.

THE LORD'S SUPPER. By Arthur E. Hughes, M.A. (Thynne & Co., Ltd. 1/6, by post 1/8).

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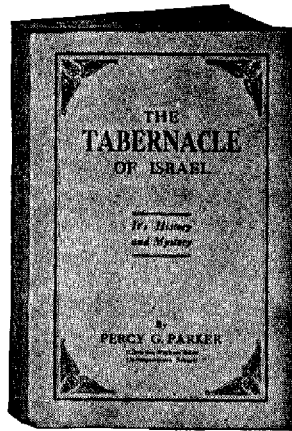
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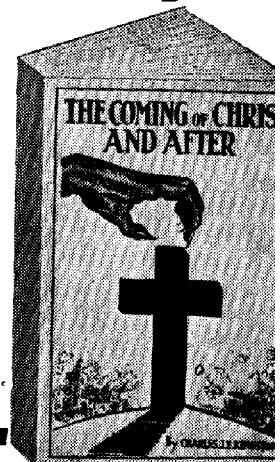
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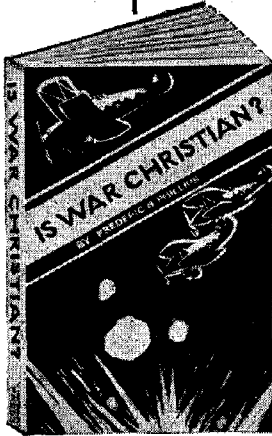
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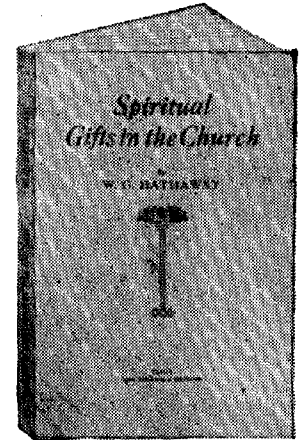
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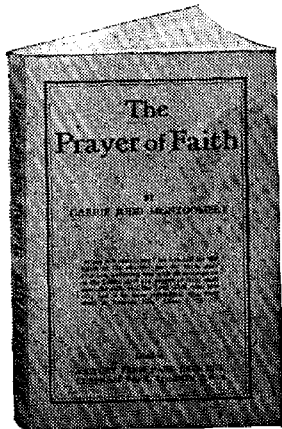


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