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April 29th,
1938

Bliss Evangelist

Foursquare Revivalist

“Jesus Christ
the same
yesterday,
and today,
and forever.”

HEBREWS 13-8

SAVIOR HEALER BAPTIZER COMING KING

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

NEXT WEEK :
SPECIAL
DEMONSTRATION
NUMBER

4



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,
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R. Mercer, and J. Smith.

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

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4 Coming Events 4

BRADFORD. May 1. Elim Tabernacle, Southend Hall, off Leeds Road. 6.30 p.m. Speaker: Pastor E. C. W. Boulton. 8 p.m. Service conducted by the London Crusader Choir.

DUNFERMLINE. May 7. South Scottish Rally in the Y.M.C.A. Hall, Bruce Street—3 and 7 p.m. Speakers include: Pastors F. A. Farlow, A. J. K. Magee and L. Newsham. Convener: Evangelist E. C. Jones.

ISLINGTON. April 27, 7.30 p.m. Elim Tabernacle, Fowler Road. "Bible School Night." Speaker: Pastor W. G. Hathaway.

KINGSTANDING (Birmingham). Now proceeding in the Elim Tabernacle, Warren Road, Perry Bar. Campaign by Principal P. G. Parker.

LANGLEY (Birmingham). Now proceeding. Victoria Hall, Ethel Street, Langley Green. Evangelistic Campaign by Pastor H. Fielding.

LEEDS. May 1. Foursquare Gospel Church, Bridge Road, off Lady Lane, visit of London Crusader Choir, accompanied by Pastor E. C. W. Boulton. 2.45 p.m. (Wakefield Prison, 5.15 p.m.).

WOLVERHAMPTON. Regular Foursquare Gospel services are now held in the Elim Hall, opposite Central Arcade, St. John's Street. Sundays at 11 a.m. and 7 p.m. Mondays, Wednesdays and Thursdays at 8 p.m.

YEovil. April 24—May 5. Elim Hall, Southville. Campaign by Pastor D. Vanstone.

Form of Bequest.

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

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

GREAT WHITSUNTIDE CONVENTION

IN LONDON

Watch for full particulars later!

PRELIMINARY ANNOUNCEMENT.

Principal and Revival Party's Engagements PORTSMOUTH. In the **BIG TENT**, pitched on the Old Fair Ground, Commercial Road.

Commencing Sunday, 31st July, and continuing throughout August.

COME, SPEND YOUR HOLIDAYS IN SUNNY SOUTHSEA and participate in the Revival that will surely break out in answer to prayer!

Watch this panel for announcement of the Principal and Revival Party's engagements during June and July.

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. 17

APRIL 29th, 1938

Fridays, Twopence

The Cross of Christ

By Principal P. G. PARKER

THE Cross of Christ has been the *storm centre*, and the *love centre* of the centuries. To some it has meant a critical survey. To others it has meant a worshipful surrender. To some the Cross speaks of *martyrdom*. To other it speaks of *atonement* for sin. To some it was the splendid sacrifice of a noble man. To others it was the substitutionary sacrifice of the Son of God for the sins of the world. To some it was a comparatively unimportant event. To others it was the most vital event in eternity, as far as man is concerned, for it was the only way whereby a God of righteousness and justice could express Himself as a God of mercy and grace toward a sinful race.

This article contends that the Cross of Christ was essential—absolutely essential—for the forgiveness of sins and the opening of heaven to a prodigal world.

Let us carry on our argument thus :

1. *The Book which reveals the fact is our only safe guide in explaining the fact.*

The Bible is the one Book which tells us of the death of Christ, therefore it is the only book which can explain His death.

The Bible does explain, and very clearly. It clearly states that the

SHEDDING OF CHRIST'S BLOOD

on the Cross was essential for the forgiveness of sins. It is useless for scholars to try and argue that "blood" simply speaks of life. Unshed blood does, indeed, speak of life. But *shed* blood speaks of life poured out. And *shed* blood unto death speaks of life poured out unto death.

So that it is not a question of what we *think*, or what we should *expect*, or what *philosophy teaches*. It is a question of what the Bible says. This is what it says :

"The Son of Man came . . . to give His life a ransom for many" (Matt. xx, 28).

"My blood . . . shed for many for the remission of sins" (Matt. xxvi, 28).

"God hath purchased the Church with His own blood" (Acts xx, 28).

"God has set forth Christ to be a propitiation (an

expiatory victory), through faith in His blood" (Rom. iii, 25).

"Being justified by His blood" (Rom. v, 9).

"We have redemption through Christ's blood" (Eph. i, 7).

"Christ . . . having made peace through the blood of His Cross" (Col. i, 20).

"Without shedding of blood is no remission" (Heb. ix, 22).

"Ye were not redeemed with corruptible things . . . but with the precious blood of Christ" (I. Peter i, 18, 19).

"The blood of Jesus Christ . . .

CLEANSETH US FROM ALL SIN."

(I. John i, 7).

"Thou has redeemed us to God by Thy blood" (Rev. v, 9).

And so on. Many other passages could be given. But it is clear that redemption from sin—the remission of sins—reconciliation with God, were only made possible through the shedding of Christ's blood on Calvary.

2. *There were three actions that combined together in Christ's death.*

(i) The action of man. (ii) The action of the Devil. (iii) The action of God.

The action of man was very clear. It was man who cried out, "Crucify Him." It was man who passed the sentence of crucifixion. It was man who carried it out. Peter was very plain on this point when he said, "Ye have taken, and by wicked hands have crucified and slain."

But behind the action of man was the *action of Satan*. When did Judas go out and betray Christ? "After the sop Satan entered into Judas. He then having received the sop went immediately out" (John xiii, 27, 30).

But behind the action of man and the action of Satan, was the *action of God*. "Yet it pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin" (Isaiah

liii. 10). "Him being delivered by the determinate counsel and

FOREKNOWLEDGE OF GOD "

(Acts ii. 23). "My God, My God, why hast Thou forsaken Me?" (Matt. xxvii. 46).

Behind the Cross—the action of man! Behind the Cross—the action of Satan. Behind the Cross—the action of God! See how these three actions were perfectly calculated to bring to sorrow and repentance. Man's action, crucifying the Son of God, revealed the exceeding sinfulness of sin. The Devil's action, revealed the evil of the Satanic nature. God's action revealed the love of God in spite of the evil of man.

The fulness of God's love is only seen in the Cross. Do not for one moment lose sight of the fact that *the suffering of Christ was God's own suffering*. It was not God expending His wrath on an altogether detached person from Himself. It was God suffering Himself in order to exhaust the penalty against sin. God exhausted that penalty in Himself, for Christ was God—one of the persons in the Triune Being. To put it in clearest language, God Himself took the punishment for sin in order that man should not suffer it.

The death of Christ was also Satan's greatest unveiling. It disclosed him in all his hideousness. On the Cross Christ exposed the power of darkness and his willing dupes, and put them all to

AN OPEN SHAME.

The Cross which the Devil hoped would be his greatest victory proved to be his greatest defeat.

So what is the position? At the Cross the love of God is revealed, the loathsomeness of sin is exposed, the hatefulness of the Devil is exposed. If these things will not turn the heart of man to the heart of God then nothing will.

3. *To understand the method of the Cross one must understand the difference between penal and substitutionary punishment.*

The present writer has sought to show this at length in his book on *The Wondrous Cross*. Glancing at a student's copy of this book I noticed the explanation between penal and substitutionary punishment underlined. I was pleased, for I knew that the student had seized on one of the most important explanations of all.

Penal punishment is the *full* punishment due. Substitutionary punishment is an alternative form of punishment another is allowed to suffer, because it accomplishes as much, if not more, than penal punishment.

On the Cross Christ *tasted* (mark, only tasted) the penal punishment of sin, and also endured (to the full) the

SUBSTITUTIONARY PUNISHMENT

for sin. The penal punishment was death, spiritual death. "The soul that sinneth it shall die," summarises the penalty for sin. Such punishment meant eternal death, eternal separation from God. Christ did not fully endure that. He only tasted it. He tasted death for every man (Heb. ii. 9). The cup of eternal separation from God was not drunk by Christ, but it was tasted. For three hours He tasted it, for three hours He was forsaken of God. But while the

penal punishment was only tasted the substitutionary punishment was endured to the full. Penal punishment and substitutionary punishment are not necessarily of the same character. The substitutionary punishment was the shedding of the blood of the Lamb of God. It was God's planned substitutionary punishment from before the foundation of the world. We are not saved because Christ died of a broken heart for us. We are saved because Christ shed His blood for us. "Without shedding of blood is no remission." "Christ made peace by the blood of His Cross." Never, never forget that it is the blood that atones for the soul.

I do not think we mistake if we say that it was from twelve o'clock to three o'clock on that dark Calvary afternoon that the shedding of the blood of Christ

REACHED ITS CLIMAX.

Then blood flowed from His brow, from His face, from His hands, from His feet, from His lacerated back. But surely more than that. If the "anguish of anticipation" in Gethsemane caused blood-perspiration, how much more would the "anguish of realisation," cause the breaking forth of blood-sweat in profusion. In Gethsemane Christ only anticipated being made sin—the thing He abominated. But on the Cross He was made sin. Oh, the horror of it! And add to this the fact of being separated from His Father. Then seek to grasp the unutterable loneliness and burden of the Saviour. We cannot imagine it. It was too deep, too terrible, too bitterly lonely for us to understand. We are silent with sorrow in the presence of His unexampled suffering. If there was blood-sweat in Gethsemane, surely there would be blood-sweat at Calvary.

4. *Christ's death was altogether unique.*

No one died as Christ died. Much could be written on the uniqueness of the Saviour's death. But let us notice one feature only: *Christ's death was the chief end of His birth*. Even those whose birth was of the holiest, as Jeremiah, Samuel, and John the Baptist, were brought forth in order that they might live for God and humanity, but the chief reason for

CHRIST'S COMING

was that He might *die* for God and humanity. Refer carefully to Hebrews ii. 9, 14, ix. 26:

"We see Jesus who was made a little lower than the angels . . . that He by the grace of God *should taste death for every man.*"

"Christ also took part of the same (flesh and blood) that *through death* He might destroy him that had the power of death, that is, the Devil."

"Once in the end of the world hath Christ appeared to put away sin by the *sacrifice of Himself.*"

The force of these passages can be fully seen by putting them in question form. (a) Why was Christ made a little lower than the angels? That is, why did He take to Himself the nature of man, rather than the nature of angels? Because angels do not die. He was, therefore, made man in order that He might taste death for every man. Concisely, He was made man to die for man. (b) Why did Christ take flesh and blood? In order that He might die, and through that death destroy the Devil and his power. (c) Why did

Christ appear? To put away sin by the sacrifice of Himself. Thus it is clear that the Son of God became man, took unto Himself flesh and blood, became God manifest in the flesh, in order that He might die.

Note the exceptional emphasis laid upon the death of Christ compared with that of the death of

give two chapters each. John has no less than seven chapters on the subject. Altogether in the Four Gospels about 624 verses are devoted to the death of Christ. Then, again, a little thought will remind you of the numberless occasions on which the death of Christ is referred to by the

OTHER BIBLICAL CHARACTERS.

Of Jeremiah it was said, "Before I formed thee in the belly I knew thee." And yet what account have we of events in connection with his death? None! Samuel was specially given by God in answer to Hannah's prayer. How much spoken in connection with his death? One verse! John the Baptist was another miraculous provision of God. How many verses about his death? Only a few! Noah, Job, and Daniel were twice declared by God in the prophecy of Ezekiel to be men of outstanding holiness. How much space given to their deaths? Noah, one verse! Job, one verse! Daniel, not one! What about the events surrounding the deaths of the writers of the New Testament? Matthew, silence! Mark, silence! Luke, silence! John, silence! Paul and Peter, the vaguest references, James, silence! Jude, silence!

Yet when the death of Christ is under consideration what do we find? In Matthew two long chapters are given to the events at His death. Mark and Luke also

WRITERS OF THE EPISTLES.

Lack of space now demands that this article shall be closed. Many vital points have only been quickly touched upon. A fuller discussion of these can be found in the writer's book on *The Wondrous Cross* (Elim Publishing Company, Ltd., Clapham Crescent, Clapham, London, S.W.4, 1/-, by post 1/2). Perhaps those who wish to study the matter further will be able to obtain this book.

In closing there is one verse of a hymn which sums up the whole position for my own heart. I trust it will do the same for every reader's heart.

Pascal Lamb, by God appointed!
All our sins on Thee were laid:
By Almighty Love anointed,
Thou hast full atonement made.
We who trust Thee are forgiven,
Through the virtue of Thy blood;
Rent in Thee the veil of heaven,
Grace shines forth to man from God.



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

Conducted by Pastor J. J. MORGAN

For Christian Workers:

BEAUTY COMPETITIONS

We hear a lot to-day about beauty competitions. Beauty may be judged in various ways and by different standards. How often the face and form are admired! The hair and eyes! But not much mention about the feet.

Yet in heaven's sight, yes, and in the sight of humanity, longing at last for spiritual deliverance, nothing is more beautiful than the feet of God's messengers.

Captive Israel sees at last the messenger coming over the hills with the much-wished-for news of deliverance and restoration, exclaiming: "How beautiful upon the mountains are the feet of him that bringeth good tidings . . . of good, that publisheth salvation; that saith unto Zion, thy God reigneth."

You Sunday school teachers, you Christian workers, take heart. Your feet are beautiful in heaven's sight. They may be rough shod—but they are beautiful.

Gladly would an angel from the golden streets of glory exchange with you, to walk the dusty thoroughfares of life with this Evangel.

May God make us joyful messengers with beautiful feet, while we pray:

"Take my feet and let them be
Swift and beautiful for Thee."

A Word to Congregations.

WHY THE SEATS WERE EMPTY

"David's place was empty" (I. Sam. xx. 25).

First of all the **Greater David's place was empty**. An empty throne was in heaven. He had come to save mankind, and so the Cross and the grave and the underworld in turn were filled, while His glorious throne was vacated.

David's place was empty.

His place was empty at the feast,
Man after God's own heart,
Hated with deadly hate and forced
In sorrow to depart;
In faith to wait until the day
When Saul's misrule would pass away.
—Max I. Reich.

Your seat was empty.

There was a special seat for you at the Master's feast. But alas it was empty. His suffering anew He revealed, His Spirit made the Cross more real. In seats around, hearts were broken and melted. But your seat was empty. You were away. Can you tell Christ why?

EMPTY SEATS

None of us like empty seats! Whether we are pastors, superintendents, or teachers, we love to see the seats occupied, and what a difference it makes

to preach to filled seats—filled with
hungering souls after the bread of life.

Sometimes seats are empty—

Through Duty.—Lawful business may detain some people. Their work may be at such hours that they cannot attend many services.

Through Sickness.—Not only through personal illness, but ministering to another who is laid aside.

Through Laziness.—If men and women realised how much their attendance at God's house is not only an inspiration to the preacher, but an example to the other members in Christ's family, they would do their utmost to reduce the number of empty seats.

Through Slackness.—This may be on the preacher's or teacher's part, as well as the stay-away's. People drift and if no one looks them up they may be lost entirely to the cause of Christ.

Is there an empty seat somewhere? Then try and get that person back into the fellowship.

Have you the vision of an empty seat in your inner consciousness? It awaits your return.

FINNEY SAID—

If you lose the spirit of
prayer you do nothing for
God though you be en-
dowed with the intellect of
an angel

The Gifts of the Spirit

VII.—THE WORKING OF MIRACLES (continued).

By Pastor C. J. E. KINGSTON

A COMMON objection to the possibility of miracles has always been that they are against nature and as such have no place in a world ruled by well-sustained laws.

Miracles, however, are not *against* nature but are rather *beyond* that which we know of nature; they are not violations of a natural law but rather the result of a higher and purer nature coming down out of a world of untroubled harmonies into this world where so many discords jar and disturb, restoring it for one prophetic moment to that harmony which once it had but which it has lost for awhile. For example, the healing of a cancer cannot be termed against nature, seeing it is disease which is abnormal and not health. Thus the miracle of healing brings about a restoration to the natural of that which before was unnatural.

The ordinary course of nature is a constant miracle and we should see it so were our eyes not bedimmed with the dullness of our perceptions. There is no more a miracle in the water turned wine by the command of Christ (John ii. 8) than there is in the turning of the rain and the sunshine into juicy grapes upon the vine. One is a constant natural miracle and the other

A SUPERNATURAL ACT;

but both are miracles. To make a man is as great a marvel as to raise a man from the dead and the seed which multiplies in the ground is as marvellous as the bread which multiplied in the hand of Christ (John xi. 44; vi. 11).

The universe is constantly being upheld by God's power and has not been left, as some seem to think, to its own devices. Neither has it been left to the operation of the natural laws which God has established. This vast universe is like a mighty clock the wheels of which are constantly revolving; planet revolves round planet; star round star; each keeping its place in an ordered path, though all travel at incredible speeds through space; and the whole vast galaxy of stars, planets and nebulae is moving, ever-moving, towards some unknown destination in space. Who orders this movement? Where is the unseen dynamo generating the power which upholds, controls, drives, this vast complicated machinery? "And Jesus answered them, My Father *worketh* hitherto, and I work." He upholdeth "all things by the Word of His *power (dunamis)*" (John v. 17; Heb. i. 3).

Thus the term "laws of nature" is really deceptive. The laws of God exist only for us—they are the *will* of God for Himself. Thus the laws of nature are really only the continued

EVIDENCE OF HIS WILL;

this will He may at any time focus upon a new work, which to us would be a miracle. Miracles are not the infraction of a natural law but rather the neutralising of a lower law and the suspension of it, for a time, by a higher one. Thus the law of gravitation is not annihilated, but merely suspended, when I lift my arm. It exists as much as ever but is held in suspense by the

higher law of my will. The aircraft designer relies upon the suspension of the law of gravity to keep his heavier-than-air craft flying safely. The law of gravity would pull this earth into the raging inferno of the sun's flame were it not for another law, centrifugal force, which prevents such a tragedy. Similarly, on the spiritual plane, "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. viii. 2). As someone has remarked, "The miracles of earth are the laws of heaven."

What is wrought in each of the above examples may be contrary to one particular law, contemplated in its isolation and rent away from all other laws; but the law of these laws is, that where one comes into conflict with another the weaker shall give place to the stronger, the

LOWER TO THE HIGHER.

We come, therefore, to a definition of a miracle. It is an act which, by the operation of a stronger law, overrules or sets aside a natural law, or causes it to remain in abeyance, for a season. When God steps outside of the boundary by which His creatures are circled it is called a miracle. But God is not bound by His own laws, which are simply the expression of His will, for that would reduce Him to creature plane. He can, and sometimes does, will to do other than He usually does in nature.

In the Gift of the working of miracles there comes into operation a stronger law, the *law of faith*, which is so great that whilst in operation it suspends what we call natural laws. This is clearly recognised in Scripture, "He therefore that ministereth to you the Spirit, and *worketh miracles* among you, doeth he it by the works of the law, or by the hearing of *faith*?" (Gal. iii. 5). To some has been granted the Spirit-taught discovery of the operation of this law of faith, a discovery which makes possible the working of miracles by the power of the Holy Ghost. Thus miracles are not really against natural law but are performed simply by the suspension of such natural law for a time by the stronger law of faith operating in the power of the Third Person of the Godhead.

It will help to an understanding of this Gift if we turn to some of the

SCRIPTURAL EXAMPLES

of its operation.

Frequently, the *casting out of demons* is claimed to be a miracle. Indeed, this supernatural power over all other evil powers seems especially to be implied in the name "powers" given to this Gift. Thus we read of John coming to Christ saying, "Master, we saw one casting out devils in Thy name, and he followeth not us: and we forbid him, because he followeth not us."

But Jesus said, "Forbid him not: for there is no man which shall do a *miracle (dunamis, a power)* in My name, that can lightly speak evil of Me" (Mark ix. 38, 39).

This power is one of the signs that Christ promised should follow them that believe; "In My name shall

they cast out devils" (Mark xvi. 17); and the going out of the evil spirits upon the application of handkerchiefs and aprons from the body of Paul is noted as some of the "*special miracles*" which God wrought by his hand (Acts xix. 11, 12).

These miracles, or powers, followed also the ministry of Philip, the evangelist. "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the *miracles* which he did. For *unclean spirits*, crying

WITH LOUD VOICE,

came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed." Later Simon the sorcerer believed also and he "wondered, beholding the *miracles* and signs which were done" (Acts viii. 5-7, 13).

The *raising of the dead* is also ascribed to the working of this wonderful Gift. After Lazarus had been called forth from the silence and corruption of the tomb a great many of the Jews believed on Jesus. The chief priests and the Pharisees, however, gathered in council, saying, "What do we? for this man doeth many *miracles*. If we let Him thus alone, all men will believe on Him" (John xi. 47, 48).

A number of miracles in Scripture were performed to *supply the physical needs* of the Lord's people; when earthly supplies failed heaven bountifully met the want. Thrice did Moses give water to thirsty Israel; Marah's bitter waters became sweetened upon the introduction into them of a certain tree which the Lord showed him; Horeb's smitten rock yielded abundant streams, and the rock in Kadesh which would have replied to the spoken word of command, yet yielded its copious and abundant waters when smitten twice by meek Moses, angered for once by the petty murmurings and

COMPLAININGS OF THE PEOPLE

(Exodus xv. 23-26; xvii. 6; Num. xx. 8-11).

Miracle-manna came from heaven to feed the hungry thousands of Israel, "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you. . . . And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. . . . And Moses said unto them, This is the bread which the Lord hath given you to eat" (Exodus xvi. 4, 14, 15).

A few years ago an expedition explored the Sinaitic desert to discover the manna upon which Israel subsisted so long. They "discovered" it in the gum exuding from the tamarisk tree, forgetting that "the manna ceased on the morrow after they had eaten of the old corn of the land" (Josh. v. 12)!

It was reported about the middle of April, 1932, that a shower of manna had fallen in South Africa on a farm in Natal. The circumstances were related by Mr. Theunis Botha, a cousin of the great Boer leader, who awaked one morning to find a patch of waste land about 700 yards long and 60 feet wide covered with a white substance resembling snow. Natives were in the midst of it, eating it greedily and stowing it in baskets. They regarded it as

HEAVENLY COMPENSATION

for the destruction of their cattle by drought. Mr. Botha collected some of the substance in a bottle and

sent it for analysis. It looked like pop-corn, was dead white in colour, and tasted pleasantly honeysweet. The little balls of manna dissolved on the tongue like icing sugar. A similar fall occurred in 1856. A curious fact is that although the oldest natives on Mr. Botha's farm had never seen manna they all ate it without hesitation, as though knowing instinctively that it was food which would do them no harm.

The miraculous water-made-wine at Cana is said to be the "beginning of miracles through which Jesus manifested forth His glory" (John ii. 11), and the supernatural multiplication of the five barley loaves and the two small fishes, by which 5,000 men were fed, showed that the creative fiat of the beginning still dwelt in Him who was Very God of Very God, though clothed in mortal flesh.

Miracles of provision in answer to prayer to-day are numerous and though the manner of their working may seem more natural yet the supernatural element enters in, in that the prayer is answered without any other human being having been appealed to or told.

The days of miracles are not past, and God still has this blessed Gift of the Working of Miracles for those whom He can trust to remain humble under His mighty hand of Power.

IN EVERYTHING

"In everything by prayer . . . let your requests be made known unto God."

WHEN the threads of life get crossed,
Twisted, tangled every way,
When each end and clue seems lost,
What should Christians do but pray?

When the busy tongues of strife,
Babbling things we do not say,
Mar the inward peace of life,
What should Christians do but pray?

When the tillage-field we kept
From the Evil One each day,
Was with tares sown while we slept,
What should Christians do but pray?

When some friend with carnal thought,
Daubing with untempered clay,
Spoils the work our hands have wrought,
What should Christians do but pray?

When the breaking brings to view
Flies that in the ointment lay,
And the trusted prove untrue,
What should Christians do but pray?

When such problems harder grow,
And these trials come to stay;
If direction we would know,
What should Christians do but pray?

—Mrs. G. C. Needham.

"Your Bread and Water Shall be Sure"

By WILLIAM BARROW

AT the little gospel mission hall where I was brought up as a Sunday school scholar, and became one of the workers, there attended a very old man over eighty years of age, with his wife. Both were bent with age and somewhat frail in body.

We were three young lads who had given our hearts to God and got to like the old couple, for he often took our Bible class and corrected our papers that we had written on Scripture subjects, and as they were not very well off we lads often saved our spare coppers, and having the desire to be like Christ who went about doing good, we used to go round to their little room and give them the few pence that we had managed to save.

The old man would then say to his wife, "Now you will be able to go out and buy bread, as we have not had a bite to-day." We lads, out of the goodness of our hearts, had often provided bread for them in the way mentioned.

About this time I had got to love and to read God's holy Word, the Bible, and best of all *to believe what it said*, and I remember the words given in Scripture concerning the Bible which says, "It is the Word of God which liveth and abideth for ever," and in my reading of the Scriptures I had noticed that one of the promises of our gracious God for His people who love and serve Him was this: "*That your bread and water shall be sure.*"

This Scripture gave me as a young lad a good deal of serious thought, for *I dare not doubt one word of what God had said* in the Bible. So one day I said to my companions I could not understand why these two old people who professed to love and serve God were in such awful want and without bread.

I confided to my two chums and I said we must watch this old couple and see what we can find out about their way of living. One evening, after our day's work, we went round to their little home, and again left them our few coppers we had saved, but sad to say, we found out by our watching from different points of view that our precious pennies did not go to buy bread. We found that shortly after we had left their home, very quickly one or the other would come out and make their way to a well-known public house near by called "The London Apprentice," and thus we discovered strong drink was the cause of their wanting bread, and we proved, young as we were, that the Bible promise was true.

For the good old Book tells us that if we "honour God" He has promised to honour us. God's Word can be relied upon and we, young as we were, no longer worried about the truth of these wonderful words, and our faith in the Bible, which has been described as that *mighty temple of God's eternal truth*, was deepened and strengthened.

God's people all down the long centuries have proved it to be true, and these wonderful promises are scattered about the Bible like stars in the midnight sky, and I have found that all who will follow the words of Christ and search the Scriptures will be rewarded with its golden nuggets of truth.

SPECIAL
EASTER DEMONSTRATION
NUMBER - NEXT WEEK

The Way of Salvation

A Scientist's Confession

A FRIEND of mine travelled a long way for an interview with a distinguished savant. When he came to his home and rang the bell, he was ushered at once, upon the presentation of his card, into the study of the great scholar. Before seating himself he said, "Doctor, I have come far to ask of you just one question. I observe that the walls of this room are filled with books. I suppose you have read them all. I know you have written many yourself. You have travelled the world over; it has doubtless been your privilege to hold intimate converse with the world's wisest men, its leaders of thought, its creators of opinion. Tell me, if you will, after the years you have spent in study, out of the things you have learned, what is the one thing most worth knowing?"

The great man's face flushed with emotion. He

put both of his hands over the hand of his caller and replied, "My dear sir, out of all the things I have learned there are only two lessons worth knowing. The first is, 'I am a great sinner,' The second is, 'Jesus Christ is a great Saviour.' In the knowledge of these two facts as applied to my own personal experience lies all my happiness and all my hope."

Paul, the apostle, knew this truth. He said, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

Have you realised the first fact: "I am a great sinner"? Then grasp the second, "Jesus Christ is a great Saviour." Come to Him just as you are for "He is able to save to the uttermost" those who "come unto God by Him." Will you come?

FAMILY ALTAR



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

Sunday, May 1st. I. Kings ix. 1-9.

"If thou wilt walk before Me" (verse 4).

The promises of God are conditional. He Himself is emphatic about this and goes out of His way to warn men of the danger of forfeiture of blessing through departure from His laws. From Eden's gate to heaven's gate the path marked out was to be one of obedience. Adam lost the protection and promises of God through disobedience. While we walk in the conscious light of His presence, we can be assured of His prospering hand upon all our undertakings. When we take ourselves out of His way, we get out of His will. We rob ourselves of our inheritance. In love He forewarns us and to be forewarned is to be forearmed. If there has been a loss of prestige and power, the fault has not been the Lord's. Take my will and make it Thine, so shall I be inclined to walk in Thy ways, so shalt Thou be able to lavish upon me such as Thine heart dictates.

PRAYER TOPIC:

For much blessing to attend the London Crusader Choir in their visit to Yorkshire.

Monday, May 2nd. I. Kings x. 1-13.

"It was a true report that I heard in mine own land" (verse 6).

The Queen of Sheba was one of those "who must see for herself." The wonderful report she heard seemed too good to be true; so, woman-like, she set her house in order, and went to see. She had heard of the fame of Solomon concerning the name of the Lord. Solomon at this time evidently gave God all the glory for his wisdom, prosperity and power. The queen came to prove the report that the Lord could so honour a man. She was not merely curious, she was an honest seeker after truth. She had an open heart. She observed the way in which Solomon honoured the Lord, and discovered thus the secret of His greatness. We too, heard a report of what the greater than Solomon can do for those who trust and honour Him, but it was only when we came to Him that we discovered His glory and benefited by His wisdom. He has never failed us, never disappointed. It was a true report.

PRAYER TOPIC:

That the power of God may rest upon the campaign now in progress at Yeovil.

Tuesday, May 3rd. I. Kings x. 14-29.

"The king made silver to be in Jerusalem as stones" (verse 27).

Precious things were reckoned as ordinary things. The hand of God upon a God-fearing king and people had given such prosperity as not only met their need, but vastly exceeded it. They had

given willingly to their God, He had given overflowingly and increasingly to His people. He will be no man's debtor. Whatever we give to Jehovah is but lent. When there is a revival of sacrificial giving of ourselves and our substance, then and only then will God be able to fully display His bounty towards us. Alas, too often we go to His house for what we can get. He mercifully blesses us as much as our attitude allows. How much more abundantly could and would He give if only we would be less niggardly with our gifts of praise, worship and substance. The silver gifts He has given will be then as stones in comparison to the greater gifts He will lavish upon us.

PRAYER TOPIC:

God's empowering touch to be experienced by all our Elim Missionaries.

Wednesday, May 4th. I. Kings xi. 4-14.

"When Solomon was old" (verse 4).

The sad harvests of age are the results of the bad sowings of youth. We cannot afford to disregard and disobey the voice of God. The sweetest and deepest communion with God does not exempt us from temptation. From the cradle to the grave, we shall have to reckon with the human side of our nature. The Devil knows all our weak points and pits all his arts and crafts against them. He may tell us that if we admit certain things contrary to the will of God into our lives we have the strength of will to keep them in their place. He does not tell us that their proper place is outside and not inside our lives. How many a man has said: "I know when to stop," "There is no harm in it," "I can give it up when I like." Ah, the Devil allows a certain amount of self-control for a time, but when "he was old" his resources and restraints broke down. Let us beware. If God says "Let alone," it is best done without.

PRAYER TOPIC:

The anointing of the Lord to be upon all our Elim Ministers in their service for the Kingdom.

Thursday, May 5th. I. Kings xi. 26-40.

"Ahiyah the Shilomite" (verse 29).

"He hath put down the mighty from their seats and exalted them of low degree." God is never without a witness. If one fails He has another ready to hand. Poor Solomon, once the spiritual leader of God's people, had sacrificed, through sin, his exalted position and now God takes up a man without fame, but with faithfulness. In God's sight faithfulness counts, but, sad to say, man bows to the famous. Ahiyah had no kingdom, no retinue of servants, no insignia as far as the eye of man could see. But God invested him with the Divine insignia of heaven, and the royal dignity of the office of prophet. His heart was in tune with the infinite, he caught and conveyed the

voice of his God. No matter how humble a man may be, if he is willing and obedient, the Lord can take him up and use him as a channel to the salvation of His people.

PRAYER TOPIC:

That the presence of God may fill the hearts of all bereaved ones at this time.

Friday, May 6th. I. Kings xii. 1-15.

"He forsook the old men's counsel" (verse 13).

These old men had stood by Solomon for many years. They knew the kingdom and its needs and had probably co-operated with Solomon in his rulership. Had they been unworthy or inefficient, Solomon would not have allowed them to remain in office. Their prestige, power and counsel would have been a great asset to Rehoboam. The latter was not unmindful of this or he would not have asked their advice. Having done so, he was the more responsible. In his heart he must have realised the soundness of their counsel. I wonder had he heard his grandfather's saying, "Thy gentleness hath made me great." But alas, he chose aggressiveness in preference to gentleness and the result was disastrous. True wisdom is ever winsome. First pure, then peaceable, easy to be entreated. Uncurbed youth with all its dangers is ever ready to go astray. It is good to listen to the older saint who has trod the path before us.

PRAYER TOPIC:

For revival throughout all our churches.

Saturday, May 7th. I. Kings xii. 16-30.

"Jeroboam said in his heart" (verse 28).

That is where all the trouble starts. As a man thinketh in his heart so is he. Character is not so much a matter of words and actions as of heart attitude. Poor Jeroboam began to be fearful of his position. He was afraid that his people in going to worship God would be alienated in their allegiance to him, and transfer their loyalty to Rehoboam, and so he would lose his kingdom. In his heart jealousy and fear were raging. Outwardly he may have been calm, but inwardly the storm was at its height. Outwardly still zealously religious, inwardly ready to stoop to idolatry to hold his own. His actions were apparently good, his motives corrupt. The Devil works from centre to circumference. Lord, give me grace to heed Thy Word! "Keep thy heart with all diligence, for out of it proceed the issues of life." Guard Thou my secret thoughts.

PRAYER TOPIC:

That a time of gracious manifestation may be experienced at the South Scottish Rally at Dunfermline to-day.

It is experience, not preaching, that hurts the Devil and confounds the world, because it is unanswerable.

UNDER the swelter of the fierce Eastern sun, a rugged cross of wood, carrying its human burden, stretches its four fingers in mute testimony to the greatest wonder of the Universe. It points upward, as though to remind us of the divine nobility of the victim hanging there. It reaches downward to make contact with Mother Earth, with its finger stuck in the ground: it was to the world He came. It stretches to the East, the unchanging East, realm of mystics, philosophers and religious fanatics, beckoning to the dissatisfied questing soul. It makes its appeal to the West, to the vaulted seat of the civilised world, the generation which boasts so much and realises so little.

The Cross of our Lord Jesus Christ is indeed the vital link between heaven's highest and earth's lowest; between contemplative orient and sophisticated occident: joining all in a common bond of love. It dominated the theology and experience of the early Church, making her mistress of the philosophy of self-sacrifice. She directed her generation from the barbarous religion of the superman to the ennobling faith of the Prince of Peace: from aggressive self-will to the authority of love and faith.

The message of redemption through the shed blood of God's only Son becomes the centre of all Christian experience and ministry; and in this sad

AGE OF DECLENSION,

challenges the faithful to affect a reorientation of the emasculated religion, which to-day parades under the name of Christianity.

It must be clear to the most casual reader of the Pauline epistles, that one theme dictated the policy in the life and ministry of this missionary apostle: it was the seemingly irrational story of a suffering God. Trained in the finest atmosphere of Hebrew religious culture, and acquainted with Greek idealism, he could have used the cunning of intellectual technique in propagating Christianity; but this is his frank confession to the Corinthians: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified." "Paul," writes the brilliant author, Beverley Nichols, "was a highly educated man. You may call him a lunatic, if you will, but you must admit that he was the sort of lunatic who, in 1936, would get a first at Balliol." All students agree upon the tremendous influence the mind of this apostle had in moulding the teaching of the early Church, yet he who could have enjoyed the luxury of involved polemics, denied them, choosing rather to preach the gospel in simplicity.

As a pioneer missionary Paul moved in a world of great extremes. In one city he faced abject barbarism, in another he contended with philosophical speculation; but it mattered little

The Message

By Pastor

to him what kind of audience he had to deal with, the evangel of Christ crucified was proclaimed in homely language. To the ex-Pharisee the gospel was a regenerating dynamic. Had he not proved its power on the Damascus road? He always retained the vivid memory of that day. With a soul burning in its frantic determination to obliterate heresy, and goaded as with some irritating phobia, he had hastened the party on its vindictive mission of persecution. Then came the blinding flash. Saul was arrested. The megalomaniac, smitten by supernatural agency to the ground, had become the humble suppliant, pledging his very life to the cause he had so recently oppressed with maniacal fury.

For I determined not to know any thing among you, save Jesus Christ, and Him crucified.

—I. CORINTHIANS ii. 2.

A power strong enough to transform the life of a conservative religious bigot, steeped in orthodox traditionalism, could be applied to the whole of the world's sore need. It was sufficient to change the nature of Barbarian or Greek. He writes his confidence to the Roman Church: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek."

It was his devotion to the supreme vision which accomplished so much in the ministry of

THIS INDOMITABLE WORKER.

He allowed the message to grip him; it influenced his whole life, and he refused to be turned aside from his fundamental belief by any of the distracting elements of that age.

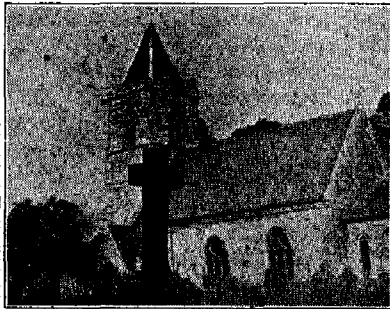
Strange and irrelevant though it may seem, the fact remains that one of the chief tasks of the Church in the modern age, is to bring the indispensable theme of the Cross back to the forefront of her preaching. One contributor to the book, *The Recall to Religion*, in dealing with the problem of failing Church attendances, remarks, "For, although it is possible to tinker with the problem of Church attendance in various ways, yet ultimately the only way to tackle it is to recover and restore the New Testament conception of the Church, not only as the Body of Christ, but also, and for that very reason, as the place where the passion of Jesus Christ is known." There has been a departure from the central message of the gospel. Our theologians, like so many gymnastic thinkers, have vainly endeavoured to follow every will-o'-the-wisp of intellectual guesswork. Philosophy, science, politics, poetry, all have their place in pulpit oratory; often crowding out the story of Calvary. If the Passion of Christ is introduced at all, it is more in the form of an apologetic, the dim background to an otherwise worldly peroration. The emphasis is in the wrong place, and we

of the Church

W. GREENWAY

look to-day with sorrow upon an eviscerated organism, the evidence of clerical cowardice.

It does seem as though the Church has been willing to sacrifice almost anything before the altars of the modern intelligentsia, and in doing so has lost her right to supremacy in spiritual matters. No one denies the difficulties involved



in the doctrine of redemption. It is hard to understand fully the wonders of the "Lamb slain from the foundation of the world," but there are some great verities within the scheme of Christian doctrine before which the human mind must bow, and acknowledge its utter incompetence. We do not fully comprehend

their mystery; we are ever reaching out. Nevertheless, the practical outworking of these doctrines can become a definite experience in the lives of men and women. I cannot understand the ultimate mystery of the sun (and neither can the scientists for that matter), but that is not going to prevent me from enjoying its light and heat. I do not deny the great fact because this finite mind of mine fails to encircle the wonder of solar radiation; nor do I say it is wrong to enjoy the beauty of a flower border which reflects the glory of sunlight; neither am I foolish enough to deny food because it has been influenced by a flaming orb millions of miles away, when it grew from seed to fruit. Just as I find the sun a necessary part of the life of the human race, so do I know that

THE ATONEMENT IS ESSENTIAL

to the life of man in the Spirit. It would be impossible to fathom the mysteries of the Cross, but I am privileged to appropriate the blessings flowing from this fount of divine love, and that is enough for me. There is no demand in the New Testament for an intellectual status before the life of God can interpenetrate our human nature.

There are many who would have us believe that the glory of Calvary is merely a halo of Church tradition; for, after all, there is very little to boast about in a malefactor's death. There was something very terrible and revolting about a Roman crucifixion, and Christ's death could have been no exception from the usual horror of a public execution.

It takes more than religious tradition to make a scene like that the focal point of the enraptured vision of the Church for over nineteen hundred years. All through the chequered history of the Church, saints have broken bread and poured out wine "in remembrance" of the divine act of love. Our wonder is not inspired by the fact that Jesus, a Man from Nazareth, should be put to death by the jealous

hierarchy for His religious beliefs; but because Jesus Christ the Lord, God manifest in the flesh, stripped Himself of glory before hosts of heaven and generations of men, in order to taste the bitterness of human woe. He embraced death in its most hideous form, to win for us promise of a glorious resurrection.

Only by our insistence upon the primacy of the message of redemption through the Cross of our Lord Jesus Christ can we hope to present the scheme of Christian theology in its right perspective. That message will have a threefold significance.

1. The full expression of God's love.
2. The guarantee of human freedom.
3. The insignia of divine nobility.

It is, first and foremost, the true revelation of

THE CHARACTER OF GOD.

"God is love," and "God so loved," are meaningless terms apart from Calvary. Moreover, it is only by this great act that we understand what love really is. Modern psychology has rather taken the romance from love, and left us in its place a sexual impulse, or the urge to propagate the species. But here is love intruding itself into human misery, and taking within the scope of its self-sacrificing activity our bitterest woe—the pangs of death. It shatters the conception of a dispassionate Deity, sitting amid His whirling Universe, terrible in the isolation of almighty splendour, and completely indifferent to the passions and perplexities of, what one writer has described as "a parasite infesting the epidermis of a midge among the planets."

Bacon has said: "It is better to have

NO CONCEPTION OF GOD

than an unworthy one." That is very true. Too long have men blamed God for evils which had their origin within their own natures. He was reckoned harsh, forbidding, unsympathetic, and altogether out of harmony with the struggles of the human family. Their imagination was coloured from Sinai. They were all wrong in their approach to spiritual truth. God was not at fault at all, it was their idea of Him which was wrong. So long as men persist in looking upon God as a cross between a wicked uncle and a slot machine, so long will they feel a loathing at heart every time they pass a church building, or spy a clerical collar.

The Christian vision of God removes our foolish misconceptions, and inspires us with a new confidence in His sublime character. Legalism succumbs to love. I cannot fathom this mystery, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it," why He should suffer and die for an unworthy wretch. But I perceive in this gesture somewhat of the passion of God's love; it could stretch itself on an

(continued on page 268).



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.

Grace Abounding.

GRACE astounding is still abounding in Russia. Professor Martzin Kovski writes of his experiences in a book entitled, *With Christ in Soviet Russia*. How brave and beautiful are the following words:

"Even prison worked for my good, and helped toward the accomplishment, to a larger degree, of my life-purpose. For it was a very great privilege; first of all, to find ingress (and moreover with free board and safe protection) to that forbidden world in which I had been doing a little work for a long time previously. I shall not stop even to speak of the many other gains, both spiritual and intellectual, which I received from prison life, except the revelation of that one truth which was engraved upon my heart in words of fire: 'With Christ to be in prison is freedom; without Christ even freedom is a prison.' Praise God for such a trial. . . .

"I spent some time in the place where God's servants have to stay (Acts xii. 1-17; xvi. 24-28). And yet I assure you that during that time in my heart it was as though I were living in the garden of Eden. . . . Scarcely a single night passed when I did not rise from my bed and thank God. And what was that which moved me to praise Him? Why, the consciousness of His wonderful presence. . . . Yes, in such a position one sees clearly that, for Him, there are no barriers—He passes through walls and closed doors. . . . When one enjoys fellowship with God, life is sweet anywhere—in the poorest hovel, yea, even in prison. But without God, life even in a palace has no meaning and holds no joy." (From "The Overcomer.")

Facts and Acts.

FACTS of speech—especially the facts of the speech of dictators—are frequently disturbing. We had just read some warlike words of the Italian Dictator. Naturally they were challenging and disquieting. Then our attention was directed to a motto card resting so quietly upon the shelf. It contained the very message we needed. It expressed so clearly the acts that should govern the Christian in the midst of the stress and strain of international life. The "acts" were these:

1. *Seek first* the kingdom of God (Matt. vi. 33).
2. *Stand fast* in the faith (I. Cor. xvi. 13).
3. *Hold fast* till I come (Rev. ii. 25).

Satisfied.

It is a wonderful satisfaction to know that the Lord remembers our sins against us no more. It is also a satisfaction to know that there will come a time when we ourselves shall not remember the former things. The Lord says, "The former troubles are forgotten, and because they are hid from Mine eyes. For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind" (*Isaiah lxx. 16, 17*).

SECRETARIAL NOTES

By W. G. H.

Once more Easter has come and gone and the memory of those wonderful gatherings in the Royal Albert Hall lingers with us. We would like to thank all who assisted in making the day such a triumph for Christ. Hundreds of ushers, helpers, stall workers, doorkeepers, and those undertaking a host of other multifarious duties all worked with a will. To them all, without exception, we say "Thank you" in the Master's name.

* * *

Pastors would do well to keep in mind the English Bible celebrations which are to be held in June this year. Already special services are being planned in some of our churches. In some towns and cities where they are "Bible conscious," civic celebrations are being planned, with processions through the streets and with united public gatherings. We trust Elim churches will take advantage of this opportunity of spreading the love of the Word of God.

* * *

Applications for campaigns in Elim churches, to be conducted by Pastors H. W. Fielding, G. I. Francis, and other Evangelists, should be addressed to the Field Superintendent.

* * *

We would be glad if Elim Church Treasurers would bear in mind that the prompt dispatch of Monthly Returns will help us tremendously in our heavy work at Headquarters. Many send theirs in promptly, for which we are grateful.

Given to Give.

"Freely ye have received, freely give."

THOSE who can give most are those who have received most. Had a millionaire passed by the cripple beggar at the gate of the Temple he could have given money—for he had received money. But he could not have given the blessing of healing for he would not have been in possession of such a gift. Yet Peter and John—poor, humble men—were able to give because they had received such power from the ascended Christ.

Spiritual gifts cannot be bought with money. We cannot educate ourselves into such gifts. They must be given—given by the glorified Christ through the Holy Ghost.

Then, when we have received, we can give. Nay, even more, when we have received we are *expected* to give. Great receivers are essential—otherwise there cannot be great givers. Moody was a great giver because he had been a great receiver. Jeremiah gave forth the Lord's words because the Lord had put His words in the prophet's mouth. The pastor, the evangelist, the Sunday school teacher—yes, every Christian worker can only give out as they receive in. The more we receive the more we can give. Well may we pray, "Feed me, Lord, that I may feed," "Give to me that I may give to others." We kneel and receive, we rise and give. The Christian on his knees soon becomes a Christian on his feet. First the open heart, then the open hand.

God Answers Prayer

By Principal GEORGE JEFFREYS

THOSE of our Elim readers who have followed the many remarkable answers to prayer published recently in one of our leading national daily papers, must have said "Praise God," or "Amen," many times as they read the testimonies given. This thought kept forcing itself upon my mind—If the Elim people were to send in their testimonies to answered prayer, all the newspapers in the land would be needed to deal with them! God has so marvellously responded to prayer in the building up of our Movement that one can only look on in wonderment at what He hath wrought. What inspiring volumes could be written on the birth and growth of Elim, with its great army of converts, the vast array of witnesses to its miraculous healing ministry, the churches which have been established, the preachers who have been called out, and the financial needs that have been met! The longer we live the more wonderful the answers to prayer become! Who shall ever cease to praise God for the definite and direct answers of the last few months? Some day I shall be able to write the whole story of my own breakdown and God's remarkable deliverance in answer to your prayers. The wave of prayer that swept over our churches in response to the S.O.S. call to intercession in the form of those telegrams sent forth on New Year's Day, brought me back from the gates of death, and here I am, feeling as fit as ever, penning these lines for the *Elim Evangel*.

The threatened financial crisis with its apparently

INEVITABLE UPHEAVAL

which brought about my physical breakdown has been miraculously averted, and prayer has so changed things that we can face the future with absolute confidence, possessing as we do these overwhelming evidences of God's deep interest in every detail of the work He has so graciously allowed us to establish in the land.

We are now definitely praying and working towards a real Jubilee in Elim, and God who has dealt so marvellously with us will see us through to this goal. I say "praying" and "working" in order to give emphasis to the splendid manner in which the members of the Executive Council have followed up their prayers with love-service to God, myself and the work. The sentiments I expressed at the first meeting of the newly-elected Executive in November have been fully realised. The opening sentences were as follows: "The personnel of the present Executive is God's answer to prevailing prayer, for on it depends the shaping of Elim's future policy. Personally, I feel the right men are in the right place, and I believe that each one of you will wholeheartedly engage to make the necessary reforms in the work that will remove once and for all the positive hindrances to the progress of the Foursquare Gospel message in this and other lands."

God has not only given us the assurance that we shall soon see a real jubilee. He is moving upon His

people and they are giving of their substance, as well as praying that the money shall come in.

The special Resolutions passed at the first meeting of the newly-elected Executive show how determined they were to deal effectually with the existing obstacles to progress. It was a resolute effort to place all churches in Elim on a purely self-supporting basis, thus eliminating the paralyzing system of deficits which had obtained for so long. Pledged to no further financial commitments until all debts were cleared, this body of men made a bold move indeed, but it was undertaken in the name of the Lord, and the following will show how God has justified and honoured their stand.

At the close of the financial year which terminated in October, 1937, the total commitments and debts of Elim amounted to £44,000. To some of our readers this will naturally seem a large amount, but it must be borne in mind that we have assets in property amounting to approximately £200,000. Now at the end of the month of March, 1938, only a few months later, the debt has been reduced to £37,500. During last year deficits paid to non-self-supporting churches amounted to almost £3,000. Since October, 1937, balances have begun to take the place of deficits, and these, combined with the gifts of God's people, have enabled us to reduce our debt to the extent of £6,500.

I am glad to be able to testify that after working as one with the leading members of my Revival Party for about twenty years, last year showed the spirit of

PRACTICAL COMRADESHIP

as never before. It is not generally known that no member of the Revival Party receives a salary from the Headquarters' Central Fund; each works under the "World Revival Crusade" which is entirely supported by the free-will offerings that are given definitely to its own funds by God's people. From the very commencement of the year each member of the Revival Party was determined to live on a minimum allowance in order to allow as much as possible to go towards the extinction of the Elim debt. When I say that in addition to board and lodging, the total allowance amounted to £325 for the year, our readers will readily understand that this sum between five meant living on a minimum. But the Revival Party were more than compensated by the fact that through prayer and works they contributed substantially towards the reduction of the debt of Elim.

Let me say in closing that I cannot find words in which to express my thanks to you all for your loving, prayerful sympathy and support. I have been deeply moved to hear that when it was made known that I was dangerously ill, some of our churches held all-night prayer meetings, while others prayed in their churches right on from the Sunday morning breaking of bread service until the night meeting. Is it any wonder God answered prayer? To Him be all the praise!

The Message of the Church

Continued from page 265

odious gibbet, and from the place of shame, throw wide its arms to offer an asylum of rest to the distracted sons of dust.

Then secondly, the Cross is the guarantee of human freedom. Our incompetence compels us to trust another for hope beyond the grave. Though man enjoys a spiritual nature, he finds himself in thrall to carnal impulses. He would

REACH TO THE HEIGHTS,

but grovels among the garbage of sensuous indulgence. He knows himself to be a complex organism in the scale of life, a strange paradox of conflicting emotions; desiring the purest morality, and longing for the finest life, yet held in fear of the bondage of death. This human struggle has been epitomised in the agony of the words of Paul: "O wretched man that I am! who shall deliver me from the body of this death?" It is the record of desire and incapacity. The angel and the beast in perpetual antagonism.

Law, with its sacerdotal caste had been tried, but because it rested for its success upon the efforts of a vacillating people, failed to bring any solution to the problem. The law served to accentuate humanity's miserable failure; and both inside and outside Judaism; men longed for a deliverer. The proud Semite, the refined Greek, the despotic Roman; all needed some supreme revelation which would assure them of complete liberty.

Could God leave the world in a dilemma of such magnitude? God is love, and it is the prerogative of love to act in mercy, cost what it may.

But there was a great difficulty obstructing the way. How could God save man, and at the same time preserve his sacred autonomy? Personality is secured by freewill, and therefore, if God would honour

OUR MORAL INDEPENDENCE,

His salvation must be both complete on the divine side, and easily attainable on the human side. This we know God accomplished through the Cross. There the Saviour was broken in redeeming sacrifice. There the power of sin was destroyed by the withdrawal of its vital principle. There Satan's authority was repudiated. There death was conquered by One who submerged Himself in its clammy tyranny. It meant suffering, shame, spiritual desertion; but the measure of His passion is the measure of His great love and the guarantee of freedom to all who cast themselves upon Him.

This is the message the Church must preach in this hyper-cynical twentieth century. Men to-day are growing tired of empty formulas. They feel that "often the Church has put up the grandiose structures of its supposed efficacy, mumbled its monotonous, and made hypnotic gestures to the people by the hands of priests, while habit and familiarity made the crowd conform." They want positive help, a life-transforming dynamic; and are willing to put this practical claim before any metaphysical argument about religious experience.

Calvary will give this miraculous regeneration, and in much the same way as it occurred in the experience

of the Apostle Paul. Bishop Barnes in his Gifford Lectures, emphasises

THE NEED FOR CONVERSIONS

in this age. He states: "Of late the evangelical churches in England seem to have lost something of their enthusiasm for conversion. Unless they can recapture the spiritual power of which it is the essential outcome they will die. To the spiritual aesthete conversion may seem somewhat vulgar: any deep and strong emotion may offend those who prefer superficial amenities. But churches die of respectability just as they become a nuisance through superstition."

The Cross is also the insignia of His divine nobility. It was the supreme test of His earthly career. "If He be only a young man of high and most ambitious spirit," wrote Dr. Parker, in *Ecce Deus*, "He has chosen a most perilous course which must break down somewhere. It cannot be an easy task hypocritically to represent God upon the earth, without now and again letting the mask slip aside. How can the finite steadily carry the Infinite, when the Infinite is at war with him?" Surely if there is a place where Christ was proved, it was at the Cross. There He took our damnation gladly. He stooped to the lowest strata of human misery with a gentility in complete accord with His glorious aristocracy. Christ, suffering the full blast of sin's torment, remained the supreme gentleman through it all: we respect Him, we revere Him, we adore Him. He was not only

THE DIVINE MAN,

He was the manly Man.

The very nature of His nobility constitutes a challenge to all who profess to follow Him. How puny and insignificant our petty bickerings seem as we contemplate the solemn grandeur of the dying Prince of Peace. It constrains us to renounce selfishness for sacrifice. There can be no doubt the Church would become a more effective instrument of evangelism, were she to yield more fully to the claims of the dominant Christian vision. Can it be that the Church has shelved this doctrine because of the conviction it brings? Here we are, like so many egotistical hierophants, professing to understand the mysteries of numbers and unimportant prophetic phrases, while worldlings are crying for a lever to lift them from their pitiful plight, and seeking a few Christians who really look like Christ. Maybe there would be more inquirers after spiritual truth if Christians were as consistent in life as they are loud in profession. We are reminded of the words of Arthur Guiterman:

Mark Hopkins sat on one end of a log,
And a farm boy sat on the other.
Mark Hopkins came as a pedagogue
And taught as an elder brother.
I don't care what Mark Hopkins taught,
If his Latin was small and his Greek was naught,
For the farm boy he thought, thought he,
All through lecture time and quiz,
"The kind of man I mean to be
Is the kind of man Mark Hopkins is."

Are we of such noble character that others are want-

ing to be like us? If Christ indeed be "in us," it is not too much to expect an outworking of His nobility in our Church and business associations.

If we have substituted any other message in place of the one central theme of the Christian faith, let us

turn again to the old paths, even though it mean social ostracism. It is worth it all. We join in our task the lonely Man of Sorrows who trod the way before us, and even now offers us guidance and friendship in our way.

Christian Biographical Series.

Samuel Chadwick

V.—"HIS LITERARY ACTIVITIES AND DOCTRINAL BELIEFS"

By Pastor P. J. Le TISSIER

ONE of the good old Puritan writers says "that sermons are like showers which do good as they fall; but that books are like snow which lies long on the ground and continues to fertilise it." "Books," he adds, "may do good where the writer is not, and, what is more, when the writer is not." Samuel Chadwick's expository and devotional works have resulted in untold blessing to many. It can never be said that his publications were an addition to the numbers of unnecessary books with which the world was before, and is now encumbered. We confess we should greatly enjoy making a bonfire of many current modernistic books. There is much litter that passes for literature. There are printed works seducing our youth with the fatal fascination of misguided genius, and ranging the world, sowing death from shore to shore. Mr. Chadwick's books have been favourably received; they are literature carefully written, even those articles not prepared for printing; and having, therefore, all the spontaneity of the spoken word, even in the form in which they were delivered, reveal the simple beauty of his diction. We have found Mr. Chadwick's books inspiring and helpful, warming our hearts amid the chilling unbelief and crass infidelity of the present day.

Chadwick wrote amid earnest and incessant labours of the ministry. For years he ably edited *Joyful News*, the official organ in connection with the work of Cliff. His

EDITORIAL LETTER

was the joy and delight of an appreciative clientele that week by week followed the oscillations of his mind. This letter was friendly, affectionate and intimate. He often led his readers into the shrine of his own inner life in Christ, the holy of holies of his spiritual experience. He dealt with matters of real importance; there were no vague ambiguities likely to lead the honest seeker into a thicket. He set before his readers a definite goal which he believed supremely worth while and demanding the masterful handling, by God's grace, of those baser elements in human nature which are likely to prove a menace to the soul's enrichment. In his expository teaching Chadwick gave much attention to the doctrines of holiness and sanctification, welcoming every ray of light on the subject. He was no extremist. He taught sanctification, not "crankification."

In his appraisal of life, on his seventieth birthday he listed and tabulated the following as the keys to the victorious life:—

1. No wealth like character.
2. No fun like hard work.

3. No book like the Bible.
4. No people like God's people.
5. No calling like that of the evangelist.
6. No power like prayer.
7. No blessing like Pentecost.

Chadwick was

A PENTECOSTAL CHRISTIAN.

He had received this blessing, not through striving or straining to attain, but believing, receiving and entering into possession.

"Chadwick," writes Mr. Brice, "had no sense of vocation in writing; and laughed when Champness said there was wealth in his inkpot. Yet 'S.C.' set a standard in religious journalism which won the admiration of men like Sir W. Robertson Nicoll."

Mr. Dunning tells us that "Writing was never easy to Mr. Chadwick. He would leave his weekly article or letter to the very last moment, and then stay up long past midnight, knowing that the printers would be on the telephone making enquiries for the 'copy' early next morning. *Joyful News* never ceased to be a burden throughout the quarter of a century during which he edited it, but it was a burden of the Lord. He never acquired the ability to dictate. He would sit at his desk and write every word in full, leaving nothing to the imagination of the printer. His manuscript, when completed, was a model of neatness."

Mr. Chadwick wrote fairy stories. One appeared in *Joyful News* after the betrothal of Princess Mary, now the Princess Royal. Her Royal Highness very graciously accepted a specially printed copy of the delightful story.

Mr. Chadwick considered his writings a poor and unworthy offering in the light of such

A GLORIOUS SUBJECT.

But we are glad he employed his pen as well as his tongue, in the service of the Master. Principal Chadwick was no quasi-defender of the faith. He was a staunch champion of fundamentalism and supernaturalism. He never smothered the truth, but was clear-cut and systematic, always teaching on sound evangelical lines. In defence of the Bible he wrote in his somewhat dithyrambic manner:—

"I have worked at the Bible, prayed over the Bible, lived by the Bible for more than sixty years, and I tell you there is no book like the Bible. It is a miracle of literature, a perennial spring of wisdom, a wonder-book of surprises, a revelation of mystery, an infallible guide of conduct, an unspeakable source of comfort. Give no heed to people that,

discredit it, for they speak without knowledge. It is the Word of God in the inspired speech of humanity."

We now give a brief resumé of his doctrinal beliefs. We cannot quote extensively, but a few extracts from his writings reveal his attitude towards many truths we hold dear:—

1. *The gift of the Holy Spirit.*

"It is remarkable that we are never commanded in the Bible to believe in the Holy Ghost, as we are commanded to believe on the Father and Son. He is to be received—Acts xix. 2.

"A GIFT CANNOT BE BOUGHT,

neither can it be earned. It must be either received or declined. Have ye received the Holy Ghost since ye believed? The Coronation gift always comes when the King is crowned."

2. *The gifts of the Spirit.*

"There are no reasons why the gifts of the Spirit should be operative in one dispensation and not in another. They did not close at the end of the apostolic age. They have been manifest in all ages of the Church."

3. *Abuse of spiritual gifts.*

"Gifts are liable to be abused. In the early Church they appealed to unspiritual men who desired them for carnal purposes, and thought they had a commercial

value. They are still commercialised though not always for their cash value. . . . The safeguards against abuse are . . . loyalty to the Lordship of Christ; loyalty to the Word of God. The Word and the Spirit are never at variance, and the Word of truth attests the Spirit of truth. . . . Edification is the test and order is the rule."

This Month's New Books

"Everybody's Sister," by Alice Isabel Cook. 1/- (by post 1/1).
 "Do We Look for Another?" by Rocketts Wayte. 6d. (by post 8d.)
 "Dick Sheppard," by His Friends. 5/- (by post 5/4).
 "Sister Eva of Friedenshort," 3/- (by post 3/4).
 "Christ and the Homeless Poor," by W. J. Smart. 5/- (by post 5/4).
 "Grace, Child of the Gobe," by Mildred Cable and F. French. 1/- (by post 1/2).

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

SEALED ORDERS

It is a beautiful saying from one of our poets, who, speaking of our birth, says: "Every soul leaves port under sealed orders. We cannot know whither we are going or what we are to do till the time comes for breaking the seal." But I can tell you something more beautiful than this. Every regenerated soul sets out on its voyage with an invisible Captain on board, who knows the nature of our sealed orders from the outset, and who will shape our entire voyage accordingly, if we will only let Him.

The Victory Side

W.R. W. ROGERS.

I am liv-ing on the vic-t'ry side, With the Saviour as my
 I'm liv-ing on the vic-t'ry side,

Friend and Guide; Tho' the world may scoff and jeer, Praise the
 (my Friend and Guide;)

Lord, I will not fear, For I'm liv-ing on the vic-t'ry side, the vic-t'ry side!

Copyright, by W. Rogers.

Bible Study Helps

THE CHRISTIAN'S ENVIRONMENT

1. God **before** us (Isa. xlvi. 17).
2. God **behind** us (Isa. xxx. 21).
3. God to the **right** of us (Psa. xvi. 8).
4. God to the **left** of us (Job xxiii. 9).
5. God **above** us (Psa. xxxvi. 7).
6. His everlasting arms **underneath** us (Deut. xxxiii. 27).
7. The Holy Spirit **within** us (John xiv. 17).

VICTORY WITHOUT VIM

- Ye shall not need to fight in this battle.—II. Chron. xx. 17.
1. "Set yourselves" (v. 17).—Prayer (v. 18).
 2. "Stand ye still" (v. 17).—Praise (v. 19).
 3. "See" (v. 17).—Prosperity (v. 25).

WHAT DOES GOD REQUIRE OF THEE?

(Deuteronomy x. 12, 13)

1. "To fear the Lord thy God"—reverently.
2. "To walk in all His ways"—completely.
3. "To love Him"—supremely.
4. "To serve the Lord thy God"—wholeheartedly.
5. "To keep the commandments of the Lord"—loyally.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

ABERDEEN CRUSADERS

Aberdeen Crusaders report progress. Summer efforts include extensive street by street open air campaigns. Thousands of tracts and printed invitations are distributed, and many personal contacts made with the people.

The weekly meetings are maintained at a very high standard. Every week a subject of real interest is discussed, including debates. The choir, which has been formed within the last two years, is a great help in the services. Besides prison invitations, other denominations and local hospitals, too, have been visited. The choir recently rendered the service of song, "Where are the Nine?" at Gourdon, when over four hundred people were present. It was truly a wonderful meeting.

DUNDEE CRUSADERS

The Crusaders at Dundee are pleased to report that they continue to enjoy God's blessing under the able ministry of Pastors Barton and Ladlow. The weekly services, consistently attended, during the past winter, have been most profitable, and a deeper spiritual atmosphere has been evident. Not only so, but the inspired ministry of the Crusaders, in song and otherwise, has not failed to invigorate the entire life of the Church.

Moreover, upon two occasions the Crusader Choir has rendered effective service outside the Church. The choir has visited Perth Prison and there gave of its best in an endeavour to win allegiance to Christ. Also they have conducted a service at the Salvation Army Eventide Home.

We feel confident that neither of these enterprises were without result and look forward to further opportunities of service in extending God's kingdom on earth.

In the North :—

Scottish Crusader Camp

JULY 16th to JULY 30th

at

St. Cyrus, near Montrose

A really ideal spot for an ideal holiday. Under the supervision of

Pastor JOHN HILL.

Applications to Pastor Hill, 140, Hammerfield Avenue, Aberdeen.

Coming Down :—

Glossop

for Derbyshire Beauty Spots

And Down South :—

Eastbourne

(House exclusive for Crusaders only)

CRUSADER HOLIDAY CENTRES

JULY 30th to AUGUST 13th.

Book Now. Limited Accommodation.

NEXT WEEK

we are publishing a photo of another splendid Scottish group, **THE GREENOCK CRUSADERS**

CROYDON CRUSADER RALLY

A large congregation gathered at the Croydon Tabernacle for the April Crusader Rally, presided over by Pastor E. C. W. Boulton. Singing items by the Barking Sunday School teachers and the East Ham Male Voice Choir were delightfully rendered and more than appreciated. The speakers, Mr. A. Birkenshaw (of Clapham), and Mr. D. Harvey (of Leyton) each ministered with an appeal and exhortation that impressed the congregation. Individual testimonies and other items added a charm and inspiration that confirmed it was indeed good and inspiring to gather thus in God's house.

IN AND OUT OF TOWN

The London Crusader Choir's visits during March and April to Royal National Hospital, Ventnor, H. M. Borstal Institution, Camphill (I.O.W.), Wormwood Scrubs, Holloway, and Maidstone Prisons, and also at the annual "Read it Through" League meetings at the Farringdon Street (London) Memorial Hall, and Caxton Hall, Westminster, have proved more than helpful and inspiring, for such visits have been signally blessed of the Lord, and resulted in souls finding the Saviour.

VISITING YORKSHIRE

May 1st,

The London Crusader Choir

LEEDS, 2.45 p.m.

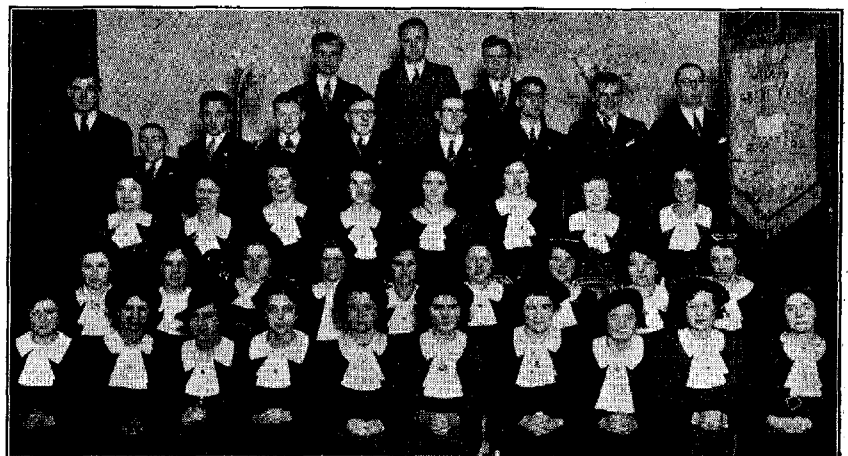
WAKEFIELD, H.M. Prison, 5.15 p.m.

BRADFORD, 6.30 p.m., the speaker

will be

Pastor E. C. W. Boulton

At 8 p.m. the service will be conducted by the Choir.



Aberdeen Crusader Group with Pastor John Hill (Crusader Commissioner).



Gleanings from Other Fields

Dr. H. A. Ironside.

Dr. Ironside, pastor of the Moody Memorial Church, Chicago, is to visit this country again in the autumn. Many friends will remember his visit last year in connection with the Moody Centenary meetings.

American Visitors.

A party of over 300 from the States, led by Rev. J. Ingles, of Brooklyn, New York, are to visit this country for a five-week tour. They expect to include the Keswick Convention in their programme of visits.

Famous Evangelical Church.

One of the most famous Canadian Evangelical Churches in Canada—the Jarvis Street Baptist Church, Toronto—was recently burned to the ground. Dr. T. T. Shields is the pastor of this church.

Fleet of Mission Vans.

With the dedication of a new mission van, the Church Army's fleet of these now numbers over fifty.

Mr. Robert Harkness.

Mr. Robert Harkness, well known for his association with the campaigns of Torrey and Alexander, and later with Chapman and Alexander, expects to spend six weeks in the British Isles this summer. He is widely known in Christian circles as a composer and pianist.

Editor of "The Bible Witness."

Rev. A. H. Carter, editor of "The Bible Witness," has been called home whilst on a visit to Australia. He passed away at Sydney, New South Wales.

Free Church Council President.

Dr. J. W. Ewing has been chosen as President-designate of the Free Church Council for 1939-40. He is one of the most well-known and highly esteemed leaders of the Baptist denomination.

Home Call of Bishop Taylor Smith.

The veteran servant of the Lord, Bishop Taylor Smith, was called home whilst en route from Australia to England. For many years he was one of the most famous and familiar figures at the annual Keswick Convention.

Salvation Army Bandmaster Retires.

Mr. A. W. Punchard has recently retired from his position as national bandmaster of The Salvation Army. He has given over fifty years' service to The Salvation Army. In 1935 he had the honour of playing before King George V. and Queen Mary.



Monthly Book Window

MY BIBLE—HOW TO STUDY IT. By Fredk. T. Ellis. (Marshall, Morgan & Scott, Ltd. 6d., by post 7d.).

By virtue of its price, this sixpenny booklet is within the reach of all aspiring Bible students. It has been written in very simple style and is easy to read; the beginner will therefore have no worries over involved methods and difficult words.

There is a list of sentences summing up the themes of the various books of the Bible. The writer also adds an index of suitable books for those who desire to make their Bible study a serious undertaking.—H. W. GREENWAY.

HIS PART—AND OURS. By J. Sidlow Baxter. (Marshall, Morgan & Scott, Ltd. 3/6, by post 4/-.)

This book makes splendid reading, and is written in a clear, convincing and forceful manner. It consists of two parts: the first six chapters dealing with "His" part, the last seven presenting "Our" part; hence the title of the book, "His Part—and Ours." The author sets forth the might and majesty of Jehovah, and continually emphasises that the Divine presence with the Christian is as great a reality as it is a necessity. Apart from the chapter on "My Reward," in which the author deals with the return of Christ, we are in agreement with nearly the whole tenor of the book. This book will serve as a stimulus to the weak Christian's faith, and will act as an impetus to a life of holiness.—SAMUEL GORMAN.

GOD'S PLAN TELEVISED. By Geo. Banks. (Marshall, Morgan & Scott, Ltd. 2/6, by post 2/10).

Classifying the Levitical Feasts under three Harvest headings, the author sees in them beautiful types of the different phases of God's Harvesting in this age. Enlarging on this with Personal Types, we are given an inspiring picture of God's plan for every believer in helping forward the Great Harvest Home.

Deeply spiritual, and soundly scriptural, this book will stir your heart and give you rich fields for study.—THOS. A. CARVER.

MEN CHRIST WANTS. By D. P. Thomson. (Marshall, Morgan & Scott, Ltd. 1/-, by post 1/3).

There are many challenging thoughts in these ten addresses, yet—? The appeal is not so much to accept the Blood-bought salvation of Calvary, but to respond to the challenge of "the ideals and principles of Jesus Christ." The name "Jesus" almost completely supplants "The Lord Jesus Christ." One could wish for a stronger denunciation of sin, and one misses the thrill of rousing old-fashioned gospel addresses. The last three addresses are the best.—THOS. A. CARVER.

SO GREAT LOVE. By B. M. W. Grautoff. (Thynne & Co., Ltd. 2/-, by post 2/4).

A romantic novel with an African setting, which tells of a young Englishman who falls in love with and marries a Mahomedan girl, adopting her faith. As the result of a visit from missionary friends, both are led to Christ. The subsequent rage and persecution of Moslem relatives, together with the over-ruling care of God, provide many thrills—and the escape of the young couple to a sphere of active service for Christ gives us a happy ending. A book for young people.—JOHN HILL.

THE MESSAGE OF THE CONSTELLATIONS. By H. M. Bentley. (Thynne & Co., Ltd. 2/6, by post 2/10).

The perusal of this book especially interested me as my father was an authority on the subject, and the writer confirms his view that this science has been greatly perverted by both pagan and Christian philosophers.

This book brings out what my father believed, i.e., that "the message of salvation contained in the Bible is corroborated by God's own handiwork in the sky."

A book well worth reading—it will open new avenues of thought to the Christian reader. I heartily recommend it to all lovers of the Bible and Astronomy.—CYNTHIA SMITH.

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

Look Out for Next Week's
SPECIAL
DEMONSTRATION NUMBER

CLASSIFIED ADVERTISEMENTS

30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 6d. per insertion extra.

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

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

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

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

Bournemouth.—Superior board-residence, home from home; every comfort and convenience; 1 minute sea, 2 minutes shops, buses; central. Mrs. Stroud, "The Homestead," 14, Southern Road, Fisherman's Walk. 'Phone: Southbourne 2039. C522

* **Bournemouth Central.**—Board-residence, apartments, bed-breakfast; good cooking and attendance; private sitting-rooms, bath (h. & c.), electric light, garage; recommended by pastors; near assembly. Mrs. Sims, 86, Avon Road. C527

* **Brighton.**—Bed and breakfast from 3/6; central; 5 minutes' walk to Elim church, sea, station and shops. Mrs. Robinson, 78a, Dyke Rd. C526

Cornwall, Newquay.—Picturesque, Christian guest house; sheltered, secluded position, own beautiful grounds, 1½ acres; tennis, putting; ten minutes' walk various beaches; comfortable, homely, Christian fellowship; highly recommended by Elim pastors; personal supervision; excellent Cornish cooking, separate tables, electric light; (h. & c.), garage. Mr. & Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. 'Phone, Newquay 826. C517

* **Cornwall.**—Board-residence, home comforts, personal supervision; highly recommended ministers and guests; near Elim Tabernacle, sea, country and station; terms moderate. Mrs. Walsh, "Beth-Shan," 24, Penare Rd., Penzance. C544

Christian Workers' Holiday Home.—Open May to September; Evening Bible School conducted by Principal Parker, July 20th—September 10th; "Fundamental Facts of our Faith." Apply, Mrs. Parker, "The Rookery," Lynton, N. Devon. C535

* **Edinburgh** calling Elim friends. Why not spend your 1938 holiday in Scotland's beautiful capital? Within easy reach of the Empire Exhibition, and a splendid tourist centre; home comforts; terms, single £2 10s., sharing £2. Mrs. Sharp, 20, Lansdowne Crescent, Edinburgh. C550

* **Glossop, "Beth Rapha."**—An ideal Elim Home for quiet, restful winter or spring holiday. Every comfort, centrally heated, beautifully situated; Christian help and fellowship. Apply: Pastor T. Tetchner, "Beth Rapha," Spire Hollin, Glossop. C517

* **London.**—Elim Rest House—Adjoining Elim Woodlands. Comfortable home life for those desiring rest or change in quiet spiritual surroundings. Apply: Miss Baker, 21, Rodenhurst Road, Clapham Park, London, S.W.4. C501

London.—Superior accommodation, bed and breakfast 4/-. select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. 'Phone Abercorn 3547. C501

* **London.**—Christian greetings. Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision, at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. 'Phone Mountview 7069. C500

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BIRTH.

Niles.—On April 15th, to Mr. and Mrs. R. J. Niles (Dorothy Evans), of Clapham, the gift of a daughter, Margaret Joan.

MARRIAGES

Cariss;Paine.—On April 9th, at All Saints' Church, Beckley, Sussex, by Rev. D. F. Wilkinson; Pastor Jethro Calvert Cariss to Violet Eva Paine.

Lockwood; Whitworth.—On April 6th, in the Elim Hall, Tunnard Street, Grimsby, by Pastor J. Tetchner; Edward Allan Lockwood to May Whitworth (both Elim Crusaders).

WITH CHRIST

Barker.—On April 5th, Harold James Barker, aged 68, of Scarborough. Funeral conducted by Pastor A. S. Gaunt.

Braithwaite.—On April 7th, Mrs. Marion Braithwaite, aged 80, of South Ealing, W. 4. Funeral conducted by Pastor D. E. Forsyth.

Moss.—On April 12th, Miss Alma Ellen Moss, aged 59, of Portsmouth. Funeral conducted by Pastor J. Smith.

¶ We regret that owing to increased costs it has been found necessary to raise the price of the 2/- edition of

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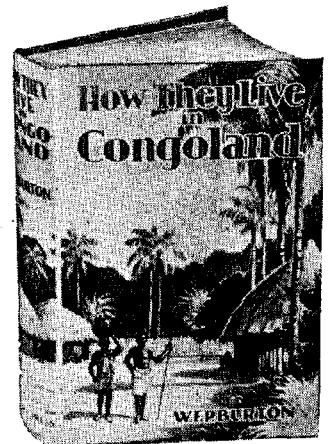
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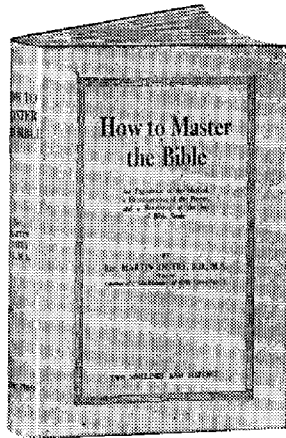
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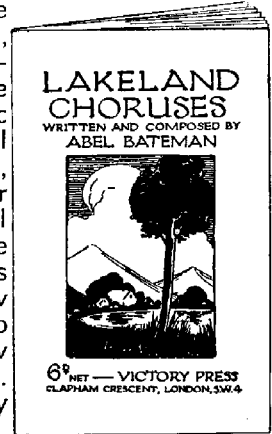


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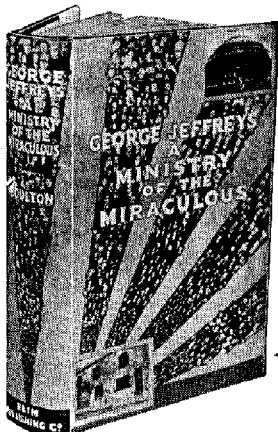


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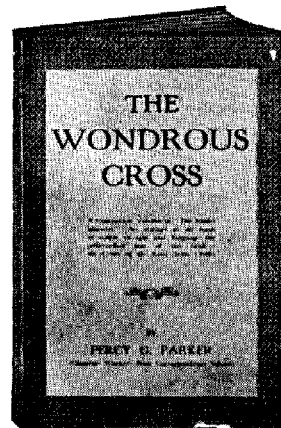
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