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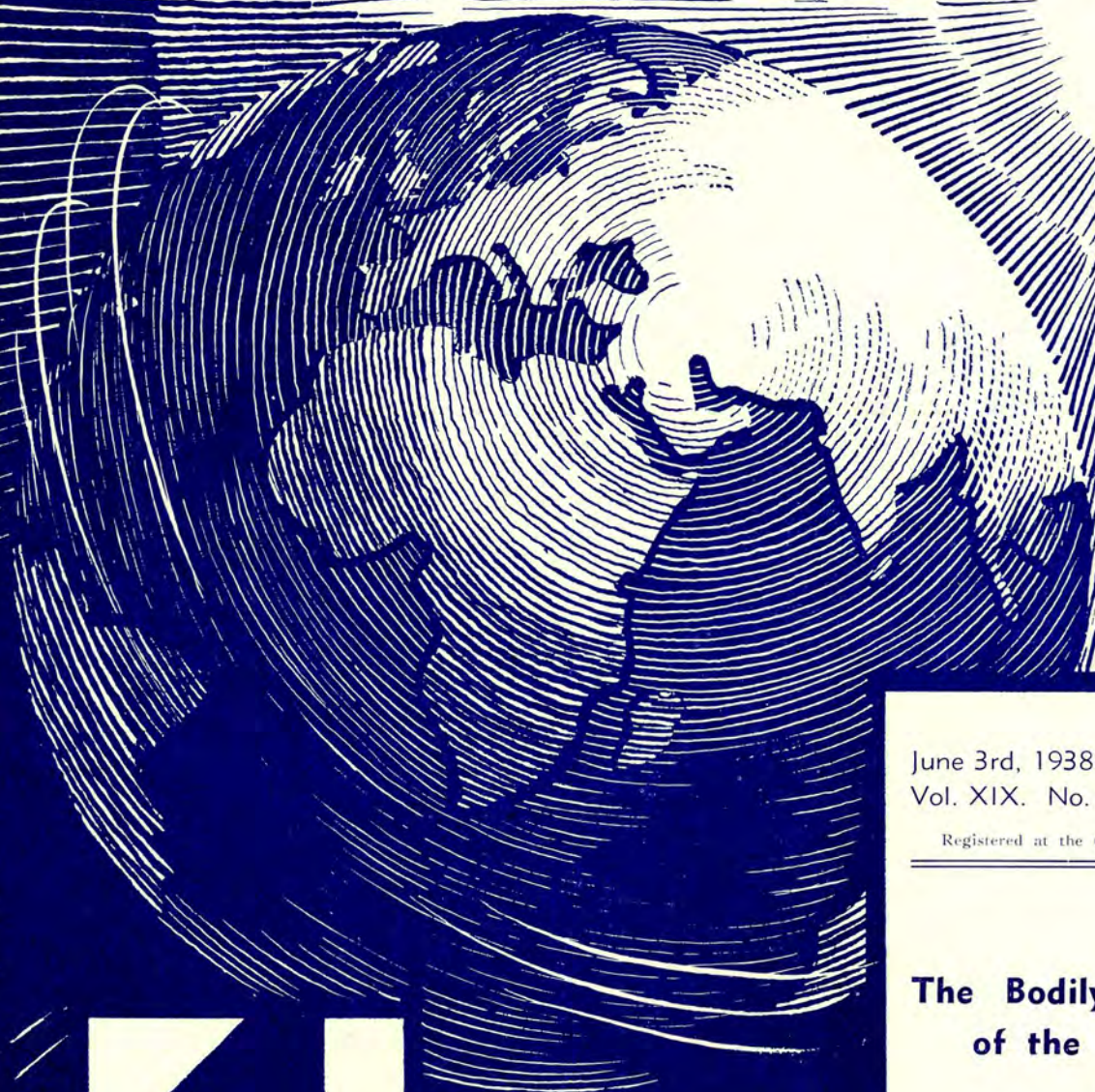
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Edin Evangel

Foursquare Revivalist



June 3rd, 1938.
Vol. XIX. No. 22.

2d.

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

**The Bodily Resurrection
of the Lord Jesus**

By Principal P. G. PARKER



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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Vol. XIX. June 3, 1938 No. 22.

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

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

Quantities.—10 copies 1/6, 20 3/-, 30 4/8 and so on, post free, monthly payments. Odd copies charged full price.

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

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

Telephone Nos.—Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Tulse Hill 2227. Elim Woodlands: Tulse Hill 3860.

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

WHITSUNTIDE CONVENTIONS IN THE PROVINCES

BATH. June 5-7. Old Post Office, 2, York Buildings. Speakers: Pastor R. D. Bradley and Evangelist J. J. Way. Convener: Pastor F. J. Stlemming. Sunday, 11 a.m., 3 and 6.30 p.m. Monday, 11.15 a.m. and 6.45 p.m. Tuesday, 7.30 p.m.

CONGLETON. Whit-Monday, 3 and 7 p.m. Elim Gospel Mission, Cole Hill Bank. Speakers include: Pastors J. Kelsall, H. White, Evangelist W. Douglas and Mr. H. Orme. Convener: Pastor C. A. C. Hadler.

GUERNSEY (Vazon). Whit Monday, 7 p.m. Elim Foursquare Church. United Convention Service. Speakers: Pastors V. S. Pritchard and J. Scott. Convener: Pastor J. R. Moore. Special singing by United Choirs.

LETCWORTH. June 4-9. Elim Tabernacle, Norton Way North. Saturday, 8 p.m. Sunday, 11 a.m., 3 and 6.30 p.m. Monday, 11 a.m., 3 and 7.30 p.m. Tuesday, 7.30 p.m. Wednesday, 3 and 7.30 p.m. (Crusader Rally), Thursday, 7.30 p.m. Speakers: Pastors E. C. W. Boulton and J. T. Bradley. Convener: Pastor H. Burton Haynes.

PLYMOUTH. June 4-9. Elim Tabernacle, Rendle Street. Speakers: Pastors J. Kelly, J. McAvoy and F. Smith. Convener: Pastor A. V. Gorton.

PORTSMOUTH. June 6. Elim Church, Arundel Street. 11 a.m., 3 and 6.30 p.m. Speakers: Pastors J. C. Cariss, W. N. Brambleby, and Evangelist J. Gardiner. Convener: Pastor J. Smith.

REDHILL. June 6, 7. Elim Foursquare Gospel Church, Earlswood Road. Whit-Monday, 3 and 6.30 p.m. Tuesday, 7.30 p.m. Speakers: Pastors A. E. Thorne, I. Wright, and Evangelist K. Mahood. Convener: Pastor F. H. Coleman.

RYE PARK. June 5, 6. The Little Tabernacle, Rye Road. Sunday, 11 a.m. and 6.30 p.m. Monday in the Congregational Church, High Street, Hoddesdon, 3 and 7 p.m. Speakers: Pastor P. J. Le Tissier, and others. 7 p.m., Kensington Temple Crusader Choir and speakers.

SCUNTHORPE. Whit-Monday, in the Congregational Church. Speakers: Pastors H. O. Bale, W. Farrow, J. Tetchner and A. S. Thorne. Convener: Pastor E. Dainton.

SOUTHEND. June 5, 6. Elim Tabernacle, Seaview Road. Sunday, 11 a.m. and 6.30 p.m. Monday, 3 and 7 p.m. Speakers: Pastors A. Longley, C. J. E. Kingston and W. J. Patterson. Ministry to the sick and those seeking the Baptism in the Holy Ghost between services.

WORTHING. June 4-9. Elim Tabernacle, Grosvenor Road. Saturday, 7.30 p.m. Sunday, 11 a.m., 3 and 6.30 p.m. Monday, 3 and 7.30 p.m. Tuesday, 7.30 p.m. Wednesday, 3 and 7.30 p.m. Thursday, 7.30 p.m. Speakers: Pastors G. I. Francis, J. Robinson, and Mr. J. F. Welch, R.N. Convener: Pastor E. O. Steward.

4 Coming Events 4

CANNING TOWN. June 12. Elm Hall, Bethel Avenue, 7 p.m. Visit of London Crusader Chor. Croir at Maidstone Prison in afternoon.

CROYDON. June 11. Elim Tabernacle, Stanley Road, 7 p.m. Children's Rally conducted by Pastor H. Kitching. Speaker: Mr. Douglas Craig. June 12, Sunday School Anniversary Service at 6.30 p.m.

EALING. June 2, 9, 16, 23 and 30. Elim Tabernacle, Northfield Avenue. Series of addresses on the Work of the Holy Spirit by Pastor E. C. W. Boulton.

EDINBURGH. Saturday June 4th. South Scottish Rally in the Elim Tabernacle, Dean Street, 3 and 7.45 p.m. Speakers include: Pastor and Mrs. Magee, and Pastor Leslie Newsham.

PONTARDULAIS. May 22—June 2. Beulah Hall, Alltigo Fields. Campaign by Pastor David Vanstone.

STOCKPORT. June 11-15. Convention. Great Portwood Methodist Church and Elim Tabernacle. Speakers: Pastor H. Entwisle, T. Tetchner, and Evangelist W. Douglas. Convener: Pastor T. Burton Clarke.

SOUTHEND. June 7-11. Elim Tabernacle, Seaview Road. Crusader Bible School and Conference conducted by Pastor D. Vanstone. Subject: "Personal Evangelism." Each evening at 7.30 (except Friday). Pastor Vanstone will speak at the Young Life Evangelistic Meeting on Sunday, June 12 at 6.30 p.m.

TOTTEN. Now proceeding in the Ebenezer Temple, Hammonds Green, Totton. Evangelistic campaign conducted by Pastor W. E. Smith.

WHITBY. June 4-6. Elim Hall, Cliff Street; special Whitsuntide services conducted by a band of Leeds Crusaders.

WOOLWICH. June 12. Elim Hall, Crescent Road, corner of Burrage Road. Visit of Pastor E. C. W. Boulton.

London Whitsuntide Convention

Whit-Sunday, June 5th to Thursday, June 9th

Speakers: Pastors T. B. Clarke, H. W. Fardell, T. E. Francis, W. J. Hilliard, W. W. Kelly, G. Kingston, L. C. Quest, and Mrs. G. Kingston.

CLAPHAM. Elim Tabernacle, Clapham Crescent (3 minutes from Clapham Common Underground). Sunday, 11 a.m. and 6.30 p.m. Monday, 3 and 7 p.m. Tuesday, Wednesday and Thursday, 7.30 p.m. Convener: Pastor C. J. E. Kingston.

CROYDON. Elim Tabernacle, Stanley Road. Sunday, 11 a.m. and 6.30 p.m. Monday, 11 a.m. and 7 p.m. Tuesday, Wednesday, and Thursday, 7.30 p.m. Convener: Pastor H. Kitching.

EAST HAM. Elim Tabernacle, Central Park Road. Saturday, 7.30 p.m. Sunday, 11 a.m. and 6.30 p.m. Tuesday, Wednesday, and Thursday, 7.30 p.m. Convener: Pastor A. Longley.

BARKING. Whit-Monday, 3 and 7 p.m. Elim Hall, Ripple Road. Convener: Evangelist C. W. Bonifazi.

PRELIMINARY ANNOUNCEMENT.

PRINCIPAL

& Revival Party's Summer Engagements

COLWYN BAY. In the TENT, pitched on ground in Eirias Park, Abergele Road. Commencing Whit-Saturday, June 4th, and continuing throughout June, July and August. Sundays, 3 and 7.45 p.m. Week-nights, 7.30. Wednesdays, 3 p.m. Note: Pastor and Mrs. Joseph Smith will take charge of the meetings during August while the Principal and Party are at Portsmouth.

Note! Copies of the official Guide Book to Colwyn Bay may be obtained by forwarding 2d. for postage to the Guide Secretary, Town Hall, Colwyn Bay.

PORTSMOUTH. In the BIG TENT, pitched on the Old Fair Ground, Commercial Road. Commencing Sunday, July 31st and continuing throughout August. Come spend your holidays in these two delightful holiday centres (Colwyn Bay and Southsea) and participate in the happy Foursquare Gospel Revival meetings! For particulars of Colwyn Bay Holiday Home see page 346.

AUGUST BANK HOLIDAY CONVENTION

at the

JUBILEE TEMPLE

Waterloo Road, Blackpool

Sunday, July 31st to Sunday, August 7th.

Convener: Pastor R. G. Tweed

Speakers will be announced later

All requiring accommodation write to Mrs. Tweed, 3, Hall Avenue, Waterloo Road, Blackpool, enclosing stamped addressed envelope for reply.

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. 22

JUNE 3rd, 1938

Fridays, Twopence

The Bodily Resurrection of the Lord Jesus

By Principal P. G. PARKER

D ID Jesus rise from the dead? Is He alive to-day because two thousand years ago He arose from the grave?

Someone has said that it is useless discussing whether the other miracles took place, the one item of surpassing importance is, Did the Resurrection take place? If it did, then all other miracles are easily believed. If it did not, then all the other miracles must go.

1. *I believe in the resurrection of the Lord Jesus Christ because one of the greatest acts in the natural world is that of resurrection and I am therefore not surprised to find it one of the greatest facts in the supernatural world.*

There is a form of resurrection in chemistry, botany, and biology.

Some chemicals can be dissolved in water or some other solvent and then precipitated, by chemical process, into solid form again. The chemical that has thus been scattered into a million particles is reformed again. Call it "restoration" and not "resurrection" if you prefer, seeing there is no life present, yet it is correct to say that this restoration in the realm of the lifeless is a striking shadow of resurrection in the realm of life.

In botany we see resurrection in a million forms. Take the commonest of trees. Its blossom, leaves, fruit, all die and decay. To all appearances the tree is dead, yet the next year at the appointed season the blossom, leaves and fruit all reappear. It is a form of annual resurrection. Paul used this natural figure when he said:—

"But some man will say,

HOW ARE THE DEAD RAISED

up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased Him" (I. Cor. xv. 35-38).

Resurrection or evolvment of life are well known in connection with the butterfly, the moth, and the dragon-fly. The parent dragon-fly lays its eggs beneath

the water. From the egg is hatched an ugly flesh-eating creature—it is called a nymph. This nymph lives beneath the water. It passes through a series of moults. That is, casts off its skin as it grows from size to size. But at last this nymph climbs up out of the water into another atmosphere altogether—the air. Having reached the air there comes forth from the dead outer body of the nymph a beautiful dragon-fly, which, with angelic-like beauty darts here and there in the sunbeams of summer glory. In abundant, thrilling, glorious life the dragon-fly comes forth and leaves behind the head, the body, the legs, the claspers of its nymphal form. If such a transformation can happen to a fly how much more to a man—and how much more to the Son of man! And, why should not the actual natural body be raised and glorified—as a crowning proof of God's power?

2. *I believe in the resurrection of the Lord Jesus because of the witness of the Old Testament.*

The Old Testament actually gives instances of resurrection unto earthly life. The widow's son was raised by God through Elijah (I. Kings xvii. 22). So was

THE SHUNAMMITE'S SON

(II. Kings iv. 34, 35), through Elisha; and also a man through Elisha's dead body (II. Kings xiii. 21). If God would raise the fallen sons of men unto earthly life, how much more would He raise His unfallen and only begotten Son unto glorious, heavenly life.

Then again the resurrection of Christ was distinctly foretold in Isaiah liii. 10. Note the words, "He shall prolong His days." After His soul was made an offering for sin (which clearly implied death) then He was to lengthen out (prolong) His days, and see His seed, and the pleasure of the Lord was to prosper in His hand.

Psalm xxii. gives us a tragic yet true picture of crucifixion. But suddenly the Crucified One breaks forth into resurrection song: "I will declare Thy name unto My brethren; in the midst of the congregation will I praise Thee" (Psalm xxii. 22).

Yet again the resurrection of Christ is clearly typified. The Tabernacle of Israel was taken down.

It was a striking type of the death of the Lord Jesus. The outer covering of badgers' skins was removed (Christ was stripped of His outer clothing). Then the rams' skin curtain dyed red was removed (Christ's blood was shed). Then the goats' hair curtain was separated from the beautiful Tabernacle curtain (Christ's body and beautiful spirit were separated). Yes, the Tabernacle was taken down—in type, the Saviour was dead. But *three days afterwards* the Tabernacle was re-erected again—in type, the Saviour had risen (Numbers x. 33).

In the

CLEANSING OF LEPROSY

—type of cleansing from sin—the first bird was slain (type of the death of Christ), but the second bird lived (type of the resurrection of Christ). (Leviticus xiv. 49-57).

There is also a clear reference to the resurrection of Christ in Psalm xvi: 10: "For Thou wilt not leave My soul in hell (the world of the dead), neither wilt Thou suffer Thine Holy One to see corruption." (Compare Acts xiii. 34, 35).

There is also supposed to be a reference in Isaiah xxvi. 19: "Thy dead men shall live, together with My dead body shall they arise."

Finally the prophetic atmosphere of the Old Testament is of One who is to be "cut off" (Dan. ix. 26), and yet He is to live and be worshipped for ever (Zech. xiv. 16).

Such a condition could only be brought about by the death and resurrection of Christ.

3. *I believe in the resurrection of the Lord Jesus because of the witness of the New Testament.*

There is not the slightest doubt that in the Four Gospels we have four accounts of the resurrection. These accounts are, generally speaking, similar. On the main facts they are absolutely clear and harmonious. But in details they vary somewhat. At first sight they seem to contradict each other on minor points. However, deeper study shows that they do not contradict but complement each other. Now if they were more or less copies of each other the agreement would be all upon the surface and the

DISAGREEMENTS WOULD APPEAR

by deeper study. But if they were not copies, but independent testimonies, then the disagreement would appear on the surface and the deeper study would show that they were not contradictory but complementary. Now this is just what we find. Consequently the evidence is that the accounts are independent, and therefore true.

The remaining writings in the New Testament take the resurrection as an undeniable fact. In Peter's Pentecostal sermon he declared: "God hath raised up Christ, having loosed the pains of death: because it was not possible that He should be holden of it." Further he said, "This Jesus hath God raised up, whereof we are all witnesses." Proclaiming the secret of the healing of the beggar at the Gate Beautiful, Peter said that the risen Christ had done it—"Ye denied the Holy One and the Just, and desired a murderer to be granted unto you: and killed the Prince of Life whom God hath raised from the dead: where-

of we are witnesses. And His name, through faith in His name hath made this man strong."

The authorities sought to arrest the same two apostles because they were "grieved that they taught the people, and preached through Jesus the resurrection of the dead."

Later on when the priests sought to silence them we read, "Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree."

THE WITNESS CONTINUES

right through the Book of Acts. In the last two verses we read, "And Paul dwelt two whole years in his own hired house, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ"—and we cannot doubt one of the things that concerned the Lord Jesus Christ was that He had gloriously risen from the dead.

Paul's testimony to the risen Christ can best be summarised from I. Corinthians xv:—"He rose again according to the Scriptures: and that He was seen of Cephas, then of the twelve: After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain. But now is Christ risen from the dead, and become the firstfruits of them that slept."

The last Book of the Bible is electric with the fact of a risen Saviour.

"I am He that liveth and was dead; and behold, I am alive for evermore."

"These things saith the First and the Last, which was dead and is alive."

The ruler of the events of Revelation is clearly the living Lamb that had been slain. It is

THE LIVING LAMB

to whom praises belong, and in whom sufficient power to control the eternal future is found. The Victim of the Gospels is the Victor of Revelation. Read the last chapters in the Gospels and we read the simple story of the resurrection of the Lamb of God which taketh away the sin of the world. Read the last chapter of Revelation and we read the triumphant climax of the risen Lamb, who, in the New Jerusalem reigns as the light and life of the people of God for evermore.

Then in closing ponder two other simple facts:

(1) The Lord Jesus, when He walked and worked amongst men, told them that He would be crucified and rise again. Matthew xvi. 21 is convincing proof of that fact. After that lovely time of revelation at Cæsarea Philippi He frequently told the disciples the same fact. In the light of the resurrection He endured the Cross, and despised the shame. The promise of resurrection was the promise of a perfect Gentleman—and He kept His word.

(2) But the most satisfying proof of the resurrection of the Lord Jesus is that the proofs of the resurrection are still with us. In view of His resurrection the Saviour promised to pour out the Holy Spirit upon His

disciples. And, bless God, *He is still doing it.* The present outpouring of the Holy Ghost is an absolute proof that the Lord Jesus lives and loves. Add to this the fact that men and women are being saved and healed by simply calling upon the name of the Lord, and lo, the proof is irresistible that the Christ of Calvary triumphed over death and the tomb and *ever liveth*

TO MAKE INTERCESSION

for us.

There are hundreds of thousands in this present day who can't say that in answer to faith and prayer the Lord Jesus has saved them, sanctified them, healed them, and baptised them in the Holy Ghost. If you want to see the proof of the power of electricity then *look around.* The brilliantly lighted shops and homes and streets are a proof. Look around and *know.* If you want to know the proof of the power of a risen

Christ just *look around.* They are in every town, every county, every country—men and women who have proved in their own spirit, soul, and body that Jesus Christ is the same yesterday and to-day and for ever. Look around! Listen to their testimonies, and rejoice! Yes, Jesus lives and loves. He loves all men—and He ever lives to save to the uttermost them that come unto God through Him.

"No mortal eye saw the rising of the Son of God. The world," says one quaintly, "overslept itself on Easter morning. But though the mystery of the rising was hidden, men and women who had loved Christ through the bitter days that led to Calvary were thrilled on Easter morning with the impact of His risen life."

The impact of His risen life! Yes, that is what we feel—what we know. "The impact of His risen life" is the surest, the most satisfying proof of all. Do we all know it?

Your Duty

RESCUE DIVE IN RIVER BY SICK MAN

George William Talbot, 38, unemployed, of Blenheim Road, Reading, who had just left hospital after six months' illness, rescued Elizabeth Cornish, aged 14 months, of Kennet-side, Reading, from the River Kennet to-day.

The baby had been left in the garden of her home in a perambulator, which ran away across the towpath into the river.

Hearing the mother's cry, Talbot took off his coat and dived to the rescue. He afterwards collapsed and artificial respiration had to be applied.

Talbot, father of six, said later: "If the child had been my own I would have tried to rescue it; the fact that it was somebody else's made no difference."

This cutting from "The Star," has a lesson for all of us who call ourselves followers of Christ. After six months of sickness, and at the risk of his own life, this brave man performed his duty, and with the expression that it "made no difference whose child it was," brushes aside all claims to having performed anything extraordinary. His duty was performed without thought of self.

Christians have a solemn duty to help in the salvation of souls by passing on the Word of God, and they are told to do it by all means and by every means (I. Cor. ix. 22). The early believers thought more of obeying God than man, though it meant risking their own lives to do so, and the reason for their boldness was "we cannot but speak the things which we have seen and heard" (Acts iv. 20). Their moral responsibility could not be discharged by attending meetings in the Temple, or waiting in prayer in the upper room. "Good times" will not save men, but witnessing may, therefore we have a moral responsibility greater than this brave man who risked his life at Reading, and we ARE BOUND TO TAKE ANY RISK TO SAVE FOLKS FROM ETERNAL DEATH. Think of your duty to God and to man, and you will not be afraid to witness.—P. N. C.



Gleanings from Other Fields

The Pilgrim Preachers.

These brethren are to be busy for the Lord again this year. Their tour will take them through High Wycombe, Abingdon, Cheltenham and on to Bradford. They expect to move on to Keswick, Carlisle and Scotland, returning to London via York and Grimsby. We wish them Godspeed.

For the U.S.A.

A well-known English preacher, Dr. Herbert Lockyer, is to become a member of the Staff of the Moody Bible Institute in Chicago. He takes up this appointment in September.

New Archbishop.

We learn that Dr. J. R. Darbyshire, Bishop of Glasgow and Galloway, has been elected as Archbishop of Cape Town.

Tragic Death of Salvation Army Officer.

Major J. Dempster, manager of the Salvation Army's hospital in Tiengshien, North China, was killed in a recent disturbance.

Smithfield Martyrs.

The memorial tablet on the wall of St. Bartholomew's Hospital, commemorating the martyrs of Smithfield, has recently been restored. It was unveiled by the Archdeacon of London.

Thanksgiving for the Bible.

A great service of National Thanksgiving is to be held at the Queen's Hall, on Tuesday, June 28th, in connection with the celebrations of the Fourth Centenary of the English Bible. The Bishop of Norwich is to preside.

The Salvation Army Self Denial Effort.

This year's Salvation Army Self Denial total amounted to £157, 018, an increase of £1,128 on last year's total.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John iii. 36.

Oh! How I Love the Lord

T. J. E.

T. J. ENGLISH.

1. Oh! how I love the Lord, For His won-der-ful love to me;
 2. Oh! how I love the Lord, For His par-don and li-ber-ty,
 3. Oh! how I love the Lord, For the sound of the gos-pel call,
 4. Oh! how I love the Lord, For re-demp-tion so rich and free,

Oh! how I love the Lord, For dy-ing on Cal-va-ry;
 Oh! how I love the Lord, For dy-ing to set me free;
 Oh! how I love the Lord, For par-don and peace to all;
 Oh! how I love the Lord, For love shown on Cal-va-ry;

Shedding His precious blood for me, Lift-ing me out of my mi-se-ry;
 Freedom of sin that weigh'd me down, Freedom of bur-dens that held me bound,
 Par-don for all who Christ re-ceive, Par-don for all who on Him believe,
 Love in dy-ing up-on the tree, Love in redeeming both you and me,

Now I am free from all guilt and shame, Oh! how I love the Lord.
 Now I'm re-joic-ing in lib-er-ty, Oh! how I love the Lord.
 Now I can sing of His pow'r to save, Oh! how I love the Lord.
 Now wondrous love shall be all my plea, Oh! how I love the Lord.

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Bible Study Helps

MEN AND TREES

1. **Adam**—Behind a tree. Covering (Gen. iii. 8).
2. **Nathaniel**—Under a tree. Convicted (John i. 48).
3. **Zacchaeus**—Up a tree. Conversion (Luke xix. 4).
4. **Christ**—On a tree. Cursed (Gal. iii. 13).

"THE LORD IS RICH" (Romans x. 12)

God is rich. He has abundance of good things.

1. Abundant grace (I. Tim. i. 14).
2. Abundant mercy (I. Pet. i. 3).
3. Abundant life (John x. 10).
4. Abundance of the Spirit (Tit. iii. 5, 6).
5. Abundance of joy (II. Cor. viii. 2).
6. Abundance of peace (Psa. xxxvii. 11).
7. Abundant entrance into heaven (II. Pet. 1-11). We labour abundantly (I. Cor. xv. 10).

THE TRUTH ABOUT THE UNSAVED

Introduction: There are just two classes of people in the world—saved and unsaved; saints and sinners. All who have not received Christ Jesus as Saviour are lost—lost now and, if they continue rejecting Him until death, they are lost eternally. All gone astray (Isa. liii. 6). All under sin, none righteous (Rom. iii. 9, 10). All alike; all have sinned (Rom. iii. 22, 23). All guilty; every mouth stopped (I. John i. 8, 10; Rom. iii. 19).

1. All are under the curse (Gal. iii. 10).
2. All are dead in sin (Eph. ii. 1).
3. All are children of disobedience (Eph. ii. 2).
4. All are children of wrath (Eph. ii. 3).
5. All have a deceitful heart (Jer. xvii. 9).
6. All are darkened in understanding (Eph. iv. 18).
7. All have blinded minds (II. Cor. iv. 3, 4; I. Cor. ii. 14).
8. All are slaves of sin (Rom. vi. 17, 20).
9. All are children of the Devil (I. John iii. 8-10; I. John v. 19).
10. All are perishing (John iii. 14-16).
11. All are condemned (John iii. 18).
12. All will be judged (John v. 28, 29; II. Thess. i. 8, 9).
13. All are going to hell (Rev. xx. 15).

THE WOMEN THAT HELPED

MANY years ago the King of Prussia, Frederick William III., found himself in great trouble. He was carrying on expensive wars, and had not money enough to accomplish his plans. But he knew that his people loved and trusted him, and he believed that they would be glad to help him. He therefore asked the women of Prussia, as many of them as wanted to help their king, to bring their jewellery of gold and silver to be melted down into money for the use of their country.

Many women brought all the jewellery they had, and for each ornament of gold or silver they received in exchange an ornament of bronze, or iron, precisely like the gold or silver ones, as a token of the king's gratitude. These iron and bronze ornaments all bore

the inscription, "I gave gold for iron, 1813." These ornaments therefore became more highly prized than the gold or silver ones had been, for it was a proof that the woman had given up something for her king. It became very unfashionable to wear any jewellery, for any other would have been a token that the wearer was not loyal to her king and country. So the Order of the Iron Cross grew up, whose members wear no ornaments except a cross of iron on the breast, and give all their surplus money to the service of their fellow-men. How glorious it would be if our people would only give their surplus jewellery and surplus money toward this God-honouring work of the world's redemption!

Critical Comments on Current Concerns

By "PURITAN"

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

An Article in the "Psychic News" purports to give a "spirit's" view of a seance. According to this, at a seance there are present, not only the sitters, but also "a vast concourse from all peoples and nations, of the present and of the past. There are prophets, seers, sages, wise men of the East and the West, of high and low estate, philosophers of Greece and Rome, Syria, Chaldea, Persia and Babylon, mingled with those of later generations from Italy, France and Germany." In a recent issue of the paper, the "spirit" declared that amongst this company was "Jesus," whom the churches had insulted by deifying Him. This is the kind of nonsense that spiritists declare is going to bring in the perfect state in this world. Writing recently in this paper, Hannen Swaffer declared in one of his sneering tirades against Christianity, "The Church is dying. The Church must die." Yet the disciples of the spirits seem to be a long way off their ideal world, where "there's kissing and kissing, and kissing." Let us remember that the Lord Jesus Christ never declared that the preaching of His Gospel would bring peace to this troubled world. Rather He declared that at the end of the age during which His Gospel of Salvation would be preached to this world, men would be in a worse state than they had ever been before, and that only His glorious return would put away all unrighteousness. Spiritists sneer at the doctrine of the Lord's return, and call it "that nonsense." But that makes it none the less true. There were plenty who sneered at Noah, but I am reminded of a statement in one of Moody's sermons: "Twenty-four hours before the rain came, the ark would not have fetched what it was worth in firewood at a sale. But twenty-four hours after the rain began, all the gold in the world couldn't have purchased it."

What they Don't Like. A commentator in the popish "Universe" for May 20th, ridicules Protestant services, and says that if one takes away the sermon, there is nothing left. This, of course, is a baseless gibe. Every true Protestant knows what it is to worship God in spirit and in truth, and unlike this commentator and her fellow papists, does not need a lot of candles burning in the daytime. The Protestant is saved by grace, and not by grease. Neither does the Protestant need the aid of a man dressed up as if he intends taking first prize at a carnival, and choking poor little innocent boys and girls with clouds of "Holy Smoke." The Romanist cannot worship without these, but there were two good old Protestants once, named Paul and Silas, who, without any wafer or fancy dresses, etc., could hold a revival service at midnight in a dungeon, and their meeting produced a cry which probably no popish priest ever hears—at any rate, one which he couldn't answer even if he heard it: "What must I do to be saved?"

The Strength of Protestantism. Nevertheless, there was an element of truth in the above assertion. In these days we need to remember something, and it is that which was expressed in a sermon by Dr. Dinsdale Young, which I once read. He said: "Nonconformity was established by the message of the pulpit preached by men who were spiritual giants. If we are to meet the needs of the present day, and keep Nonconformity a power in the land, we must see to it, first of all that our pulpit gives out no uncertain note, but declares unhesitatingly the truth of the gospel." This is true. The strength of the early Church lay in the fact of the pulpit. "The first Pope," Peter, unlike the modern ones, obeyed his Master's voice, and went to the multitudes with his message. The power of the Reformation lay in the pulpit. The Reformers were great theologians, and men of mighty utterance. Their voices were raised so fiercely against the errors and sins of the day, that multitudes flocked to hear them, and

the Pope trembled on his throne as he heard the sound of their voices. The power of the evangelical revival that swept England back to God in the 18th century was the pulpit. Wesley and Whitfield and their followers were men who could command audiences for two or three hours on end. Let us exalt the pulpit in these days, and pray that God may give us men who will not be afraid to raise their voice against all those things that are against God.

Here's a Rich One. The above popish paper states: "The Protestant Bible is not a true Bible, being only an unauthorised and incorrect translation, issued without the authority or approval of the Catholic Church, TO WHOM ALONE THE BIBLE BELONGS!" Who said Ananias had no children? Certainly the Bible was issued without the approval of "the Catholic Church." She would never approve of anyone but her priests having one. She slaughtered the men who tried to give it to the people. But as to it "belonging to her," that's enough even to make an Irishman laugh. If anyone lays claim to any property, they have to produce the title deed, and offer proof. Let Rome produce the deeds.

The Tobacco Habit received a knock, according to a contemporary. In this magazine, Sonja Henie, the former World's Ice Skating Champion, was offered £500 by a publicity agent of the Tobacco Trust to endorse a certain brand of cigarettes. When told that she need not smoke the cigarettes, but just give permission for her picture to be run with the advertisement, she replied: "I don't smoke. I won't take your £500. I am ashamed of women who smoke. It is a filthy, degenerate habit. Good-bye." I wish some men who call themselves "Foursquare" would read this carefully.

That Silenced Him. Perhaps you know the story of the energetic old Christian who nevertheless loved his pipe. He was at a meeting, and one of the speakers led in prayer. They were an old-fashioned type of crowd, and the leader was thanking God for the victory He gives. As he mentioned one thing after another that God delivers the believer from, there was a loud "Amen" from the first brother. But when the leader came to the point where he thanked God for the deliverance from the pipe, there was a strange silence, so he stopped, and called out, "Now brother, don't stop the 'amens' there. God is sending the fire, and He'll soon drive the smoke away." I wonder how many of you would have to stop at the same place.

Pray for deliverance from the spirit of ease, of self-gratification and self-satisfaction that would cause your testimony to break down before the world.

The Way of Salvation

"Behold the Lamb of God"

By GEORGE KINGSLEY REED

THE last supper is ended. Satan hath entered into the heart of Judas Iscariot. Peter hath denied his Lord, faithful disciples have been overcome with sleep, and all earthly hope seems to have fled Him—"the Lamb slain from the foundation of the world."

He is apprehended, despised, rejected. Mark xiv. 50 tells us—"And they all forsook Him, and fled." He was taken as a thief would be taken, with swords and staves. Evidence was sought against Him. Circumstantial, supposed, imaginary. The cruellest wrong was done to Him who came to bring peace on earth, goodwill towards men.

Indignities were piled upon Him. The mocking, motley crowd spat at Him. Ill-advised persons taunted Him saying—"if Thou be the Son of God prophesy who it was that smote Thee." A purple robe was put upon Him. False witnesses gathered around—"and Peter (poor Peter) was beneath in the palace," about to deny his Lord.

All the hate and enmity that human nature could manifest, was piled upon Him—"the Lamb of God." Council was called. The chief priests with elders and scribes held converse together. Jesus was bound and carried away to Pilate to be judged, condemned, crucified. Is it nothing to you, all ye that pass by?

Morning dawns. It always does. A motley crowd held converse with evil. The quality of mercy was strained. The law of justice stood suspended. He is before Pilate. Straight, singular, comely, compassionate. The greatest Character in the history of the world stands faultless before an accusing crowd. His friends stand afar off while Pilate marvels and seeks some diplomatic manner of release that will not affect his political career or bring him into ill favour with the Jews. But Jesus answered nothing. Our load of sin was laid upon Him. The greatest tragedy and the most glorious victory in the world's history was in the offing.

They demanded Barabbas. Jesus Christ was the sacrifice.

Pilate could prevail nothing, and the washing of hands does not cleanse from guilt. "Then released he Barabbas unto them." Jesus was scourged and given over to a band of soldiers, who stripped Him and put on Him a scarlet robe—and oh! with what mockery did they cry, "Hail, King of the Jews!" And they took the scarlet robe off Him, and led Him away to be crucified.

Barbarous business! All because of sin in the human heart. The jostling throng had won—apparently. Barabbas was free and mingled among

them again, murderer though he be. Christ, the unstained, unsinned Lamb of God, was held captive awaiting the execution of sentence—"Crucify Him, crucify Him."

The rugged cross felt the warmth of His precious blood. The flesh was pierced with amazing cruelty. The nails were driven home, and the spear found the "fountain of blood to a world of sinners revealed." Earth trembled. The sun darkened. The veil of the Temple was rent in twain. Men's hearts failed them as some said, "Truly this was the Son of God."

The great transaction is complete. The curse of sin and death is swallowed up in victory.

All the human sympathy of His friends returned. He was treated at His death to reverent burial. All that friends could do was done. There was nothing now left but to wait with joyful expectancy that third and glorious morning He had told them of. "And he rolled a great stone to the door of the sepulchre, and departed." It was the last act of love for his Christ—so thought Joseph of Arimathæa.

All precaution has been taken by the soldiers sealing the tomb. Pilate said unto them, "Ye have a watch: go your way, make it as sure as ye can."

How utterly futile are the efforts of men to suppress the Christ. Nothing could keep Him in the tomb. Hell and death are vanquished.



Men's hearts failed them as some said, "Truly this was the Son of God."



The Scripture Union Daily Portion: Meditations by Pastor H. A. COURT

Sunday, June 5th. I. Cor. ii. 1-16.
 "Spiritually discerned" (verse 14).

There are men who are outside the sphere of Bible understanding. Not that they must remain outside. The new birth is the door to spiritual awakening. And with that awakening comes a gradual alertness of spirit. As this spiritual nature develops and strengthens so there is an increase of spiritual perception. We learn to think with the spirit. We look on life through the avenue of the spirit. But all this does not mean the annihilation of our powers of reason. Our spiritual discernment is an addition, not a substitute. Hence not one of us need be at the mercy of the man who has chosen to remain on the plane of natural discernment. When reason has spent itself (and that is his only power) there is left to us the reckoning of the spirit. Let me remind you that the ability to discern spiritually should be cultivated as something both priceless and powerful. For we are then seeing with the eye of God.

PRAYER TOPIC:
 That this day may be filled with Pentecostal power and glory.

Monday, June 6th. I. Cor. iii. 1-11.
 "Labourers together with God" (v. 9).

Surely this declaration brings all our service on to a very high plane. Sunday school teacher you are not just looking after a class of children; you are labouring with God. Open air worker you are not just facing a crowd of potential converts; you are in partnership with God in the greatest service man can render to his fellow. Your personal testimony, sometimes given a little waveringly, to a neighbour, is not the insignificant thing you sometimes think; it is work done with God. Meditate on these four words all to-day. Let them go with you in all that you do, in all that you say, in all that you are. You will find that as you meditate upon them they will have an elevating effect upon you. And yet you will feel a humility with it all. I—a small piece of spoiled clay—am God's partner in a world-embracing scheme. O, it is too wonderful. The thought is stupendous.

PRAYER TOPIC:
 For showers of blessing to be experienced in all the Whitsuntide conventions now in progress.

Tuesday, June 7th. I. Cor. iii. 12-23.
 "The fire shall try" (verse 13).

Fire is a searching element. What stands after it has worked its will may be accounted as something good. Eternity is unlike time. Time is a testing place,

but eternity is the storehouse of things tested. Once a thing enters eternity it cannot spoil or deteriorate. Hence everything we take with us into eternity must pass through the fire at the entry. What stands that fire belongs to eternity. Now go over some of the outstanding things you have done in this life. What were the motives? Do they savour of time or of eternity? Judged by eternal standards will they get through the fire? Because if not there is a lot of time being wasted. And we must attend to that leakage immediately. We cannot recall the past it is true. But we can seek, by God's grace, to render unto Him fire-resisting service.

PRAYER TOPIC:
 That peace may come to poor war-stricken Spain and her people.

Wednesday, June 8th. I. Cor. iv. 1-16.
 "It is required in stewards that a man be found faithful" (verse 2).

Here is another word on standards. A master leaves so much to his steward. He counts on his integrity. So much that he does without consulting his master is counted as representative of that master. He acts for him. He speaks for him. And the steward's action or speech is regarded as the action or speech of the master. Behind the steward is the master's authority. This is the normal standard by which the world arranges its matters. And the Scriptures see in this a standard for the saint. In our speech are we the stewards of Jesus? Apply a similar question to our actions. When men hear us talk and observe our actions, whose stewards do you suppose they reckon us to be? Is there enough about us to establish our connection with the holy, spotless Lord Jesus Christ?

PRAYER TOPIC:
 For great spiritual outpouring in this the first week of the Principal's campaign at Colwyn Bay, North Wales.

Thursday, June 9th. I. Cor. viii. 1-13.
 "A stumblingblock to them that are weak" (verse 9).

The believer's life is one of liberty. He has had enough of bondage. It characterised his past. Now he is only too glad to be free from the shackles. But just think of a free, unrestrained liberty for a moment, and you will realise why Paul felt it necessary to hold liberty on a leash. We have seen young promising plants in the garden ruthlessly spoiled by the liberty of some creeping parasite plant. It has entwined itself about the weaker, and strangulation has resulted. We have seen a garden in which weeds

have had a month's liberty, and the garden has not been improved. Illustrations could be multiplied. The thought is that we might by our liberty hinder the growth of others. There is one solution in harmony with the Spirit of Jesus: I must keep my liberties under wise control.

PRAYER TOPIC:
 God's keeping power may be enjoyed by all new converts.

Friday, June 10th. I. Cor. ix. 1-14.
 "Lest we should hinder" (verse 12).

Yesterday our thought was on hindering the saint. To-day we think of the message. It is good to have an alert conscience. Paul was anxious that any action of his should not hinder the advance of the message. In this particular case he saw that if he urged his claim of support he might spoil the work of God. "Better for me to be spoiled than the work" is the gist of his reasoning, which shows what an ally the gospel had in Paul. Self-denial was not some organised thing that touched him on occasions. It was weaved into his new nature. It was part of him. Now, brothers, Paul has gone from this scene. But Paul's God, Paul's Saviour, Paul's Redeemer is with us to make more Pauls. Will you be one? I want to be one. O God, our Father, be a Creator again, and make some Pauls in the twentieth century—men who will go without for the Gospel's sake.

PRAYER TOPIC:
 Continued blessing upon the Prison Work of the London Crusader Choir.

Saturday, June 11th. I. Cor. ix. 15-27.
 "All things to all men" (verse 22).

How sadly this text has been maltreated. It is used to justify many actions that Paul would have condemned. But note, will you, that not one of Paul's "all things" was a compromise. He kept his testimony clear in all that he did. He met men on their own ground, because he had learned to adapt himself to the mixture of men among whom he preached. But he did not descend to their sins. He did not partake of their worldliness. Like his Master he could eat with sinners yet be separate from sinners. He considered their souls without condoning their sins. More Pauline practice would be helpful in our midst to-day. We can if we will be all things to all men. But in doing so we can still keep clean. We shall need guidance from above, and thank God we can have it for asking. A wise application of Paul's principle means that we will "save some."

PRAYER TOPIC:
 Divine blessing to rest upon all our Elim publications.

**Your Salvation is His Business;
 Make His Service Your Business.**

A TEACHER told a small boy to write an essay on Evolution.

Little Johnny said, "All right—man was first a speck of jelly, then he grew, and developed, and evolved into a tadpole; then he evolved into jelly fish; after that he became a fish; then he evolved into a water puppy; after that he crawled out on dry land and grew, and developed, and evolved into a cat; the cat became a dog; then he evolved into a cow; then he grew into a horse; after that he became a monkey. Then man and woman both sprang from the monkey, *but the woman sprang the farthest.*"

As you know, the theory of Evolution purports to place man's beginning in a speck of jelly which was blind, and deaf, and dumb, and brainless. This speck of jelly is supposed to have been boxed about by its environment for several million years, up through the animal kingdoms, until to-day you stand king of the zoo, ruler supreme in the jungles, the most beautiful and charming animal in the world.

I am protesting against an unproven, atheistic theory, which purports to stamp every human being, "both small and great, rich and poor, free and bond" with

THE MARK OF THE BEAST

in every organ, every cell and every function of the physical body.

I have before me a quotation from a scientific textbook which claims to explain the origin and development of man. It says: "Close your eyes and think of some muddy gutter or frog pond full of stagnant water with a scorching sun glittering down on the green slime which floats among the bulrushes and swamp weeds. These cesspools, geologists tell us, were the cradle of life on earth."

You see, that's where the human family is supposed to have come from—out of a cesspool! The quotation continues: "Step by step, scientists follow the evolution of this low, simple plant into a soft, boneless creature resembling a piece of liver, composed of a single life cell."

Evolutionists have accused me of fighting science. I deny the allegation. And I shall condemn them with their own words. I shall convict them out of their own mouths.

Evolution is not science. It is only a theory. Correctly speaking, it is a guess.

We are not trying to interfere with true academic freedom. We believe in science. This is

AN AGE OF SCIENCE

and I affirm that there is not one proved fact in science that disproves a single fundamental of the Christian religion.

But we need to bear in mind that Evolution is not science. I repeat, it is only a theory. William Jennings Bryan once called it "millions of guesses strung together."

EVOLU

Unscientific, At

By · GERALD

Let no one be deceived by the logic and eloquence with which the theory is being presented to our boys and girls in classrooms and textbooks. Evolutionary zealots try constantly to make Evolution and science appear synonymous. But this is not the case. There is a wide gap, a vast no-man's-land, between this theory and demonstrated science. This gap is so wide that no evolutionist has yet been able to throw down a bridge long enough to cross it.

When men of science presume to look into the remote past and describe the types of life which are said to have existed on this planet millions of years ago, they cannot make science. They can only speculate. Science is knowledge gained and verified. Evolution, by its very nature, is beyond proof.

AN ACTUAL DEMONSTRATION

is impossible. It is a philosophy, not a system of science.

In the greater works of Charles Darwin alone we find more than eight hundred suppositions.

Dr. R. A. Millikan, Nobel Prize winner in 1923 for isolating the electron, said a few years ago, "The pathetic thing is that we have men of science who are trying to prove Evolution, which no scientist can ever prove." In order to be fair, I wish to say, however, that Dr. Millikan professes a philosophical faith in the theory of Evolution, but being a careful scientist, and a truthful gentleman, he is frank enough to admit that the theory reaches beyond the realm of true science, beyond the sphere of demonstrable truth.

Unless a thing can be proved and demonstrated, it is not science. It is only a theory. Evolution makes such wild speculative claims that a demonstration is utterly impossible. The careful scientist will never tell you that Evolution is a proved, demonstrated fact.

Therefore, I remind you, that I am not fighting science; I am opposing a confessedly unproved theory.

In the face of this fact, men like H. G. Wells, the noted journalist, make themselves ridiculous when they attempt to describe the personal habits and characteristics of our alleged animal ancestors. Let me give you a quotation from one of Mr. Wells' books. He says: "Our ancestor may have had a very large body and large forelimbs. He may have been a woolly, strange-looking creature. The creature was not a man. It was a walking ape. We cannot say that it is a direct human ancestor, but we may guess that the creatures

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B · WINROD

who scattered these first stone tools over the world must have been closely similar and kindred, and that our ancestor was a beast. These sub-men were running about four or five hundred thousand years ago."

Mr. Wells is guessing. He even speculates about the personal habits of our alleged ancestors and goes on to explain: "When he found dead animals semi-putrid, he would relish them none the less. He would eat his unhealthy children. He would seek large animals in a weak and dying state. Failing to find them, dead and half-rotten examples would be made to suffice." So much for Mr. Wells!

Darwin said: "Man is descended from a hairy quadruped, furnished with a long tail and pointed ears."

On another occasion Darwin made the statement, direct and specific, that man is descended from the monkey. You will find this statement on page 221 of the Collier's edition of his book, *The Descent of Man*.

Evolutionists now generally say that man is not the direct descendant of the monkey, but that both man and monkey came from the same family tree, merely being different branches.

Thus, man is not the direct descendant of the monkey; he is only the

SECOND COUSIN TO THE MONKEY.

There is about as much difference between the theory that man descended directly from the monkey and the theory that man is the second cousin to the monkey, as there is difference between tweedle-dee and tweedle-dum.

Now, my friends, we are going to study some Evolution. I will be the teacher and you are students in my classroom.

I have my textbook before me. I am not going to give you the title of the book, or the name of the author, because I do not want to advertise them. Suffice to say, in my travels, I have found this particular book used to teach Evolution to boys and girls, generally in the third and fourth grades. It is frequently used as supplementary reading.

The author has reduced the theory to the language of a child, so that it will sink into the dreamy, plastic minds of our babies. I would not object so much, if Evolution was taught only to mature minds in the universities. But, I feel it is a solemn obligation to protest against teaching it to our innocent, helpless babies.

Our babies are our most precious possessions. They are our jewels.

We need to say this very thing to the evolutionists. Our babies are our most precious possessions. They must be spared the encroachments of this bestial and diabolical teaching which, when carried to its logical conclusion, would reduce the entire human family to a jungle of savage beasts, with no morals, no God, no character, no ideals, no high and exalted standards of living.

I would like to pause to remark, that one of the first things which turned me bitterly against the whole theory of Evolution, was the fact that I discovered men of science to be using it as a means of praising and

EULOGISING WAR.

As you know, Evolution rests upon the false assumption of the "survival of the fittest"—the survival of the "fight-est."

In other words, our ancestors are supposed to have fought their way up through the jungles, the stronger always crushing out the weaker—fight, fight, fight, the survival of the fittest.

The animals which survived were those that were able to crush out, and destroy the weaker animals. This is the bloody trail that man is supposed to have travelled, the bloody ladder that man is supposed to have climbed, in his evolution from a speck of jelly to a human being.

Obviously, if this is the case, if natural selection be true, when men cease to fight, they will cease to make progress. Therefore, we have "intellectuals" teaching our young people that when the human family stops fighting, when it ceases to take up arms and go to war, that the processes of Evolution will automatically come to an end. They are saying that man can hope to make progress only by engaging in war, by fighting with his fellows. What a hellish philosophy!

As I have just said, when I discovered that men of science were using this theory to eulogise war, and inculcate into the minds of our young people the vicious principles of hatred, bitterness, malice and war—in a word, when I discovered that men of science were using this theory to stir into action all the filthy, abominable and vicious impulses to which fallen, sin-cursed humanity is an heir—everything in me revolted against it.

I said, in my heart, this false concept, this erroneous and brutal teaching, will transform the entire human family into a jungle of savage beasts if it is not checked.

When I began investigating further, I discovered that Nietzsche carried this philosophy to its logical end in Europe prior to the World War. Thus, Nietzsche helped to create the war spirit which finally drenched the human family in its own blood, thereby destroying millions of lives.

(To be continued).



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.

Mobilise to Evangelise.

SOME time ago we noticed on a placard this arresting sentence—"Mobilise to Evangelise." It is definitely militant and contains a challenge which the Christian Church cannot afford to ignore. There is a great need at the present time for all the resources of the Church to be mobilised and organised in preparation for a great offensive against evil. All the great powers are preparing for what appears the inevitable world clash. Every other consideration is swallowed up in this determination to be ready in the hour of crisis. Shall the Church of God be less earnest and energetic in the acceptance of her heaven-given responsibilities? Now is the time for a real forward move. Consecration and concentration are necessary. We must mobilise our prayer forces and our financial resources, making everything bend to this supreme task of winning men and women for Christ. There is no nobler mission to which the Church could dedicate her powers. Think how lavishly the nations are spending in their feverish anxiety to be ready for the hour of destiny. Millions upon millions are mounting up in the armament race. Taxation is rising and burdens are increasing, all to provide defence against the aggressor and invader. Let the Church of Christ learn from all this the necessity of throwing all her resources into the great and glorious adventure of evangelism.

THOUGHTS FROM THE THRONE

When God says "Arise" it is dangerous to delay.

The real secret of prayer, is secret prayer.

Some people are going to heaven, but they do not look like it.

Backsliding always begins when a soul says "No" to the Holy Ghost.

ELIM SUMMER SCHOOLS & HOLIDAY HOMES

COLWYN BAY, NORTH WALES. Noted for splendid scenery. June, July, August. House in best locality near sea, and within easy reach of Revival Campaign. Bathing from house. Apply Miss M. F. Barbour, Morannedd, Marine Road.

EASTBOURNE. July 29th to August 30th. Miss Barbour and Miss Henderson. Beautiful houses in own grounds in commanding positions near sea. Bible Readings and other meetings. Games, picnics, outings organised by Mr. W. Snowden. Apply Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

FELIXSTOWE. July 23rd to September 3rd. Mrs. Saxon Walshaw. Tennis, boating, picnics, etc. Special meetings and speakers. Apply: Bell Grove, Rothwell Road, Halifax, Yorks.

GLOSSOP. "Beth Rapha," near hills and moors, bracing air. Rambles and outings arranged. Spiritual fellowship. Moderate terms. Crusader Camp—July 30th to August 18th. Apply Pastor T. Tetcher.

ELIM WOODLANDS with its beautiful grounds, is an ideal spot to stay in, also a good centre for visiting places of interest in and around London. Spiritual fellowship in the home and the London assemblies. Apply: Miss Barbour, 30, Clarence Road, Clapham Park, London, S.W.4.

Gambling a Curse.

A RECENT law court case has once again shown up in lurid colours the damnation that follows the curse of gambling.

The widow of a labourer who won £30,000 in the Irish Sweep in 1932 told this sad story to a reporter of a daily paper:—

"We had been married five years when one day my husband told me he had bought a sweepstake ticket. A happier couple than the two of us was hard to imagine. My husband was charge-hand at a cement works, earning 65s. a week. He spent most of his spare time at home, rarely setting foot in a tavern.

"When I heard that the horse had won I leapt with joy. I thought the golden day had come—but now I curse the day George bought the ticket and the day the horse won. *From that day life became miserable.* During the two years he lived he spent the greater part of the money, and when the end came I had to borrow the money for the funeral. Before he won he had lots of friends, there were no friends at the funeral. It was the first sweep ticket he had ever purchased, and if he had not won he would still be alive earning his wages, and we should all have been happier."

The spirit that gambled for the clothes of the dying Saviour still breathes the same blighting contamination withering up life and home. Once more its influence is seen and yet for all that men will not hear.

A Transformed Fisherman.

Simon Peter saith unto them, I go a-fishing.

—John xxi. 1-14.

SIMON PETER had often gone a-fishing, but never had he gone as he went in the twilight of that most wonderful evening. He handled the ropes in a new style, with a new dignity born of the bigger capacity of his own soul. He turned to the familiar task, but with a quite unfamiliar spirit. He went a-fishing, but the power of the Resurrection went with him.

This action of Simon Peter's is the only true test of the reality of any spiritual experience. How does it fit me for ordinary affairs? A spiritual festival should do for the soul what a day on the hills does for the body—equip it for the better doing of the duties in the vale.

This action is also a preparative to a renewal of the gracious experience. The road of common duty was just the way appointed for another meeting with his Lord, for in the morning light there came a voice across the waters: "Children, have ye any meat?" "And that disciple whom Jesus loved saith unto Peter: It is the Lord."—*Sel.*

The Hurricanes.

PROPHETIC students will wish to note these words from Mr. Eden—the late Foreign Secretary. Said he, "It is utterly futile to imagine that we are involved in a European crisis that may pass as it has come.

We are involved in a crisis of humanity all the world over. Stupendous forces are loose; hurricane forces."

Our comfort is to know that God controls the hurricane—that He will make the wrath of men to praise Him, and the remainder of wrath He will restrain.

Our Men and Their Ministry—No. 21

Saved by the Gospel : Separated to the Gospel : Serving in the Gospel

By Pastor P. J. Le TISSIER

I AM a Channel Islander, having been born in Guernsey, the second largest of a cluster of islands lying off the northern coast of France.

In relating the circumstances of my conversion, I must go back to the time when I was laid aside with an attack of measles. I was about ten years of age. During the period of convalescence, I read the story of the Christian heroism of the Huguenots. From earliest years I have been an omnivorous reader of books, a habit that has clung to me to this day. I can recall the story of "The Young Huguenots" very vividly. In fact, in all after years I have carried with me the lingering echoes of the terrible cruelty and triumphant courage those historical records revealed. Those pages dashed with the blood of martyred reformers, must, I think, have wrought themselves in among the moral fibres of my life. I seemed to have caught the inspiration of those great and noble souls, for I well remember that, mingled with my young dreams and boyish ambitions in those formative years, was the more sacred aspiration to enter the pulpit. I longed to be thoroughly equipped for this consecrated work.

I was not reared in unbelief, but brought up in a Christian home. I was never introduced to some of the evils, some of the unspeakable things allowed to enter so many homes to-day. We worshipped in an unsectarian mission hall. I have a faint recollection of being present at the foundation stone-laying ceremony. There was no resident pastor, the pulpit being supplied by "approved brethren" who were "apt to teach" and apt to be long-winded. I well remember one brother who, after uttering the proverbial "with this I close," continued for another twenty minutes at least, and we submitted to a further "endurance test." One was well initiated in those days in "the grace of continuance."

Another personal anecdote may be allowed. While returning home from a service one Lord's Day evening, I was mimicking the preacher, waving my arms about and shaking my forefinger at an imaginary congregation for obviously his pulpit mannerisms had fascinated my childish mind. We were overtaken by the preacher who, highly amused, had been following close behind us. I remember him placing his hand upon my head and saying: "He will be a preacher some day." His words have proved prophetic, the little chatterbox was a potential preacher.

I was converted through the faithful ministry of the Welsh evangelist, Mr. David Matthews of Porthcawl, Wales, who now holds a Baptist pastorate in South Africa. He is my father in the faith, and I am his son in the gospel. It was on the closing night of an



Easter Evangelistic Mission that I accepted Christ as my personal Saviour and publicly avowed my allegiance to Him. Thus, every recurring Eastertide has found me in a reflective mood, and I have glanced retrospectively through the mist of years to the hallowed spot in the vestry of the Cobo Mission Hall, where the religious mask was torn off and the glorious gospel light shone into my soul. I say "religious mask" because I was a nominal Christian; moreover, my life outwardly at least, was one against which the world had little or no complaint to make, but I was not saved; I did not know Christ experimentally as my Saviour. The evangelist never failed to preach the precious blood of Christ as the only and all-sufficient remedy for sin. His message was Christ-centred. For two nights I was under deep conviction of sin, filled with an overwhelming sense of my lost condition and my burden became too heavy to bear. I resolved to speak to the preacher and at 9 o'clock one Tuesday evening with the Bible opened at Romans x. 9, I passed from death into life.

Shortly after my conversion I began to drift away from Christ. No one in the community knew it, but I knew it. I was persuaded to attend a revival and healing campaign being conducted by our beloved Principal in the Vazon Mission Hall, now the mother Church in my native island home. For two wonderful weeks I sat under his mighty ministry. From him I learned to love the glad and glorious gospel, not an emasculated but a full gospel. From him I learned to reverence the Bible as the Word of God, inspired, authoritative, inerrant. From him I learned of the heritage of the believer. I claimed my birthright and received the endowment of power for service. From him I learned of the blessed hope of Christ's return for the Church and subsequent transcendent reign. Also from him I caught the evangelistic spirit and the vision of spreading the gospel unto the ends of the earth.

You can appreciate what a peculiar place the Welsh race holds in my heart. It was through two Welshmen I was led into a life of separation to the gospel of Christ. Both these notable preachers' messages were forged in the fires of a glowing imagination, the glorious heritage of the race to which they belonged. Both were men of one Book, whose teaching may be epitomised in the following epigram: "You can know nothing of the Bible apart from Christ and you can know nothing of Christ apart from the Bible."

I have now been in the ministry for fifteen years, having been saved by the gospel; separated unto that gospel, it is my constant prayer that I may serve with untiring devotion in the gospel.



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

Conducted by Pastor J. J. MORGAN

For Sunday School Workers.

PASTORS AND SUPERINTENDENTS TALK TO ONE ANOTHER

An interesting article appeared some time ago in the "Sunday School Times" under the above title. I give a few of the interesting papers submitted.

WHAT I WOULD LIKE MY SUPERINTENDENT TO BE

A Man of Prayer

First of all, I would like my superintendent to be a man of prayer.

2. To be a man of faith, ready to tackle problems that are difficult.

3. He should be a man of courage and conviction, with opinions and arguments to bolster up those opinions.

4. He should be a man of a loving heart with keen sympathies for young people, understanding their problems, and trying to get their point of view.

5. He should be a man of cordial spirit and pleasing personality.

6. He should have the evangelistic attitude, on the lookout for those who might be brought to a confession of faith in Christ.

7. He should be a man who appreciates his task, who sees its bigness, and earnestly endeavours to accomplish it.

8. Of course, he should be a man who knows the Bible, and is able to present its lessons in summary with clearness.

Seeks First the Kingdom

As a pastor I would have my superintendent to be:

1. One who makes the kingdom first in his life.

2. One who has a spiritual conception of the purpose of the Sunday school.

3. One who has a knowledge of modern methods in organising and conducting his school.

4. One who is optimistic, and not much given to criticism.

5. One who insists that the Sunday school contribute to the public worship of this sanctuary.

WHAT I WOULD LIKE MY PASTOR TO BE

In Touch with Teachers and Scholars

I would like to have our pastor:

1. Present every Sunday at school.

2. Not teaching a class regularly, but visiting the several classes—tactfully helping individual teachers; getting in close touch with individual members; helping the superintendent to know better the faithfulness and efficiency of his corps of teachers.

3. Meet groups of teachers or scholars outside of school hours to stimulate closer acquaintance and mutual, loving esteem.

4. Have occasional services during preaching hour, at which special provision is made for school.

5. At least once a year, perhaps during February and March, have a class for prospective church members, to acquaint them with the plan of salvation, and duties of church members.

6. Make home calls on prospective church members from school.

7. At close of each school service, have three to five minutes to unify, reinforce, and spiritualise the teaching of lesson for the day. Then dismiss school.

8. Seek to have all church members baptized. Have an annual service at which they should all be present, if possible.

9. Would like to have our pastor advise me as to how I can make our school bigger and better.

Supporting the School by Prayer

I would like in my pastor one who takes a constant interest in the Sunday school and who attends its sessions often enough to be known to the members of each department.

Also I would like my pastor to mention the Sunday school from the pulpit at least as often as he does the Woman's Society.

He should keep the Sunday school in his heart and prayers, and co-operate with its officers and teachers in all things that tend to develop and improve it.

For Local Preachers.

CULTURE OR SPIRITUAL POWER?

Down through the ages it has pleased God to put His hand upon humble servants of His, to whom culture was only secondary. To-day education and culture are being over-stressed, and spiritual power counts for little or naught. We do not belittle education; far from it, every minister should have the best education possible, but a man's spiritual power does not depend upon his education, but his holiness of heart and closeness of walk with God. It is in the humble homes of industry where God's spiritual giants are reared.

D. L. Moody, the greatest evangelist of the last century, came from a humble home. Spurgeon was not made a preacher by college training for he had none. Bunyan, the greatest allegorist of Christendom, was a tinker in the town of Bedford. John McNeil's father was a quarryman. While Dr. Joseph Parker of City Temple fame was the son of a stone mason.

We need a generation of preachers of the Moody-Spurgeon - Bunyan - McNeil-Parker calibre. Reared in godly homes, with some iron in their constitutions, conviction in their preaching, and a whole Christ to preach about. They would turn the country upside down. Spiritual power alone will do it. May God send such to our pupils.—J. J. M.

ANONYMOUS GIFTS

The following anonymous gifts recently to hand are acknowledged with thanks:

Foreign Missionary Fund: Carlisle, per Pastor Taylor, £2 10/-;

Sparkbrook sister (D.M.P.), £1; Greenock (M.B.), 4/-.

Carlisle Building Fund: Carlisle, per Pastor Taylor, £2 10/-.

Work in General: Ashford, Kent, per Pastor Boulton, £1.

Elim Debt Fund: Carlisle sister, 10/-; Aldwych (Mrs.

E. K. C.), 2/6; Manchester sister, £1; West Drayton, £2;

Brixton sister (E.M.S.), 10/-; Berks sister, 5/-; South Lambeth

(Easter convert at R.A.H.), £12; Croydon (Widow's Mite), £1;

Kensington Crusader, 10/6; Dartford (M.H.), 10/-.

N.B.—Will readers kindly note that gifts for the General Fund, or for any department of the Elim work, should be addressed to the Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.

BE YOURSELF

Do not spend your time in longing to be somebody else, to have his place, and do his work, and expect his gifts, and speak in his way. Be yourself! God made you. Respect your own individuality. If we are to enter into and to continue in God's way for us, we must not have some little plan of our own. Two people cannot be in control of one life at one and the same moment. God has His way for you. If you have a way for yourself, then it is not under control and cannot be until you surrender your programme and accept His.

Giving is Living

A Missionary Report by Miss A. HENDERSON

*Count your wide conquests of sea and land;
Heap up the gold and hoard as you may—
All you can hold in your cold dead hand
Is what you have given away.*

“**G**OD so loved the world that He gave.” What have I given—what have you given, in comparison to His gift? A life given back from death breathed this prayer recently: “Take this life of mine as repayment for all that Thou, O Lord, hast done for me” . . . a pause, then brokenly came the words: “Nothing that I can offer can repay Thee, Lord, but take my life and use it for Thy glory for evermore.” Giving is living. “I will show him how great things he must suffer for My name’s sake.” Never again after moments like these can a soul retrace its footsteps back again to the road of sheltered tamedness, where no storms blow and no biting winds cut the face and weary the heart. From earliest ages men have gone forth in search of this world’s treasure to the lands overseas. They have suffered, striven and died to possess the perishable riches of earth. But more precious than India’s jewels and ivory, more desirable than Kimberley’s diamonds and the enthralling, iridescent greens and blues and purples of the Far East are the souls of men and women and little children, who with outstretched hands are inviting us as Christ’s followers to enter these far-off “frozen realms of midnight” with the joy and gladness that His salvation brings. Read the reports from those who for His sake and in His name are calling to us from those lands overseas. Count if you can the debt you owe to Jesus and then repeat softly: *giving is living and living is giving*—“God so loved . . . that He gave.”

From Mr. and Mrs. Archie Scott in Belgium we hear of steady, strong advance, of having to enlarge the hall in which their meetings are held, of the institution of the Lord’s Supper, of their first baptismal service, about which Mr. Scott writes as follows:

“We are sending off this afternoon two photographs of the baptism, these you should receive the same time as this letter. All in the photo are trophies of grace. We were hoping for more to pass through the waters and many more wanted to, but after prayerful consideration these are waiting until next time; all who have gone through are really going on with God. No doubt you would like to know how the meeting went off. We had kindly lent to us forty extra chairs and in the same road a florist kindly lent us flowers for the decoration of the baptistery. All was arranged;

an hour before the meeting seats were quickly filling up and with fifty who came over from Charleroi we were more than packed, people standing in every available place; despite the enlarging of the hall it was not half big enough for this meeting. There were a good 150 people there. You will understand that the majority of these people had never witnessed baptism by immersion and all were eager to see and hear everything. I must tell you of the first one that passed through (the very stout lady on the right of the photo)—the worst character in the road, or rather I mean *was* the worst character, for she is now gloriously saved. This person was so nervous before being immersed but when the time came she said that joy and peace filled her soul and a wonderful calm took possession of her. And so we could go on. The brother in the photo with me is her husband, who was a fervent Catholic, always going on pilgrimages to different saints (so-called) and as he has said, his life was a purgatory, but now his testimony is, ‘This is like heaven to me.’”

Mrs. Taylor in Congo Belge continues on the war-path in snatching brands from devil-dancing, beer-



Group of believers baptised by Mr. A. Scott, our Elim worker in Belgium. Mrs. Scott is in the centre of the group.

drinking, necromancing and other burning fires of hell in dark Congoland, and God is prospering her in her ceaseless warfare. She writes: “Of course, during this time it is not likely that our old enemy will leave off the attack and we have had several discouragements. One a letter from Njwele, the heir to the throne, who I told you has been hustled off to the Catholic school at Nkadla against his will, to spend several years there, with the excuse that he is to be

trained for the duties of a chief. He writes the following: 'My beloved mother in the Lord: I, your child, am joined to the ranks of the evil-doers. I am on Satan's ground and I have slipped back. Please pray for me that I may be restored.' Poor laddie, a convert of three months standing and hustled off into a huge Catholic school of hundreds of scholars. Is it to be wondered that he falls? My heart bleeds for him, and of course he will come back, but oh, the pity of it, to hear a lamb bleat and not be able even to see him to help and comfort him! A young lad came in last Sunday from Lubinda, to ask us to cast a demon out of him! He said that a demon which used to dwell in his old father who is a witch doctor, had now come to live in him. His relations were all delighted and said: 'Now we shall get rich quickly; people will pay all manner of things to come and consult this spirit. Come along, our child, and we will take you to a witch doctor to learn your trade!' The lad refused. The Catholics came and begged him to come over to them. 'No,' he said, 'I'm for God and the Mission.' I asked him the name of the demon and he told me, 'Banza.' (Banza is also the name of the baboon here

who ruins people's gardens, pulling up the corn. This lad also, when the demon takes him, runs amok pulling up all the corn.) Well, we cast it out. Now I am keeping a keen watch on the boy and will tell you later how he gets on. Please pray for him—he will need all your prayers, I know. A very deadly river snake came into my kitchen again (three girls died within an hour of being bitten by this kind of snake last year). We praise God that we saw it in time; little Mato, my houseboy, killed it. There has been much blessing lately, but also a terrible coming to grips with evil and other discouragements. May He keep us all in the hollow of His hand.

(To be continued).

*It is hard to guide a ship until it is in motion.
The blessing of God falls on the path of
everyday duty. Stay busy and God will lead
you on.*

How I was Healed by the Lord Jesus Christ



ON the 5th of February, 1937, I had the misfortune to break my left arm.

However, it proved to be a blessing in disguise, for it was then that I proved the Lord as my Healer. I thank God that I was an attendant at the Foursquare Church at Worcester. I had trusted Him for salvation, and I knew that

He was able to heal any sickness.

It was on a Friday night, just after leaving school, that I broke my arm, and when I reached home I went to see an ambulance man, who sent me to the infirmary. At the infirmary I was examined by the doctor and an X-ray of my left arm was taken, the result of which proved that two bones in the left forearm were broken.

My arm, which was very painful, was put in a splint, and I was told to attend the infirmary three times a week. I was prayed for several times and believed that the Lord would heal me for His glory. I attended the infirmary regularly for twelve days and on the Wednesday night at the meeting I went out for prayer. That night I realised something was going to happen.

Before I went to the meeting my arm had been very painful and especially when I tried to move it. There were a number of people to be prayed for and the power of God was in the meeting.

The others were prayed for and when hands were laid upon me in the name of Jesus the power of God swept through my body and my arm while in the splint shot straight out in front of me. My arm by this time was vibrating in the splint and when the meeting closed my arm was completely healed.

After the meeting had closed I lifted my arm over my head in His name, a thing which I could not possibly have done before it was healed.

As it happened it was mother's birthday and was a pleasant surprise when I walked in carrying the bandage and splint in my left hand. Thank God, all pain had gone.

The next morning I went to the infirmary with the Pastor and took my bandages with me. The Sister told me she could not do anything, not even examine my arm, as it was against all rules to take the bandage off without a doctor's consent.

However, I waited to see the doctor, and praise God, that after pushing and pulling my arm about she pronounced my arm perfectly whole. The certificate stated that the bones in the arm which were broken were radius and ulna, and they were completely healed. The doctor admitted that they were healed and I thank God that I have never felt anything of the injury from that day to this, and what is more is the fact that the next day I was lifting buckets of coal and doing various other things.

So I thank God that, though young in Him, I have proved Him not only as Saviour but also as my Healer. Yours in Him, VINCENT E. CLIFFORD.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

OPEN AIR CRUSADES

An appeal to Elim's Youth

By Pastor DOUGLAS B. GRAY
(Chief Crusader Secretary)

Youth readily responds to a call to the open, and the advent of summer days and sunny evenings will again bring the armies of youth and even those of more matured years from office desk, stuffy warehouse, crowded store, and every other occupation into the freedom and enjoyments of open air activities. Such occasions and seasons must not be lost but grasped as God-given op-



An Elim Open-air in West End of London.

portunities for the Church of Jesus Christ to mobilise and gather all her forces to make effective open air witness to the masses that refuse to enter God's house. Millions of people are living and dying without God and without hope in the world, and a generation is growing up, a large proportion of which is entirely without religion or the knowledge of the claims of Christ upon their lives.

Education, science, and art have made unprecedented strides in recent years. Man has to a great extent conquered the forces of nature, and discovered powers with tremendous possibilities in them, but with all man's inventions there are unmistakable evidences that in the things which make up real life there is a great decline. The world is drifting from God.

Earthly possessions and temporal gain absorbs the interests of

millions of people, to the exclusion of all else.

Already, however, many of the structures built upon the sinking sand of materialism are crashing around us, and disillusioned souls are discovering that they have been grasping at the shadow and missing the substance of life.

Such a state must arouse us, as a Youth Movement. Let us, therefore, wisely and prayerfully face up to the challenge, and gather our forces together, in well-ordered method and attack and get out into the highways and byways, on commons, in streets untouched with the gospel message, by the sea shore, in public parks and village greens, not forgetting (where permission is given) the crowded broadways of our great cities. Some Crusader branches during the next few months will be

(continued on next page)

Your Holiday Question Solved, Crusaders

Book now at one of the following centres:

SCOTLAND

July 16th to 30th

at

St. Cyrus

(near Montrose)

under the leadership of

Pastor JOHN HILL

(Crusader Commissioner)

to whom application should be sent at 140, Hammerfield Avenue, Aberdeen.

ENGLAND

July 30th to August 13th

at

Glossop

(for Derbyshire beauty spots)

Applications to Pastor T. Tetchner Beth-Rapha, Spire Hollin, Glossop

Eastbourne

(the beautiful south coast resort)

under the supervision of

Mr. & Mrs. DOUGLAS CRAIG

Applications to

Chief Crusader Secretary

Book Now! Limited accommodation

London Crusader Rambles and Open Air Witness

By EVA M. TETCHNER

On Saturday, 14th May, a number of Clapham Crusaders and friends held their third ramble for this year. The weather was gloriously hot and sunny when the train left Clapham Junction Station, but before the party arrived rain began to fall. However, it proved to be only a shower, and although there were gentle showers at intervals these were only sufficient to enhance the countryside. It was a very happy party that walked from Virginia Water Station to the Lake, along a delightful country road, showing few signs of the urgent need of rain. How often was one reminded of the last verse of the first chapter of the Bible: "And God saw every thing that He had made and behold, it was very good." The variety of green in trees and grass, the placid lake, the soft clouds and blue sky all spoke of the glory of God. For a short while we played

SATURDAY AT SEVEN
JUNE 11th

ELIM TABERNACLE
Stanley Road, Croydon
Sunday School & Cadet Rally

Speaker:

Mr. DOUGLAS CRAIG
(Crusader Commissioner)
Excellent Programme

games by the lakeside, near the ruins of an old Italian Temple, and then went round the lake to the village of Englefield Green and there proclaimed in the open air the glorious gospel of redeeming grace which will never become a mere link with the past, for the song of redemption will be sung throughout timeless eternity.

Aberdeen Crusader Choir visits Dundee

On Monday, May 2nd, a large company from Aberdeen assembly visited Dundee, where along with those of the local church who were free, they spent a most enjoyable day visiting places of interest in the city.

In the evening, as had been previously announced, the Aberdeen Crusader Choir, conducted by Pastor John Hill, took the entire service. It was very gratifying indeed to see the large congregation, particularly since it was Pastor Hawkins' first week-end in Dundee.

(continued on next page)

OPEN AIR CRUSADES (continued)

wisely planning again such open air endeavours. A unique privilege is such a ministry. You have this opening in your very district. Seize the occasion now. Thousands of

young men and women idly roam our streets and thoroughfares, and personal evangelism will accomplish more for the kingdom of God than you have ever imagined. Elim

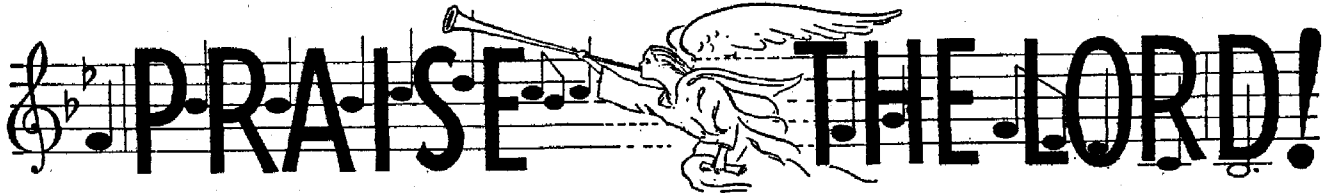
Crusaders, realise your responsibilities. In concerted effort let the call to the open be accepted by us all, by great open air crusades and witness.

ABERDEEN CRUSADER CHOIR VISITS DUNDEE (continued)

The piece rendered by the choir was entitled "Where are the Nine?" and as the story was unfolded by solo and chorus work, interspersed with dialogue, the increasing interest shown by the congre-

gation was very evident. Pastor Hill in a few brief words at the close emphasised the message of the piece, and none present but felt the call to more unselfish and whole-hearted service.

Many were the words of appreciation heard at the end of the service, and we trust that Pastor Hill and the choir will continue to render service in this splendid and most effective manner.



God's Saving, Healing and Baptising Power Manifested—Signs Follow the Word

SIGNS OF DIVINE BLESSING Eleven New Members

Leyton (Pastor J. Dyke). There are many encouraging signs in the life of this assembly of God's people. Gracious evidences of increase, both in membership and finance, cause the hearts of the saints to be full of thankfulness to the Lord. Several precious souls have found peace through the blood of His Cross, and others have consecrated themselves afresh to God. Some have been baptised in the Holy Ghost, and the gifts of the Spirit have also been bestowed upon some of God's children. The Word of God given through the ministry of the Lord's servant is bringing spiritual refreshment to the flock. A monthly all-day prayer meeting has been commenced, also regular open air gatherings on Friday evenings. Saturday evening is devoted to those seeking the fulness of the Holy Ghost. Recently eleven new members were received into fellowship.



Pastor
J. Dyke

GATHERING SPOIL FROM THE WORD Fruitful Ministry

Bath (Pastor C. J. Slemming). The Church at Bath is enjoying rich times of blessing under the ministry of its Pastor. The attendances are increasing, particularly at the weekly Bible study gathering. Recently the pastor delivered a series of very practical and heart-searching messages based on the Sermon on the Mount. Just now the Lord's people are following with keen interest Bible studies along the line of prophecy in the light of past, present and future events taken from the Book of Revelation, and fresh impetus to "go forward" in the Master's service is the result.

Much blessing is also being experienced in the gospel meetings on Sunday evenings, and the church is looking for a rich harvest, when the seed which is being so faithfully sown shall yield its fruit.

As the saints gather around the Lord's table they experience a most hallowed time, the gifts of the Spirit are manifested, bringing much joy to the saints.

It was an occasion for much rejoicing when six members were given the right hand of fellowship at a recent Sunday evening breaking of bread service.

SIGNS OF THE TIMES Successful Campaign

Ingatstone, Essex.—Earnest and long-continued prayer for a spiritual awakening in this village was abundantly answered during the recent campaign by Pastor Gwilym Francis, which was signally owned and blessed of God.

The meetings were pregnant with spiritual power and blessing, and many were delivered from bodily affliction, including the miraculous healing of a sister who had been suffering from a terrible skin disease, and another from arthritis, and, best of all, many souls were delivered from the power of sin.



Campaign Crowd.

The addresses on "The Signs of the Times," gave much new light on the near return of our Lord.

The campaign reached its climax at the baptismal service held on the last day, when the Tabernacle was packed to its

utmost capacity. A truly anointed message was delivered by Pastor Francis on "Believer's Baptism," and after the address, ten candidates, including some from Great Waltham, were immersed by the Pastor.

Several more have decided to be baptised at the next opportunity. Considerable interest was aroused locally, as this was the first baptismal service ever held in Ingatstone parish. It was made possible by a wonderful answer to prayer, the construction of the baptistery being completed only a few days before the service was held.

CAMPAIGNING FOR CHRIST Souls Seeking the Saviour

Langley, Birmingham.—Pastor and Mrs. Fielding have been labouring in this church conducting a gospel campaign. Their ministry has been greatly blessed of God, and times of real Pentecostal revival have been experienced. Souls have been saved, and the members of the church have been encouraged in their work for the Master.

The open air meetings have been well attended, the young people boldly testifying to the saving power of God in their lives. Recently the Blackheath Crusaders paid a visit to this church; their message of song was very much appreciated.

MY PRAYER

Lord, lay some soul upon my heart

And love that soul through me,

And may I nobly do my part
To win that soul for Thee.

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.

* **Blackpool**.—Comfortable apartments for the Lord's people, with or without board; Christian fellowship; 1d. tram to Jubilee Temple and promenade; moderate terms. Mrs. Kershaw, "Maranatha," 64, Arnott Road, South Shore. C596

* **Bognor**.—Board-residence, apartments, bed-sitting rooms; bed and breakfast, 3/6; large garage. Stamp reply. Mrs. Gooding, "Laburnum," 5, Newtown Avenue, Newtown Estate. C611

* **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. C579

* **Brighton**.—Bedroom and breakfast, £1 single, 18/6 sharing; pleasant room; opposite The Level; near sea and Tabernacle; Foursquare (stamp). "Shalom," 89, Ditchling Road. C598

* **Brighton**.—Bed and breakfast from 3/6; central; 5 minutes' walk to Elim Church, sea, station and shops. Mrs. Robinson, 78a, Dyke Road. C597

* **Canvey Island**.—Rest and quiet; board-residence; home comforts; bed-breakfast; good catering, separate tables; near sea, Elim Assembly; moderate terms. Also 2-roomed flat, self-contained; reductions sharing room. Mrs. Wiggins, "New Court," Leigh Beck. C595

* **Colwyn Bay**.—Elim Holiday Home. See page 346.

* **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 526. 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

* **Eastbourne**.—Elim Holiday Home. See page 346.

* **Eastbourne**.—Board-residence, bed and breakfast; homely, Foursquare; terms moderate; recommended by Elim Pastors. Mrs. D. L. Weeks, Garden Flat, 5, Upperton Gardens. C612

* **Eastbourne**.—Comfortable accommodation offered; bed-breakfast, teas if required; near sea, shops, station and Tabernacle, 1d. bus fare; recommended by Pastor; Foursquare member; terms moderate. Miss Nicholls, 61, Fittle Road. C602

* **Folkestone**.—Christian home, near sea; full board 35/- per week each person, or 3/6 bed and breakfast. Mrs. Dyer, 32, Peters Street. C592

* **Hove**.—Board-residence; quiet, Christian home; comfortable and homely; near shops; buses near by to all parts; few minutes' sea; from 35/- weekly. Stamp: Miss Conway, 41, Clarendon Villas. C603

* **Leigh-on-Sea**.—Comfortable board-residence 30/-; bed and breakfast 17/6; near sea and assembly, with Christian people. 52, Leighville Grove. C614

* **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.

* **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. C568

* **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 7899. C508

* **London**.—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 5/-. Phone Euston 1193. C573

* **London**.—Home offered lady or gentleman in Foursquare family; slight nursing if needed; good locality on high ground, S.W. district; close trains, trams and buses. Apply Box 485, "Elim Evangel" Office. C581

* **London**.—Westview Christian Fellowship, 19, Beulah Hill, Upper Norwood, S.E. Restful, spiritual home; moderate terms on application. C582

* **Morecambe**.—Homely holiday apartments, four doors promenade, sands; highly recommended, reasonable terms, satisfaction assured; Vi-spring beds, garage. Booked up July 30th to August 6th. Mrs. Raw, 3, Fern-cliffe Drive, Sunshine Slopes, Cross Cop. C583

* **Norway**.—Greetings from Norway. Miss Barratt's Rest Home open all seasons; beautifully located in famous pine and lake district; 1½ hours train from Oslo, 1,200 ft. above sea-level; best food, every comfort, hiking and tours arranged; spiritual fellowship; English spoken; highly recommended; moderate terms. Miss Esther Barratt, "Granly," Grua, Hæderland. C584

* **Old Colwyn**.—Holiday home, overlooking sea; charming scenery, lovely walks; bathing from house; 3 minutes sea, buses; good catering; Christian fellowship; terms moderate. Mrs. Thomas, Henblas, Sefton Rd. C521

* **Old Colwyn, North Wales**.—Mountain air, sea breezes, delightful walks, magnificent scenery, near sea; safe bathing, home comforts; Christian fellowship; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergele Road. C580

* **Scarborough**.—Genial, homely accommodation, Christian fellowship, in comfortable bungalow; nice garden and lawn; well situated, good bus service; moderate terms; board if desired. Apply, Mrs. Starling, "Elim," 12, Edgehill Road. C585

* **Shanklin**.—Superior guest house, ideal position, 9 minutes from cliffs; large garden; hot and cold in bedrooms; recommended by Pastors and Christian workers. Miss Fyfe, Thornbury, Alexandra Rd. Tel. 2301. C564

* **Shanklin, I.O.W.**.—Board-residence, 3 minutes' walk from sea, town and station; liberal table; homely; terms moderate. Mrs. Niblett (Foursquare member), "Willow Dene," and "Duddingston," St. Paul's Avenue. C561

* **Southport**.—"Buxton House," 37, Bold Street. Superior, homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout; bath, piano. Mrs. Bates. C576

* **Southsea**.—Bed and breakfast 21/-; Sundays arranged for; within easy reach of Church, Big Tent, sea. Mrs. Eldred "Bethany," 90, Hayling Avenue. C600

* **Southsea**.—Board-residence, bed and breakfast; near sea and Tabernacle; garage; moderate charges. Mrs. M. Bruhn, 133, Munners Road. C605

* **Sunny Guernsey**.—Board-residence; home comforts; spiritual fellowship; central for town and bays. Apply, Pastor Pritchard, Eldad Church House, Union Street. C555

* **Swansea**.—Holiday apartments, board-residence; ten minutes' beach and assembly; comfortable, moderate (late of 8, Bryn Road). Lascom, 15, Henrietta Street. C606

* **Weston-Super-Mare**.—Comfortable accommodation with fellowship in Christian guest house; few minutes sea and sands; well recommended; terms moderate; apartments or board. Mrs. and Miss Plant, 31, Exeter Road. C590

* **Worthing**.—Good board-residence, 3 or 4 sharing large rooms 30/- each; 2 sharing 32/6 each; July, August, 35/- and 37/6; well recommended; central, near assembly. Steed, "Southwood," 41, Broadwater Road. C587

* **Worthing**.—Homely board-residence; good cooking, liberal table; minute sea and bus; near shelters and lovely gardens; separate tables; terms moderate; recommended. Mrs. Furze, 63, Ham Road. C607

HOUSES, FLATS, ETC. FOR SALE, TO LET, AND WANTED.

Refined widow wants bed-sitting room, with Foursquare people preferable. Apply Box 490, "Elim Evangel" Office. C608

* **Leithworth Garden City**.—Furnished cottage to let, two to three months, from June 2nd; accommodation for 4 or 5; h. and c. water, secluded garden; near Elim Tabernacle and station; terms moderate. Box 488, "Elim Evangel" Office. C599

* **Old Colwyn**.—To let furnished, small modern house, June/July; every convenience; suit party of five; three minutes' sea; convenient for Tent Campaign. Jones, "Shalom," Marine Road. C604

SITUATION VACANT

Young Christian girl wanted, between 16 and 18, for pastry shop, also as companion to girl; no experience necessary; salary plus keep £2 per month. Apply, Box 486 "Elim Evangel" Office. C586

SITUATIONS WANTED

Christian widow, middle-aged, seeks situation as housekeeper to Christian lady or gentleman; references. Box 491, "Elim Evangel" Office. C609

Lady desires position as housekeeper, or any kind of light work; adaptable, sleep in or out. Apply Box 484, "Elim Evangel" Office. C578

Minister (married), wishes to leave paid position for honorary pastorate, where permanent secular employment would be found him (manager, secretary, clerk, agent). Would consider pioneering new church in needy district. Write fully, Box 489, "Elim Evangel" Office. C601

BIRTH.

Smy.—On May 23rd, to Mr. and Nurse C. Smy, the welcomed gift of a daughter, Eileen Ceila. C613

MARRIAGE.

Dolder Jewiss.—On May 14th, in the Elim Hall, Barking, by Pastor J. McAvoy; Henry James Augustus Dolder to Lilian Rose Jewiss.

WITH CHRIST.

Ball.—On May 15th, Dennis G. Ball, aged 17, Bath Crusader. Funeral conducted by Pastor F. J. Slemming.

Leyburn.—On May 16th, in her 6th year, Emily, youngest daughter of Head Constable and Mrs. Leyburn, of Belfast. Funeral conducted by Pastors E. F. Cole, W. J. Martin and W. Urch.

Ramsay.—On May 16th, Doreen Selina F. Ramsay, aged 5, a Sunday school scholar of Barking. Funeral conducted by Pastor James McAvoy.

Tomlinson.—On May 5th, Eric Hugo Tomlinson, aged 20, Sunday school teacher and Crusader, of Selly Oak Church. Funeral conducted by Rev. Crowther Green and Pastor W. J. Rudkin.

IN MEMORIAM.

Napier.—In loving memory of my dear son Robert, who was called home on May 25th, 1937, aged 9 years. "I shall meet him some bright morning." His mother, City Temple, Glasgow. C610

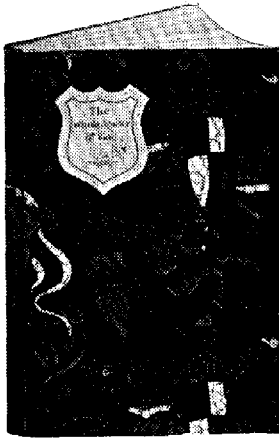
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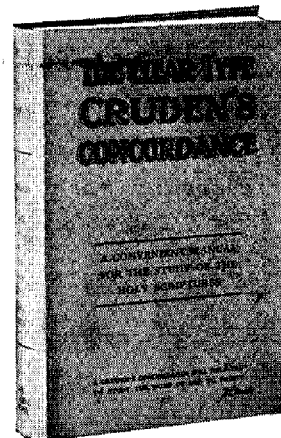
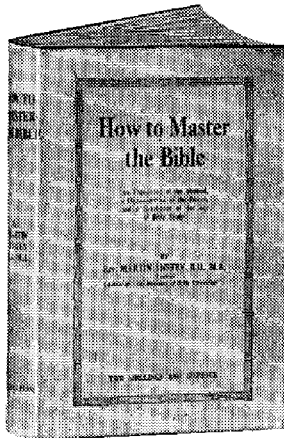
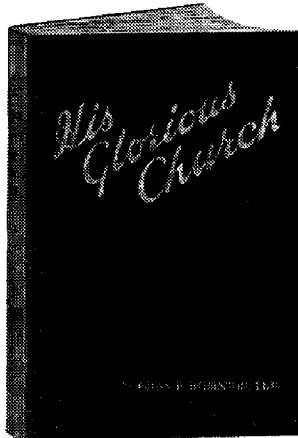
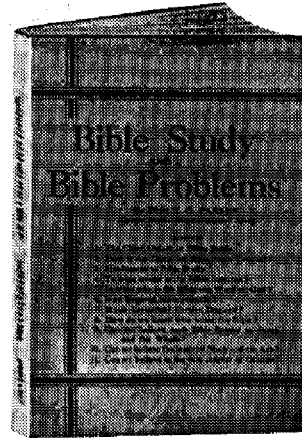
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