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# Elim Evangel & Foursquare Revivalist

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

Vol. XX. No. 6.

February 10th, 1939.

Twopence

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**AND MANY OTHER  
HELPFUL ARTICLES**



Photo by]

**LOCH KATRINE**

[H. Palliser.

# The Elim Evangel AND FOURSQUARE REVIVALIST

(Editor: Pastor E. J. Phillips)

Official Organ  
of the Elim Foursquare Gospel Alliance.

### EXECUTIVE COUNCIL:

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

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## SUMMER SCHOOLS AND HOLIDAY HOMES

### Preliminary Notice

**Colwyn Bay.** July 28 to September 8. Definitely on sea front with extensive views all round the Bay. Bathing from the house. Near mountains and valleys of Wales. Splendid centre for excursions and picnics. Meetings in house.

**Eastbourne.** August. The same magnificent house as last year in commanding position on sea front. Extensive grounds with tennis courts. Bathing from house. Bible readings and other meetings.

Applications to be made later.

# Coming Events

**ADDISCOMBE.** February 1, 8, 15 and 22. Adult School Hall, Woodside. Series of Bible Studies on the Work of the Holy Spirit, by Pastor E. C. W. Boulton.

**BIRMINGHAM (Erdington).** February 4-6. Elim Tabernacle, South Road (formerly Zion Mission). Opening services: Special speakers. Saturday and Monday, 7.45 p.m., Sunday, 11 a.m. and 6.30 p.m.

**BIRMINGHAM (Erdington).** Feb. 26-March 10. Elim Tabernacle, South Road. Campaign by Pastor F. A. Hodge.

**BIRMINGHAM (Sparkbrook).** February 5-16. Elim Tabernacle, Golden Hillock Road. Campaign by Pastor David Vanstone.

**BISHOP AUCKLAND.** Commencing Jan. 29. Elim Tabernacle, North Bondgate. Campaign by Pastor W. E. Smith.

**BOURNEMOUTH (Springbourne).** February 5. Elim Tabernacle, Victoria Place. Pastor W. G. Hathaway.

**BRIGHTON.** March 12. Elim Tabernacle, The Lanes. Pastor W. G. Hathaway. 11 and 6.30.

**CARDIFF.** January 29-February 12. City Temple, Cowbridge Road. Campaign by Miss M. Avers.

**CATERHAM.** March 3, 10, 17, and 24. Co-operative Hall, Upper Caterham. Series of Special Studies on Christian Evangelism by Pastor E. C. W. Boulton.

**CHELMSFORD.** February 26. H.M. Prison, 2.30 p.m. All Saints' Anglican Church, 6.30 p.m. Elim Tabernacle, Midway Road, 8 p.m. Pastor D. B. Gray and London Crusader Choir.

**CHRISTCHURCH.** February 6. Town Hall. Convent on service, 7.30 p.m. Speakers: Pastors W. G. Hathaway and H. W. Fardell.

**CLAPHAM.** February 8, 15, 22. Elim Tabernacle, Clapham Crescent. Crusader Bible School, conducted by Pastor J. Smith.

**ELIM WOODLANDS** is open to visitors on the last Saturday of each month during the winter, from 3.30 to 9 p.m. Tea followed by meeting. Tickets 1/- each.

**FINCHLEY (London, N.).** February 26. Elim Hall, Christchurch Avenue (corner of Ballards Land), North Finchley. Pastor W. G. Hathaway. 6.30 p.m.

**HALIFAX.** Commencing Feb. 5. Elim Tabernacle, Bond Street, Hopwood Lane. Campaign by Pastor Gwilym I. Francis.

**HOVE.** February 18, 19. Elim Tabernacle, Portland Road. Pastor W. G. Hathaway. Saturday, 7.30 p.m. Sunday, 11 a.m. and 6.30 p.m.

**HULL.** March 4, 5. City Temple, Hessle Road. Special visit of Pastor W. G. Hathaway. Saturday, 7.45 p.m. Sunday, 11 and 6.30 p.m.

**INGATESTONE, Essex.** March 19-26. Elim Tabernacle, London Road. Campaign by Pastor and Mrs. George Kingston.

**IPSWICH.** February 19. Vernon Street Hall, Vernon Street. Pastor E. C. W. Boulton.

**LETCHEWORTH.** March 12. Elim Tabernacle, Norton Way North. Pastor E. C. W. Boulton.

**LETCHEWORTH.** March 26, 27. Elim Tabernacle, Norton Way North. Pastor W. G. Hathaway.

**LEYTON.** February 11-13. Elim Tabernacle, Vicarage Road. Special week-end services. Saturday: Monthly Convention of North London churches; Speakers: Pastors J. Patterson and F. Pacler. Sunday: Pastor W. G. Hathaway, 11 a.m. and 6.30 p.m. Monday: Pastor C. J. E. Kingston, 7.45 p.m.

**MALDON, Essex.** Feb. 26-March 5. Elim Tabernacle, Wantz Road. Campaign by Pastor and Mrs. George Kingston.

**MERTHYR.** February 26-March 12. Jerusalem Church, Court Street. Campaign by Pastor E. J. Jones.

**MONAGHAN, EIRE.** Commencing January 22. Campaign by Pastors F. A. Farlow and D. R. McLean.

**ROCHESTER.** February 12. Elim Tabernacle, Star Hill. Visit of Pastor D. B. Gray and London Crusader Choir, 6.30 p.m. (Choir at Maidstone Prison, 2.30 p.m.).

**RYDE.** Commencing Feb. 12. Elim Tabernacle, Warwick Street. Campaign by Pastor V. S. Pritchard.

**SHEFFIELD.** Now proceeding. Revival and Healing Campaign. Coliseum, Spital Hill. Sundays at 7.45 p.m. Friends' Meeting House, Hartshead, every week-night at 7.30. Conducted by Pastors P. S. Brewster and C. A. C. Hadler.

**SOUTHMINSTER, Essex.** Feb. 5-12. Girl Guides' Hall, High Street. Campaign by Pastor and Mrs. George Kingston.

**ST. PETER PORT, GUERNSEY.** Commencing Feb. 12. Eldad Church. Campaign by Pastor T. W. Thomas.

**TWICKENHAM.** February 9, 16, 23, March 2 and 9. Foursquare Gospel Church, Edwin Road. Series of Bible Studies on the Work of the Holy Spirit by Pastor E. C. W. Boulton.

**WOOD GREEN.** February 7, 14, 21, 28. Brook Hall, Brook Road, Mayes Road. Series of Special Studies on Christian Evangelism by Pastor E. C. W. Boulton.

**WOOLWICH.** January 5, 12, 19, 26 and February 2. Elim Hall, Crescent Road, corner of Burrage Road. Special series of Bible studies on the Work of the Holy Spirit, by Pastor E. C. W. Boulton.

**WOOLWICH.** February 6th. Elim Hall, Crescent Road (corner of Burrage Road). Visit of Mr. J. Douglas Craig, 7.30.

## Principal GEORGE JEFFREYS and Revival Party

## CARLISLE

NOW PROCEEDING

Sundays at 11 a.m., and Mondays,  
Tuesdays, Wednesdays, and Thursdays  
at 7.30 p.m.

Elim Tabernacle, West Walls  
Sundays at 6.30 p.m.

His Majesty's Theatre,  
Lowther Street.

Principal GEORGE JEFFREYS  
Opens New ELIM TABERNACLE  
at Barnsley  
on February 18th.

## ROYAL ALBERT HALL

TWO MONTHS  
TO-DAY  
(10th April, 1939)

The  
Easter Monday  
FOURSQUARE GOSPEL  
DEMONSTRATION  
11, 3, and 7 o'clock.

Note this Date in Your Diary  
Cheap Railway Tickets from all  
parts.

# 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. XX., No. 6

FEBRUARY 10th, 1939

Fridays, Twopence

## Knowing and Doing

*If ye know these things, happy are ye if ye do them.—John xiii. 17.*

JESUS spoke these words immediately after He had exemplified humble service by washing the disciples' feet. With dramatic force He had illustrated humility. Never could His followers forget that their beloved Master had stooped to the duties of a lowly menial. His earthly ministry of three and one-half years was epitomised in these few moments when He became their servant. This was the review lesson after several years of line upon line and precept upon precept. The perfect Teacher thus gathered up the impressions of months and stamped them upon the hearts of His disciples with imperishable vividness.

The fact that the lesson on humility was reserved for the last night indicates that it was of supreme importance in the mind of our Lord. Other paramount truths, such as the need of oneness and of the coming of the Holy Spirit, were linked with this teaching concerning lowliness of mind. Jesus knew that division could destroy the power of His Church and therefore prayed that they might be one. He knew the utter futility of the best endeavours of the natural man and therefore warned Peter of failure and promised the Holy Spirit as the needed power for life and service. Likewise He well knew that pride is one of the Christian's chief enemies, and therefore He girded Himself

### FOR THE TASK OF A SLAVE.

His words and actions pointed the way to true happiness for the individual believer.

The desire for pre-eminence always creates soul misery. No individual can dominate the whole world. No Christian can ever reach such an eminence that he will have no need of consideration for others. Happy is he who is genuinely desirous of being last. *There are no rivals for the lowest place.* Our feelings can never be hurt if we seek nothing for ourselves. Ambitious longings, even though unexpressed and unknown to others, surely lead to bitterness of soul for the one who cherishes them. Like Paul we may press forward towards the knowledge of Christ Himself. But this ambition involves no displacement of others but rather, as we near our goal, we are girded for the

humblest ministry to our fellows. How obnoxious to Christ must be the pride, pomp, and worldly authority of many who profess to follow Him. Every section of His Church would be swept by a mighty spirit of revival if there were a humbling and a seeking of the lowest places on the part of all who profess to be leaders.

The words of our text are applicable to every phase of our Master's teaching. Every word He spoke brings happiness if it is translated into deeds. It is never sufficient to accept sound doctrine merely as an article of faith. The outward life must express inward conviction, otherwise

### CONFUSION IS INEVITABLE.

In fact, our Lord's words at the head of this article are a warning of grave import. He might have put His message in other form by saying, "If ye know these things, unhappy are ye if ye do them not." Who is so miserable as the Christian who walks not in the light that he has received? When once we have caught a glimpse of the vision splendid, we are spoiled for the lower roads of life. Young people who have been trained in a godly home can never be content with the shallow pleasures of the world. Others may thoughtlessly enjoy the fleeting things of time, but the well-instructed are miserable even while they give themselves to worldly pleasures. It is a wholesome sign when the children of much prayer and teaching are completely dissatisfied. Their hearts have been prepared for the eternal things of Christ, and nothing less will suffice. Such uneasiness is a challenge to believing prayer that the will may be touched and the whole life may be yielded to the Lord. *It is dangerous at any stage of our spiritual development to turn back from the known will of God.* We can never again find peace in the place of partial obedience where once we rested before the light came. The only direction in which any child of God can move with joy is forward. The happiness of our hearts depends upon our constant obedience to light as it comes daily from the Word of God and the leadings of the Holy Spirit.

# Evangelism & the Second Coming of Christ

By Rev. J. W. KEMP

**A**N exceedingly interesting argument concerning evangelism has come under my notice in recent days, and that is: That the present dearth of conversions may be accounted for by an over-emphasis upon that interpretation of prophecy which stresses the imminent return of our Lord. It is argued that such a view cuts the nerve of evangelism and robs us of motive power. Why it should be so argued passes my comprehension, for facts do not substantiate the claim. It is fairly well recognised that a sane and cordial belief in the return of our Lord is not incompatible with a wholehearted endeavour to win the lost to Christ, and that for the most part evangelists of every generation have found their inspiration in this doctrine, and have been urged on in their quest for the lost by the conviction that the appearing of Christ in glory could not long be delayed. The view that the coming of the Lord is associated with a very widespread apostasy and extensive moral corruption is familiar to Bible students generally, but that ought not, and surely does not, constitute the ground for neglecting to carry out our Lord's injunction: "Occupy till I come" (Luke xix. 13).

That the spirit of materialism—living only for worldly pleasure and gain—is causing rapid deterioration in the religious life of our people is, alas, only too evident on every hand. The pressure of things "seen and temporal" is crushing out of the thoughts and lives of multitudes of people all regard for things "unseen and eternal." The passion for pleasure and frivolity is carrying people away as with a flood, and this, too, coupled with a semblance of religion. This is simply a matter of sober fact. The Apostle Paul declared that the "last days" would be signalised by a characteristic form of worldliness. "Men would be lovers of pleasures more than lovers of God" (II. Tim. iii. 4). That is to say there will be in the last days a most pronounced religious worldliness and a worldly religiousness. What is needed as a remedy to this evil is not denunciation, nor a manufactured "revival" with all the accessories of popular attraction, but a work of grace beginning deep down in the hearts of God's people, working its way through the tears and groans of the closet to a quickening of the spirit of devotion and consecration in the worship and

service of our churches, and then making itself felt in the world. Can these two conditions be found working together? A growing apostasy and a harvest of souls? I venture to think they can. There are two fragments of Scripture which indicate apparently contrary evidences of the near approach of the end time. We read in Acts ii. 17, "And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh." And in II. Peter iii. 3, the words occur: "There shall come in the last day scoffers . . . saying: Where is the promise of His coming?" In the "last

days" I will pour out My Spirit. In the "last days" there shall come scoffers. It is possible that we have been well nigh obsessed with the idea of the coming apostasy as to have failed to recognise the prediction regarding that mighty inrush of Divine life which will save the Church from extinction and bless the world. In Stanley Jones' book, *The Christ of Every Road*, the writer begins by saying: "The world ground is being prepared, I am persuaded, for a spiritual awakening on a very extensive scale. I do not say this lightly—it is a growing conviction, forced upon me by the facts." And in concluding his book he reaffirms his conviction in these words: "As I said at the beginning, the world ground is being prepared for a spiritual awakening on a widespread scale. We are on the verge of something big." I share the conviction, and I am bound to confess it. Mr. D. M. Panton, B.A., puts it on record: "We are standing in the last days on the edge of a tremendous upheaval of the Holy Ghost." The times are laden with the promise of blessing. Never more so. There may be death in the churches, and in this respect things are not by any means as rosy as some would have us believe. There may be rottenness in public morals, and he would be wilfully blind whose eyes are closed to such conditions. It is true, infidelity is coming in like a flood, and dogmatic atheism, is radical immorality, but what of the Joel prediction quoted by Peter at Pentecost? Is there not yet to be a coming epoch of life, a "world movement which will usher in the day of God and prepare for and sustain for a millennium, the work of conversion without parallel since the creation of the world?" The very conditions around us are not against such, but for it. They do,

*"Behold, I come quickly." So come, we beseech Thee;  
But what are we doing to hasten the day  
When earth shall be filled with the light of Thy glory,  
To bring back the King from the land far away?  
Are we sowing the seed on the field and the wayside?  
Or reaping the harvests long waiting and white?  
Are we keeping our lamps filled and shining and burning,  
And holding them high in the darkness of night?*

*"Behold, I come quickly." So come, we entreat Thee;  
But how are we helping to answer our prayer?  
Do we gather the stumbling-blocks out of the highway,  
And make smooth the path for the feet that walk there?  
Are we doing Thy will? Are we giving Thy message  
To souls Thou hast loved and redeemed on the cross?  
Do we show forth Thy grace to the sad world around us?  
Thy patience in trial, Thy comfort in loss?*

*We watch for the signs and we love Thine appearing,  
We long for the peace that Thy kingdom will bring.  
But what are we doing to hasten Thy coming?  
And how are we helping to bring back the King?*

tion, forced upon me by the facts." And in concluding his book he reaffirms his conviction in these words: "As I said at the beginning, the world ground is being prepared for a spiritual awakening on a widespread scale. We are on the verge of something big." I share the conviction, and I am bound to confess it. Mr. D. M. Panton, B.A., puts it on record: "We are standing in the last days on the edge of a tremendous upheaval of the Holy Ghost." The times are laden with the promise of blessing. Never more so. There may be death in the churches, and in this respect things are not by any means as rosy as some would have us believe. There may be rottenness in public morals, and he would be wilfully blind whose eyes are closed to such conditions. It is true, infidelity is coming in like a flood, and dogmatic atheism, is radical immorality, but what of the Joel prediction quoted by Peter at Pentecost? Is there not yet to be a coming epoch of life, a "world movement which will usher in the day of God and prepare for and sustain for a millennium, the work of conversion without parallel since the creation of the world?" The very conditions around us are not against such, but for it. They do,

in point of fact, warn us of its approach. Historically, it has ever been so. The day is radiant with the glory of the dawn. No careful student of his Bible can fail to observe the prominence which is given to the second coming of our Lord, and from apostolic days a future personal advent of Jesus Christ was carefully remembered by the Church. The hope has cheered her in sorrow, nerved her for manifold and difficult tasks, emboldened her for fierce conflicts, and so ravished her heart with expectation that she has over-leapt in thought all the time that might intervene, passed by altogether death and the grave and, fixing her ardent gaze upon the glory which lay beyond, cried ever: "Come, Lord Jesus, come quickly." And yet our Lord has not "appeared." The clouds still hide Him; they have not yet been parted to give Him back to earth in manifested glory. Creation still groans and travails in pain; faith has not yet been exchanged for sight, or hope for fruition. Temptations still assail, sorrows still grieve, sin still works in and plagues

#### THE SAINTS OF GOD.

The end so glorious to all this has not yet come, because the time fixed from eternity has not yet been reached. But "the Lord is not slack concerning His promise as some men count slackness." Scoffers may

ask: "Where is the promise of His coming?" but Christian men and women can trust "the sure word of prophecy," and in patience possess their souls. Of the day and the hour of His coming no man knoweth. Speculation about these is worse than vain. But our duty is clear. "Son, go work to-day in My vineyard." I repeat it, He says, "Occupy till I come." "Occupy" means "to possess," "to improve," "to employ in business for the purpose of increasing it or making profit out of it." The very thought of His coming should send a thrill of joy throughout our spiritual being, and ever give us to ceaseless activity for the salvation of the lost. Now is our working time. Now we must gather in the wanderers. Now we must carry the banner into the enemy's country. "Lift up your heads for your redemption draweth nigh." It is certain that we are in the immediate neighbourhood of "a mighty avalanche of life." Instead of this truth of the imminent return of Christ paralysing the activities of the Church, it quickens them, and if there are "idlers in the market places" they are not amongst those who wait for and hasten unto the coming of the day of God. "Darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee and His glory shall be seen upon thee. . . . Lift up thine eyes round about and see."

## The Fragrance of Christ

By LESLIE OZANNE (Guernsey)

**W**HAT a difference a flower makes in a sick room! How often we have seen the pale face light up with pleasure as we have given a nosegay to some suffering one. The sweet scent of the flowers seems to fill the room with an atmosphere of love, and to banish away the depression which pain and weakness may have caused.

When Christ comes into a life He makes all things new. When His Spirit pervades the soul it is easier to take the pathway of suffering and to tread it with a firm step. Is it any wonder He is likened to the Rose of Sharon and the Lily of the Valley? His presence surrounds His beloved children and permeates their lives with that Spirit of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. This fruit of the Spirit, like a strong perfume, is poured upon others who come into contact with the consecrated believer.

Have we experienced this fragrance of Christ? We could take the most beautifully scented flowers to a person who was unable to smell, and while their beauty might be admired their perfume would not be realised. We have seen in a measure

#### THE LOVELINESS OF CHRIST

and have appreciated that great love which led Him to Calvary. We admire His life as portrayed in the Gospel story. But have we realised His fragrance?

If we would do this then the only way is communion with Him. Prayer is the means of sensing His

presence. It must not be the mere repetition of words as a duty. It must be the warm adoration of a heart that loves its Saviour. Even as we inhale the scent of the flowers, so we must breathe into the very depth of our being the fragrance of Christ. Then whatever trial may be upon us, and whatever cross we may have to bear, we shall be comforted and cheered by being in fellowship with Him, even in the pathway of suffering.

There have been times when in visiting some suffering Christian, one has been spiritually uplifted by them, and thus the visitor has been blessed by the visited. The reason for this is that the sufferers have drunk so deeply of the cup which has been given them, and have held such constant fellowship with the Man of Sorrows, that their lives have become like Mary's spikenard "very precious," and

#### OUTPOURED UPON ALL

who come near them.

Who best can drink His cup of woe,  
Triumphant over pain;  
Who patient bears his cross below,  
He follows in His train.

We need Christ Himself living in us and revealing Himself to others through us. This is truly being a channel of blessing, and it is thus that the Master manifests Himself as the Rose of Sharon and the Lily of the Valley, His purity and fragrance drawing all men unto Himself.

# Religious Excitement

By A. G. WARD

**T**HE question is often asked: "Do you believe in religious excitement?" Our answer is: "Yes" and "No."

There are certain forms of religious excitement with which "imagination" has more to do than "faith."

Religious excitement originated by direct contact with God will always enlarge and exalt our conception of God's greatness and will deepen our sense of dependence on Him. On the other hand, religious excitement created by the imagination, though it may fill us with devout and beautiful sentiment, though it may suggest lofty ideals of moral and spiritual perfection, and inspire a devout and chivalrous desire to translate these ideals in conduct, will leave us with a new sense of our own greatness rather than with a new sense of the greatness of God.

One who is at all familiar with the great spiritual awakenings of the past, must know that, regardless of the denomination experiencing the same, each such awakening has been accompanied with more or less religious excitement, evidenced in physical manifestations of a varied nature. During the revival in Wesley's day, there were manifestations which were undoubtedly not of God, and Wesley as a sane, wise leader, discouraged all such. Yet, it is evident to all who have studied carefully Wesley's diary, that he countenances all genuine, spiritual demonstrations, however extraordinary, such as prostrations, cries of terror and

## SHOUTS OF PRAISE.

In the days of Christmas Evans, that great Welsh Baptist Evangelical, the Spirit was so graciously out-poured upon the people that much was said about "Welsh jumping." Henry writes:

"It is vain to urge objections against these powerful gales of Divine influence and allege that it is under the ministry of the illiterate preachers of Wales only that they are experienced."

Aged Welsh Baptist saints testified they had seen hundreds of men and women leaping as "does upon the mountains" and shouting at the top of their voices under the preaching of Mr. Evans.

Some are afraid of emotionalism in religion. They do not seem to fear it in patriotism, politics or sports. In the *Indian Witness* of recent date, we find the following rather striking words: "There are dangers in all emotionalism that merely tickles the surface. What we need are deep convictions that rule conduct. Let us not fear any emotions that go with convictions of this sort. If a man is actually 'shouting happy,' let him shout! But what will others think and say? They will think and say that he is a blessing to everyone if his life squares with his 'shouting.' If his heart is right then his voice, whether loud or soft, will be a guide to those whose feet are in slippery places."

The name of Jonathan Edwards is well known throughout the religious world. He was a New England Congregationalist, and one of the great lights of Calvinism. In his book, Mr. Edwards frequently refers to such outward demonstrations as groaning, screaming, laughing, shouting, and falling. He main-

tains that the work accompanied by such extraordinary manifestations was not only great but glorious! He writes:—

"Now, if such things are enthusiasm and the fruits of a distempered brain, let my brain for evermore be possessed of that happy distemper. If this be distraction, I pray God that the world of mankind may all be seized with this benign, meek, beneficent, glorious distraction. If agitations of body were found in the French prophets and ten thousand prophets more, it is little to their purpose who bring it as an objection against such a work as this, unless their purpose be to disprove the whole of the Christian religion."

In the days of Benjamin Abbot, and under his ministry, the people experienced the most marvellous physical manifestations. It is recorded that there were times when the whole congregation were prostrate while Abbot preached. On one occasion

## THE FIRE OF THE LORD

came down, the people fell and acknowledged the power of God, and the slain lay about all the house. Some were carried out as dead men and women, while others were lost in the ocean of love, shouting praises to God and the Lamb.

And so one might go on—the same things occurred in Cartwright's day, and under the ministry of Charles G. Finney, that scholarly Presbyterian. Indeed no Church can claim to be a New Testament Church without allowing for more or less religious excitement.

We read in the Acts of the Apostles that on the Day of Pentecost, when the Church came into existence, there was so much religious excitement in evidence, that some of the religious leaders of that day declared the members of the newly-formed Church were drunk. Certainly no such charge is likely to be laid against the churches of the present day, unless it be said they are in the last stages of drunkenness, that is, drowsiness.

May the Lord stir our hearts afresh! May there come upon us a copious shower of the Latter Rain! May the Church become more like a graveyard on the Resurrection morn—tombstones breaking, graves bursting asunder, saints coming up with uproarious shouts of victory, possessed with so much of the power of God as will cause the enemy to fall back before the onward march of God's people filled with the Spirit, that is, literally crammed full of God!

I fear that many evangelical churches are

## DYING FROM PROPRIETY.

I do not believe in wildfire, nor do I encourage fleshly manifestations. On the other hand, you cannot have the mighty operations of the Holy Spirit in your midst without demonstrations. In many places we are trying to be so nice and proper, "faultily faultless," "painfully nice" that we are fast losing all semblance of a Spirit-filled, fire-baptised Church!

Do we believe in religious excitement? "Yes," if it be produced by direct contact with God! "No," if it be but the product of the imagination, the outcome of a disturbed or overwrought mind.

# “Wilson of Woolwich”

## A Veteran Called to Higher Service

**H**E was an institution in Woolwich, was John Wilson. How could a man be sixty-one years in one church as minister and be less?

He came for three months in the first place—that was way back in '77—but he “stayed on.”

John Wilson—or to give him his full title, Dr. John Wilson—was touched in his heart for the needs of Woolwich in those days before many of us were born. He made those needs his own, and plunged right in to helping men and women around him to better things.

With consecrated vigour and energy Wilson tackled the problems that confronted him, and it is said that he soon doubled the congregation of ninety which first welcomed him to Woolwich.

An outstanding event of those early days was the tragedy that brought Woolwich to tears—the collision between the *Bywell Castle* and the *Princess Alice*. Nearly six hundred people lost their lives in that disaster, and amongst those whose bodies were taken from the dark waters of the Thames at Woolwich that September evening was the body of the captain. John Wilson conducted the burial service for the latter, and

### A DEEP IMPRESSION

was left upon many as the young preacher reminded the gathered concourse of the reality of eternity. The results were to be seen in the increased attendances at the Charles Street Chapel services.

A move from Charles Street soon became necessary, but the larger building at Parsons Hill, to which John Wilson and his congregation moved, soon proved too small for the growing church. The Drill Hall was engaged, and things moved rapidly. At last after two or three years of most remarkable meetings in the Drill Hall, it was agreed to launch out on a building at a cost of some £14,000. To-day that building, known the world over as the Woolwich Tabernacle, stands as a memorial to the incessant labours of John Wilson in the extension of the kingdom of God.

Dr. Wilson had a broad vision. He was interested in the welfare of the people of Woolwich. Indeed, this was an obsession with him. As a spiritual adviser he gained the respect of the townfolk, and Dr. Hough, the Bishop of Woolwich, spoke of him as “the unmitred bishop of Woolwich.” But Wilson was also interested in the communal and social life of the people. He strove for their betterment in every way. Education profited by his interest, and as guardian of the poor he proved himself a sympathetic friend.

As time marched on the name of John Wilson had a wider import, for news of his activities spread in every direction, and when he

### TRAVELLED WORLD-WIDE

with the Evangel of the Cross he was looked upon by the peoples he visited as one they already knew. In 1904 he was elected to the Presidency of the Baptist Union.

There came the Jubilee services in 1927, and many were the well-wishers who attended them. Fifty years

of service: it seemed colossal. But Wilson was not tired, and showed no signs of giving up. Too old at 73!—not Dr. Wilson.

His name had changed as the years mounted. To Woolwich people he was “John.” Not the John of disrespect, but the John of affection. And no wonder, for “John” carried with him genial Christianity. His hearty laugh was infectious, as the writer of these brief notes can readily testify. He was a stranger to any gospel of gloom.

“John” might have retired at his Diamond Jubilee, but he did not. He yet had a reserve of energy, and this could not be wasted in retirement. So, still engaged in “labours more abundant,” he came to the sixty-first anniversary. Still no suggestion of retirement. The Gospel of the Grace of God still

### HELD HIM IN ITS GRIP.

“Let nobody ask who is going to step into the shoes of John Wilson” he said on that occasion. “I am not stepping out of them.” And he was as good as his word! On the first Thursday of this year this veteran warrior was engaged on active service for the Master at Woolwich Tabernacle. Two days later he passed quietly into the presence of the King.

It was fitting, and not surprising, that on the day of his funeral thousands of Woolwich people and many from other parts, met to remember this “grand old man” of fundamentalism. The far-reaching effects of his messages and loving touch are beyond human computation.

Sixty-one years of ministerial service for the Master! It is astounding, stupendous! Can we grow tired who have not seen half his years? May God energise us who remain as He energised “John” in his day.

## “Cast down, but not destroyed”

(II. Cor. iv. 9)

**H**OW did God bring about the miracle of the Red Sea? By shutting His people in on every side, so that there was no way out but the Divine way. The Egyptians were behind them, the sea was in front of them, the mountains were on every side of them. There was no way of escape but from above.

We can always get out of our difficulties at the top. They are but God's challenges, and He makes them so hard, often, that we must go under or get above them. In such an hour, if there is a Divine element, it brings out the highest possibilities of faith and we are pushed by the very emergency into God's best.

Beloved, this is God's hour. If you will rise to meet if you will get such a hold upon Him that you will never be in extremities again, or if you are, you will learn to call them not extremities, but opportunities; and like Jacob, you will go forth from that night at Peniel, no longer Jacob, but victorious Israel.



# Book Reviews

## "Christ and the Created"

"*Christ and the Created*, by Samuel Gorman [VICTORY PRESS, 2/6, by post 2/9].

Mr. Gorman in this his latest book has tackled a subject of great interest and considerable importance to the Christian believer. In the eight chapters which comprise this volume the writer covers a wide field of Christian truth and experience. The stream of human creation is traced to its source, and then onward to its ultimate goal in God. From original ruin to final redemption the reader is led in these pages. A perusal of the book impresses one with the tremendous scope of the divine scheme of salvation achieved in Christ Jesus and incorporated in the experience of all those who truly believe the gospel and surrender themselves wholeheartedly to its claims. The writer has certainly succeeded in presenting vital truth in clear and concise form. Simple and yet searching is the vision which greets the soul in this book, revealing the fundamental need of human nature, and at the same time pointing the path to complete deliverance. We heartily recommend this volume to those who hunger for living truth. It offers food for both mind and soul.—*E. C. W. Boulton.*

## "The Voice of Melody"

"*The Voice of Melody*," by William and Mildred Dillon [VICTORY PRESS, 6d., by post 7d.].

To all who love gospel music and the rapturous melodies of spiritual songs that breathe the very atmosphere of heaven and all its triumph, I can heartily recommend *The Voice of Melody* by William and Mildred Dillon. These two servants of God were associated for some considerable time with Paul Rader in his gospel campaigns, and as song leaders and musical directors of those campaigns, these talented musicians have produced many thrilling gospel songs and choruses. This selection is the result of some of their work, and the melodies are enchanting. Some of the pieces grip you right away and set you singing them, playing them, humming them, all day long. They are infectious, too, and others who hear them catch the melodies and join the strains. These pieces are well worth the price charged for the book, and I advise you to get a copy right away.—*W. G. Hathaway.*

## Deep Surrender

E. C. W. BOULTON.

M. HELYER.

Je - sus in deep sur - rend - er now Our - selves to Thee we give, (we give), The

chal - lenge of Thy love we feel, Like Thee we fain would live; . . . Thy  
would live;

liv - ing touch has met our need, And launch'd us forth on God, (on God), Our

joy to fol - low all the way, Where bleed - ing Love once trod.

Copyright.

## Bible Study Helps

### THE WORK OF THE HOLY SPIRIT (John xvi. 3-15)

Introduction: God's Word points out the specific work done by the Holy Spirit in the lives and hearts of men.

1. He **reproves** the world of sin, righteousness and judgment (v. 8).
2. He **comforts** those who believe on the name of Jesus (v. 7).
3. He **guides** into all truth (v. 13).
4. He **shows** things to come (vv. 13, 15).
5. He **glorifies** Christ (v. 14).

### THE CHRISTIAN—A WITNESS (I. Thess. i. 1-10).

1. He is a **Living Witness** (vv. 1-3). He is alive because he is "in God the Father and in the Lord Jesus Christ" (cf. Col. iii. 3).

2. He is a **Selected Witness** (v. 4). They were making their "calling and election sure" (I. Pet. i. 8-10).

3. He is an **Unshakable Witness** (v. 5). They were "unmovable, always abounding" (I. Cor. xv. 58).

4. He is a **Consistent Witness** (vv. 6, 7). They were ensamples because they were "followers . . . of the Lord."

5. He is a **Practical Witness** (v. 8). Practical faith makes for practical faithfulness.

6. He is a **Converted Witness** (v. 9). Turning to God from idols, not from idols to God. When we are made alive by God we spontaneously give up all things **for God**.

7. He is an **Intelligent Witness** (v. 10). They were not working for the world's conversion, but waiting for the Saviour's return.

# FAMILY ALTAR



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

**Sunday, February 12th.** Luke vii. 1-17.  
"But say in a word" (verse 7).

Here is a man who is completely satisfied if Jesus but speaks a word. He hankered not for the spectacular, he sought not signs and wonders. He realised that Jesus, anywhere, could do anything. A great-hearted man this, one who was not merely practically generous in giving a synagogue, but one who loved his servant. He was acting as though he were his son. This man is a grand example of the "faith that worketh by love" in action. The all-searching eye of the Master discerned the compassionate love, and the implicit trust in the authority of His word. He granted his request, honoured his faith, and held him up to his fellows as a noble example worthy of emulation. The centurion, long since dead, still speaks, and inspires our hearts to reckon upon the authoritative dictum of Him whose word is still with power.

PRAYER TOPIC:

God's blessing upon all the members of our Foursquare Gospel testimony in this and other lands.

**Monday, February 13th.** Luke vii. 18-35.

"But he that is least in the Kingdom of God, is greater than he" (verse 28).

How wonderful Jesus is! He bears a glowing tribute to John the Baptist. He says there is not a greater prophet than he. He gives "honour where honour is due." Yet, mindful of the crowd around Him, a crowd of ordinary folk, He hastens to assure them that they may all, if they will, have a place in the kingdom. We may not be able to stand in the limelight of publicity to which John was called, or perform the sacred office that he performed; yet somewhere in the Kingdom, once we are enrolled in the service of the King of kings, there is a place for each. It may be an obscure place, we may be one of the least, but because of the preciousness of the blood that bought us and the grace that brought us, He reckons us great. So what matters where, when, or what we do? It is great when done for His dear sake!

PRAYER TOPIC:

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

**Tuesday, February 14th.** Luke vii. 36-50.

"Go in peace" (verse 50).

And that was exactly what she sought. How wondrously well the Saviour reads the human heart! She had brought her ointment, her heart-ache and her tears. It had cost her much to come, still more to remain. For in spite of her blinding grief she must have sensed the scorn of the merciless self-righteous Pharisee. But her need was great, and the sweet, silent sympathy of the despised Guest held her at His feet. Silently her tears fell to the accompaniment of His parable of mercy.

Then the Master of Mercy turned to the stricken soul and bestowed a gift far more precious than the costliest ointment earth can produce. The gracious balm of His forgiveness was laid in gentle love upon her wounds, the perfume of His peace permeated to the fibre of her very being. She went her new way, as we may, the way of His sweet peace.

PRAYER TOPIC:

Showers of Holy Ghost blessing on all our Elim missionaries.

**Wednesday, February 15th.** Luke viii. 1-15.

"A sower went out to sow" (verse 5).

A humble worker set out to do a humble task, and he did it. No doubt he had previously met with many discouragements, and had not gathered in proportion to his sowing. He had seen some of his seed eaten up, some dried up, and some choked, but out he went again, with full basket, purposeful tread and hopeful heart. The experiences of past partial losses did not dim his eyes to the fact that in spite of everything he had used his sickle to good purpose, and his heart sang with the joy of harvest. This simple but grand story is one of high-hearted endeavour, which set out and, undismayed in spite of set-backs, went on to victory. Praise the Lord, He has given us good seed, precious and powerful with the promise of life; let us go out to sow and may nothing daunt our service for the Lord of the harvest.

PRAYER TOPIC:

For spiritual power to be granted to those who minister in hard and difficult places, that they may not succumb to discouragement.

**Thursday, February 16th.** Luke viii. 16-25.

"My mother and My brethren are these which hear the word of God and do it" (verse 21).

Attention to, and practise of, the Word of God, brings the soul wondrously near the heart of Jesus. It is only thus we can be brought into and kept in the life of God. It is by hearing and doing the Word of God that the sinner is first brought into relationship with God by being born again. We obey the call to repentance of sin, the love-call to acceptance of Jesus as Saviour, and then our names are written in the Lamb's Book of Life. Hallelujah! we become related to the Highest. The life of "that same Jesus" animates our spirits, minds, and bodies. As we yield to its inflow and operation we receive of the nature of God. Weary, sin-sick souls will then find in us the compassionate winsomeness they expect to find in Christ. They will discover that we are His, and will long to be His also.

PRAYER TOPIC:

That world-wide revival may come to this storm-swept earth.

**Friday, February 17th.** Luke viii. 26-39.

"Sitting at the feet of Jesus, clothed and in his right mind" (verse 35).

Praise the Lord for victory. This was a brand plucked from the burning, rescued by the heart and hand of love divine. He had been ransomed from a living death, into deathless life. Hallelujah! Yes, beloved, such were you and I. We were in the grip of the Devil, the restraints of law were powerless to effect a riddance of him. But, glory be to God, Jesus came our way. The vision of His holiness made us sensible of the distance between us. Yet as we fell at His feet, the love of His heart held us there. Bless His name, He had mercy. He set me free. Hallelujah! He clothed me with the garments of salvation, illumined my mind with His pure light, allowed me to sit in rapt attention at His feet. A wondrous salvation this, too good to keep to myself. The home, the highway, and the whole wide world must know of Jesus. Lord, help me spread abroad Thy fame!

PRAYER TOPIC:

That God's stewards may give under the direct urge of the Holy Ghost.

**Saturday, February 18th.** Luke viii. 40-56.

"For they were all waiting for Him" (verse 40).

They gladdened the heart of the Master by their eager reception. By grace their hearts had been prepared, for even the desire for Jesus is "all of grace." They were all waiting for Him. There were no dissentients, they were welded in a unified longing for a sight of Him. Waiting is a test of real desire; they waited on for they were in earnest. Nor did He disappoint them: He came their way. Bless His name! How richly He rewards the waiting soul; it is never put to confusion. The choicest of all gifts does He bestow upon the expectant in faith. He gives none other than Himself. It was Him they wanted, it was He who came. So wait on, beloved, with trustful heart and vigilant eye, for surely He who shall come, will come, and your heart shall rejoice and your tongue sing the song of victory.

PRAYER TOPIC:

For God's blessing on lecturers and students at the Elim Bible College.

## THE COBBLER IN THE GARRET

"A cobbler in Parma had a piece of great good fortune. In a garret lay a heap of old papers, which he bought in the ordinary course of business. Looking through them he found 91 pages of music, which proved on examination to be an unpublished violin concerto by the famous violinist Paganini. It was written in Paris in 1831 and was performed there at the Opera, but it had never been published, and comes to the musical world as an entirely new production."

How many Bibles there are that lie in forgotten places, yet which contain the score of glorious heavenly harmony. Yours it may be neglected and unread. Begin to-day and make your life a concerto instead of confusion.—P. N. C.

**A**S much false teaching is being widely propagated these days concerning this question, and as such errors inevitably lead to more erroneous and soul destroying views, it should be profitable to consider the plain teaching of the Bible on the subject of the state of the dead.

Some teach that at death all of man ceases to exist, and that he is completely dead, body and soul, and will remain in that condition until the resurrection.

The view of the evangelical churches all down the years, and that of the world-wide Pentecostal Movement to-day, is that which is clearly taught in the Word of God, and believed in by the apostles, viz., that man is a tripartite being, made up of body, soul, and spirit, and that at death there is a separation of the body and soul, the former returning to the dust, and the latter going back to God who gave it.

God created man in His own image, and as God is eternal in His being, so man will live for ever whether in bliss or in woe, and never will become annihilated. This is a solemn and far-reaching truth, but it is the plain teaching of the Bible. As soon as man is born, eternity begins for his soul. The body is but the temporary tenement or tabernacle of the soul, and although the outward man perish, although this body of flesh decay and return to the dust, the real occupant passes on to the Great Beyond, for, as the poet says:

Dust thou art to dust returneth  
Was not spoken of the soul.

and as the Scriptures affirm—"For we know that if our earthly house of this tabernacle were dissolved, we have

#### A BUILDING OF GOD,

a house not made with hands, eternal in the heavens."

You will recall what happened when Elijah raised the woman's son in I. Kings xvii. 21, 22—"And he stretched himself upon the child three times, and cried unto the Lord and said, O Lord, my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived." This shows that the soul does not die with the body.

See how the Psalmist addresses, exhorts and admonishes his soul—"My soul, wait thou only upon God." "Bless the Lord, O my soul, and all that is within me, bless His holy name." "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God."

How tragic and sad was the sudden climax to the earthly life of the covetous and rich farmer who left God and his neighbour and eternity out of his plans for the future as he said to his soul, "Soul, thou hast much goods laid up for many years, take thine ease,

# Where Are

By T. T. I

Death to the Christian believer is but a transition beyond . . . This life is everlasting, and death of God, but leads us into His

eat, drink and be merry." But God said unto him, "Thou fool, this night shall thy soul be required of thee."

Paul the apostle glories in a man, whether in the body or out of the body, he could not tell, who was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. Many think it was Paul himself, who enjoyed this heavenly experience when he was stoned at Lystra, and the people drew him out of the city, supposing he had been dead. But

#### SUDDENLY AND MIRACULOUSLY

as his spirit returned he rose up and came into the city again!

Then in the sixth chapter of Revelation, at the opening of the fifth seal, John the apostle saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held: "And they cried with a loud voice saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth."

These Scriptures, far from supporting the doctrine that at death the soul sleeps, and that the whole man, body and soul, returns to the dust, show beyond the shadow of a doubt, that after the body is destroyed, the soul or the spirit lives on, and will exist after death, whether its destination is bliss or woe, throughout the countless ages of eternity.

Death to the Christian believer is but a transition, a passing on to a higher and better life beyond. Through faith in Jesus Christ we are given the gift of immortality, eternal life. To the faithful child of God, this life is everlasting, and death instead of severing us from the life and love of God, but leads us into His immediate and glorious presence.

In the twenty-third Psalm, David gives us a beautiful and illustrative conception of the real nature of death. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art

# the Dead ?

LATTO, B.A.

transition, a passing on to a higher and better life  
 h instead of severing us from the life and love  
 immediate and glorious presence.

with me, Thy rod and Thy staff they comfort me." Here death is likened to a walk through the Valley of the Shadow. Thank God, death is not like a cul-de-sac or blind alley that has an entrance but no exit. Jesus,

## THE GREAT SHEPHERD

and Bishop of our souls, Himself, will lead us through the valley and out into a larger and brighter realm on the other side. There is nothing substantial about a shadow. Where there is a shadow there must also be a light, and Jesus, Himself will illumine the Valley for us, so that we will never look at death, but we shall see Jesus and dwell in His house for ever !

I heard many years ago in Scotland about a dear old lady who was travelling in the train for the first time towards the city of Edinburgh. She was somewhat afraid of the long dark tunnel the train has to penetrate before it arrives at Waverley Station in that city; but before the train approached the city she grew weary and fell asleep. While she slept the train went through the tunnel, and stopping up abruptly at the station, she woke. Her first exclamation was "The tunnel." "Woman," her friend said, "you're through the tunnel." So, it will be with the passing through the Valley of the Shadow of Death. How glorious when our eyes behold the bright city, whose builder and founder is God !

Christ in His illustrative story of the rich man and Lazarus shows most graphically what takes place immediately after death. When Lazarus died he was carried by the angels into Abraham's bosom. What was carried there? Not his poor ulcerated body! No, but his soul—his real being. The rich man also died and was buried with much pomp and expense compared with that of the poor beggar; but he had a different destination, and a different reception. "In hell he lifted up his eyes being in torments, and seeth

## ABRAHAM AFAR OFF

and Lazarus in his bosom. 'So, Abraham was living

while Jesus was here on earth, as were also Moses and Elias who appeared with Him on the Mount of Transfiguration. "God is not a God of the dead, but of the living." To the penitent dying thief Jesus gave the glorious assurance, "To-day thou shalt be with Me in Paradise." Before Jesus died He said, "Father, into Thy hands I commend My Spirit." Jesus being the Son of God could not cease to exist, even for a moment. From everlasting to everlasting He is God. He is the eternal Son of the Father, so while His body hung lifeless on the Cross, and was placed in Joseph's tomb, His Spirit lived on. That is why He could say—"Destroy this body and in three days I will raise it up." As Christian believers we have been born into the family of God, and "whether we live or die we are the Lord's," as Paul significantly says: "Of whom the whole family in heaven and earth is named." Life is like a long, unending procession: part of the line has crossed the flood and part is marching on.

The Apostle Paul in writing to the Philippians says, "I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better, nevertheless to abide in the flesh is more needful for you," and again, in II. Corinthians v. 8, "We are confident I say and willing rather to be absent from the body, and to be present with the Lord."

How many of our readers know of relatives or friends, who, before they passed on to the next world, have had glorious and rapturous visions of

## THE HEAVENLY LAND,

of loved ones in glory, or of the angels coming to receive them? I had a brother in Glasgow who was wonderfully converted a short time before he died. As my mother read to him from the fifty-third chapter of Isaiah, he confessed a lively hope in Christ as His Saviour, his only regret being his prolonged delay in accepting Christ. Just before he passed away his countenance lit up, and his eyes were fixed on some heavenly scene as he exclaimed with great fervour, "Grand! Grand!" He then took his departure to be with Jesus. And we recall how that great soul winner and mighty man of God, D. L. Moody, had such an abundant entrance at his death to his heavenly home! Just as death came to him, D. L. Moody awoke as from slumber, and said with much joyousness, "I see earth receding, heaven is opening. God is calling me." And a moment later he had entered upon what one of his sons described as "A triumphal march into heaven."

For ever with the Lord,  
 Amen so let it be.  
 Life from the dead is in that word,  
 'Tis immortality.  
 Here in the body pent,  
 Absent from Thee I roam,  
 Yet nightly pitch my moving tent,  
 A day's march nearer home.



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.

## A Special Number.

THE *Elim Evangel* of 24th February will be a Special Number, devoted to the subject of the Second Advent of Christ. Articles are now being written for this issue by Pastors W. G. Hathaway, C. J. E. Kingston, S. Gorman, and others. This subject, always of much interest, is particularly so in these times of international unrest. As there is likely to be a large demand for this special number, readers are urged to order extra numbers for distribution without delay.

Next week we commence a new feature entitled "Mirror of World Events." It will take the form of comments on current events by our esteemed contributor, Pastor P. N. Corry.

## The Gospel Vetoed.

It seems impossible to divorce the present world unrest from the increasing tendency on the part of the nations to close their doors to the Gospel of the Prince of Peace. A recent decree in Rumania has resulted in over 1,600 Baptist Churches being closed. Only 14 can fulfil the conditions of the decree requiring the signature of 50 heads of families for the conduct of a place of worship, and thus only 14 churches can remain open. In one province alone where there are 10,000 Baptists, every one of their churches has been closed. Appeals from the World Baptist Alliance, the Protestant Evangelical Churches in England, and similar bodies in America have met with no result.

Our readers who enjoy the liberty of the Gospel of Christ are asked to pray for their persecuted brethren in Rumania and other countries where freedom to preach the Word is denied.

## LATE NEWS

God is answering prayer for the campaign being conducted by Pastor Brewster and party at Sheffield. As we go to press the following news comes to hand:

Sunday evening service commenced before time owing to 1,200 people crossing into the building. There were amazing scenes when 104 more converts clamoured to the front to register their decision for Christ. A local resident instantly healed of a paralysed arm the previous Sunday testified to her healing, and the congregation expressed its joy by clapping. Owing to hundreds seeking healing, the service continued until ten o'clock.

## SECRETARIAL NOTES

By W. G. H.

Circumstances have necessitated a few changes of ministry in Elim Churches. The following appointments have been made and take effect as from 5th February: P. S. Brewster to Campaigns; H. Kitching to Eastbourne; J. Smith to Croydon; R. Mercer to Portsmouth; E. F. Cole to York; P. N. Corry, Ulster Temple until May; E. C. Jones to Wells; T. Ellerington to Dunfermline.

Several campaigns are planned in Elim Churches, among which are the following: P. S. Brewster, Sheffield; T. W. Thomas, Eldad, Guernsey; W. E. Smith, Bishop Auckland; G. I. Francis, Halifax. Full particulars and dates will be found under "Coming Events" on cover ii.

The new Elim Church at Barnsley, erected under our Local Trustees' Scheme, is to be opened on February 18th by Principal George Jeffreys.

It has been decided that during the present financial year two-thirds of the proceeds of our World Crusade Boxes will be devoted to Foreign Missionary work, and the remaining one-third to Evangelistic work in the homeland.

From this year onward it has been decided to print and publish the Annual Accounts and Balance Sheet of the Alliance in booklet form. The 1938 Accounts are now ready and may be obtained at 3d. per copy to cover printing and postage. Application should be made to the Accountant, 20, Clarence Avenue, Clapham Park, London, S.W.4.

## Gleanings from Other Fields

### Prebendary Wilson Carlile.

Prebendary Wilson Carlile, Chief of the Church Army, celebrated his 92nd birthday on 17th January.

### Capt. R. M. Stephens.

Capt. and Mrs. R. M. Stephens are visiting Poland to minister relief to German-Polish Jewish refugees.

### Sunday School Campaign.

All the churches and missions in Sevenoaks recently took part in an effort to increase the attendance at their Sunday schools, resulting in over 300 additional scholars being obtained.

### Rev. I. Siviter.

Owing to the necessity of engaging in less strenuous work after his recent breakdown in health, Rev. I. Siviter will be leaving Ilfracombe for North Tawton, Devon, in April.

### Mr. Samuel Hinds Wilkinson.

Mr. Samuel Hinds Wilkinson, General Director of the Mildmay Mission to the Jews, who passed away last month at the age of 75, was an accomplished Hebrew scholar. He had been elected an honorary life governor of the British and Foreign Bible Society in recognition of his work in connection with the translation of the Bible into Yiddish.

### Sir Ambrose Fleming.

Although in his ninetieth year, Sir Ambrose Fleming, F.R.S., D.Sc., is still active, recently delivering a presidential address in the Victoria Institute, when he strongly criticised the Church of England Report on Doctrine.

# The Church and World Peace

By HELEN MILLER LEHMAN

**S**TATISTICS tell us that the world is rapidly drifting toward another war. Preparations for war are being made in Europe more intensely than at any time since 1913. We are now in the rapids above the falls. Munition plants are running night and day at top speed. Chemical laboratories are producing more poison gas. Bombing planes are being made ready for use. Aviators are being taught the art of mass murder. Statesmen are accepting the next war as inevitable.

To those of us who intimately experienced the World War, it is terrifying to contemplate another such debacle when men of affairs tell us that "there is no man living with imagination adequate to picture the horrors of the next war."

Anxiety, suspense, and fear hold all mankind in their grip, as rumours of war continue. Christian and unbeliever alike are waiting for

## SOMETHING TO HAPPEN.

Yet the Church has a safeguard which the world does not possess. Built upon the corner-stone of Christ, the Son of the living God, she has for her intercessor before the throne of God, the "Prince of Peace" Himself. "He is our peace" (Eph. ii. 14). "The Lord of peace Himself give you peace always by all means" (II. Thess. iii. 16), and "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. iv. 7).

It is incomprehensible that children of God take so little advantage of the storehouse of His promises. There is no trial or temptation known which God cannot avert from the one who trusts in Him, or for which He will not supply the strength in time of adversity. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it" (I. Cor. x. 13). We have at our command all the help, strength and courage possible for an all-powerful God to supply. And yet, we draw so meagrely upon the source of our supply!

One of the most apparent facts in the Scripture is that God does not mean His children to be tortured with fear. There are unnumbered kinds of fear—fear of old age, sickness and death; fear of impending danger, enemies, failure and famine. Each is

## A DEVITALIZING FORCE

robbing man of his strength and initiative; numbing his sensibilities and faculties. Yet God promises us deliverance from each and every one. There are no more comforting words in the whole Bible than these: "Fear not, for I am with thee."

From whence comes this hideous thing, fear? "God hath not given us the spirit of fear, but of power and of love and of a sound mind" (II. Tim. i. 7). If not from God, then fear must be inspired by Satan, for these two are ever working at cross-purposes. One filled with a spirit of fear is a shrinking, timorous creature, lacking power, courage and even soundness of

mind. Such qualities are found in those who rely entirely upon their own strength.

In the Scripture, God takes two stands with reference to fear—negative and affirmative, the difference depending upon the *object* of the fear. He says, "Fear not." "Fear not what man shall do unto you." He also says, "Thou shalt fear." "Fear the Lord thy God." It is because of our failure to fear and trust God that we are consumed with fear of man's power to harm us.

A conviction is now prevalent that should we become embroiled in another war, it would mean the end of civilisation, if not of humanity itself. The result of such conviction is

## A CONSUMING FEAR.

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke xxi. 26).

Sensing this fear, the churches are throwing themselves into the breach, trying with every human effort to stem the tide of the oncoming slaughter. From pulpits, in Christian publications and from Christian organisations, there is ever the cry of "Peace! Peace!" They seem unaware of the Scripture which says: "Destruction cometh, and they shall seek peace, and there shall be none" (Ezek. vii. 25).

Thousands of young people have banded themselves together in the cause of universal peace. Literature is broadcast which says: "War? Never again!" Peace conferences have come into existence, run their course, and died a profitless death. In spite of all that has been said, printed and done, men still aver without hesitation: "We are on the brink of war."

Had the Christian Church always been true to the commands of Christ, and always kept itself separate from the world in thought, word and deed, it should, to-day, be spiritually qualified to guide its constituency through these chaotic times. In

## EXTENDING FALSE HOPE

of possible peace to its people, it has failed to take into account the fact that the Bible is very clear as to the cessation of war and the probability of world peace.

The general conference of one of the great Protestant denominations says: "War is *not* inevitable." Yet Matthew says: "Ye shall hear of wars and rumours of war; all these things *must* come to pass . . . for nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences and earthquakes in divers places . . . then shall they deliver you up to be afflicted and shall kill you, and ye shall be hated of all nations for My name's sake; then shall many be offended, and shall betray one another and shall hate one another" (Matt. xxiv. 4-10). This seems to prove conclusively that war *is* inevitable.

Yet all things finite do come to an end. The only eternal thing is God and His love and mercy. Wars, too, shall cease, not because of man's determination to end them, but because Christ will then have come to reign upon the earth in glory. During His reign "they

(the people) shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah ii. 4). Yes, the world will some day

#### KNOW UNIVERSAL PEACE.

And such a peace!

So thorough, that it shall subdue the evil heart of man. "As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God" (Isaiah xiv. 11). So thorough, that it shall subdue the ferocity of wild beasts. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox" (Isaiah xi. 6, 7). So thorough, that nature shall respond and "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing . . . in the wilderness shall waters break out, and streams in the desert, and the parched ground shall become a pool, and the thirsty land springs of water" (Isaiah xxxv. 1, 2, 6, 7).

Yes, as surely as God's Word is true, this sin-racked world shall yet know peace. Many preachers who refuse to accept the doctrine of the physical return of Christ, diligently

#### WORK FOR WORLD PEACE,

apparently unaware that, should their efforts be re-

warded, that longed-for peace *must* be preceded by the second coming of our Lord. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God . . . then we which are alive and remain shall be caught up . . . to meet the Lord in the air . . . wherefore comfort one another with these words" (I. Thess. iv. 16, 17). "And they lived and reigned with Christ a thousand years" (Rev. xx. 4).

God has not commissioned His Church to *reform* the world, or to usher in the Millennium. He gave one explicit command: "Go ye into all the world and preach the gospel to every creature" (Mark xvi. 15), with the attendant promise, "My Word . . . shall not return unto Me void, but it shall accomplish that which I please; and it shall prosper in the thing whereto I sent it" (Isaiah lv. 11). Oh, that the Church had confined her efforts to Christ's last command!

Instead of bending our efforts toward creating a condition of world peace, which will not and *cannot* exist until Christ returns to reign in glory, let us diligently spread the "good news," that "in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world" (John xvi. 33).

This is the message which should dispel fear in the hearts of sinner and believer alike. Let us make haste to get it to the farthest corners of the earth while it is day. "I must work the works of Him that sent Me while it is day; the night cometh when no man can work" (John ix. 4).

## President Wilson and Daily Bible Reading

By Pastor P. N. CORRY

**T**HE widow of the late President Wilson, in an article published in the *Saturday Evening Post* of America, adds yet another name to the list of famous men who made a practice of daily Bible reading. Here is her story:—

"November 11th, 1918, happened also to be the birthday of the King of Italy. The Italian Ambassador and Countess Cellere were giving a ball to celebrate the event. It is not the custom for the President to be invited to foreign embassies, but, in the exhilaration of the moment, my husband proposed going. We dressed and left the White House again at 10.50, driving unannounced to the embassy in Sixteenth Street, and we stayed for about an hour. But the day had been so crowded with emotion that when we returned we were too excited to sleep. So, kindling up the fire in my room, we sat on a big couch and talked until the early hours of morning. Then my husband read a chapter in the Bible and went to bed.

"Early in the days after we entered the war, the President had publicly urged our troops to keep alive their faith in God, and feel that they were crusaders in a just and holy cause. Once he received a company of soldiers at the White House and talked along the same lines to them. One man spoke up: 'You wouldn't promise us to read a chapter in the Bible every day, no matter how busy you are, would you?'

" 'I will, with all my heart,' the President answered.

" Then the boy said: 'Well, I know it will make it easier for us to do it if we can count on you.'

" I wonder how many of those gallant young souls kept the faith as scrupulously as did my husband? The Y.M.C.A. got out a pocket edition of the Bible, covered with khaki, a copy of which the President used, for it had been sent to him by a soldier. No matter how late the hour or how weary the brain, he never slept until he had kept the promise made."

Those whose life aim is to encourage the steady reading of the Word of God will, we feel sure, be glad of this knowledge, for President Wilson in his day worked harder for the cause of peace and international goodwill than any other man of his time. We now know the source from which these generous impulses flowed, and who can say that the lack of men inspired by the Word of God is not the greatest calamity of our day?

Sunday school teachers, boys' club workers, and all whose lives bring them into contact with youth, will welcome this encouragement and feel a renewed zeal to spread the habit of daily Bible reading. Don't wait for the drums of war to beat out their dreadful challenge, calling people to seek consolation from God's Word, but hasten to gain another reader whilst it is day and men have leisure to acquaint themselves with the will of God through His Word.

# News from Elim Missionaries

## A DESCRIPTION OF AN INDIAN SCHOOL.

BY MISS MARION PAINT.

**T**HERE are seventy-five names on the roll in Alinagar School. As most of the girls come from good homes they are escorted to and from school by dais.

The headmistress is a capable teacher and a very keen evangelist. The girls love her very much and consequently do not leave school as soon as they can read and write, but stay on till the ages of 14 or 15. At that age marriages are arranged for them.



A god of stone under a sacred tree in India

Many of these Hindu girls are true believers in the Lord Jesus Christ and have witnessed in their homes of the love of Jesus. One dear girl of eleven often leads the whole school in prayer. It is lovely to hear her praying in the all-prevailing name of Jesus. Quite recently she was very ill with malaria, but she has testified to being healed in answer to prayer. This morning I was told that six schoolgirls had been to visit one of their school-mates who is very ill, and had very sweetly handed her over to the Lord in prayer. The literal translation of their Hindi prayer was: "We leave her in the Lord's bosom."

All the older girls have bought separate copies of the four Gospels.

### IN ORDER TO PRESERVE

the Word of God many of the girls have had their Gospel portions bound by a bookbinder for the sum of two annas. Many Chajans and other helpful books on salvation have been sold as well. The girls have shown great eagerness in buying the Word, and so far this year 148 books have been sold in this school.

Not only are the elder girls interested, but a little girl of six called "The Queen" has been refusing to bow down to the idols in her home. She has told her parents that three men called Shadrach, Meshach and Abednego pleased God by refusing to bow down to an idol. The parents are very upset and asked her why, if Jesus was God, He allowed His hands to be pierced by nails. The question was much too difficult for her, so this morning she asked her teacher the answer. She went home prepared to tell her parents

that if Jesus' blood had not been shed we could not have been saved. Please pray that this little "Queen" may be preserved and protected in every way so that she may truly be one of the precious jewels in His crown.

One very hot, sticky day last September, we had a magic lantern service in the school. The service was held in the morning as the girls could not leave their homes at night. Many of the girls wore beautiful silk courtas [blouses] and saris (which got soaked with perspiration), in the classroom which had been made dark enough for the lantern. To add to the

### STICKINESS OF THE ATMOSPHERE

a few mothers and older girls arrived on the scene, too. A few hand-fans kept us alive and happy, but when we got outside to a temperature of 99 in the shade, it seemed delightfully cool! Pictures were shown illustrating the Life of Christ, and were greatly enjoyed. All the girls want another service, which we have promised them in the cooler weather. As many mothers were disappointed at not being invited last time we hope to arrange something that will include them another time. Please pray for God's blessing on the teachers and children of Alinagar School.

## NEWS FROM WITBANK, A NEWLY-OPENED STATION IN THE TRANSVAAL

BY MRS. B. BLYTHEN

It is with a very grateful heart I am writing to thank you and all concerned for the lovely Christmas parcel. How delighted we are to receive something



A young African Chief (seated) with his subjects around him

for our dear native people! I can picture their black faces just beaming with joy and gratitude when they know that you dear ones in the homeland have thought of them in this way.

I know that you will rejoice with us when I tell you that the work at Witbank is steadily progressing. For several weeks now we have been witnessing souls coming out to yield their lives to the Lord, and many of our members are seeking earnestly for the baptism



in the Holy Spirit. Hallelujah! We do praise God for this; our hearts are encouraged because they are hungry. "Blessed are they which do hunger and thirst after righteousness for they shall be filled." Will you please pray for

**THESE DEAR BLACK PEOPLE**

that God will satisfy their hunger? My husband has gone to the conference at Nelspruit and D.V., will be returning next Monday. I am finding quite a lot to

do, as I manage my own work in the house as well as a share in the garden. We have our women's meetings on Thursdays, and on Fridays we visit the kraals. In the New Year we are hoping to start our night-school; we have been told there are quite a number waiting to join. We are trusting many more will come to know the Saviour even in the night-school. I must close now. Thanking you for your prayers and kind thoughts towards us, and praying God's richest blessing upon you all.



Conducted by Pastor DAVID A. VANSTONE

**Tool-Shed Talks, No. 4.**

I surprised Rex one day in the act of chopping wood for the mater, and I must say I was not a little astonished to see him so occupied. I concluded that this was one of the New Year Resolutions which had "stuck."

After tea we settled into an arm-chair (yes, Rex, wicked chap, sat on the arm!) and our talk turned to the subject of choppers large and small, ancient and modern. I found that Rex knew quite a lot about axes, and the sturdy lumbermen who wield them in the icy forests of Canada.

"We ought to be very grateful to them for their efforts to supply us with wood, without which we should have no furniture, floorboards, newspapers, books; or your sister—'silk' stockings.

"When you come to think of it," I continued, "our axe is a very simple affair; just a handle and a head; neither part much good without the other. If a little moralising will not prevent your digesting those cream buns, it seems to me that for a chap to have a fit body and keen mind is not enough—any more than a strong, well-shaped shaft is sufficient for felling trees. His soul must also be up to standard, keen, sharp, right with God. Otherwise he will have no cutting edge at all."

"Well, Big Brother, and what can a Christian fellow chop down if he is an axe?"

"Mm, well, trees! Trees of difficulty, habit, temptation, wrong, anything that hinders his progress or makes his or someone else's heart dark and gloomy. These very things when cut down provide raw material which God can turn into useful pieces of character and manliness."

Talking of axes in Holy Writ we hit first upon the story of the young man who, being terribly busy chopping down trees, forgot to keep an eye on his borrowed axe. You know the result: the head worked loose and presently flew off into the river, where, with a sickening p-lonk, it settled to the bottom—evidently lost.

"Well, Hilda, have you been so busy that you've had no time for your Q.T. in the morning? Look out! or you'll lose your head—axe-head of course!—and your joy and keenness will have gone. No more true ring, no cutting edge for God—only the dull thud of the handle."

Here's Gilbert who, unfortunately, has already lost his bright, manly, Christian joy. His axe is in pieces. Still, just as the young man of the story owned up to the prophet and had his axe-head restored, so by confession to God, you can stage a come-back, by His grace.

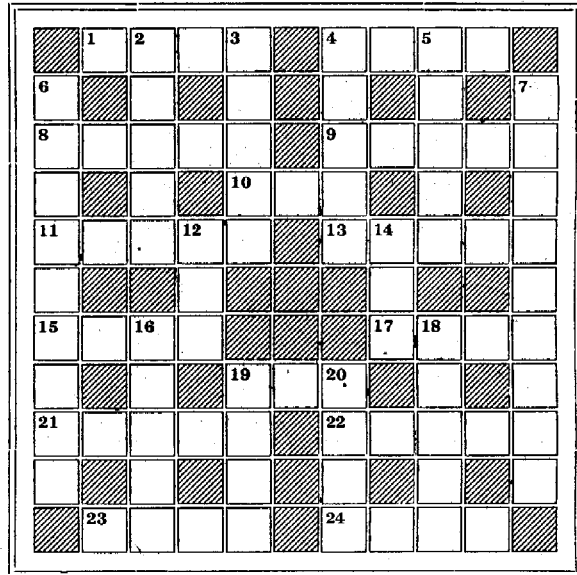
We spoke, too, of God's axe of judgment which is "laid to the root of the tree" (Matt. iii. 10). Many folk have pleasant exteriors, but inside their hearts are rotten with sin. They are like tottering elm trees, decayed at heart and a danger to others. If they won't let God save them, He must bring them down to judgment.

Remember the custom of the Red Indians? When making friends with old enemies they solemnly "buried the hatchet" (axe). How splendid to know that God is willing to be friends with us and has cast all our sins in the depths of the sea, Christ having made peace for us "by the blood of His Cross."

Till next time, God be with you. Your  
**BIG BROTHER DAVID.**

**OUR SPECIAL "EVANGEL" CROSSWORD**  
For Increasing Bible Knowledge

No. 14.



The solution will appear next week.

**CLUES ACROSS:**

1. The commandment is this, and the law is light (Prov.)
4. A particular variety of eagle (Lev. 11).
8. A vain thing for safety.
9. "Many shall be purified, and made white, and —" (Dan.).
10. To attach.
11. A coin.
13. For animals like oxen or asses.
15. Behemoth lies in the covert of this (Job 40).
17. Made high by the eagle (Jer. 49).
19. A long way.
21. He shall no more be said to be bountiful (Isa.).
22. Noah built one.
23. The plague of hail smote this.
24. Good, when it has not lost its savour.

**CLUES DOWN:**

2. Brother of Moses.
3. Children should show this at home.
4. At the entrances to Jerusalem.
5. A mighty man of David (2 Sam. 23).
6. Paul suffered it three times (2 Cor. 11).
7. They will not inherit the Kingdom of God (1 Cor. 6).
12. Cain went to dwell in this land.
14. One of the metals mentioned by an Old Testament prophet.
16. "The length and the breadth and the height of it are —" (Rev.).
18. To praise or magnify.
19. The same as No. 23 across.
20. Drowsiness will clothe a man with these (Prov.).

**SOLUTION TO NO. 13 CROSSWORD**

**Across:** 1. Words (Prov. 15: 26). 4. Press (Luke 19: 3). 7. Tamar (2 Sam. 14: 27). 8. Plant (Psa. 107: 37). 9. Roe (2 Sam. 2: 18). 10. Honey (Matt. 3: 4). 12. Rites (Num. 9: 3). 14. Righteously (Isa. 33: 15, 16). 19. Flock (Ezek. 34: 12). 20. Orion (Job 9: 9). 21. Lean (Judg. 16: 26). 22. Ruth.

**Down:** 1. Witchcraft (Gal. 5: 20). 2. Roman (Acts 22: 27). 3. Sorry (Mark 6: 26). 4. Paper (2 John 12). 5. Exalt (Psa. 99: 5). 6. Satisfying (Prov. 13: 25). 11. Esh (1 Chron. 8: 39). 13. Iru (1 Chron. 4: 15). 15. Grove (Gen. 21: 33). 16. Token (Mark 14: 44). 17. Odour (John 12: 8). 18. Swift (Deut. 28: 49).



# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

## Great Yorkshire Rally Enthusiastic Youth Witness

The Bradford Tabernacle was well filled at the recent Yorkshire Crusader Rally, and representatives from the many neighbouring churches with their respective ministers were present in large numbers. The two services were led by the National Crusader Secretary (Pastor Douglas Gray), and owing to the unavoidable absence of Pastor S. Gorman, the speaker was Pastor E. C. W. Boulton (Vice-President). Choir pieces, solos, duets, and stirring testimonies were given by Crusaders from many of the churches. The Birmingham Male Voice Quartet and Mr. J. A. Sparrow (London) also rendered musical items. Between the services a tea-time conference was held with the Youth Leaders of the Yorkshire area. This season of fellowship, prayer and discussion was much enjoyed. The ministry of Pastor E. C. W. Boulton was greatly appreciated by the large congregations. The time of prayer, praise, and worship was inspiring and edifying to youth and older folks alike.



Pastor  
E. C. W. Boulton

## Bradford Crusader Choir Visits Wakefield Prison

The Bradford Crusader Choir, accompanied by Pastor and Mrs. H. W. Greenway, made their first visit to Wakefield Prison on Sunday, January 15th, and was warmly welcomed by the Chaplain, Rev. M. Davies, B.Sc., F.G.S. Pastor Douglas Gray also accompanied the choir and directed the service. The lesson was read by Pastor Green-

way, who with Mrs. Greenway rendered during the service, the beautiful piece, "I've tried in vain." The choir sang with enthusiasm and appeal, under the leadership of Mr. J. Ward. Other items in music and song were well presented by the Birmingham Male Voice Quartet, Mr. J. A. Sparrow (London) and Pastor Gray. At the conclusion of the service the men most heartily showed their appreciation for the service rendered. The congregational singing by the men was a profound inspiration.

## ALCOHOL

"Alcohol gives strength."

*If so, why do athletes abstain while training for a contest which will require all their strength to win?*

"Alcohol gives endurance."

*If so, why do employers always require absolute abstinence from those who are engaged in long and difficult tasks?*

"Alcohol gives heat."

*If so, why do travellers in the Arctic and Antarctic regions abstain from it?*

"Alcohol steadies the nerves."

*If so, why do marksmen, surgeons, and men whose living depends upon a keen eye and a steady hand let alcohol severely alone?*

"Alcohol sustains health."

*If so, why do abstainers have less sickness than drinkers?*

"Alcohol lengthens life."

*If so, why do many insurance companies charge a lower premium to total abstainers?*

"Alcohol brightens life."

*If so, why are the darkest and dirtiest places always those where public houses are most numerous? And why are the worst crimes, the most brutal assaults, and the most terrible murders often mixed up with drinking?*

The fact is: alcohol is a mocker—promising one thing and giving another, and whosoever is deceived by it is not wise.

## Fellowship Time

No. 6—A  
British Isles  
Link  
in the  
International  
Chain



Doris and Gladys Woodley

We are pleased to be able to publish the following, together

with a photograph of the Misses Doris and Gladys Woodley, Unattached Crusaders of High Wycombe, who were the first to become members of the Fellowship Links:

"We came into this wonderful Movement in 1928 in answer to those words of the Master, 'Come and see.' We both know Christ as our Saviour, and yet there was a greater attraction. New Year's Eve, 1928, was a time to be remembered, as the whole family went through the waters of baptism. During the following years we cannot say that we have experienced miraculous healings, but more wonderful, we have been kept free from all diseases. Both of us have received the fulness of the Spirit—Doris in March, 1930, and Gladys in March, 1932."

Miss Doris Woodley writes: "God has wonderfully helped me in my musical career as a teacher of the pianoforte, and by His grace it is my earnest desire to use this talent in His service."

Miss Gladys Woodley writes: "In the printing works it needs much of the grace of God to stand for a full Gospel when surrounded by workmates who have no such desire. Much joy has been experienced in connection with the spreading of His Word through the Scripture Gift Mission and tract distribution. Unlike my sister's, my instrument is the violin, and it is a joy to use such in the Master's service. We are both looking forward to the Easter Convention, when we hope that many of the Fellowship Links will become Fellowship Handshakes!"

# Where Did He Get That Law?

**A** LAWYER of eminence and talents, but who was notoriously profane, had a servant at whom his neighbours used to hear him swear with awful violence. One day this gentleman met a Christian, who was also a lawyer, and he said to him, "I wish, sir, to examine the Christian religion. What books would you advise me to read on the evidences of Christianity?"

His friend, surprised at the inquiry, replied, "That is a question, sir, which you ought to have settled long ago. You ought not to have put off a subject so important to this late period in life."

"It is not too late," said the inquirer; "I never knew much about it, but I always supposed that Christianity was rejected by the great majority of learned men. I intend, however, now to examine the subject thoroughly myself. I have upon me, as my physician says, a mortal disease, under which I may live a year and a half or two years, but probably not longer. What books, sir, would you advise me to read?"

"The Bible."

"I believe you don't understand me," resumed the unbeliever, surprised in his turn; "I wish to investigate the truth of the Bible."

"I would advise you, sir," repeated the Christian, "to read the Bible, and I will give you my reasons. Most infidels are very ignorant of the Scriptures. Now, to reason on any subject with correctness we must understand the matter about which we reason. In the next place, I consider the internal evidence of the truth of the Scriptures stronger than external."

"I have been looking," said the infidel, "into the nature of that law. I have been trying to see whether I can add anything to it, or take anything away from it, so as to make it better. Sir, I cannot. It is perfect."

"The first commandment," continued he, "directs us to make the Creator the object of our supreme love

and reverence. That is right. If He be our Creator, Preserver, and great Benefactor, we ought to treat Him, and none other, as such. The third forbids profanity. The fourth fixes a time for religious worship; and if there be a God, He ought surely to be worshipped. It is proper that some time should be set apart for that purpose, when all may worship Him harmoniously and without interruption. One day in seven is certainly not too much, and I do not know that it is too little. The fifth defines the peculiar duties arising from family relations. Injuries to our neighbours are then classified by the moral law. They are divided as offences against life, chastity, property, and character. And," said he, applying a legal idea with legal acuteness, "I notice that the greatest offence in each class is strictly forbidden. Thus the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now, the greater offence must include the less of the same kind. Murder must include every injury to life; adultery, every injury to purity; and so of the rest. And the moral code is closed and perfected by a command forbidding every improper desire in regard to our neighbours."

"I have been thinking," he proceeded, "where did Moses get that Law? I have read history: the Egyptians and the adjacent nations were idolaters: so were the Greeks and the Romans; and the wisest and best Greeks or Romans never gave a code of morals like this. Where did Moses get this Law which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous, but he has given a Law in which the learning and sagacity of all subsequent time cannot detect a flaw. Where did he get it? He could not have soared so high above his age as to have devised it himself. I am satisfied where he obtained it. It came down from heaven. I am convinced of the truth of the Bible."

## The Way of Salvation.

### Like One of These

**A**S the summer sun was setting in the western sky, and filling the neighbouring rugged glen with a golden radiance, an eminent Scotsman stood near the summit of one of his native hills, watching a shepherd placing some sheep in a fold. Sorrow had entered his life, and darkened his prospect of the present and the future. His learning had failed to bring him the comfort necessary for the hour of trial. He was truly "without God and without hope."

At his side stood his eldest daughter. A few years before she had come under the convicting power of the Holy Spirit and, by faith, accepted Christ as her Saviour and Lord. She longed to see her father really happy.

As they stood together, a wayward sheep, after a good deal of coaxing and vain efforts to escape, at last walked through the door into the fold. The scene had doubtless brought to the young woman's mind the familiar picture of John x. 9: "I am the Door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture"; for turning round to her parent she laid her

hand on his shoulder and said, "That's all you need to do, father, only enter in." The Spirit of God used the simple message, and there on that hillside, the father saw that the work of salvation was complete in Christ Jesus, and entering in by faith he was saved. (Acts xvi. 31).

What his learning and efforts had failed to secure for him he received the moment he as a lost sheep entered through the door, Christ Jesus. Joy unspeakable was brought to his darkened soul. Such is the simplicity of salvation, that in like manner you may also know the joy of sins forgiven. "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 5). Salvation is not "do the best you can and look for mercy." It is simply to rest upon the best which is already done, and trust the Lord Jesus Christ who accomplished it; to obey His invitation, and enter in at the open door. Enter now and be saved, and be welcomed by the Chief Shepherd into the Fold.

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

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

- Boscombe.**—"Kensington" 2, Donoughmore Road. Homely guest house; pier 6 minutes, shops 3 minutes; sunny aspect, good food, separate tables; Terms from £2 2s.; parties and long periods special rates. Lewis. C742
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- 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. C723
- 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. C724
- London.**—Christian greetings! Bed-sitting room; breakfast or meals optional; easy access city, west end; well recommended ministers and guests. Mrs. Barnwell, 36, Granville Road, Stroud Green, N.4. 'Phone Mountview 7069. C737

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Elderly person would like unfurnished room in quiet neighbourhood, with middle-aged Christians; no children. M. Borner, 2, Alma Grove, Bermondsey, London, S.E.1. C747

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Wanted, a young man for chimney sweep, must be clean workman and able to drive a motor cycle. Apply, Mr. Dodman, 439, Archway Road, Highgate, London, N.6. C743

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Man, aged 50, requires work in S.W. London; used to clothing trade but will consider other work; attends Elim branch. Apply Box 503, "Elim Evangel" Office. C744

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- Green.**—On January 19th, to Mr. and Mrs. Rex N. Green, nee Mary Plant (missionaries from Nigeria), of 31, Exeter Road, Weston-super-Mare, a son. C746
- Newman.**—On January 15th, to Pastor and Mrs. J. W. Newman, the gift of a son, John William David. C745

**WITH CHRIST**

- Evans.**—On January 27th, "Eddie," aged 19 years, of Llanelly, passed peacefully into the presence of Jesus after much suffering. Funeral conducted by Pastor F. Greenslade.
- Moore.**—On January 14th, William Moore, local officer of Elim Church, Birmingham. Funeral conducted by Pastor S. Gorman.

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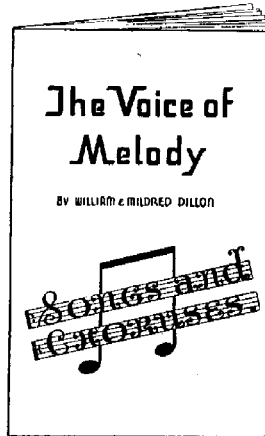
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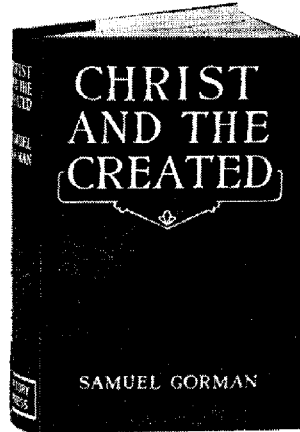
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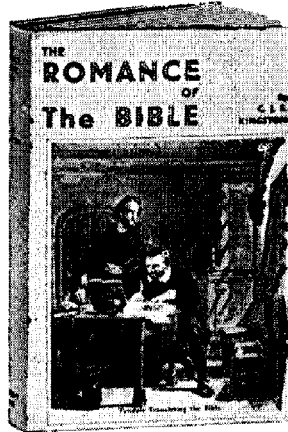
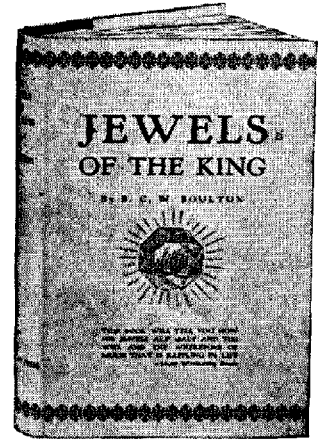
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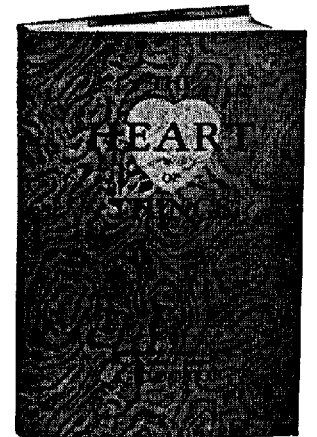
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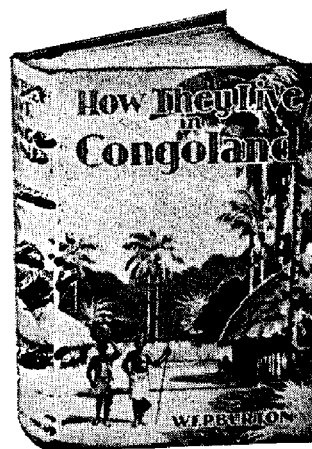
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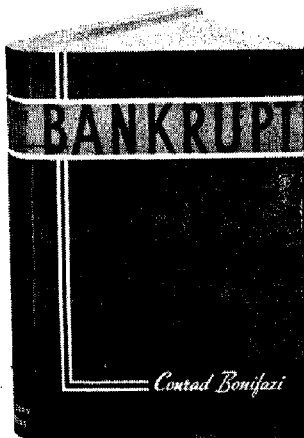
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