

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

Elim Evangel & Foursquare Revivalist

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

Vol. XX. No. 12.

March 24th, 1939.

Twopence

READ THIS LIST :

My Six Reasons for Thanksgiving

Two Mothers

Mirror of World Events

The Divine Undertaking

Healing of a Famous Footballer

God Answers Prayer

**Paul's Letter to the Church at
Philippi**

**AND THEN READ THESE AND
OTHER INTERESTING
ARTICLES WITHIN**



Photo by]

[L. Lewer.

" In quietness and in confidence shall be your strength " (Isa. xxx. 15).

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. J. Phillips)

Official Organ
of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)
Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton, P. N. Corry, S. Gorman, W. G. Hathaway, C. J. E. Kingston, R. Mercer, and J. Smith.

General Headquarters:

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

Vol. XX. March 24th, 1939 No. 12

CONTENTS

My Six Reasons for Thanksgiving	177
Principal and Party at Carlisle	179
London Easter Convention	179
Two Mothers	180
Mirror of World Events	181
The Divine Undertaking	182
Family Altar	183
Miracle that Cured a Former Footballer	184
Editorial	186
Gleanings from Other Fields	186
God Answers Prayer	187
Paul's Letter to the Church at Philippi	187
News from the Churches	189
Music: Jesus Understands	190
Bible Study Helps	190
Elim Crusader Page	191
Our Special "Evangel" Crossword	192
My Substitute	192

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

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

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

ELIM SUMMER SCHOOLS & HOLIDAY HOMES

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

EASTBOURNE. August 4 to September 5. The same magnificent house as last year, in commanding position on sea front. Extensive grounds with tennis courts. Bathing from house.

HAYLING ISLAND. August 4 to 29. First two weeks for **Crusaders only**. On sea front. Sandy beach. Bathing from house. Great holiday centre. Southsea and Isle of Wight within easy reach.

SOUTHSEA. July 29 to September 2. Charming house in own grounds. Tennis courts. Near sea. Excellent centre for excursions to Isle of Wight and inland places of interest.

N.B.—At all the houses there will be Bible Readings and other meetings. Applications to be made after May 1st to the Holiday Homes Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4.

Principal GEORGE JEFFREYS

and Party at

JUBILEE TEMPLE, WATERLOO ROAD

BLACKPOOL

Each week-end until April 2nd. Saturdays at 7.30. Sundays at 11 & 6.30 (The Revival Party will conduct the other usual week-night services in the Temple).

Coming Events

★ Readers are asked to pray for the special meetings announced on this page.

ADDISCOMBE. March 19, 20, 22, 26, 27, 29. Adult School, Woodside. Revival services conducted by Mr. R. J. Niles.

BATH. March 22—26. Spa Mission Hall. Larkhall. Evangelistic and Healing Campaign by Pastor F. J. Stemming. Week-nights, 7.30. Sundays, 6.30.

BATTERSEA. March 26. Unity Hall, Falcon Grove. London Crusader Choir, 6.30 p.m.

BELFAST. March 12, 19, 26, April 2. Wellington Hall Y.M.C.A. Special Sunday meetings, 8.30 p.m. Subject: The Trial of the Lord Jesus Christ. Speaker: Pastor P. N. Corry.

BIRMINGHAM (Blackheath). March 12—26. Elim Church, Cardale Street. Campaign by Pastor J. Woodhead.

BIRMINGHAM (Kingstanding). March 25, 26. Elm Tabernacle, Warren Road, Perry Bar. Pastor E. C. W. Boulton.

BOURNEMOUTH (Winton). March 26—April 12. Elm Church, Hawthorn Road, Winton. Campaign by Pastor G. I. Francis.

BRIGHTON (Preston Park). Commencing March 19. New Elm Tabernacle, Balfour Road. Campaign by Pastor W. E. Smith (nightly except Saturdays).

BROUGHSHANE, Co. Antrim. Commencing March 12. Guides' Hall. Campaign by Miss M. Linton.

CANNING TOWN. March 27. Elim Hall, Bethel Avenue. Mr. J. Douglas Craig, 7.30 p.m.

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.

DUDLEY. April 1—9. Elim Hall, over Dartmouth Garage, Upper High Street. Campaign by Pastor W. G. Anthony.

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. Mr. Shanciar from Palestine will be the speaker on March 25.

GRIMSBY. Commencing March 12. Elm Tabernacle, Tunnard Street. Campaign by Pastor D. A. Vanstone.

HUDDERSFIELD. March 5—23. Elm Tabernacle, St. John's Road. Campaign by Pastor G. I. Francis. Sundays, 6.30 p.m. Week-nights (except Fridays), 7.30. Thursdays, 3 and 7.30 p.m.

HULL. Great Revival and Healing campaign commencing Sunday, March 12, in Regal Cinema, Ferensway (opposite Paragon Station) at 7.45 p.m.; also Sunday 19th. Continued week-nights, 7.30 in the City Temple, Hessle Road (corner of Madeley Street). Conducted by Pastors P. S. Brewster and C. A. C. Hadler.

INGATESTONE, Essex. March 19—26. Elm Tabernacle, London Road. Campaign by Pastor and Mrs. George Kingston.

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

LOWESTOFT. Commencing March 12. Conservative Social Hall, Raglan Street, Revival and Healing Campaign by Pastors G. Kingston and G. Stormont. Sundays, 3, 6.30. Week-nights, 7.30. Monday and Thursday, 3.

PLYMOUTH. April 7—9. Stonehouse Town Hall. Pastor D. B. Gray and the London Crusader Choir.

RUGBY. March 27. Elim Hall, Windsor Street. Crusader Rally. Speaker: Pastor S. Gorman.

SOUTHAMPTON. March 26. Elm Tabernacle, Park Road. Pastor D. B. Gray.

WALSALL. March 22. Elim Hall, Darwell Street. Pastor W. F. South and party.

WHITBY. April 15—18. Elim Hall, Cliff Street. Special services conducted by Rev. T. D. Robertson, D.D., and Pastor E. F. Hall.

WOLVERHAMPTON. March 26. Elim Hall, St. John's Street. Pastor E. J. Thompson. 6.30 p.m.

WOOLWICH. March 29. Elim Hall, Crescent Road. Pastor C. J. E. Kingston.

EASTER CONVENTIONS

BIRMINGHAM. April 7—11. Elm Tabernacle, Graham Street. Good Friday, 11, 7.30. Saturday, 7.30. Sunday, 11, 6.30. Monday, 6.30. Tuesday, 7.30. Speakers: Pastor and Mrs. Stoneham.

BOURNEMOUTH (Springbourne). April 7—13. Elm Tabernacle, Victoria Place. Good Friday, 11, 7. Sunday, 11, 6.30. Easter Monday, 3, 6.30. Tuesday, Wednesday, and Thursday, 7.30. Speakers: Pastors H. A. Court and G. Ladlow. Convener: Pastor H. W. Fardell.

BOURNEMOUTH (Winton). April 6—13. Elm Church, Hawthorn Road. Speakers include: Pastors F. Shadlock, W. George, and J. Way. Convener: Pastor A. J. Chuter.

CARDIFF. April 7—13. The City Temple, Westbourne Place, Cowbridge Road. Good Friday, 11, 3, 6.30. Saturday, 7.30. Sunday, 11, 6.30. Tuesday, Wednesday, and Thursday, 7.30. Speakers include: Pastors George Kingston, W. J. Hilliard, L. W. Green, H. Palliser and W. H. Francis (Missionary).

GRIMSBY. April 7—9. Elm Tabernacle, Tunnard Street. Good Friday, 11, 3, 7. Saturday, 7.30. Sunday, 10.45, 6.30. Speakers: Pastor and Mrs. W. F. South. Convener: Pastor J. Tetchner.

LEEDS. Foursquare Gospel Church, Bridge Road, Lady Lane. Further particulars later.

LONDON. See full particulars on page 179.

SCARBOROUGH. April 7—11. Elm Tabernacle, Murray Street. Good Friday, 11, 7. Sunday, 10.30, 6.30. Monday, 7. Speakers include: Messrs. S. Smith and J. E. Shaw. Convener: Pastor A. S. Gaunt.

SOUTHEND-ON-SEA. April 7. Elm Tabernacle, Seaview Road. Good Friday, 3, 7. Speakers: Pastors W. Nolan and G. Newsholme. Tea provided.

SOUTHPORT. April 7—12. Temperance Institute, London Street. Good Friday, 7.30. Saturday, 7.30. Sunday, 3, 6.30. Monday, 3, 7.30. Tuesday and Wednesday, 7.30. Speakers: Pastors T. E. Francis and H. Burton Haynes. Convener: Pastor F. G. Cloke.

YEOVIL. April 7. Elim Hall, Southville. Good Friday, 3, 7. Speakers: Evangelist E. C. Jones and Mrs. Moore (Merriott). Convener: Evangelist J. J. Wray.

YORK. April 7—11. Elm Tabernacle, Swinegate. Good Friday, 11 (Communion). Saturday, 7.30. Sunday, 11, 6.30. Easter Monday, 11, 3.30, 7. Tuesday, 7.30. Special speakers. Convener: Pastor E. F. Cole.

Easter Monday
10th April, 1939

FOURTEENTH ANNUAL
FOURSQUARE GOSPEL
DEMONSTRATION

in the

ROYAL

ALBERT HALL

(London) when

Principal GEORGE JEFFREYS

will preach at the

Three Great Gatherings

11 a.m. - Divine Healing.

3 p.m. - Baptismal Service.

7 p.m. - Communion Service.

Reserved Seats.—Tickets for seats in the Boxes and Stalls are obtainable at the following prices: Morning, 1/-; Afternoon, 2/-; Evening, 3/-. Those who purchase these tickets ensure a good seat, and at the same time help to reduce the rent we pay for the hall. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, London, S.W.7. Enclose stamped addressed envelope.

SEVENTEENTH ANNUAL LONDON EASTER CONVENTION (See Page 179)

FOR VISITORS TO LONDON

Accommodation: Those requiring accommodation at Elm Bible College should write to Miss Barbour, Elm Woodlands, Clarence Avenue, Clapham Park, London, S.W.4.

Cheap Railway Tickets. Monthly return tickets at cheap rates are available from all stations at a single fare and a third for the double journey. The return half is available for one calendar month. Where eight or more travel together from one station and return the same day they may obtain return tickets at a single fare for the double journey.

Enquiries should be accompanied by a stamped, addressed envelope for reply, and sent to the Convention Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XX., No. 12

MARCH 24th, 1939

Fridays, Twopence

My Six Reasons for Thanksgiving

The Personal Testimony of one who believes in "looking unto Jesus"

I DON'T LOOK BACK

ARE you often made miserable by your past? It is a glorious fact that in Christ Jesus we are delivered from an unworthy past. We need never brood over our past sins.

When our God forgives, He forgets. Listen to His words: "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Heb. viii. 12). "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins" (Isaiah xliii. 25). We often forgive the injuries that others do us, but oh, how hard it is to forget! But God forgets.

We shall never meet our sins again. "He that heareth My Word, and believeth Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (John v. 24, R.V.). "Thou wilt cast all their sins into the depths of the sea" (Micah vii. 19). Can they be salvaged? We can rest assured that no power can hoist them from the depths, the very depths of the sea. "As far as the east is from the west, so far hath He removed our transgressions from us" (Psalm ciii. 12). Just figure that out, if you can! "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins" (Isaiah xlv. 22). We have often seen the thick thunder clouds roll up, and then—lo, they are gone and the sky is clear again. Our sins are gone as a cloud is blotted out.

God cleanses our lives. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah i. 18). "If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (I. John i. 9, R.V.). If we look through a red glass at a red flower, the flower appears white. Even so our sins, "though they be red like crimson," become through the precious blood of Jesus Christ as "white as wool."

But, someone says, "What of the scars of sin?" Then perhaps they cite the illustration of driving a nail into a post and they call your attention to the fact that when the nail is pulled out it leaves a scar. In

a similar way, they state, though our sins are forgiven the scar remains. But, oh, blessed fact, "He was wounded for our transgressions, He was bruised for our iniquities" (Isaiah liii. 5). Christ bears the hole, the scar of sin. The hole is in His hand. Oh, how great His grace! How marvellous His redemption!

Never, never should we allow the past to haunt us; never should we brood over it. Paul in Philippians iii. 13, 14, R.V., says, "Forgetting the things which are behind. . . I press on." And Paul had much to forget.

I DON'T LOOK FORWARD

There may appear to be mountains of difficulty ahead. Tasks loom up for which we are not competent. How comforting the thought that we have a Guide, a Leader! We do not need to know the path ahead, but simply and trustfully follow where He leads. Though we are seemingly being led into blind alleys, and though the wall is but a step or two ahead, we can still say with Paul, "I press on." Nothing can happen contrary to the will of our Guide. He has made every preparation for the things that come upon us so unexpectedly. Nothing can surprise Him. Nothing can touch us except as He wills. Every once in a while we see trips of various sorts advertised, and assurance is given that those going will be accompanied by a guide who will relieve them from cares so that they may be free to enter into all the pleasures of the journey. Surely we have a Life-guide who is infinitely competent and who will be at our side all along the way. We need not have one anxious thought for our to-morrows. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. iii. 5, 6).

I DON'T LOOK AROUND

So many of us think that, if only circumstances were different, everything would be all right. If this or that obstacle were out of our path, if . . . yes, if, if, IF. . . . But it isn't a change of circumstances we

need. That would without doubt simply mean for us a fresh tangle and other obstacles. Life is just full of things that are too much for us; things that are terrifying; things that are utterly too complicated for us. We must recognise all this and rejoice that "the battle is not yours, but God's" (II. Chron. xx. 15). When Moses and the children of Israel had the sea before them and the Egyptian enemy pressing behind we hear Moses in confidence saying, "Fear ye not, stand still, and see the salvation of the Lord . . . the Lord shall fight for you" (Exod. xiv. 13, 14).

And it is not only circumstances, but all folks, that we should keep our eyes off. So often we allow the failures, and even sins, of someone else to bolster up and excuse our own conduct, or at least discourage us from doing what we know is right.

No, it isn't altered circumstances that we need. The wonder-working grace of our God is sufficient day by day, moment by moment, for our every need. Listen to Paul again, "I have learned, in whatsoever state I am, therewith to be content. . . . I can do all things through Christ which strengtheneth me."

I DON'T LOOK IN

What wavering feelings we have! Some days we are living on the heights; everything seems easy. Other days we are depressed and life seems one hard tug. Let us remember that our emotions are not the criteria of our condition. It is not our ever-wavering emotions that we are to depend on, but on our God who is the "same yesterday, and to-day, and for ever" (Heb. xiii. 8). We should not look at our own strength, or weakness. Paul admonishes, "Let him that thinketh he standeth take heed lest he fall." And then, knowing that we are apt to think of our weakness, he says: "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 to escape, that ye may be able to bear it" (I. Cor. x. 12, 13). Paul had learned that it wasn't his weakness but God's strength that was at his disposal in times of need. He had heard God say, "My grace is sufficient for thee: for My strength is made perfect in weakness." And in consequence of his faith in the assurance of God's power he exultantly cries: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (II. Cor. xii. 9, 10). It isn't by self-consciousness that we grow spiritually, but by Christ-consciousness.

BUT I LOOK UNTO JESUS

Let us quietly, trustfully, restfully, moment by moment look to and depend on our God. Let Him become, as it were, the home of our thoughts. Paul says in Hebrews xii. 1, 2, "Let us run with patience the race that is set before us, looking unto Jesus." Jehoshaphat in his dire need cried, "We have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon Thee" (II. Chron. xx. 12).

Let us look at the crucified Christ "who His own self bear our sins in His body upon the tree, that we, having died unto sins, might live unto righteousness" (I. Peter ii. 24, R.V.). Let us look at the Christ enthroned and constantly interceding for us, "according to His riches in glory" (Heb. vii. 25; Phil. iv. 19). And let us look "for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ" (Titus ii. 13, R.V.).

"But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit" (II. Cor. iii. 18, R.V.). "They looked unto Him, and were radiant" (Psalm xxxiv. 5, R.V.). "But we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (I. John iii. 2).

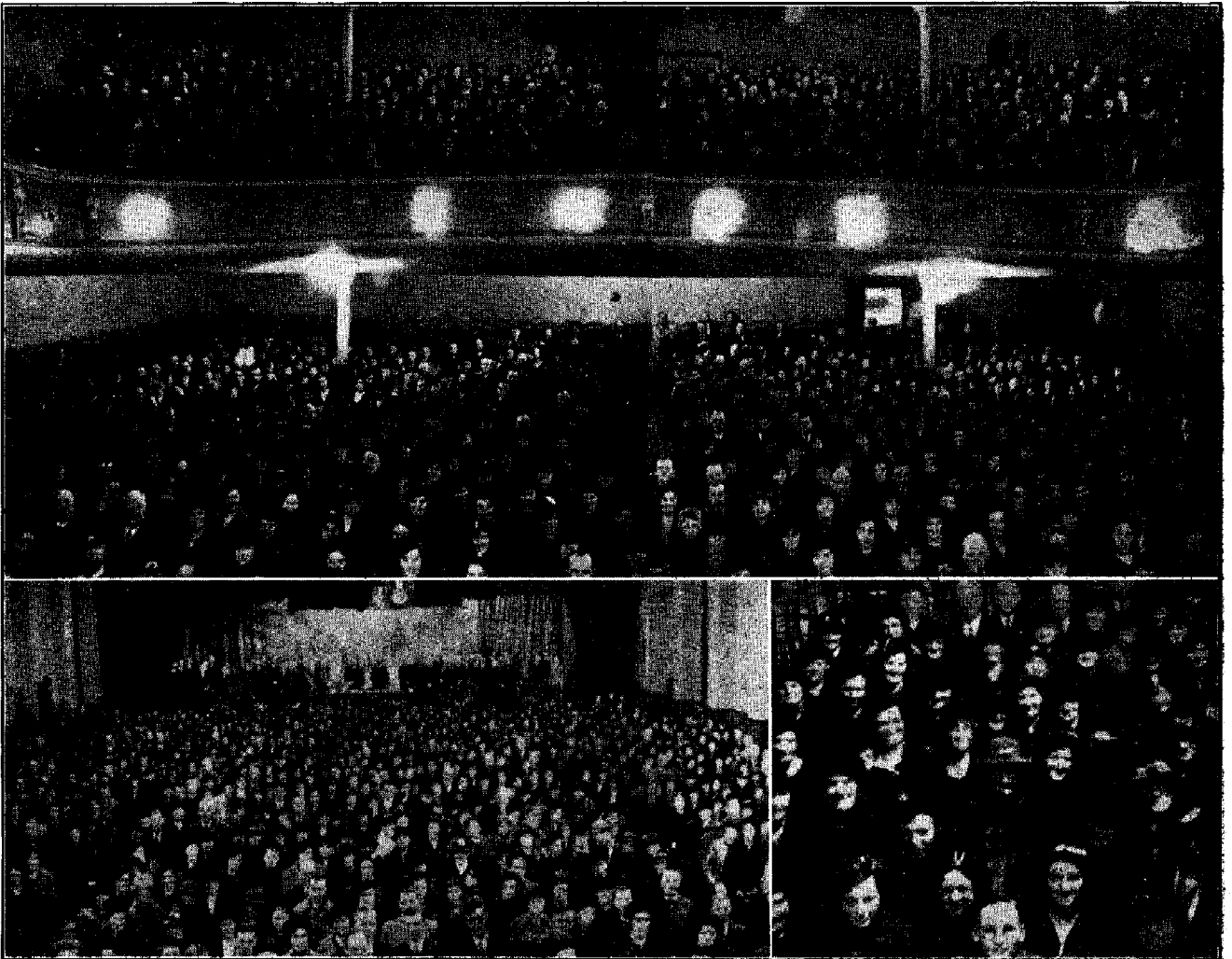
"THOU GOD SEEST ME"

After all, it isn't anything that we can do, even our looking unto God, that is our refuge and strength. It is His faithfulness, His sufficient grace that keeps us. Moment by moment He never forgets us. "The land, whither ye go to possess it, is a land of hills and valleys . . . a land which the Lord, thy God, careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year" (Deut. xi. 11, 12). "For the eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him" (II. Chron. xvi. 9). "Lo, I am with you alway" (Matt. xxviii. 20). "I will in no wise fail thee, neither will I in any wise forsake thee" (Heb. xiii. 5, R.V.). "He that keepeth thee will not slumber" (Psalm cxxi. 3).

We have nothing to fear. There is never a moment that we are outside His providence. Let the Devil as a "roaring lion" walk about seeking whom he may devour; or let him come as a veritable "angel of light"; let the world with all its allurements entice; let the depths of the iniquity of our own hearts beguile us,—God is faithful, and "my expectation is from Him" (Psalm lxii. 5).

There is an eye that never sleeps,
Beneath the wing of night;
There is an ear that never shuts,
When sinks the beams of light;
There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.

**DO NOT MISS EASTER MONDAY'S
GREAT GATHERINGS
IN THE ROYAL ALBERT HALL**



Photograph by]

[Pastor H. M. Strange.

PRINCIPAL AND PARTY AT CARLISLE

In 1927 Principal George Jeffreys conducted a remarkable campaign in Carlisle in which hundreds of souls were saved, many received bodily healing, and a solid Elim work was established in the city. Now in 1939, twelve years later, the Principal and Party have again visited Carlisle for another campaign. During the five weeks' meetings, stirring scenes of revival enthusiasm were enacted in Tabernacle, Theatre, and Infantry Drill Hall; and again, many souls were saved, God's power was demonstrated in healing, some received the baptism in the Holy Ghost, and others followed the Lord through the waters of baptism. The above photographs show: *above*, Her Majesty's Theatre (the top gallery, not seen in photo, was also crowded), *below, left*, the crowded Infantry Drill Hall, and *below, right*, a group of those who have been miraculously healed, some during the Principal's first visit to Carlisle twelve years ago.

LONDON EASTER CONVENTION

GOOD FRIDAY, April 7th, to FRIDAY, April 14th, 1939.

Speakers include: **Pastors W. Attwood, J. C. Kennedy, F. J. Stemming, J. Williams, and J. Woodhead, Messrs. A. E. Carter, A. Terry and others**

Services will be held in four churches as follows:

CLAPHAM. Elim Tabernacle, Clapham Crescent. Good Friday, 11 a.m., 3 and 6.30 p.m. Saturday, 7.30 p.m. Easter Sunday, 11 a.m. and 6.30 p.m. Tuesday, Wednesday, and Thursday, 7.30 p.m.

KENSINGTON. Kensington Temple, Kensington Park Road, Good Friday, 11 a.m. Easter Sunday, 11 a.m., and 6.30 p.m.

Tuesday, Wednesday, and Thursday, 7.30 p.m., Friday, April 14th. Final Rally, 7.30 p.m.

CROYDON. Elim Tabernacle, Stanley Road. Good Friday, 11 a.m., 3 and 6.30 p.m. Easter Sunday, 11 a.m. and 6.30 p.m. Tuesday, Wednesday, and Thursday, 7.30 p.m.

EAST HAM. Elim Tabernacle, Central Park Road. Good Friday, 11 a.m., and 6.30 p.m. Saturday, 7.30 p.m. Easter Sunday, 11 a.m., and 6.30 p.m. Tuesday: Elim Hall, Ripple Road, **Barking**, 7.30 p.m. Wednesday: Elim Hall, Scrafton Road, **Ilford**, 7.30 p.m. Thursday: **East Ham**, 7.30 p.m.

ACCOMMODATION.—Those requiring accommodation at Elim Bible College should write to Miss Barbour, Elim Woodlands, Clarence Avenue, Clapham Park, London, S.W.4.

Two Mothers

By MADALINE W. BRAND (*Elim Crusader, Dundee*)

(Concluded from last week)

HAVING considered the sorrows and joys of Eve, let us now consider Mary:

"A sword shall pierce through thy own soul also" (Luke ii. 35).

Just as God foretold sorrow for Eve, so in the case of Mary we find that Simeon prophesied that she too would suffer.

How true it is that those whom God uses most are those who suffer most. The seat of honour may be one of pain. God's greatest servants have often been God's greatest sufferers. But above those suffering ones has shone the crown for the cross, and glory for the shame.

In thinking of Mary, our second mother, let us consider her life under three headings:

1. *Her Submission.* We see Mary the young virgin espoused to Joseph; pure, gentle, and one who feared and served God. Then comes the day when she is visited by an angel, who reveals to her what God has purposed. "Hail, thou art highly favoured, the Lord is with thee: blessed art thou among women. . . . The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." God's will for Mary meant a big, serious step: an undertaking which called for courage, and one not easy. But Mary is obedient to the heavenly vision. To God's plan she submits. "And Mary said, Behold the handmaid of the Lord; be it unto me according to Thy word." "I am here to serve the Lord. Let it be as You have said" (Moffatt).

2. *Her Sacrifice.* In submitting thus she was offering herself as a living sacrifice to God. Body, soul, and spirit, she laid upon the altar to be used as God willed. And it

COST HER SOMETHING.

She was to become the butt of cruel censure; perchance her fair name slurred by the scandalmongers; her reputation lost (Matthew i. 18-25).

3. *Her Sorrow.* "A sword shall pierce through thy own soul also": so Simeon had said, and even then, when the Christ-child was as yet so young; Mary was feeling the sharpness of that sword of sorrow and suffering deep in her soul. Such a touching and telling description we have of this brave mother. "But Mary kept all these things, and pondered them in her heart." This quiet woman, who pondered things so deeply in her heart, or, as another says, "treasured them and mused upon them," we can well picture sorrowing and yet murmuring not. Those cares, pains, ills, and tears she locked away in her casket of unseen treasures—even the secrets of her heart. That they were hidden there no one knew, not even Joseph—only God and she. But let us seek to uncover those "treasures," hid so long in a woman, and a mother's heart—the sorrows of Mary which she bravely bore in being God's vehicle of grace, even the mother of One who was so holy, so royal—our Lord and Redeemer.

We can see her with Joseph travelling from Naza-

areth to Bethlehem to be taxed according to the decree of Cæsar Augustus. Picture her pitiful plight; homeless and seeking the cover of a friendly roof, only to be greeted with a rebuff, "No room in the inn!" How Mary, so weak and ill, must have suffered then—the journey, the heart-rending search ere they found a

SHELTER IN A CATTLE STALL.

Think, too, of the flight into Egypt when Joseph is warned by God of the ruthless and heartless Herod. What fear, what pain it gave her mother-heart. A cruel king planned to kill! Her precious Babe in danger! Tradition tells us that Joseph died ere long; thus bereavement was added to Mary's sorrows.

Again, the persecution which our Lord suffered at the hands of men must in no small way have affected Mary. He was her Son: if He suffered she too, His mother, suffered. Often her mother-love had been torn and tormented, her mind distracted by fear as she beheld the cruel onslaught of hate directed against her Son. Prompted by wrath they had on one occasion sought to cast Him over the brow of a hill. They had blasphemed His name, and in their fury would have stoned Him to death. Such was the treatment meted out to a Man; and a mother suffered too.

No doubt at times she would consider the words of the angel: "Thou shalt call His name Jesus; for He shall save His people from their sins." And she would recall almost fearfully what Simeon had declared so exultantly over her own Baby, "Behold, this Child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." And the aged Anna also had uttered strange things, and as Mary remembered them she felt a sudden chill within. Those prophecies of old—what did they mean? What did the future hold? Did she fear the oncoming days and watch passing events

WITH TROUBLED EYES?

In the poem by Theodosia Carrison, "the tears of Mary" are not unfounded, for a day comes when we see her "standing by the Cross." Malice and evil had gained their goal; the dastardly deed was done. Picture the scene at Calvary: a motley throng with diverse views and different emotions. The proud hearts of the priests, the hard hearts of the soldiers, the mocking hearts of the Jews, the fearful hearts of the disciples, the tender hearts of the women, sad hearts and hearts unconcerned,—but only one mother's heart among the many. Ah, Simeon, thou hast spoken truly! It was there by the Cross that Mary, watching in horror her Son a-dying, knew the deep piercing thrust of that "sword." Wounding, bleeding, it entered her soul. For Eve had come a day when she had seen her firstborn a murderer: for Mary had come a day when she sees her Firstborn a murdered One.

And so we view the sorrows of Mary hidden in the secrets of her heart: but before we close the casket

let us look once again. Shall we not gain more treasure therefrom? Glistening there in bright relief against the sombre hue of sorrow are two gems—"Her wonder and joy!" Mary was a chosen vessel of Jehovah, yet first and foremost she was a woman and a mother. All that a woman and a mother joyed over would in the same way cause Mary to rejoice.

On her visit to Elizabeth

THE WONDERFUL SIGNIFICANCE

of God's plan had seemed to break upon her. She sang in her joy: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour!" Then the proud, happy moment when she had clasped her Child to her heart. And the homage of the shepherds and the gifts of the noble Eastern scholars caused her to thrill with wonder and joy. They were worshipping thus her own precious Babe.

Again, a good son is ever the joy of his mother, and Jesus was the Divine One. "And the Child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him" (Luke ii. 40). As He commenced His ministry of doing good, would not some praise Him to His mother? She would listen

as they told of His wonderful works to the suffering and needy, and she would know such joy by it all.

At the Cross her sorrow had been deep, but it was followed by deep joy at the Resurrection: her wonder, too, increasing that God had chosen her to play a part. But although she marvelled, her heart was not lifted up; her task was now done. She was but Mary, who had found favour with God and who had been blessed among women. With quiet thankfulness she would pursue her humble way here below. She would seek to serve God and please Him still. So as we leave her, we leave her.

WITH THOSE EARLY BELIEVERS;

a lowly woman and one of the faithful who fear God always. After all, she is one of them, and in that upper room with them she prays. And Jesus! She would think of Him still. For a little while God had lent Him to her; He had been her own Baby, her Boy, her Son. But now He had returned to His original Home, His Father and His glory. He had died to be the Saviour of all: and, yes, He had died to be her Saviour too. He was exalted and worshipped by the redeemed. So with that mighty host she joins to crown Him King of kings and Lord of lords!

Mirror of World Events

By Pastor P. N. CORRY

Praise God You Can Breathe!

In a lecture recently delivered at the Victoria Institute in London by F. T. Farmer, Esq., B.Sc., Ph. D., some interesting facts were mentioned which show the wonder of creation in regard to the atmosphere of this planet.

The lecturer pointed out that the earth is one of the few planets with a temperature at which water remains at a liquid state, but if the earth had not fulfilled this requirement, it is likely enough that another of the planets would have done so. But just here another factor—the gravitational fields of the planets—becomes significant. Oxygen is essential to life, and incidentally oxygen is absent in the atmospheres of all the other planets: and if the mass of the earth had been smaller, instead of the oxygen escaping slowly, as it does at present, it would have escaped rapidly all the time; thus in all probability there would have been a negligible proportion of it left in the air. This alone would have destroyed the possibility of animal life.

Suppose the earth had been larger than it is, we know in this case the proportion of light elements which escaped from the planet would have been very much less: as a result the atmosphere would have contained vast quantities of hydrogen and helium which would obviously render life in any ordinary form quite impossible. From these considerations it is apparent that the ability of the earth to support life depends on many features besides its mere location in the temperate region of the solar system. The whole set of conditions which make our very existence possible is so out of the ordinary, that if we will not recognise any purpose in the universe, we must surely describe these conditions as a *freak*. The hypothesis that the earth is the outcome of a chance evolutionary process from chaos becomes less and less credible. The more science shows us the structure and history of our world, the more do we see the evidence of design and purpose on every hand. The earth's atmosphere is but one of many cases where closer inquiry shows the handiwork and pre-thought of God, in place of the cold working of chance.

We feel sure that this latest addition to the weight of evidence against evolution will rejoice the heart of our readers. The Creator not only knew where to put the earth, but was wise enough to know its correct size—neither too small nor too large, but just the place for His special creation—MAN. It will do you good to go out into the fresh air, fill your lungs with it, and as you do so let the realisation fill your heart that on no other planet could you enjoy such a life-giving

breath. Then as you exhale, shout, "Glory to God," for He alone made it possible. In future, oxygen to me is going to be more wonderful than it ever was before, and I'm going to breathe more of it, for God made it for man—just as He made man for Himself.

The New York World's Fair—

Due to be opened shortly is a masterpiece of craftsmanship. On the ashes of a rubbish dump the glittering city of tomorrow has been raised, at a cost of £33,000,000. The avenues of this new city are not only ordered as to buildings, but in colour also. They start from the glistening centre, each avenue being given over to one of the primary colours, and the further they get away from the centre the deeper the colour. Thus the blue avenue commences at the darkest indigo and goes through every shade of blue until it is merged in the dazzling white of the heart of the city. This colour scheme will even be carried out in the flowers that grow in each avenue.

Buildings of the past as well as the future, from the Trylon (800 feet high) and the Perisphere, which have become the symbols of the Fair, to replicas of a Shakespeare Theatre, and grass huts from Africa, will stagger the mind and lighten the pocket. But of all buildings put up the strangest to us seems to be the Temple of Religion. Protestants, Jews, and Catholics have contributed to this building with its 150 foot tower, and it is intended to symbolize "man's aspiration for the divine"; yet the paper from which we take the report, says, "No services will be held there." Thus the Temple of Religion will be a silent Temple, it will have no message of praise or worship or salvation. This is rather different from the famous Exhibition of Chicago of 1893, where under the leadership of Moody and Sankey the Gospel was sounded out with no uncertain sound. The hymn "Will you meet me at the fountain?" was the outcome of that work, for open air workers used to meet there in such crowds that as a result that hymn was composed and became their slogan. This City of the Future contains nothing like that, but a Temple in which no services will be held—perhaps it is best, for they have no message to give. Thank God we look for the city of the future in which the Song of the Lamb will be sung by all who know the power and cleansing of the blood of the Lord Jesus Christ.

It will indeed be THE NEW CITY with a new song—the Song of the Lamb.

Gleanings from the Garden of Communion. No. 33.

The Divine Undertaking

By Pastor E. C. W. BOULTON

"I Myself will go before thee, and proud eminences will I level: doors of brass will I break in pieces, and bolts of iron will I cut asunder."—*Isaiah xlv. 2 (Leeser).*

O Source of deep abiding rest,
How safe it is to anchor here;
Though fierce the storms that rage without,
In God, the soul shall know no fear.

HERE is a promise sufficient to enhearten the most timid and trembling spirit, and send it forth to the field of battle armed with the confidence of an invincible faith. It is a pledge of leadership; a guarantee of guidance; a promise of provision and protection. "*I myself will go before thee!*" There is no place to which the will of God calls, but what is consecrated by His presence. And who shall be afraid to tread the path when He leads the way? Though it be dark with frowning storm-clouds yet may the soul pursue its way in unalarmed safety. The shadow of His presence is the surety of sufficiency.

There is a strange pervasive glory in the places "*where He has been.*" His presence transforms them into sanctuaries wherein the soul discovers the rare treasures of His love and grace. All His paths drop the still dews of divine enabling, and the place of His footsteps is wondrously redolent of heavenly fragrance. From the illumined heart naught can hide the blessed fact that "*He has been there.*" Like some hovering cloud of glory, the presence divine lingers to refresh the longing spirit.

No wonder the heart clings to those precious trysting-places where the Lord is wont to make Himself known; those arbours of delicious fellowship, where the soul drinks of the consolations of His Spirit, and dwells upon the wonders of His salvation.

In this case God goes before to level the unmovable things, and break the unyielding forces, cutting asunder that which challenges the onward march of His conquering feet. The Lord is present in His invincible might, making a way for His redeemed saints.

The Hand which keeps the sun and stars in space,
Henceforth shall hold this life of mine;
And when at last the course of life I trace,
His faithfulness through all shall shine.

In this particular passage God gives a gracious undertaking for the safe conduct of His people, and this no matter how perilous their path. It is a comprehensive guarantee which renders craven fear utterly unjustifiable. Whatever the

form of resistance encountered, He pledges Himself to meet it and overcome it by all His all-conquering might. Though a host of fierce and relentless foes encompass the soul of the Christian believer, yet will the Lord deliver and bring him through in the victory of His own wonderful resurrection power.

As we tread the divinely-appointed path, what precious proofs we have that "*He has gone before.*" Here and there we come upon them—evidences of His prevenient love. Rough places made smooth; crooked places made straight; barren places made fruitful, and dangerous places made safe. Humanly speaking, what joy is often ours as we trace the handiwork of some loving hand which has been busy adding to our comfort, and anticipating our need. So it is with those who walk this "*prepared path*" with Jesus; they discover that the Lord has "*stopped the mouths of lions,*" and "*quenched the violence of fire.*"

Perchance sometimes we have been so occupied with what we "*could not do*" that we have missed the music of His "*I will do.*" We have failed to catch the sweetness of His "*exceeding abundantly above all that ye ask or think.*" So much inspiration that might have been ours has been lost to our care-absorbed hearts. We have been deeply concerned with the "*doors of brass, and bolts of iron,*" and overlooked the word that He waited to drop into our hearts. He has stood and cried "*Believe ye that I am able to do this?*" and we have said "*Yes, Lord,*" with our lips, but have displayed our lack of faith by our pessimistic reaction to the perplexing problem which confronted us.

O Lord, let Thy promise possess this heart, that I may not grieve Thee by unbelief. In the "*straitened place*" cause me to remember that Thou art on the throne, and that Thou reignest o'er all things. Make me to understand "*the exceeding greatness of Thy power.*" Teach me that "*ills have no bitterness when Thou art near.*" I would learn that even in the wilderness Thou canst be the Sanctuary of my soul. Deliver me from the spectre of my fears, and make me to dwell upon the strength of Thy faithfulness: Speak within this heart until all other voices are silenced, and I am at rest in Thy changeless love.

O shut me in from all that blinds
This soul to things divine!

FAMILY ALTAR



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

Sunday, March 26th. Luke xx. 19-26.
"They could not" (verse 26).

Here is the height of human inability—man matched against God. What can man hope to achieve with God as his opponent? It is farcical to attack the divine. Yet this folly has possessed the learned of our day. How eager they are to make His words of non-effect! Were He here in person traps would yet be laid for Him, and He would as easily remain free of their grip. Christ made Himself subject to death that He might redeem, but He is not making Himself subject to the whims and caprices of those who refuse to understand the purpose of His mission.

PRAYER TOPIC:

For an ingathering of souls at the regular Gospel services, and at the special campaigns now in progress.

Monday, March 27th. Luke xx. 27-47.
"They durst not" (verse 40).

And so divinity triumphs. It must, else how can it be divine? The enemies of Christ came to an end of their questions long before He came to an end of His answers. Unwittingly they enthroned Him—an unbiassed testimony surely! They who would trap were themselves entrapped. Would that men to-day might realise the folly of arraying themselves against God. The ultimate is obvious. They must go under. He must be exalted. It is in vain and to their own hurt that men beat with their fists against the ramparts of His divinity.

PRAYER TOPIC:

That the Elim publications may be made a blessing to all who read them.

Tuesday, March 28th. Luke xxi. 1-9.
"A certain poor widow" (verse 2).

How many of us would have put her in the divine records? Our eyes are ever searching out the things men count as great, that we fail to see the truly great things. We have yet much to learn. Note how Christ measures the woman's gift. If every believer gave as He measured her, there would be no appeals against debts in His Church. We are willing to encompass land and sea to do some act of greatness, yet real greatness lies at our own temple doors. For greatness as God sees it is really great-heartedness.

PRAYER TOPIC:

That the Holy Spirit may pour comfort into the hearts of those who are bereaved.

Wednesday, March 29th. Luke xxi. 10-28.

"Lift up your heads" (verse 28).

A rule in a certain monastery reads something like this: "Always walk about with the head at a downward

slope." Such a gospel of gloom never originated with my Saviour! He urged optimistic cheerfulness for the most depressing occasions. Here He refers to the crash of civilisation, a near occurrence some of us believe. But He did not advocate that we meet it in a defeatist attitude. The clouds are hanging heavy over our modern world, but acting on His advice, we lift up our heads. Soon we shall see the rift, and through it the glory. Hallelujah!

PRAYER TOPIC:

Showers of Holy Ghost blessing on all our Elim missionaries.

Thursday, March 30th. Luke xxi. 29-38.

"My words shall not pass away" (verse 33).

Not only is the Saviour eternal, but His words have the quality of eternity. And because of that they are weighty. They mean infinitely more than those sudden utterances we so often make. We may withdraw our remarks, regretting the hastiness with which they were made. But He will never withdraw. For His words are as enduring as He is Himself. We may expunge them from our Bible, we may endeavour to dispel them from our thoughts, and erase them from our consciences. But that only deals with the shadow. The substance always remains.

PRAYER TOPIC:

That peace may come to those lands now being rent and torn by war.

Friday, March 31st. Luke xxii. 1-13.
"He . . . communed" (verse 4).

Two communions were taking place at the same time. But how different they were. While the disciples of Jesus were tarrying with the Master, enjoying the sweetness of His presence, drawing deeply of the Master's nature, Judas was in a remote corner holding another communion. What a communion! With hell! It did no more than pander to that which was basest in his nature. It did not improve matters that his associates were religious men. And so men to-day are quite content so long as they are at one with religion—though it betray Him.

PRAYER TOPIC:

God's sustaining grace to be vouchsafed to all believers passing through times of testing.

Saturday, April 1st. Luke xxii. 14-23.
"With desire" (verse 15).

There are some words in the Scriptures so expressive that it is impossible to put them under a human gauge. This is one of them, for it expresses a depth in the nature of Jesus that is beyond our understanding. How much did He desire that passover? It was the last to be celebrated

in the will of God. From that hour men were to have a new union with God. That is why He desired to eat that final passover. The next day it was the same deep love that held Him to the cross designed for a malefactor. May I imbibe His spirit and desire righteousness as deeply.

PRAYER TOPIC:

That the power of God may be with our ministers and local preachers as they prepare for the services to-morrow.

Helpful Illustrations for Christian Workers

Getting Our Money Changed

When a traveller enters a foreign land, one of the first things he does is to get his money changed into the currency of that land. We can take none of earth's coin to heaven with us, but we can change it here into good works, distributing liberally, thus "laying up in store . . . a good foundation," by which we may "lay hold of eternal life." This is the exchange of currency Christ advised the young man of great possessions to make.

Powers Quickened by the Holy Spirit

Dr. J. H. Jowett in one of his sermons said that botanists had discovered that the soil of England is filled with the seeds of tropical plants from the most remote regions of the earth. They are brought by birds and winds. It was Huxley's theory that if there were a tropical warmth in England for ten months the whole land would be covered with flowers of tropical variety and luxuriance.

In all our lives are undeveloped powers that are God-given. They are ready to come forth and serve. They wait the quickening touch of the Holy Spirit.

Infidels Agree with Paul

A reader of the Bible was assailed by an infidel with such expressions as these: "That the blood of Christ can wash away sin is foolishness; I don't understand or believe it." The Bible student remarked, "You and Paul agree exactly." "How?" "Turn to the first chapter of I. Corinthians and read the 18th verse: 'For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.'" "

Better Payment Than That

A minister was preaching to a crowd of people in the open air, when a rough carter shouted out, as he drove past, "Well, Governor, you'll be getting a half crown for that job." "No, my man," replied the minister, "you're wrong. My Master never gives half crowns. He only gives whole crowns." (II. Tim. iv. 8).

Miracle that Cured

CANCER VICTIM WHO WAS

By Pastor T. A. CARVER

WHILE conducting anniversary services near Leeds a little while ago, a gentleman introduced himself to me at the close of one meeting and informed me that he was an old Swansea man. I was greatly surprised and delighted when he told me he was none other than Harry Toft, the old footballer of the "Invincible" days of the All Whites.

There are probably many who would like some news of the little man from Danygraig whose prowess on the field was once such a source of delight. To all such I have to say that Harry Toft has some splendid news to tell his old friends. He asked me, if I had the opportunity, to tell Swansea what has happened to him.

After going north to Leeds, his football career continued for several years, and then he retired.

Then came a terrible blight on his life. He developed cancer of the tongue which spread to his mouth and throat. He grew worse and worse, and after much treatment in hospital,

WAS FINALLY DESCRIBED AS INCURABLE.

The dread disease caused him months of fearful agony.

Then, ten years ago, Principal George Jeffreys of the Elim Foursquare Gospel Alliance visited Leeds to conduct a revival and healing campaign.

Mr. Toft told me how he had been converted as a lad at the Forward Movement, Danygraig, but in succeeding years had wandered from his early decision for Christ.

Then, a dying man, he returned to the Gospel he had forsaken, but his physical affliction grew worse, and ultimately the doctor pronounced that he had only a few weeks at the most to live.

"But—'Man's extremity is God's opportunity!'" At the revival meetings, the old threequarter had been told that Christ still healed to-day as of old. His words to me were these:

"When the doctor declared there was no hope, I just cried to God, 'Lord, if You will give me another chance, I will live an out-and-out life for Thee.' Then immediately I felt an urge in my soul. I asked my family to send someone to the Foursquare Church and fetch the elders so that they might anoint me and pray according to the scripture (James v. 14).

"I was sure God would heal me," continued Toft.

"In due time, the elders came and prayed over me in the name of the Lord. I shall never forget it. Immediately I felt divine power enter my body. The pain ceased, and I, a dying man, was instantaneously healed, when I had passed beyond all human aid. Since that day I have never had any trouble and to-day, over fifty years old, I feel fitter than in the St. Helen's days."

And he looked it. The picture of perfect health. From ministers I met that week-end I received confirmation of this thrilling testimony, and to the fact that ever since Harry Toft has led a most consistent, out-and-out Christian life.

He has a son who is a preacher and also a daughter who engages in Christian work in the city. I shall be visiting Leeds again in a few weeks and am looking forward to meeting the old warrior once again.

His express message to me was: "I wish that all those whom I played with thirty years ago were now enjoying the same Christian life as I am."

The whole of this gripping story—the article by Pastor Carver as well as the press reporter's interview with Mr. Harry Toft, a famous footballer in what was then the greatest team in the world—recently appeared on the front page of the "Herald of Wales," and it is reprinted here by their kind permission.

HARRY TOFT TELLS HIS OWN STORY

"They Prayed With Me . . . I Was Amazed"

By a Special Correspondent.

Sitting in the parlour of his home in Hunslet, Leeds, Harry Toft, now fifty-seven years of age, told me the story of his remarkable cure, the full story of which is now going into print for the first time.

The left side of his face is disfigured as the result of the operation that was performed to remove the cancer in the neck: there is a scar on his lip where another operation was performed, and another scar on his

a Former Footballer

GIVEN UP" BY HIS DOCTORS

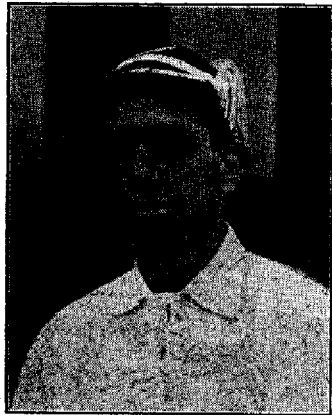
(Elim Tabernacle, Swindon)

tongue from which a cancer disappeared—but not removed by a surgeon's knife.

Mr. Toft told me that he was born in Swansea, and played amateur football for the Swansea Rugby Club for three or four years.

Twenty-nine years ago he came to Leeds, and signed professional papers for Hunslet Rugby League Club, being paid a fee of £170 for signing.

He played regularly with the team right up to the outbreak of war, when he joined up and served with the Royal Engineers until 1919.



MR. HARRY TOFT

After returning to civilian life he got employment at a tar-distillers, and about four years later he developed a growth on the lower lip. After consultation with a specialist it was decided to operate on the lip, and a small portion of it was cut away, and four stitches inserted in the lip.

Some little time later a serious growth developed beneath Mr. Toft's left jaw, and he was admitted to Leeds Infirmary where a major operation was

performed for the removal of a gland in the neck.

He returned to work, but a short time afterwards his neck began to swell, and the specialist informed him that a third operation would be necessary for the removal of a "secondary growth."

This operation, however, never took place, the specialist deciding to try electrical treatment, and Mr. Toft became an out-patient of the Leeds Infirmary. "The treatment did not do me any good," said Mr. Toft to me, "and my condition became gradually worse.

"Normally, I wore a size 15 collar, but my neck became so swollen that it took me all my time to get a size 17 collar around my neck. I became so weak, and was suffering so much pain that I had to give

up work. The cancer returned to my lip, and lower jaw, and also attacked my tongue and throat.

"The aperture of my throat began to close, and food had to be forced down it with the index finger. To ease the pain, and to enable me to get a little sleep, I was given drugs both in liquid and pill form. I used to take—when my condition was at its worst—a bottle of this drug each day, together with pills.

"Finally the doctors told me my case was incurable—they gave me up.

"It was then I called religion to my aid. I was a member of the Foursquare Gospel Alliance at that time, and still am. I made a covenant with God. I asked Him to give me one more chance, and promised Him that if He spared me I would devote my life to Him.

"One night, when I was almost in extremes, I sent for two of the elders of the Foursquare Gospel, and they prayed with me for a considerable time.

"When they left I went to sleep, and I slept for fourteen hours. The next day I was amazed, and so were my wife and children, to find that the swelling on my neck had almost subsided; and my lip and tongue showed signs of beginning to heal. Most wonderful of all I, who had been confined to bed for such a long time, was able to get up and walk about the bedroom.

"Within six weeks I was

BACK AT WORK, COMPLETELY CURED,

thank God, of my terrible disease. I was never better or happier in my life, and I emphatically state that my cure was a Divine and modern miracle.

"I have in recent years stood on many platforms, and told audiences of my life and my miraculous cure, in order that I may show them my gratitude to God, and endeavour to induce those who may not know it the real purposes of life.

"In conclusion I would like to mention that I know many other persons who have been afflicted with serious illnesses who, having placed their faith in God, have been cured by the hand of the Divine Physician."



The Elim Foursquare Gospel Alliance does not necessarily endorse every view expressed by contributors. The articles in this magazine represent our teaching on fundamental matters, but on minor matters we allow liberty.

The Key to a Successful Life.

A SUCCESSFUL life to the Christian is a life that glorifies God and is useful in His service. The key to such a life is disclosed in the twelfth chapter of the Epistle to the Hebrews: "Let us run with patience the race that is set before us, *looking unto Jesus.*"

Are we weak and lacking in courage? Moses "endured, as seeing Him who is invisible." Are we poor examples of the Christian life? "We . . . beholding . . . the glory of the Lord, are changed into the same image." Are we tempted and tried, perplexed, at the end of our resources? The solution of all our problems is found as we turn our eyes from them to our great Deliverer.

We commend the first article in this number of the *Evangel* to young converts and mature Christians alike, for the key to successful living is identical for both. The writer explains why he refuses to look backward, forward, around, or within, and reveals the true secret of the radiant life.

Deadly Self-Pity.

It is very easy to pity ourselves. Probably we have all done it at one time or another, but it is a poisonous indulgence. A Christian woman of keen spiritual insight, writing of the troubles that may come to us by God's direction or permission, says: "We may be sure God makes no mistakes when He permits these. But when we allow such to invoke self-pity, that is a deadly trouble. Being self-inflicted it is sin, and never can be God's will. Indulgence in it distorts the vision, throwing everything out of focus, depletes one's own physical and mental vitality, and poisons the atmosphere for others. It is said, 'God Himself cannot comfort an exaggerated sorrow,' and so it is with self-pity. It is a canker which, before His healing and comfort can flow in, the Surgeon, the Holy Spirit, must be allowed to cut out.

"There is warning and comfort in Psalm xiii. The Psalmist's self-pity has sapped his endurance. Taking counsel with his own soul resulted in devising one futile plan after another, adding thereby only confusion to his dejection. So illogical premises were resolved into false deductions, even to reproaching God with unfaithfulness, forgetfulness, and the hiding of His face from him. But His face is hidden from us when we throw a smoke-screen of self-pity, or such like, between us and Him."

The self-pity comes to an end when the Psalmist turns away from himself and remembers God's love: "But I have trusted in Thy mercy; my heart shall rejoice in Thy salvation. I will sing unto the Lord because He hath dealt bountifully with me."

Revival News.

PASTOR BREWSTER'S campaign at Hull opened on 12th March after a week of prayer, and the expectations of the people were very high. They were not disappointed, for at the very first meeting 1,800 listened to the Word, and 80 yielded their lives to Christ.

At Scunthorpe, Pastor Woodhead preached again in the crowded Savoy Theatre. The converts registered on two successive Sunday nights were 45 and 44.

We thank God for these tokens of revival, and pray for a widespread turning to Him in our land.

Gleanings from other Fields

The Scripture Union.

Diamond Jubilee meetings are being held by the Scripture Union during this month and next

British and Foreign Bible Society.

At the recent 135th birthday celebrations of the British and Foreign Bible Society it was stated that it had circulated more than 500 million copies of the Scriptures in more than 730 languages.

Rev. F. J. Miles.

After eight months of ministry in the U.S.A. and Canada, Rev. F. J. Miles has left for Australia and New Zealand. He expects to be back in this country by the beginning of November.

Dr. Barnardo's Homes.

There was recently received at the headquarters of Dr. Barnardo's Homes, 4,000 threepenny bits, sent by registered post from an anonymous donor.

Haile Selassie.

Prince Asrafi, the 15-year-old son of Haile Selassie, is to enter college for training as a missionary.

The Salvation Army.

The fiftieth anniversary of the commencement of the Salvation Army's work in Belgium was recently celebrated by the raising of the status of the work in that country, and the appointment of Colonel Mary Booth, a grand-daughter of the founder as Territorial Commander.

The New Methodist Publishing House.

Epworth House, City Road—a magnificent new building of six floors and a basement—was officially opened this month, nearly 200 years after the establishment of the first humble Methodist Book Room in the time of Wesley.

Prayer Changes Things

Philippians iv. 6.

Prayer is requested for:

A young man that he may find the Saviour, and his mother that she may have the assurance of sins forgiven and be healed.—R.C.

A nephew, that he may be able to sell his house quickly and well, as it is causing serious financial trouble, and that he may be spiritually blessed.—A.B.G.

One in the grip of the Devil, that she and her friend may be convicted and born of the Spirit.—H.F.

The children of a sister in the Lord who are all unsaved, that they may be brought to Christ.

The conversion and healing of the aged mother of a sister evangelist.

An old man who has had a stroke, that he may find God.—S.L.

God Answers Prayer

By Principal GEORGE JEFFREYS

The Elim Debt Clearance Fund

(House Property Fund has its own income, debt and realisable assets)

Total Elim Debt,
October, 1937,
£44,000.

Charged to House
Property Fund,
£4,100.

In answer to prayer
we have received:
£21,274.

Will you send your
tithe to help clear
the balance:
£18,626?

ONCE more I am able to report good progress towards our prayer-warriors' goal—an Elim Jubilee! In the amount that has come in since my last Debt Fund article appeared is a legacy of nearly £700, left to the Lord's work by one who had endeared herself to us all. Such loving and practical interest will certainly bring to her its heavenly reward. Here are touching extracts from letters received: "I am seventy-three. Please accept the small gift towards the Debt Fund. I often wish I had more than 10/- per week." "I am sending you £2. So glad to hear that the money is coming in, and trust it will soon be cleared so that there will be less hindrance to God's work." "I am so thankful that God has made it possible for me to send this little gift to you for the cause that is so much on your heart." "En-

closed is £3 from two sisters for the Elim Debt Fund, praying earnestly that it may speedily be cleared." "This gift is just a small token to show my appreciation for the manifold blessings that I have received of the Lord's hand since coming into fellowship with Elim." "With many extra expenses on account of illness I have kept by my Lord's portion and sent it to my Pastor all the time. Now I find 5/- is the amount I have left to send towards the Elim Jubilee Fund."

Words could never describe my feelings when I open letters and read of the sacrifices that are being made by sometimes the poorest of the poor to help clear off the debt. God bless you one and all for your loving, prayerful and practical sympathy with me in His glorious work!

Paul's Letter to the Church at Philippi

No. 2.—"Fulfil ye My Joy."

By J. A. VANSTONE

IN reading the epistles one is apt to forget that the writers did not divide their letters into chapters and verses, and to take for granted that the end of the chapter in our Bibles is the close of an argument. Here the division falls in the middle of Paul's thought. To understand fully the last verses of the first chapter, we need to read on into the second.

He has urged the Philippian Christians to see that their conduct is worthy of their high calling, in standing their ground with perfect oneness of purpose, and shoulder to shoulder maintaining strenuously the warfare against the enemy powers besetting the Church. They were to be fearless, and confident of victory, rejoicing that they have the privilege of suffering for the cause of Christ.

Now, in the second chapter, he is continuing the same theme, still more vehemently beseeching them to be one in spirit and mind, and laying down certain injunctions to that end. These are not a collection of mere copybook maxims, but commands as

VITALLY NECESSARY TO-DAY

as they were when they were written.

Chapter ii., versé 1: *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,*

fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.

He mentions the two chief sources of grace and power, the consolation in Christ and the fellowship of the Spirit. The word "consolation" is that translated "Comforter" in John xiv. as the title of the Holy Spirit, and "Advocate" in I. John ii. 1 as a title of Christ. The word means one who stands by our side to show himself strong in our help. So with Christ as the Strong Companion, and the Holy Spirit as our Strong Companion too, there should be in our intercourse with others the evidence of that companionship in our loving helpfulness to others, and in our "bowels and mercies" (R.V., tender mercies and compassions).

If there is any reality in these things, then Paul says they must be expressed in their perfect agreement and mutual love.

Seven times Paul mentions the mind in this epistle. He begs them to be "of one mind" (i. 27), and again here (ii. 2) and in iii. 16). He beseeches Euodias and Syntyche to be of the same mind (iv. 2). In ii. 5 he writes "Let this mind be in you which was also in Christ Jesus"; in iv. 7 he talks of their hearts and minds being kept by the peace of God. Lastly he refers to those who mind earthly things (iii. 19). Nowhere

in the Scriptures are we told to despise the mind with its faculties of understanding, reasoning, and judging. Jesus constantly called on men

TO USE THEIR INTELLIGENCE.

"What think ye?" "Whom say ye that I am?" With what scorn He rebuked the Pharisees, who had allowed their minds to become so biased that they were almost incapable of judging fairly. "Yea, and why even of yourselves judge ye not what is right?" He evidently respected a man's right of private judgment, and in every way tried to appeal to the minds of His hearers. Why then does Paul seem to deny that right of private judgment, and demand that they should all think alike: "likeminded, having the same love, being of one accord, of one mind"? Had he crystallised every point of doctrine into a rigid creed, to be learned parrot-like, and accepted without any intelligent thought and examination?

"As many men, so many minds" runs the old proverb. Is there to be no freedom of thought? Must there be an impossible unanimity?

In his epistle to the Ephesians (iv. 13), Paul is looking forward to the time "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect (full-grown) man, unto the measure of the stature of the fulness of Christ."

That time was in the future, when Paul and his hearers had attained to the acme of Christian experience—"the measure of the stature of the fulness of Christ." Though the

UNITY IN THE FAITH

was not yet reached, he pressed them to "endeavour to keep the unity of the Spirit in the bond of peace" (Eph. iv. 3).

Again he takes for granted that among the Philipians there are those not mature enough to grasp in full what he is trying to teach them in chapter three, but he knows that as they develop they too will accept it. "And if in anything ye be otherwise minded God shall reveal even this unto you" (iii. 15).

So if others disagree with us on some doctrinal point, and show that they are impatient with our viewpoint, let us, if we think the matter vital, do as Paul does here, leave them to the illumination of the Holy Spirit, trusting that "God shall reveal even this unto them." This is certainly better than fighting among ourselves.

To illustrate our meaning let us think of the variety of opinion there is on the many details in the teaching of the Second Advent. We are all like-minded on the fact that it is very near, and that it behoves us all to be watching, waiting, and occupying "till He come." Yet we know of gatherings of the Lord's people fighting among themselves over some minor point, so busy causing schism in the Church that their opportunities for active service are slipping away and the Lord may be here in the midst of their wrangling.

In the experience of the Church, as in the history of nations, the sure

REMEDY FOR INTERNAL DISSENSION

is the rallying of all for a determined attack on the enemy outside. So Paul is calling on the whole Church to forget their differences by being "like-

minded" about aggressive warfare in the cause of the Gospel. An active Church is always a united one.

Verse 3: *Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.*

Those who are members of the Church must conform to the laws of the Church, and these are not so much a code of rules of behaviour, as the characteristics naturally following the sanctifying work of the Holy Spirit in the midst. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Yes, the standard for the Christian is absolutely different from that of the world. The worldlying who talks glibly of living out the Sermon on the Mount does not realise the standard is impossible to any who are not "born from above."

And that new birth means a complete change in our natures. "All things have become new, and all things are of God." We "walk in newness of life," and "serve in newness of spirit."

Let us daily pray that the Holy Spirit will go on with His work in us, "renewing our minds," so that there is no trace of the mixture of "the mind of the Spirit," and the "mind of the flesh." For if that

MIXTURE MAKES ITS ENTRANCE

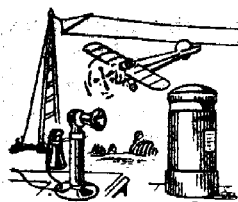
into the Church, disaster must follow. The carnal or fleshly mind can be summed up in the word "selfishness," but in these verses there is the expression of utter selflessness. There is to be no contention, no desire to win position for ourselves, no despising others, but rather with genuine humility esteeming them better than ourselves; and above all there must be no selfish outlook. In the Church we are to be interested in, and thoughtful for all the other members. The idea that one can go into the meeting to receive a blessing for oneself, and come out without recognising our responsibility to others is utterly foreign to Paul's teaching here. Do we "look also on the things of others"? Do we give ourselves to prayer continually for the weak member, or for the backslider? Do we surround those going through a difficult time in their experience with sympathy and prayer? Do we back up the ministry in the same way? Or, instead of this very real ministry, do we content ourselves with holding aloof, or with sitting in judgment on those who need our help?

"Fulfil ye my joy." Paul feels that if the Philipians "show forth this loving unity, then he can rest content, for the Church already so flourishing, will be safe from internal weakness, and strong against the enemy outside.

(To be continued).

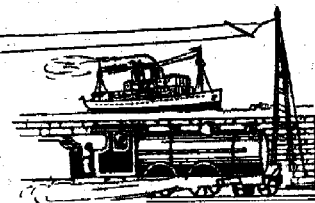
WHERE? ROYAL ALBERT HALL.
WHEN? APRIL 10th.
WHAT? FOURSQUARE GOSPEL
DEMONSTRATION.

You Must Be There!



NEWS FROM THE CHURCHES

New Tabernacle Opened—Many New Church Members



CHANGE OF PASTORATE

York (Pastor E. F. Cole). On Tuesday, January 31st, a large congregation gathered to bid farewell and God's continued blessing on Pastor and Mrs. R. Mercer, after two years of faithful ministry in York. Amongst these was a party from Malton branch church. At this meeting fourteen were received into church membership.



Pastor E. F. Cole

The following Sunday we welcomed into our midst Pastor and Mrs. E. F. Cole, who witnessed at the evening Gospel meeting to the saving power of Christ by giving their testimonies.

The Annual Fellowship Meeting held recently, testified to spiritual growth in all sections of the work. The reports of the Treasurer and Secretary were excellent, some features of the latter being: 64 souls saved, 35 baptised in the Holy Spirit (Acts ii. 4), and 31 new members. An inspiring message on Prayer, its necessity to both church and individual growth, and to victory, was given by Pastor Cole.

NEW TABERNACLE OPENED

Silverdale (Mr. Orme). After many weeks of loving and willing labour under the guiding and sustaining power of God, His dear people in Silverdale were richly rewarded when they were able on Sunday, February 26th, to open a Tabernacle for His praise and glory.

Pastor Kelsall of Macclesfield opened the building and preached in the afternoon and evening to a packed congregation, taking for his text, "Behold I have set before thee an open door, which no man can shut" (Rev. iii. 8). His message was indeed stirring and uplifting to all present.

Mr. H. Orme is in charge of the Silverdale Tabernacle, and under his ministry, and the guidance of the Holy Ghost we believe that our borders will be extended and the name of Jesus glorified in the salvation of precious souls.

TWENTY-THREE NEW MEMBERS

Gloucester (Pastor H. Haith). God is blessing the saints and saving souls at Gloucester. Last Sunday night, in our crowded service, one soul decided for Christ, but a service to be long remembered was last Thursday when twenty-three new members were received into fellowship by Pastor Gorman. It was a wonderful and encouraging sight to see these people, who a short time ago were seeking their pleasure in worldliness and

dancing, now beaming with the joy of the Lord. It was a great joy too to have a visit from Pastor S. Gorman. His grand, forceful address was a real encouragement to all.

OFFICERS CONDUCT SERVICE

Clapham (Pastor C. J. E. Kingston). The Lord added His blessing to the recent Sunday night's service taken by the officers of this church. The theme in every item rendered, including solo, testimony, and duet, was the great love of God.

Mr. Jacobs, the Secretary, brought with fresh beauty and blessing a message from the unexhausted text, John iii. 16, in the closing moments of which two young men yielded themselves to the Great Lover of Souls.

GOD'S HEALING TOUCH

Lisburn (Pastor J. F. Hardman). Praise was the key-note at the Annual Fellowship Meeting held on March 1st, as we surveyed the past year's work. A good crowd gathered, and a very happy time of fellowship was enjoyed. God has blessed us abundantly, souls have been saved, prayers answered, and all have been led into a deeper life with God. The Spirit-anointed ministry of Pastor J. F. Hardman has been a blessing to all.

Several of God's people are praising Him for His healing touch in their bodies. One brother, over eighty years of age, was taken into hospital seriously ill; definite prayer was made on his behalf, and the Lord miraculously raised him up, and now he is back at the meeting praising God for His goodness.

Truly we can say, "The Lord has done great things for us, whereof we are glad."

TWENTY NEW MEMBERS

Finchley (Mr. J. Davies). "Blest be the tie that binds our hearts in Christian love." These were the words on every lip at the conclusion of a glorious Sunday evening service when we were privileged with a visit from Pastor Hathaway, who beautifully delivered the Word in such a way that he made it live.

At the conclusion of the service, Pastor Hathaway gave the right hand of fellowship to twenty friends who desired to join the local Church. "To God be the glory, Great things He hath done!"

SPECIAL BIBLE STUDIES

Addiscombe (Mr. A. M. Clarke). The saints at Addiscombe have cause to thank God for a real time of spiritual blessing and uplift owing to the inspired ministry of Pastor Boulton, who has concluded his series of Bible studies on the Work of the Holy Spirit.

The attendances increased at each meeting, and every soul present was held

in the grip of the Pastor's messages, which were delivered under the inspiration and unction of the Holy Spirit, and we do thank God for this wonderful time of refreshing, out of hearts full of gratitude to our blessed Saviour.

We have passed through a very dry season, but glory be to God, we have been watered and refreshed once again, and new oil has been put into our lamps. Our numbers have increased, our spirits have been revived, and our souls have been richly blessed. Hallelujah!

ANNIVERSARY CELEBRATIONS

Wolverhampton (Pastor W. F. South). Praise, adoration, and thanksgiving were the key-notes of our Anniversary celebrations from March 2nd to 5th. We were privileged to have the ministry of Pastor

and Mrs. R. G. Tweed for two days, in which three meetings were held, and the hearts of all made glad by the unfolding of God's Word. Three precious souls signified their decision at the Friday service.

The following Sunday was a day of praise. Under the guidance of our Pastor and Mrs. South, we gave united thanks to our dear Lord for the blessings of a first year's ministry. The saints resolved to pray and work for still greater results in the salvation of souls and the spreading of the Kingdom. We thank God and take courage.

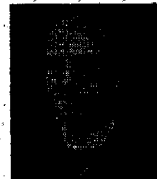
ANNUAL FELLOWSHIP MEETING

Manchester (Pastor Wm. Douglas). We are pleased to report that the Church meeting in Grosvenor Street is experiencing an outpouring of the Spirit of God. The saints are rejoicing because their prayers are being answered. Numbers have increased, especially at the weekly prayer meeting.

The Annual Fellowship Meeting will long be remembered by the saints. A goodly number attended for the business meeting, after which a grand Convention meeting was held. The speaker was Pastor Q. F. Missen, of Droylsden church, and the message on Acts ii. 4 was one of absorbing interest. The discourse was not a repetition of well-worn facts, but contained novel and interesting thoughts. Pastor T. Burton Clarke sang the solo, "That Convention in the Air." This, too, was much appreciated. The happy tone of the meeting augurs well for the future of this church.

NEW MEMBERS

Port Talbot. The saints here gather together for worship, not in a Cathedral, but in an old tin building—and yet it is the sanctuary of the redeemed. The



Pastor W. F. South

breaking of bread is conducted each Lord's Day by one of the officers. In the afternoon is our Sunday school. The evening meetings are conducted by the fiery Elim torch-bearers of Swansea and Neath, whose messages often lift us up beyond the world and its cares into the heavenlies.

Since the departure of Pastor MacInnes, Pastor Palliser of Neath has taken up the work, with much blessing. A month ago four sisters and two brothers received the right hand of fellowship, two of whom were restored to the Lord. Two sisters testified to healing of internal

trouble, and hearing was restored to our oldest brother who was very deaf.

SOUND OF ABUNDANCE OF RAIN

Coulsdon (Pastor W. Evans). During the past few months the saints at Coulsdon have been experiencing times of much blessing. Since the arrival of Pastor Evans in October, four wanderers have returned. Praise God for the sound of abundance of rain in a dry and thirsty land.

At the Annual Fellowship Meeting a happy family of God's children gathered to hear news of the year's work, and

eagerly looked forward to the coming months with greater enthusiasm.

On a recent Saturday evening a Convention was held, and a large crowd gathered, praising the Lord for His goodness. Pastor Corry, whom all welcomed, gave a very inspiring and helpful message. Pastor Francis and Miss Baker have also favoured us with a visit; both were listened to with interest, as the missionaries are often in the thoughts and prayers of many in this assembly. The messages they brought have stirred the hearts of all to the need of even greater sacrificial prayer.

Jesus Understands

F.D.M.

M. moderato.

FRANCES D. MORRISON.

He knows the heart is hea - - vy, He sees the fall - ing

tear, He hears the sobs and sigh - - ing, but

whis - pers 'Ne - ver fear.' Thy Lord is e - ver

watch - ing and car - ing for His own, He'll ne - ver,

ne - ver leave... you to tread life's path a - lone. . . .

Copyright. Here is an excellent new chorus by Miss Morrison of Dundee. Try it in your next meeting. You will like it.—W. G. H.

Bible Study Helps

II. TIMOTHY I. 12

1. **A Christian's Creed**—Him "whom I have believed."
2. **A Christian's Committal**—"that which I have committed unto Him."
3. **A Christian's Certitude**—"I know . . . am persuaded."
4. **A Christian's Conduct**—"I suffer . . . I am not ashamed."
5. **A Christian's Crowning**—"against that day."

THE BELIEVER'S WALK

1. Walk **after** God—Obedience (Deut. xiii. 4).
2. Walk **before** God—Perfection (Gen. xvii. 1).
3. Walk **with** God—Communion (Gen. v. 22).

GOD'S REMEDIES

For—

1. Conceit (Gal. vi. 14).
2. Heart trouble (John xiv. 1).
3. Resentment (Col. iii. 15, 16).
4. Impatience (James i. 3).
5. Sorrow (I. Thess. iv. 13, 14).
6. Temptation (I. Cor. x. 13).
7. Ignorance (James i. 5).
8. Anger (Prov. xix. 11).
9. Need (Phil. iv. 19).

THE PRECIOUS BLOOD

It is the—

1. Secret of Safety (Exod. xii. 13).
2. Security of the Soul (Rom. v. 9).
3. Sufficient Sacrifice for Sin (Rev. i. 5).
4. Source of Forgiveness (Col. i. 14).
5. Secret of Overcoming (Gal. vi. 14).
6. Saints' Means of Cleansing (I. John i. 7).
7. Sinners' Separating Power (Heb. xiii. 12).

CHRIST OUR SATISFACTION

(Psa xxxvi. 5-10)

1. His Tender Mercy (v. 5a).
2. His Great Faithfulness (v. 5b).
3. His Perfect Righteousness (v. 6a).
4. His Faithful Judgments (v. 6b).
5. His Loving Kindness (v. 7).
6. His Abundant Riches (v. 8).
7. His Satisfying Life (v. 9a).
8. His Glorious Light (v. 9b).



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

East and West Unite

Kensington Crusaders Visit
Canning Town.

It was a happy coach-load of Crusaders that left Kensington Temple recently for a visit to the Canning Town assembly. It was to be a joint Crusader meeting and the Kensington Crusaders were supplying the programme.

The Kensington friends arrived just after eight o'clock. The Canning Town Crusaders were well engaged in choruses before their arrival, and a hearty sound of singing greeted the party as the coach drew up before the church.

After the opening hymn the choir began on a joyful note with an anthem entitled "Make a Joyful Noise." Following prayer, a reading was given by Miss E. Bunting, after which Miss I. Gimbrett recited.

The choir rendered two other items and the message was then given by Mr. L. Pick, the leader of the Kensington Crusader Prayer Band. The message was, appropriately, on prayer. Mr. Pick emphasised the importance of earnest, definite, and believing prayer. The address was taken from the example of King Asa's prevailing prayer in the face of his most difficult circumstances.

The meeting was closed by the choir rendering "Abide with me"—a fitting note to terminate the happy fellowship of the saints of East and West London.

London Crusader Choir's Easter Programme

The London Crusader Choir will be conducting services in the Stonehouse Town Hall, Plymouth, on Good Friday at 7 p.m., Easter Saturday at 7 p.m. and Easter Sunday at 11 a.m., 3 and 7 p.m. Four-square Crusaders and friends will be warmly welcomed to either the Friday or Saturday meetings. It is the choir's first visit to the West of England, and it is much regretted it has not been possible to accept the other kind invitations received to visit other Elim Churches and also Exeter Prison during the tour. The choir returns Sunday midnight for the Royal Albert Hall services on Easter Monday.

News from the Southern Hemisphere.

We have been pleased to receive news from our late President, Pastor James McWhirter, and Mrs. McWhirter (Commissioner), whose campaigns in Australia and New Zealand have been signally blessed of God. Large meetings were held in Sydney Town Hall, and in four days over 120 decisions for Christ were registered, together with a large number of reconsecrations.

The visit into Central Australia was a wonderful experience, especially from the missionary point of view. Numbers of the wild aborigines had never before seen a white woman. Mrs. McWhirter has again visited another Australian prison, and as well as singing the gospel, addressed the inmates.

We will pray that ever-increasing blessing will rest upon their labours for God and the extension of His Kingdom.

Notes and News.

Grimsby Crusaders, with Pastor and Mrs. J. Tetchner, visited Scunthorpe Church and rendered the service of song, "Where are the Nine?" Over one hundred recently sat down to a Crusader reunion supper at Grimsby.

Petersfield Crusaders' visit to a nearby Congregational Church, attracted a good crowd of villagers. The newly-formed Male Voice Quintet's singing was much enjoyed. Lt.-Commander D. H. MacMillan, R.N.R., recently addressed the Crusaders.

Forest Hill Crusaders have visited Canning Town, when they rendered part of *Pilgrim's Progress* with profound effect.

Fellowship Time

News from
a Welsh
Crusader.



Mr. P. G. Noott

We print above a photograph of Mr. P. G. Noott, whose testimony is as follows:

"I was converted at one of the Principal's meetings during his campaign at Swansea in November, 1929. It was undoubtedly the best step that I ever took in my life, and I do not regret it. For a few years following my conversion I was an active worker for the Lord, but suddenly and without any reason I slackened off. To-day, as I think of the opportunities I let pass by, I feel quite ashamed, especially when I ponder over the sacrifice that He made for me. It came to me one day that something had to be done about it and I took it to the Lord in prayer and duly received the fulness of the Spirit. That was in 1936, some time after my conversion.

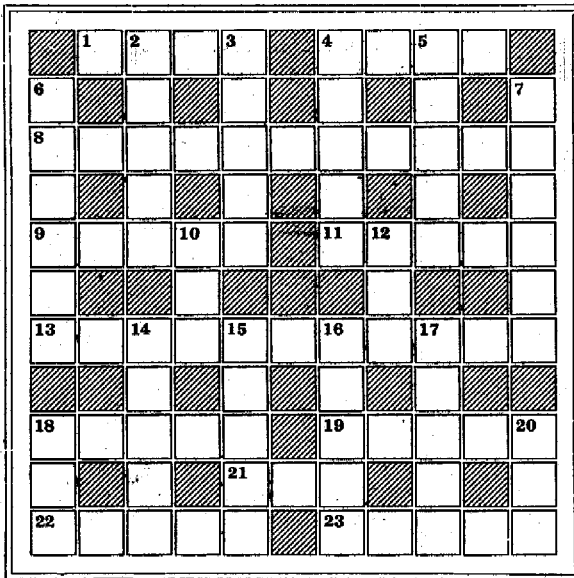
"Through unemployment I was forced to leave my home and come to London. In the beginning it was a hard struggle as I had to pay for lodgings, etc., out of 15/- per week. But praise the Lord for His goodness and mercy, He answered prayer, and to-day I have a great deal to thank Him for, as He provided me with a good job and a home.

"I have many chances to speak for Him as I work on a service station. It is my ambition to pioneer a full gospel work in Richmond where I am living. And, thanks to the Fellowship Links, I have overcome the sense of loneliness. To Him be the praise and glory!"

OUR SPECIAL "EVANGEL" CROSSWORD

For Increasing Bible Knowledge

No. 20.



The solution will appear next week.

CLUES ACROSS:

- 1. We are exhorted to do this in grace and in the knowledge of the Lord (2 Pet. 3).
- 4. Place "of" before this and it means recently.
- 8. All Scripture is profitable for this (2 Tim. 3).
- 9. Daughter of Leah (Gen. 30).
- 11. Jeremiah mentions water at this place (Jer. 2).
- 13. Officials who judge.
- 18. A single seed.
- 19. To sin is to do thus (2 Chron. 6).
- 21. A tribe of Israel (Num. 1).
- 22. "Thou, Lord, wilt — the righteous" (Psa. 5).
- 23. To be connected by a yoke.
- 3. "The heart of the wicked is little —" (Prov. 10).
- 4. Seven were shaved off Samson's head (Judg. 16).
- 5. Part of the leg (Rev. 19).
- 6. Solomon's outstanding attribute (Matt. 12).
- 7. Traps.
- 10. Son of Abdiel (1 Chron. 5).
- 12. One of David's chief rulers (2 Sam. 20).
- 14. What the Lord gives to the lowly (Prov. 3).
- 15. There were these in the days of David (Neh. 12).
- 16. "The spirit truly is —, but the flesh is weak" (Mark 14).
- 17. This means close together.
- 18. There was a battle here with the Philistines (2 Sam. 21).
- 20. Hypocrites may have such a countenance (Matt. 6).

CLUES DOWN:

- 2. The Saviour is this (Matt. 28).

SOLUTION TO NO. 19 CROSSWORD

Across: 1. Balm (Jer. 8: 22). 4. Moth (Isa. 50: 9). 8. Perfectness (Col. 3: 14). 10. Tie (Prov. 6: 21). 11. King (John 18: 37). 12. Seth (Gen. 5: 3). 15. Shade (Psa. 121: 5). 17. Straw (Gen. 24: 32). 19. Appointment (Job 2: 11). 20. Seat (1 Sam. 4: 18). 21. Base (Zech. 5: 11).

Down: 2. Aaron (Exod. 4: 14). 3. Meet (Matt. 3: 8). 4. Mete (Mark 4: 24). 5. There (Matt. 18: 20). 6. Spokesman (Ex. 4: 16). 7. Escheweth (Job 2: 3). 9. Cis (Acts 13: 21). 13. Resist (Jas. 4: 7). 14. Ishtob (2 Sam. 10: 6). 16. Apple (Psa. 17: 8). 18. Reeds (Jer. 51: 32).

A-P-R-I-L 10

BOOK THE DATE

The Way of Salvation.

My Substitute

WHEN I was a boy, I saw a sight I never can forget—a man tied to a cart, and dragged before the people's eyes through the streets of my native town, his back torn and bleeding from the lash. It was a shameful punishment. For *many* offences? No; for *one* offence. Did any of the townsmen offer to divide the lashes with him? No; he who committed the offence bore the penalty alone.

When I was a student at the University, I saw another sight I can never forget—a man brought out to die. His arms were pinioned, his face was pale as death—thousands of eyes were upon him as he came up from the jail in sight. Did any man ask to die in his place? Did any friend come and loose the rope, and say, "Put it round my neck, and I will die in his stead"? No; he underwent the sentence of the law. For *many* offences? No; for *one* offence.

I saw another sight—(it matters not when)—myself a sinner, standing on the brink of ruin, deserving naught but hell. For *one* sin? No; for *many*. Many sins committed against the unchanging laws of God. But again I looked, and saw JESUS, my *Substitute*, scoured in my *stead*, and dying on the Cross for me. I looked, and cried. I claimed Him as my Saviour, and was forgiven. I realised that he had taken my place—and thanked God for giving Him to die in my *stead*.

How simple it all becomes when God opens our eyes! The law demands justice; the Gospel delights in mercy, through satisfied justice. Moses blesses the law-doer; Jesus pardons the law-breaker, the guilty, and saves the lost.

† The above is one of a series of "Broadcast" tracts we have just reprinted. Price 4d. per 100 (by post 6d.), 3/- per 1,000 (by post 3/6).

CLASSIFIED ADVERTISEMENTS

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

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

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

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

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

* **Bournemouth.**—Christian guest house, board-residence or bed and breakfast; every comfort, excellent catering; highly recommended by pastors and Christian workers; ten minutes from sea. "Glenorchy," 2, Borthwick Road, Boscombe. C771

* **Bexhill-on-Sea.**—Comfortable Christian guest home, close to shops, buses and sea; terms moderate. Miss Morgan, Trinity House, 37, Wickham Avenue. C760

* **Brighton.**—From 3/6 per day, bedroom and breakfast; Easter bookings; five minutes from Elim Church, sea, station and shops. Robinson, "Upper Maisonette," 76a, Dyke Road. C755

* **Cornwall, Newquay.**—Spend Easter at the picturesque Christian Guest House; sheltered secluded position, comfortable, homely; excellent Cornish cooking; personal supervision; electric light (h. & c.); tennis, garage; Foursquare. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor. C764

* **Eastbourne.**—"Avonmore," 48, St. Leonards Road—for your holidays. Book now. Board-residence; moderate terms, Christian fellowship; ten minutes' walk to sea, bus outside for pier; garage. Write, Mrs. Webster. C758

* **Eastbourne.**—Comfortable accommodation offered; bed-breakfast, teas if required; near sea, shops, station, tabernacle; recommended; terms moderate. Miss A. Nicholls, 61, Firtle Road. C765

* **Elim Bible College.**—Visitors welcomed; spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elim Woodlands, 30, Clarence Avenue, Clapham Park, London, S.W.4.

Hove.—Superior accommodation, good food, home comforts; central sea, buses, convenient for Hove or Brighton assemblies; Easter terms, full board only £1. or 5/- per day. Mrs. Richards, 81, Westbourne Gardens. C770

* **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

Old Colwyn, North Wales.—Comfortable Christian guest house in own grounds, overlooking sea; magnificent scenery, delightful walks, bathing; Christian fellowship; terms moderate; recommended. Mrs. Taylor, Bryn Derwen, Abergele Road. C768

Ramsgate.—Holiday home, for rest and fellowship; Easter vacancies; open for visitors all year. Book now. Close sea and country; terms 35/- p.w. Stamped envelope. Mr. & Mrs. Webster, 85, West Cliff Road. C766

* **Worthing.**—Homely apartments, board-residence or bed and breakfast; 3 minutes sea, gardens and shops; bus from end of road direct to top of downs. Mrs. White, 78, Lyndhurst Road. C752

**HOUSES, FLATS, ETC.,
For Sale, to Let and Wanted**

London.—Furnished bedroom and sitting room, use of kitchenette; suit two young ladies; rent 12/-. Call between 6 and 8 p.m. Monday to Friday. Albury, 15, Holwood Place, Clapham, S.W.4. C773

SITUATIONS VACANT

Experienced young lady to take charge high-class cake shop. The situation is permanent and progressive for right person. State age, qualification and salary. Cortson, 40, Lordship Lane, S.E.22. C775

Wanted, strong general for Christian Holiday Home; plenty of time off for meetings; close to Elim Church. Write, Mrs. Webster, "Avonmore" 48, St. Leonards Road, Eastbourne. Interview. C759

Wanted, companion-help, able to drive car and cook; maid kept; Christian home. Apply, Box 506, "Elim Evangel" Office. C761

Wanted now, a young lady, age about 16-18, for household duties and assist generally, business house (dairy); two in family; a good home and considerations shown; references. Mrs. Nicholas, 215, Acton Lane, Chiswick, London, W.4.

SITUATION WANTED

Young widow, aged 34 years (no children), would like situation as companion-help or housekeeper to one lady; small wage. Mrs. E. Keilly, "St. Clare," 14, Waverley Road Westbrook, Margate. C767

MARRIAGES

Jones; Smith.—On Saturday, February 25th, at Elim Tabernacle, Sparkbrook, Harry M. Jones to Winifred M. Smith. Service conducted by Pastor D. J. Rudkin. C774

Nurse; North.—On March 6th, at the Elim Church Grimsby, by Pastor J. Tetchner; Silas Nurse (widower) to Ellen Alma North (widow); both members of Elim Assembly.

WITH CHRIST

Cuthbert.—On March 1st, Robert Cuthbert, aged 26, of Hampstead, late member of Elim Church, Lisburn. Funeral conducted by Pastors F. Farlow and G. W. Gilpin.

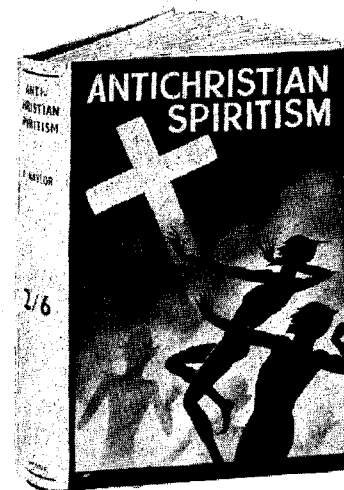
"Be still, my soul; when change and tears are past,
All safe and blessed, we shall meet at last." C769

Proctor.—On March 2nd, Frederick Thomas Proctor, aged 82 years, beloved member of Elim Church, Grimsby. Funeral conducted by Pastor J. Tetchner.

ANTICHRISTIAN SPIRITISM

By J. NAYLOR

The nature and purpose of this book are fully explained by the title. That Spiritualism or Spiritism is against Christianity, against God, Jesus Christ and the Bible, and is in fact diametrically opposed to all the Christian holds dear, is clearly shown.



PRICE 2/6 (by post 2/9)

ELIM PUBLISHING COMPANY, LTD.,
Clapham Crescent, London, S.W.4.

THE SERMON MENTIONED IN THE RECENT SPURGEON BROADCAST

Baptismal Regeneration

The sermon which made such a stir in Christian circles. Deals with the Fundamental Error of "Christening" which is causing thousands of souls to perish in false security.

Now obtainable in Booklet form for broadcast distribution.

2d.

12 copies 2/- post free.

(by post 2½d.)

ELIM PUBLISHING COMPANY, LTD.,
Clapham Crescent, London, S.W.4.

Victory Choruses

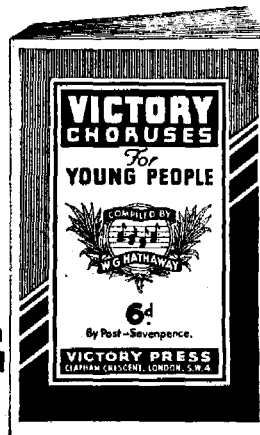
FOR YOUNG PEOPLE

Price

6d.

(by post 7d.)

A new book compiled by W. G. Hathaway containing specially selected choruses for Young People's Meetings, Sunday Schools, Cadets, etc., including such well-known favourites as "I want to see the King," "He did not come to judge the world," "There is only one thing matters," "Happy is the boy," "Do you want a Pilot?" "Lord, here am I, send me," etc.



ELIM
PUBLISHING
COMPANY, LTD.
CLAPHAM CRESCENT
LONDON, S.W. 4

A NEW BOOK

By L. T. PEARSON

The Way He Takes Me

The story of Leonard T. Pearson from his earliest days. Many and varied have been the leadings of the Lord, and strong have been the tests of faith, but the author tells in his own charming way the triumphs of the Lord.

PRICE **9d.** (by post 10d.)

ELIM PUBLISHING COMPANY, LTD.,
Clapham Crescent, London, S.W.4.

The TABERNACLE

A NEW BOOK

Written about this fascinating Old Testament building, with its marvelous types and shadows.

Made According to Pattern

By C. W. SLEMMING

Marked throughout by a studious and spiritual tone, this book is undoubtedly one of the most helpful contributions made to the study of the Tabernacle.

PRICE **2/6** (by post 2/9)

ELIM PUBLISHING COMPANY, LTD.,
Clapham Crescent, London, S.W.4.