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Elim Evangel & Foursquare Revivalist

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

Vol. XX. No. 16.

April 21st, 1939.

Twopence

Three Articles

in this issue containing a challenge to every believer in Christ :

CHRISTLIKENESS

A Plea for Christian Living.

GIVE GOD A CHANCE !

An Exhortation to let go—and let God !

REVIVAL THE ONLY REMEDY

"If you do not save the lost, by and by the lost will turn upon you and destroy you."

Many other valuable articles will also be found herein.

NEXT WEEK

Special Demonstration Number with full reports of the Royal Albert Hall meetings.

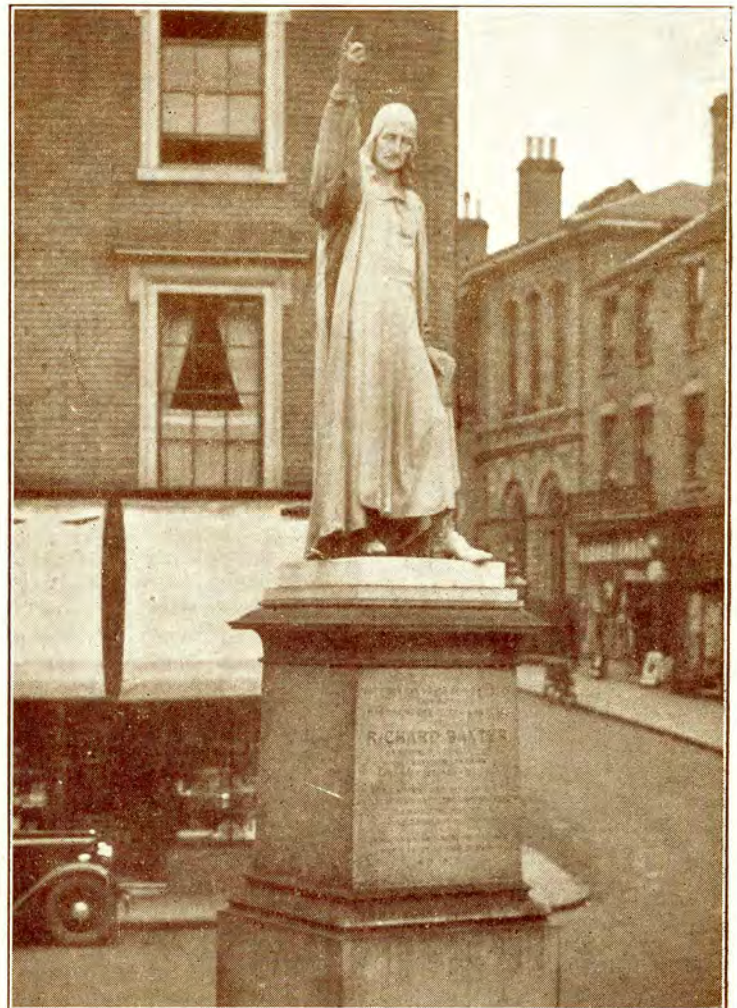


Photo by]

Statue of Richard Baxter at Kidderminster

[L. Lewer.

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., April 21st, 1939 No. 18

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Coming Events

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

BIRMINGHAM (Blackheath). April 22, 23. Elim Tabernacle, Cardale Street. Pastor W. G. Hathaway.

BIRMINGHAM (West Smethwick). April 29, 30. Elim Tabernacle, Oldbury Road. Pastor W. G. Hathaway.

BOURNEMOUTH (Springbourne). May 7, 8. Elim Tabernacle, Victoria Place. Pastor E. C. W. Boulton.

GOULSDON. April 23. Elim Tabernacle, Chipstead Valley Road. London Crusader Choir, 6.30 p.m. (Wormwood Scrubs Prison, 1.30 and 2.45 p.m.).

EAST HAM. April 22. Elim Tabernacle, Central Park Road. Great United Missionary and Youth Rally, 7 p.m.

EASTBOURNE. April 16. Elim Tabernacle, Hartfield Road. London Crusader Choir, 6.45 p.m. (Maidstone Prison in afternoon).

ELIM WOODLANDS. April 29. Holiday Home Reunion, 3.30 to 9 p.m. Open to all. Tea followed by meeting. Tickets 1/- each.

ELIM WOODLANDS. May 13. Annual Young People's Leaders' Conference, 3.30 p.m. Further announcements later.

ISLINGTON. April 20, 23. Elim Tabernacle, Fowler Road (off Halton Road). Pastor E. C. W. Boulton.

ISLINGTON. May 7. Elim Tabernacle, Fowler Road (off Halton Road). London Crusader Choir, 6.30 p.m. (Choir at Pentonville Prison during afternoon).

KINGSTON. April 27, May 4, 11, 18, and 25. Emmanuel Hall, Thames Street. Series of Special studies on the Work of the Holy Spirit by Pastor E. C. W. Boulton.

OXFORD. April 30. St. Matthew's Church. London Crusader Choir, 6.30 p.m. (Choir at Oxford Prison during afternoon).

PORTADOWN. May 20, 21. Elim Church, Clonavon Avenue. Convention services: Saturday, 3.30, 7. Sunday, 11.30, 3.30, 7. Special speakers. Convener: Pastor J. H. MacInnes.

RYE PARK. May 21. Elim Hall, Rye Road, Rye Park, Hoddesdon. Pastor E. C. W. Boulton.

SOWERBY BRIDGE. Commencing April 16. Town Hall. Campaign by Pastor W. E. Smith. Sundays and week-nights (except Fridays), 7.30 p.m.

STOCKPORT. Commencing April 16, a Revival and Healing Campaign by Pastor P. S. Brewster and Party.

STOCKPORT. April 29. Elim Church, Mersey Street. United Crusader Rally, 3.30 and 7 p.m.

WALLINGTON. Sterndale Hall. Each Thursday in April at 8 p.m. Studies on the Holy Spirit by Mr. J. H. Gee.

Elim Summer Schools and 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.

SKEGNESS. July 1 to September 2. Sea front; own grounds; glorious shore; bathing from house.

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, 30, Clarence Avenue, Clapham Park, London, S.W.4. Applications for Skegness to be made to Mrs. Saxon Walshaw, Bell Grove, Rothwell Road, Halifax, Yorks.

WILL YOU HELP US
in our nation-wide
LEAFLET CAMPAIGN ?
See article on page 235 of
last week's "Evangel," and
Write to us to-day !

PRELIMINARY ANNOUNCEMENT
Principal GEORGE JEFFREYS
and Revival Party at
WORTHING
Big Tent Campaign
During JULY and AUGUST (D.V.)
Full particulars later

Form of Bequest

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

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

If you stand for **THE BIBLE** from cover to cover join the

Foursquare Gospel Testimony

and thus help to raise a standard in our land against the **Higher Critics, Modernists,** and all who seek to destroy the Word of God.

For full particulars write to the Secretary, Foursquare Gospel Testimony, 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. 16

APRIL 21st, 1939

Fridays, Twopence

The Rapture of the Saints

By Pastor M. OLIVER (South Africa)

(Formerly a Student of the Elim Bible College)

APPROXIMATELY 600 years B.C., King Nebuchadnezzar and the prophet Daniel looked with profound amazement down the ages of time.

In the foreground of the scene which came before their gaze, towered the golden pinnacles of Babylon; a little way behind these stood the shining silver summits of the Medo-Persian Empire; farther on they saw the brazen heights of Greece, and next came the massive iron mountains of the Roman Empire. This veritable golden age of wonders and potential plenty, in which we live, could clearly be seen by them.

On the horizon the greatest wonder of all met their gaze. Through the bluish haze, they saw the great millennial mountain, towering in grandeur and magnificence until it filled the whole earth, when as Isaiah says, "The earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isaiah xi. 9).

To many of God's dear children in these days, dreams and visions are not given, such as were given to ancient men of patriarchal times. However, the saints who study their Bibles prayerfully, can

SEE ALMOST AS CLEARLY

into the future as did Daniel and Nebuchadnezzar.

From the great "things that must shortly come to pass," according to the Scriptures, we shall select "THE RAPTURE."

In these last days, false prophets have "gone out into the world," whose principal aim seems to be to concoct new and unheard-of doctrines about the Rapture. Periodically another new doctrine is heralded forth to be added to the assortment.

Here are a few specimens of what these false prophets have "discovered." The Church is not to be caught out of the world at all, as was supposed. It remains on the earth to go through the Tribulation with the rest of the unfortunates, who fail to escape the coming Tribulation. Another school of these "clever discoverers" teaches that at the end of the Tribulation, when Christ comes back to take vengeance on the ungodly, the Church is caught up to meet Him in the air, and then immediately returns to the earth. Their teachings are at variance with the Word of God,

and are in their analysis an exhibition of absurdities.

To-day, many Christians are receiving no fundamental and clear teaching on the doctrine of the Rapture. Some have a hazy idea that the First Resurrection which takes place at the Rapture, is the same as the resurrection of the unsaved dead, who appear before the Great White Throne. Others have

EMBRACED THE DOCTRINE

of these modern false prophets, and confuse the Rapture with the coming of Christ to this earth to establish His kingdom.

From I. Thess. iv. 15-17, we see that the Rapture is the resurrection of the dead in Christ and the translation of the living saints. This great multitude of people will meet the Lord Jesus in the air, and will ever be with the Lord.

Some contend that if Jesus descends from heaven with a shout, with the voice of the archangel, and with the trump of God, all the world will see the Rapture. There is, however, in the Scriptures a symbol used to picture Christ coming at the Rapture, namely, that of a thief. Thieves usually work under the cover of darkness. They never announce their coming. Thieves hurry away with their spoil into the night. So, Jesus at the Rapture will come as a thief to take away His own particular treasure, the Church. The world will not witness the supernatural event, when the laws of gravity will lose their hold on the believers, who will be caught up to meet the Lord Jesus in the air.

Our Lord's statement, "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be" (Matt. xxiv. 27) is applied to His second coming to the earth with His heavenly hosts, when "every eye shall see Him, and they also which pierced Him (Rev. i. 7). It is

MOST NECESSARY TO DIFFERENTIATE

between Christ's appearing in the air at the Rapture, and His second coming to this earth at the commencement of the Millennium.

Elijah the prophet was caught up by a whirlwind into heaven, and thus he became a wonderful type of

the raptured Church. The sons of the prophets searched for three days in vain for Elijah, thinking that he had been cast upon some high mountain, or in some lonely valley; but they found him not, for God had taken him to heaven. After the Rapture, world-wide search parties will be organised to search for the multitudes of missing believers, but they will not be found, for they will be in heaven.

The spurious and erroneous doctrine that the believers pass through the Tribulation, does not stand the acid test of Scripture. The Church does escape the Tribulation! God's method has always been to deliver the righteous. Noah and his household, who beautifully typify the Church, God saved from the destruction of the Flood. Before Sodom was destroyed Abraham pleaded with God: "Wilt Thou also destroy the righteous with the wicked?" (Gen. xviii, 23). God replied, "I will not destroy . . ." Lot, who typifies the compromising Christian, was rescued before Sodom was destroyed by fire. God's people, Israel, escaped the terrible plagues of Egypt. God has always made a way of escape for His people in times of trouble. And so we affirm, that the Rapture will take place before the

HORRORS OF THE TRIBULATION

burst upon the ungodly. Blessed be God! "Come, My people, enter thou into thy chambers, and shut thy

doors about thee! hide thyself as it were for a little moment until the indignation be overpast. For behold the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity" (Isaiah xxvi, 20, 21). The indignation here is none other than the Tribulation—God will make a way of escape for His children in the Rapture, hiding them in the pavilions of heaven from the Tribulation horrors.

The Rapture will take place in a twinkling of an eye (I. Cor. xv, 52). As to the date of the Rapture, Jesus said, "It is not for you to know the times and seasons which the Father hath put in His own power (Acts i, 7). We are not told to be "date-setters" but "Watchers." "Watch, therefore: for ye know not what hour your Lord doth come" (Matt. xxiv, 42). "Therefore, be ye ready, for in such an hour as ye think not the Son of man cometh" (Matt. xxiv, 44). "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke xxi, 34-36).

A Changed Voice in Methodism

By Pastor T. A. CARVER

I AM just recovering from a shock. It was all so surprisingly administered that probably I shall take months really to get over it. I do not think I am of a very neurotic temperament either, in spite of Celtic blood. However, there it is, and I do trust that my recording the cause of it will not too seriously affect the reader.

I was handed a copy of what I have always considered one of the leading evangelistic papers, bearing the date March 9th. The reading of this paper has always been a source of delight to me, and I never expected, to use Captain Wallis's phrase, to find a serpent there. Yet within three minutes I was speechless with amazement. But for the fact that my native hills have bred in me a certain mental ruggedness, I should have thought I was being self-deceived. But there it was, as clear as black and white could make it, and I have felt strongly the need of a comment on what I read. Now for a little enlightenment!

The paper was *Joyful News*, the evangelical voice of Methodism, and the organ of well-beloved Cliff College. Probably no paper outside the Pentecostal Movement was more appreciated by Pentecostal people, than

THIS SPLENDID LITTLE JOURNAL.

That greatheart of twentieth century Methodism, Rev. Samuel Chadwick, edited it for over half a century, and it was indeed manna in the wilderness, strong meat for the manly believer, and good ammunition for the aggressive soldier.

But a change is evidently taking place, which will bring nothing but grief to sound evangelical Christians. This is evidenced by the first article that gave me the

shock. It was an editorial by Rev. W. H. Heap, concerning the Pope. After delivering a strong criticism of those Protestants who, guided both by Scripture and history, hold the Romish system to be of the Devil, the editor proceeded to state:

"Whatever error *may lurk* (italics here and throughout are mine) in Roman teaching and whatever evil is associated with the Papacy, it is more than desirable that the Pontiff should be a *spiritually-minded Christian* rather than an ecclesiastic or a politician. It would seem as though the conclave of Cardinals has managed to secure a leader who combines these qualities. Cardinal Pacelli is a trained diplomatist, . . . but he is *also a lover of Jesus*. . . . The great task confronting the new Pope is that the Church he represents *should both proclaim and manifest the doctrines of redemption revealed in the New Testament*. In our prayers we might remember all those to whom is entrusted authority and power that they might learn how to wield these as *their Lord desires*."

Now perhaps you can

UNDERSTAND MY SHOCK.

Such notes as this from the editor will not commend *Joyful News* to fundamental Christians, but will only serve to alienate the sympathies and support of such. In these days when the enemies of the faith are becoming so formidable, there is a vital need of Bible-loving Christians of all denominations to present a united front. But such unity must know no compromise, and words of the above calibre will only serve to divide the allegiance of the truly born-again believers.

We do not accept Mr. Heap's taunt that we "imagine ourselves to be the repositories of divine truth and grace," but we do at any rate claim to know a good deal of the character and aims of the Papacy both as revealed in her appalling history and in the prophetic Scriptures, and I unhesitatingly declare that to speak of the Romish system (it is not a Church) as "proclaiming and manifesting the doctrines of redemption as revealed in the New Testament" is an absurdity. The Papacy is, from its very nature and laws, incapable of any change. Her monstrously pagan doctrines, which are unequalled for their blasphemy against God and His Christ, are declared to be utterly infallible, and can only be refused on pain of eternal damnation. To go back on one single doctrine would destroy

ROME'S CLAIM OF INFALLIBILITY,

which, of course, she would no more dream of doing than would the Devil of ceasing his enmity to the truth of God.

But further, the real nature of this system prevents this. It is not a Church that has strayed into error, but is the Satanic masterpiece to counterfeit the work of God in the true Church of Jesus Christ. She has been the mightiest foe the saints of God have ever known, and to her "credit" lies the "glory" of having slaughtered at least seventy million of the followers of the Lord Jesus. Her character and destiny is revealed in the 17th chapter of Revelation, and in face of this one wonders how the editor of *Joyful News* could have penned such a statement.

But this was not all. I was given a copy of the same paper dated March 16th and received a second shock. In another editorial note, the writer sought to give credit to all religious movements that make a pretence of doing good, and advocated "a growing tolerance to those who love the Lord and desire to serve Him, however much we differ in opinion and in regard to method." The Roman system was included, and then a note stated, "There is the Foursquare Gospel Movement, with a weekly paper of its own entitled the *Elim Evangel*. . . . And so one might continue with reference to *Christian Science* and quite a number of other efforts to spread light and healing and to bring peace to disquieted hearts" (italics mine).

Foursquare Gossellers

REPUDIATE ALL ASSOCIATION

with "Christian" Science, which is absolutely anti-Christian. But what grieves one most is that such a noble paper as *Joyful News* should exercise such an indiscriminating attitude, and mislead its readers by bolstering up movements that deny every fundamental of the Christian faith.

The Methodism of to-day is far removed from that of Wesley's days. But in Cliff College and its preachers, there remained the old spirit, which endeared it to thousands. But we fear that if the above notes are characteristic of the future policy and practice, than only a few decades will have to pass before another evangelical voice will have lost its power. May God grant it shall not be so!

Mirror of World Events

By Pastor P. N. CORRY

An Honest Man.

The parish of St. Hilary, Cornwall, has been the scene of much strife between the Protestants and Anglo-Catholics in recent years because of the high Anglican practices carried on there. The Court of Arches has ordered the vicar (Rev. C. G. Roffe-Silvester) to replace the stone high altar with a wooden table, and on the day that this order is to be carried out the vicar intends to resign altogether from the Church of England and from his incumbency. One can at least say that this vicar has shown himself to be true to his High Church convictions by resigning, but in how many churches, having Anglo-Catholic priests, has not the communion table been turned into an altar by small altar stones being let into the table? I have personally inspected dozens of altars in recent years which parishioners imagine to be communion tables, but which are not. At the spot where the cup and platter will rest during the consecration of the bread and wine a small stone with five crosses carved upon it, has been let into the communion table, and it is now an altar in the Roman Catholic meaning of the word. Fair linen cloths may cover it, frontals of embroidery conceal it, but the Anglo-Catholic vicar knows it is there, and has not the honesty to do what the vicar of St. Hilary church has done.

News from Athens.

The discovery of the ancient water supply for the Acropolis at Athens has solved the problem of how Athens withstood such long sieges without any apparent water supply.

A small fissure in the rock aroused the curiosity of an American archaeologist, though no one had ever paid it the slightest attention before, as it looked just like a natural crack in the stone. It was so narrow that Mr. Broneer could scarcely wriggle through it; but he went on squeezing his way through, followed by some workmen, till they found

themselves in a small room with only three walls. The space where the fourth wall should have been was the opening to a passage conducting to a descending tunnel where they could stand up. This tunnel led them steadily downwards in a series of zigzags, till finally they came to a room far below the Acropolis. Instead of a floor, this room had a pool of water in its centre.

Mr. Broneer examined the water with his flashlight. It was clean and crystal clear. He tasted it, and found it cold and pure. Evidently it came from a constant supply. A lot of broken pottery was found round the pool, and it is proved to have been made between the years 1100 and 1200 B.C.

The secret water supply of the Athenian defenders of the Acropolis adds yet another thrilling story to the history of wells. Hezekiah's tunnel in Jerusalem (II. Chron. xxxii. 2-4), the deep wells at Megiddo and Samaria, besides many others in ancient cities, all go to show the importance of water in fortresses. David knew this when he wrote Psalm lxxxvii. He describes the foundations, the gates, and the inhabitants, and then triumphantly cries, "All my springs are in thee." So for the believer Christ is not only our strong tower, but our never-failing Spring.

Sermon Readers, Beware!

The respected head of a Cambridge College is accustomed to write out his own sermons in a script that is sometimes illegible even to himself.

He was preaching recently, and in the middle of his sermon he began a sentence, "You, who are frivolous of course . . ." He paused, seemed rather bewildered, then repeated doubtfully, "You, who are frivolous of course . . ."

Another long pause; and then his furrowed brow suddenly cleared. "You, who are followers of Christ . . ." he went on.

Two Hundred Decisions at Hull

Revival Campaign by Pastor Brewster and Party

A brief but very fruitful campaign has just been concluded at Hull by Pastors Brewster and Hadler. The Sunday evening services were held in the Regal Cinema, and the week-night meetings in the City Temple. On Sunday nights congregations of 1,500 to 2,000 sat spellbound under the ministry of the Word, and during the three weeks that the campaign lasted, over 200 souls publicly decided for Christ. Following are the impressions of Rev. F. Carstensen, minister of the German Church, Hull.—ED.

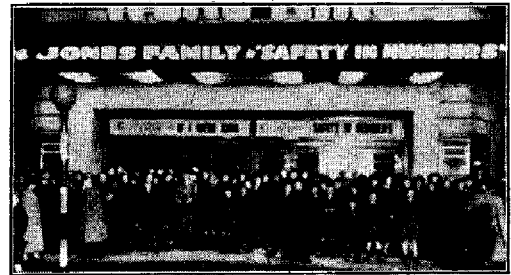
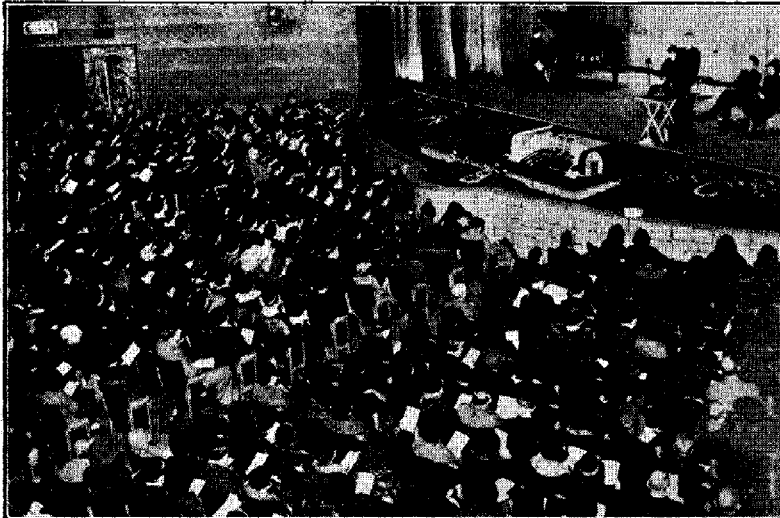
I WAS for a time working in Germany in the People's Mission, and was therefore very much interested to read of revival meetings being conducted in Hull.

It was on Sunday night that I made my way to the meeting. The congregation consisted chiefly of people not generally seen at religious services, and there were a large number of young people present.

I was somewhat surprised to discover that the meet-

ing was conducted on similar lines to the efforts of the People's Mission in Germany. How good it was to see two ministers, Pastors P. S. Brewster and C. A. C. Hadler, working together, knowing from experience that it is better to obey the command of the Scripture, "in the mouth of two witnesses shall every word be established."

With regard to the sermon, it was very interesting, outspoken, and suitable for the occasion. Mr. Brew-



Above: Queueing up for the Revival services at the Regal Cinema, Hull.

Left: The front seats and the platform at the Regal Cinema.



The above photograph shows the right-hand section of the congregation at Pastor Brewster's campaign at Hull, where over 200 decisions for Christ were recorded in three weeks.

ster's text was John xv. 7-11. How keenly interested the people seemed to be, as he eloquently expounded his theme, and I appeared to be the only one looking around! The appeal for decisions for Christ came as a logical climax to the address, and the courage of the young converts who came to the front of the building impressed me very much. This definitely proved their sincerity.

The divine healing in the form administered was new to me, although it was quite scriptural. The sick were anointed with oil, and prayed for individually. I was pleased to be informed that a woman was healed instantly, after suffering for eight years with hæmorrhage,

three-and-a-half years being spent in hospital.

I know from experience how necessary it is that the blessing of such a revival as Hull has experienced should be maintained. This responsibility lies with the local minister and the Church to make a royal welcome to the new converts.

In the present troublesome days I personally feel that revival campaigns are the best moral rearmament. The need of Germany and Great Britain at this time is undoubtedly a mighty spiritual revival. This would solve all the difficult problems facing us to-day, and prove the only way to real peace. Would you not like to pray for it?

Christlikeness

By ALBERT WEAVER

CHRISTIANITY is Christlikeness exemplified in a human soul, in word, in thought and in deed, through the power of the Holy Spirit. Christlikeness is more than a passing spiritual experience, ecstasy or manifestation, blessed and welcome as these are, if they are from the proper source. It is true that Christlikeness produces these experiences and many of them, but they are not to be worshipped or exalted above the Lord, from whom they come. Neither should they make us egotistical, selfish, self-centred, uncharitable, unwilling to abide in our calling (if it be legitimate) or cause us to turn aside from a real, practical, victorious everyday life lived in the power of God.

Experience has taught us that a touch from God is not only precious and blessed but priceless; because it brings us into intimacy and close relationship with Him, and gives us an experimental knowledge of Himself and of His goodness. Oh the joy of it, which is unspeakable and full of glory; but joy is not its highest purpose. As we go on to know the Lord we become more intimate with Him, and are

TAKEN UP WITH HIMSELF

and with His interests, more than we are with things and experiences. We shall then have passed all these, which are blessed, but are only a means to an end, and shall have sat down, as it were, under the shadow of His wings. His presence and companionship now become delightful and satisfying to us.

This precious intimacy with the Lord has always been the privilege of the saints. It is more than all else. Should we not covet it? Such an acquaintance with the Lord is quite necessary in these days of chaotic conditions. We are unworthy of it, but if He deigns to share our companionship to that extent, we ought to gladly accept it, and to prize it so highly that nothing else can take its place. Christlikeness therefore, is more than an experience, an ism, a theory, a dogma, a theological opinion or a doctrine; more than Christian service, or understanding the Scriptures so as to be able to instruct others. It is more than shouting, eloquence or oratory; more than being able to hold, move and sway multitudes; even more than winning souls and going to mission fields. Most of these and many other things are good, scriptural and necessary in their proper place and can and should be

INCORPORATED INTO LIFE

and service. They are, however, results of a Christ

life. They cannot take the place of Christlikeness.

Christian life or religious work built upon anything else than Christlikeness will become detrimental, sooner or later to ourselves, and to the cause of Christ and society. Christlikeness will make us forget ourselves and our interests and will put a woe upon us for the salvation of a lost world. To lose all, if necessary, in order to follow Him, will not be considered too much. If we were as earnest about being Christlike, or about wishing Christ to have the pre-eminence in all things as we are in seeking His benefits, spiritual, physical and otherwise, or as we are to have our own way, especially in theological questions, and in differences manifold, it would not be long before God would pour out His Spirit in a revival world-wide, surpassing anything heretofore seen since the day of Pentecost.

Christlikeness practised by God's people would cause many barriers to come down. The home, the Church and the individual would be wonderfully changed. Christlikeness cannot but lead to cleansing of life and character; to

MAKING RESTITUTION

when necessary, and to oneness of spirit among God's people. If all legitimate questions were settled by Christians on the basis of Christlikeness, which of course is expected of us, we should either agree or agree to disagree, thereby avoiding contentions, strife and separation from one another. The Church would be unified, set in scriptural order, and would wield a tremendous influence for good before the world. It would be a power and bulwark against the powers of evil. How awful that God's people should evade Christlikeness, should harbour sin, attack one another in public and private, and at the same time claim to be Christians, and hold up for others a high standard of Christian experience. If we were Christlike we would allow nothing but sin to separate God's people.

Christlikeness, or the Christ life, is to be in character like Christ. It is a life lived in God through the Holy Spirit, produced only through God's living, moving, and having His way and will in a living soul, moment by moment. It is a life lived not through human effort, but through submission and perfect resignation to the will of God; which will produce rest and confidence in the Lord. The Christlike life produces spontaneously all the characteristics of Christ

and the fruits of the Spirit and especially quietness, peace and rest in God in the midst of turmoil, confusion and the most trying circumstances. It rightly distributes our energies and time and puts us in proper relationship in the Church with our fellow-men and with God. It gives us a divine love for all mankind; and as far as we are concerned, causes us to be at peace with everybody, with our enemies as well as with our friends. To be Christlike is to be humble, loving, kind, gentle, longsuffering, patient, considerate and easily entreated. It will cause us to have the lamblike nature combined with the lion nature, to be modest in speech, in deportment and dress, and always willing and ready to help the weak and needy as the Lord directs.

Christlikeness will give us power with God and men, power to heal the sick, authority over demons so that we can in the name of Christ cast them out and bid them go (John xiv. 12). As Christ was, in His humanity, so should we be. Can this be possible unless we are baptised in the Holy Ghost, absolutely subdued, and willing and ready at all times and under all circumstances, to say, "Thy will be done, O Lord.

NO MORE I BUT CHRIST"?

Christlikeness is a gem, and should be sought because of its supreme worth to ourselves and to society. It is certainly a necessity.

Without Christlikeness, which of course, is produced only through Christ, we do ourselves an injustice, or rob ourselves; the cause of Christ suffers, and the impression which we produce among others for good, notwithstanding all our activities, and all that we can say, is comparatively small. To be Christlike, we must give the Lord the pre-eminence always and under

all circumstances. Jesus Christ must of necessity be Lord of the whole situation. We, like John, must decrease and Christ must increase. To be thus, we must not only be baptised in the Spirit, but we must moment by moment walk in the Spirit and live in the Spirit. A picture of what it means to be Christlike is found in I. Corinthians xiii. The Lord purposes that through His own blessed presence and power we shall be "even as He."

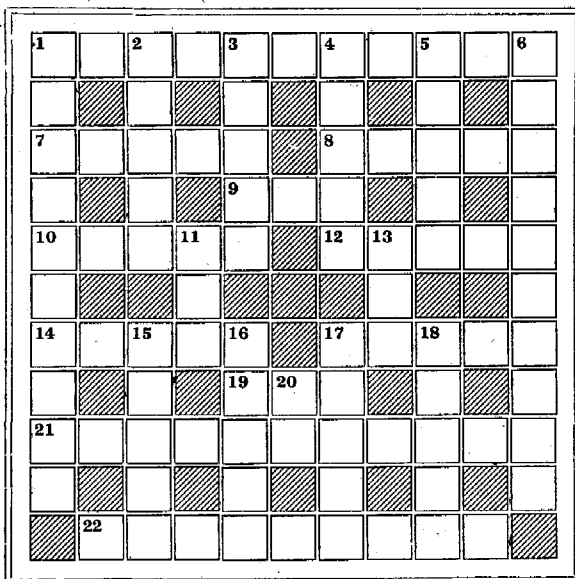
GOD'S GARDEN

Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my Beloved come into His garden, and eat His pleasant fruits.—Canticles iv. 16.

Our Great Gardener in His most beautiful garden is daily shaping and changing us about from sunshine to shadow, from shadow to sunshine, that we may grow up to be strong and beautiful, useful and unblamable in His sight. As the True Gardener, He has a real purpose for every life in His garden. Some may want to be living always in the sunshine, whereas their lives would be far better, both for themselves and for others, to be under the shade of the Rock. In the sun they droop and fade. They cannot stand the glare, the show. They need quiet if they are to give to a needy, restless, perplexed world a message of cheer, of hope, of the faithfulness of God.

OUR SPECIAL "EVANGEL" CROSSWORD
For Increasing Bible Knowledge

No. 24.



The solution will appear next week.

CLUES ACROSS:

1. Paul endured these at Antioch (2 Tim. 3).
7. Danger.
8. John truly baptised with this.
9. This suggests sight.
10. Saul's father lost these animals (1 Sam. 9).
12. "The — of the mountains" is pasture for wild asses (Job 39).
14. This can be deferred by discretion (Prov. 19).
17. Evil thoughts proceed out of this.
19. To be indebted.
21. A city official, like Erastus (Rom. 16).
22. A wicked one falls into mischief (Prov. 13).

CLUES DOWN:

2. Convenient river crossings.
3. A tribute was laid on these by King Ahasuerus (Est. 10).
4. One was at Babel.
5. "How — would I have gathered thy children together . . ."
6. Excess.
11. Before.
13. "My heart standeth in — of Thy Word" (Psa. 119).
15. Fruit of the vine.
16. The scribes desired to walk in long ones.
17. A beautiful bird (Deut. 14).
18. "—, thou that sleepest" (Eph. 5).
20. "Why could not — cast him out?" (Mark 9).

SOLUTION TO CROSSWORD NO. 23

Across: 1. Bountifully (2 Cor. 9: 6). 7. Olive (Gen. 8: 11). 8. Cures (Luke 13: 32). 9. Ere (John 4: 49). 10. Hills (Ezek. 36: 6). 12. Sieve (Amos 9: 9). 15. Recompensed (Prov. 11: 31). 16. Yokes (Jer. 27: 2). 18. Silly (Hosea 7: 11). 20. Kiss (Luke 22: 48). 21. Ship (Mark).
Down: 1. Brotherly (Heb. 13: 1). 2. Uriel (2 Chron. 13: 2). 3. Trees (Gen. 3: 8). 4. Faces (Matt. 6: 16). 5. Large (Matt. 28: 12). 6. Yesterday (John 4: 32). 11. Lioness (Ezek. 19: 2). 13. Ibseniah (1 Chron. 9: 8). 14. Spy (Josh. 2: 1). 17. Oak (Gen. 35: 4). 19. Lap (2 Kings 4: 39).



The Scripture Union Daily Portion: Meditations by Pastor T. BURTON CLARKE

Sunday, April 23rd. II. Chron. xvi. 1-14.

"For the eyes of the Lord" (verse 9). What undimmed sight hath Jehovah! The Word here tells us that the eyes of the Lord run to and fro throughout the whole earth. The speed of man's fastest car or plane amazes our reasoning, yet swifter than the lightning's flash the Creator of the ends of the earth reviews His handiwork. Sweeter still the thought, He looks upon you and me, sees our deepest need with His sympathetic eye, longs to lend His divine strength. Shall we fear to trust Him? His eye is searching, yet sympathetic and never suspicious. He puts us at ease when He says: "I am with thee to uphold thee by the right hand of My righteousness."

PRAYER TOPIC:
That many Sunday school scholars may be won for Christ all over our land to-day.

Monday, April 24th. II. Chron. xvii. 1-13.

"And the Lord was with Jehoshaphat . . . and his heart was lifted up in the ways of the Lord" (vv. 3 and 6).

In these two clear-cut phrases we have the secret of spiritual victory, whether in the life of a king or his meanest subject. Surely this is the record of a good man, a man who recognises his goodness proceeds from God. If the Lord be with us, we may know temptation and trial, yet emerge triumphantly. We read, the heart of the king was lifted up in the ways of the Lord. He was traversing the path of holiness. Lifted up—not with pride, as many have been to their destruction—but in the ways of the Lord. The margin gives a helpful interpretation: "Jehoshaphat was encouraged in the ways of the Lord." His soul gets a lift on the heavenly highway. Hallelujah! So may we.

PRAYER TOPIC:
That God's living touch may be upon all those passing through deep waters of suffering and sorrow.

Tuesday, April 25th. II. Chron. xviii. 1-11.

"He never prophesied good unto me, but always evil" (verse 7).

The reason for Ahab's hatred was that Micaiah's prophecies upset all his wicked projects. A sinful king might well fear God's faithful prophets, who do not hesitate fearlessly to declare His counsel. Had Ahab wanted to please God he could have profited earlier by the prophet's faithfulness, but he had chosen his own pathway. If the Ahabs refuse to listen, praise God for all those who have souls sensitive to the Divine message and its meaning.

PRAYER TOPIC:
Thanksgiving for the souls which have been won for Christ in recent revival campaigns.

Wednesday, April 26th. II. Chron. xviii. 12-27.

"If thou certainly return in peace, then hath not the Lord spoken by me" (verse 27).

IF—that big little word stands guarding the way. Did Ahab return in peace? What of Ahab's boast? His arrogance constituted a distinct challenge. Here is the answer: "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." God's edict must stand, and triflers and traitors to that precious Word shall alike witness its fulfilment. The serpent hissed, "Yea, hath God said," and fallen man all through the ages hath denied that holy Word. Where is all thy boasting, O prideful man?

PRAYER TOPIC:
That God will preserve His people, the Jews, in this time of persistent persecution.

Thursday, April 27th. II. Chron. xviii. 28-34.

"And a certain man drew a bow at a venture" (verse 33).

It was a chance, or stray shot, but it found its billet, and in that simple way the wicked king Ahab expired. The arrow entered one unguarded place. There are no chance shots when we are fighting for the King of Kings. By the Holy Spirit, God will use the simplest means. The marginal reading is, "A man drew a bow in his simplicity." His name is unrecorded, yet that day God's word was fulfilled, and his prophet Micaiah vindicated.

PRAYER TOPIC:
Thanksgiving for God's provision for the needs of the Elim work.

Friday, April 28th. II. Chron. xix. 1-11.

"And Jehoshaphat . . . brought them back unto the Lord God of their fathers" (verse 4).

"He brought them back"; what a Divine work is this! This king visited his subjects everywhere and organised a "back to God and His ways" movement—and it was successful. Our own country, with its spiritual degeneracy, needs the same kind of movement, to win men and women back to their simple faith in a crucified Redeemer. God's world is very largely prodigal, and you who have been brought back are asked to lend a hand in this Divine task.

PRAYER TOPIC:
For rich blessing on the ministry of all our Elim missionaries.

Saturday, April 29th. II. Chron. xx. 1-12.

"Our eyes are upon Thee" (verse 12). Here is an expression of expectancy, the gaze upward to One who was able to bring deliverance in need. The king

had been threatened by a great enemy, and immediately he sought the Lord. Picture all Judah, with their families, standing before the Lord, their eyes upward turned. One word springs to our lips—"Vision!" Oh, for the anointed eye to see that, mighty as are the visible hosts ready to assail us, God's invisible armies—discernible only to the eye of faith—are ready to obey the Divine behest and grant deliverance. "If God be for us, who can be against us?"

PRAYER TOPIC:
That open air workers may win many for Christ to-day through their witness.

Helpful Illustrations for Christian Workers

Saved from the Fire

Dr. W. Leon Tucker tells of a great street demonstration in New York in which twelve thousand people marched. In the procession were three sight-seeing motor cars packed full of men, women, and children. In one was a judge of the Court of Appeals, and in the last one was a ragged street boy. On the sides of the cars it said, "These people have all been saved from burning buildings by the New York firemen." Then back of the cars marched the men who had saved them, wearing their medals, while hundreds of thousands of people cheered them. Think of the eternal joy that will thrill the hearts of those who, following their Lord and disregarding the consequences, have spent their lives "pulling men out of the fire."

"Lead Us Not Into Temptation"

A plain countryman, who had been effectually called by divine grace, was some time afterwards solicited, by an old companion, to accompany him into temptation; but the good man strongly resisted every persuasion, saying: "I am a brand plucked out of the fire. Look ye," said he, "there is a great difference between a brand and a green stick. If a spark flies upon a brand that has been partly burnt, it will soon catch fire again; but it is not so with a green stick. I tell you I am that brand plucked out of the fire; and I dare not venture into the way of temptation, for fear of being set on fire again." How careful should we be that our conduct is strictly consistent with our prayer: "Lead us not into temptation."

Fire I

A village church caught fire. A crowd gathered, though it was midnight. A deacon, often discouraged at the small congregations, saw his next-door neighbour standing by and said: "This is the first time I have ever seen you come to our church." Came the reply: "This is the first time I have ever known of this church to be on fire."

HOURS spent in contact with a Christian brother, and with the enterprise in which he was engaged, have suggested this theme. It is indeed a sad fact that the average Christian is not giving God a chance, but is seeking to live and work in his own strength. Consequently, his life as well as his ministry is weak when it could be strong. Why should the Christian not give God a chance to reveal His power by surrendering the human instrument into His hands? This is essentially the challenge of Malachi iii. 10: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

THE REALM OF FAITH.

Give God a chance in the realm of faith.

God is looking for faith. God blesses and uses men of faith. Faith is of supreme importance. The description of the warrior's armour in Ephesians vi. reaches its climax in the words found in verse 16: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." All of the different parts of the armour are important, but the shield of faith is of utmost significance.

In Hebrews xi. 6 we read: "But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Thus we see that we must have faith if we are to please God. Unbelief on the part of His children displeases God, and results in spiritual weakness and an ineffectual prayer life: "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (James i. 6, 7).

The burden of Christ's ministry of intercession is that we shall not break down in the realm of faith. In Luke xxii. 31, 32 we read: "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Christ not only prayed for Peter, but He prays also for those of us who are His to-day—that our faith shall not fail.

If we break down in the realm of faith, we will break down in every other sphere. If we are victorious in the matter of faith, we will be victorious in every respect. "This is the victory that overcometh the world, even our faith" (I. John v. 4). If we desire to have victory over the world, the flesh, and the Devil, we must be men and women of faith. "Have

Give God

By PAUL

faith in God," said our Lord. Hudson Taylor applied the command thus: "Reckon on God's faithfulness." Let us believe God.

THE REALM OF PRAYER.

Give God a chance in the realm of prayer.

It has been said truly that the resources in prayer have never been tried to their full capacity by any church. Why is it that the average church is so impotent? The answer is at hand: "Ye have not, because ye ask not" (Jas. iv. 2). Do we really pray? Are we receiving answers to our prayers? "The effectual fervent prayer of a righteous man availeth much" (Jas. v. 16). If our prayers are not answered, there is something wrong either with the praying or with the one who prays. Are we righteous? Have we been made righteous through faith in the Lord Jesus Christ? Are we walking in righteousness? Is prayer a reality? Do we pray fervently? Are we in earnest? The Christian who really prays will grow in grace and in spiritual insight and usefulness. His ministry will be fruitful.

We can never exhaust the resources of God. God is looking for praying men and women. "And I sought for a man among them, that should make up the hedge, and stand in the gap before Me for the land, that I should not destroy it: but I found none" (Ezek. xxii. 30). Will you be that man? Will you make up the hedge, and stand in the gap for the land, and thereby save it from destruction? Will you put God to a test and allow Him to reveal what He can do for one who really prays? Hudson Taylor prayed, and the China Inland Mission was born. David Brainerd prayed, and the Indians were evangelised. Abel Clary prayed, and souls came to Christ. "Praying Hyde" prayed, and revivals came to India. Let us give ourselves to the ministry of intercession and

a Chance

W. ROOD

allow the Holy Spirit to anoint us to pray the prayer of faith that brings the blessing down.

THE REALM OF FINANCE.

Give God a chance in the realm of finance.

Are we bringing all the tithes to the storehouse, and putting God to the test? If we are, the windows are opened and blessing is being poured down upon us. Colgate honoured the Lord with his substance, and God blessed him in return. A. A. Hyde accepted his stewardship, and the blessing of God was upon his business. We have nothing except that which we have received. Every blessing, temporal and spiritual, is a gift of God: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (Jas. i. 17). We are stewards of that which God has committed into our hands, and in a coming day we are to render an account of our stewardship. At the judgment seat of Christ, there will be an abundant reward for the Christian who has recognised his stewardship and has given systematically, consistently, and prayerfully to Christian enterprises which have had as their main objective the evangelisation of the world and the winning of souls for Christ. Such a one will find that godliness is profitable in the truest sense both for this life and for the life to come; the statement of our Lord, "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. vi. 33), is true to experience.

THE REALM OF SOUL-WINNING.

Give God a chance in the realm of soul-winning.

We cannot accomplish the Lord's work in our own strength. It is His own Word, not our words, that gives life. We must wield the Sword of the Spirit in the power of the Spirit if we are to win victories for our Lord. We are in a world that is alienated from

God. Men's hearts have been made hard by the deceitfulness of sin, and nothing but the omnipotent power of God working in and through yielded lives will avail. The spirit of the age is against us. Satan is a powerful and ubiquitous foe. It is only our risen and all-powerful Lord that can cope with the situation.

But our Lord manifests Himself through redeemed human lives, and we are His witnesses. Only as we allow the Lord to work in us "both to will and to do of His good pleasure" will there be results for eternity. Men are dying; souls are perishing. God is looking for men and women that He can use in rescuing the perishing, leading people to the Lamb of God that taketh away the sin of the world. Have you won a soul lately? Have you spoken to anyone about the Lord Jesus? Will there be many in eternity who will thank you for leading them to Christ?

THE REALM OF SPIRITUALITY.

Give God a chance in the realm of spirituality.

"Launch out into the deep" is the divine injunction. Too many of us hug the shore. Like the man who was rowing without making any progress because the boat was chained to the dock, so we often remain chained to a man-made programme instead of launching out into the deep. "If God is your partner," said D. L. Moody to his son, "make your plans big." Is God really your partner? Are you deeply spiritual, or are you only a nominal Christian? Is your life consistent and transparent? Are you spiritually-minded? Do you have insight into the Word of God? Do men take knowledge of you that you have been with Jesus? Are you like Christ?

Are you wholly surrendered? Have you wholeheartedly offered this prayer of consecration?

Take my voice, and let me sing,
Always, only for my King;

.....
Take my silver and my gold;
Not a mite would I withhold.

Yes,
Take my life, and let it be
Consecrated, Lord, to Thee.

"God is looking for a man," said Moody, "to whom He can entrust more power than He has as yet given to any man." Can God trust you with power? Would you use it to His glory? Have you found God's best programme for your life, and are you living it out? Is everything on the altar? Have you said an eternal "Yes" to God? Can you say with General Booth, "God has all there is of me"?—*The King's Business.*



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.

“Trucebreakers.”

ON the day on which Christians universally commemorate the crucifixion of our Lord, and without any previous warning, Italy invaded Albania. Not only is this a breach of the Anglo-Italian Agreement of just a year ago, but three days before the invasion Italy had assured Britain that she had no designs against Albania.

Our minds go back to the inspired words of II. Timothy iii.—“In the last days perilous times shall come, for men shall be . . . trucebreakers.” How aptly the context describes the days in which we live—“without natural affection, trucebreakers, false accusers, . . . fierce.” And so while our hearts go out in sympathy and prayer for the populace of yet another country sacrificed on the altar of ambition and greed, we look up, for our redemption draweth nigh, and we pray more earnestly than ever: “Lord Jesus, come quickly!”

How Rich?

MILLIONAIRES of earth have realised, in the last few years, that they cannot know with certainty just how rich they are, nor can they be sure of keeping their riches. The Christian's riches are in shining contrast to this. How rich is the Christian? Paul answers, speaking to those to whom the grace of God is given by Jesus Christ: “In every thing ye are enriched by Him” (I. Cor. i. 5). A little later he reminds them that “all things are yours; whether . . . the world, or life, or death, or things present, or things to come; all are yours.” Why? Because “ye are Christ's; and Christ is God's” (I. Cor. iii. 21-23). Here are riches that cannot be reckoned, or shrink in value, or be lost. Surely it is a safe investment for us to give the Lord all we are and all we have, when we remember that He gives us all He is and all He has.

The New Leaflet Campaign.

HAVE you yet ordered your leaflets or sent your gift? Remember we want to flood the country with these telling Gospel messengers. See full particulars on page 235 of last week's *Evangel*. 1/- pays for 100 leaflets, 5/- for 1,000, £2 10s. for 10,000, £25 for 100,000—and so on, all postage or carriage paid.

Write to-day to the Managing Director, Elim Publishing Company, Limited, Clapham Crescent, London, S.W.4, and if the leaflets are to be sent to you for distribution, remember to state the names of the streets and the town where you propose to distribute, so that we can avoid duplication.



Gleanings from Other Fields

Dr. F. T. Ellis.

Dr. Ellis was recently inducted as President of the Fellowship of Independent Evangelical Churches.

Dr. Northcote Deck.

In a recent issue we announced that Dr. Northcote Deck was shortly returning to this country; he has now cabled to say he is not coming, and his engagements have accordingly been cancelled.

Dr. F. Norwood.

Dr. Norwood has left England for Canada. Later on in the year he takes up the pastorate of St. Andrew's Wesley Church, Vancouver, one of the largest churches in Canada.

The Salvation Army.

Commissioner John McMillan, Chief of Staff of the Salvation Army is recovering from his recent serious illness and regaining strength.

The Shaftesbury Society and Ragged School Union.

After fifty-six years of continuous service to the Shaftesbury Society, Mr. A. H. Ward, financial secretary since 1918, is about to retire.

Jesus Christ and Me

By ANNIE JOHNSON FLINT

Christ has no hands but our hands
To do His work to-day;
He has no feet but our feet
To lead men in His way;
He has no tongue but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side.

We are the only Bible
The careless world will read;
We are the sinner's gospel,
We are the scoffer's creed;
We are the Lord's last message
Given in deed and word—
What if the line is crooked?
What if the type is blurred?

What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
Unless from Him we learn?

NEXT WEEK: Special Demonstration Number.

Full reports and photographs of Royal Albert Hall meetings. Order your Extra Copies Now

Revival the Only Remedy

By SARAH FOULKES MOORE

“WOULD God the Church would awake and evangelise the nation,” pleads Dr. H. C. Morrison, the venerable president of Ashbury College. “Do not forget what Jesus said, ‘If the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.’ Do you get the meaning? Jesus was telling the Church if you do not save the lost, by-and-by the lost will turn upon you and destroy you. It has been so in Russia; it has been so in Spain, and will be so throughout the earth. *If we as a church and Christians do not go to the lost multitudes with the saving gospel, by-and-by the lost multitudes will come to us with bayonets and the torch.*”

Addressing not the militant godless, but the militant godly, Jesus said, “From the days of John the Baptist till now the kingdom of heaven suffereth violence, and the violent take it by force.” Considering the spiritual problems that need to be solved and the difficulties that must be surmounted, desperation and violence are needed. But where in our easy-going, pleasure-loving, crime-rampant age is one Church that is looking to God with mighty pleadings and penitential groanings for

A WORLD PLUNGING INTO THE ABYSS?

Where, in the midst of absorbing worldliness in Christendom and the hardness of heart among the unconverted, is a Church that is wrestling day and night “in season and out of season” with the principalities and powers of darkness that threaten to overspread the world? Where to-day is the Church that is standing in the gap between the dead and the living? The spiritual and moral responsibilities that confront the Church of Christ to-day are colossal. Careless indifference among the people of God is so desperate as to be heart-breaking. The vast majority of Christians are fast asleep, and living lives of selfish-pleasure and selfish-ease. There is everywhere an appalling spiritual barrenness, shameful defeat, crippling weakness; there is worldliness, compromise, apostasy in Zion.

“Within the last thirty years,” says Mr. Lindsay Glegg, “the Church has lost more ground than it ever lost within any thirty years of its past history.” Never in all history was a church-wide revival more needed than to-day. God sends revival in answer to the heart-cries of His people. If souls are to have a spiritual rebirth it will be brought about when someone—you or I—gets desperate in prayer. Zion must travail to bring forth.

Moody, Finney, Torrey, and other revivalists all taught that any Church could have a revival whenever they were willing to pay the price.

THE PRICE OF REVIVAL IS COSTLY.

It costs tears, repentance, and confession of sin in the heart of the Church and Christian.

In the past, great revivals have invariably followed in the wake of Churches that have taken themselves to

God in a confession of the sins of worldliness, pride, jealousy, and a host of sins of omission and commission without number. The study of every religious awakening in the past reveals the almost unbelievable fact that it began in the humiliation and confession of the sins of God's people. God cannot judge the world of its sin until His children get theirs out of the way. *The most tragic thing in a world filled with tragedy is the fact that an unrepentant Church is the only thing standing in the way of heaven coming to meet earth's need.*

If your Church and mine is to realise victory in the place of defeat, fruitfulness in the place of barrenness, your Church and mine must cease from the neglect of prayer, faults of individual Christians must be confessed, and forgiven, restitution must be made to the uttermost, family worship must be restored and prayer must become the consuming passion of—your Church and mine, your heart and mine.

To-morrow may be too late. The responsibility of a nation-wide spiritual awakening at this time is your responsibility and mine. Each of us must face this challenge as our own. We cannot put it up to anyone else. The responsibility of revival is your responsibility. At this time the responsibility is

A GRIM AND DESPERATE ONE.

It is either revival or ruin. Revival follows prayer. O, beloved, pray before it is too late. Remember Russia! Think of Spain!

Praying Christians, summon the praying forces in your Church and in your neighbourhood. Right where you are, unite with Christian men and women in interceding for a mighty work of God in homes, Churches, and government. Set apart definite times for private and public prayer. Hold these hours for prayer with an iron grip. Rededicate the family altar. In every home and Church let *prayer for revival* be the order of the day. With contrition of heart, confession of sin; with consecration to God and country; with importunity in prayer, let us unite as one in seeking God afresh for a return to the faith “once for all delivered.”

Men of affairs, with their fingers on the pulse of the world, declare that Christ is the only cure for Communism, and revival the only remedy for revolt. One prominent observer of events is quoted as saying, “The greatest menace rampant to-day is not Communism nor arms, but the decadence of religion, the falling-away of our people from the religious teachings of their forefathers.” Another prominent statesman has declared: “The recovery of the Church is a necessity for the life of religion in our day. More than that, it is a necessity for the survival of civilisation.”

“If My people, which are called by My name, shall humble themselves and pray and seek My face and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land.” (II. Chron. vii. 14).

Bible Study Helps

PAUL'S INSTRUCTIONS TO THE THESSALONIANS (I. Thessalonians)

- I. Instruction Concerning Their Faith** (i. 3).
 1. As to their election (i. 1-4). Key verse i. 4).
 2. As to their enterprise (i. 5—ii. 18). Key verses i. 7, and ii. 14.
 3. As to their endurance (ii. 19—iii. 13). Key verse, iii. 7.
- II. Instruction Concerning Their Life** (iv. 1-12).
 1. As to their holiness (iv. 1-8). Key verse iv. 7.
 2. As to their brotherly love (iv. 9-12). Key verse, iv. 9.
- III. Instruction Concerning Their Hope** (iv. 13—v. 28).
 1. As to their hope in the resurrection (iv. 13-16). Key verse iv. 14.
 2. As to their hope in the rapture (iv. 17, 18). Key verse v. 17.
 3. As to their hope in the revelation (v. 1-14). Key verse v. 4.
 4. As to their hope in rejoicing (v. 15-28). Key verse v. 16.

SOME "GREATS" OF SCRIPTURE

1. **A Great Fact**—"Christ Jesus came into the world to save sinners" (I. Tim. i. 15).
2. **A Great Find**—Zaccheus found salvation in Christ (Luke xix. 9).
3. **A Great Forgiveness**—The woman in the city was forgiven (Luke vii. 47).
4. **A Great Force**—When the Holy Spirit came upon the apostles (Acts i. 8).
5. **A Great Faith**—"O woman, great is thy faith: be it unto thee even as thou wilt" (Matt. xv. 28).
6. **A Great Fruition**—For those who received the Word of God (Mark iv. 8).

THE CHRISTIAN RACE

1. **The Necessary Qualification**—the new birth (John iii. 5).
2. **The Starting Point**—Jesus Christ (Heb. xii. 2).
3. **The Track**—God's purpose (Eph. ii. 10).
4. **The Goal**—Jesus Christ (Heb. xii. 2; Phil. iii. 10).
5. **The Reward**—a crown of righteousness (I. Tim. iv. 7, 8).

Lord, I Believe

1. When sor - rows and storms are be - sett - ing my track, And Sa - tan is
 2. How ea - sy when sail - ing the sea in a calm, To trust in the
 3. 'I'll stand to the end,' I have heard peo - ple say, 'I'll fight till I
 4. And o - there there are full of cou - rage and zeal, Who go to the
 5. Then let us re - mem - ber in run - ning this race, That faith is not

whis - p'ring, 'You'd bet - ter turn back,' How oft I have prov'd it, tho'
 strength of Je - ho - vah's great arm; But some - how I find when the
 die, and will ne'er run a - way'; But when by temp - ta - tion so
 bat - tle like war - riors of steel; But right in the heat of the
 feel - ing, and trust is not trace; And when all a - round us seems

dark be the way, A lit - tle be - liev - ing drives clouds all a - way.
 waves swamp the boat, It takes some be - liev - ing to keep things a - float.
 fierce - ly as - sailed, They left off be - liev - ing, and ter - ri - bly failed.
 con - flict with sin, In - stead of be - liev - ing they faint and give in.
 dark as the night, We'll keep on be - liev - ing and win in the fight.

REFRAIN.

Lord, I believe, Lord, I believe! Saviour, raise my faith in Thee, Till it can move a

mountain; Lord, I believe, Lord, I believe! All my doubts are buried in the fountain.

Here is an old favourite that will appeal to all. The verses will be new to many.—W. G. H.

"LORD, I BELIEVE!"

O ye of little faith, why reason ye among yourselves?—Matthew xvi. 8.

Faithfulness frequently leads to talkativeness. Faith does not say much to men, faith prefers to talk to God. Faith does not argue; faith rests. Faith does not restlessly seek for the opinions of others, faith quietly waits for the revelation of God. Faith does not hang its troubles out of the window for the world to see; faith spreads its troubles before God. Faith

sometimes invites others to share its prayer: but faith does not rely upon others to solve its problems. Faith's problems are solved by God. Faith does not expect an earthly solution: faith does not wish for an earthly solution: faith is so anxious to get God's solution that it waits upon Him alone. Happy are we when our faith is such that we reason not with others, but rest in God.

Paul's Letter to the Church at Philippi

No. 4.—“Rejoice in the Lord.”

By J. A. VANSTONE

THIS third chapter begins with an exhortation which is also a warning. The word “rejoice” is often translated “glory,” and expresses a full-hearted delight in something; and surely Paul himself knew the secret of “rejoicing in the Lord alway” (iv. 4). But he is now stressing, not the rejoicing, but the fact that their rejoicing should be in the Lord.

When visiting the city, or in some previous letters, he must have urged this continually, for now he tells them that repeating the same thing over and over again is not tedious to him, for he knows it is so necessary for them. They must take care lest their rejoicing becomes less in the Lord, and more in outside things. For there were those who would tempt them to blend some remnants of the old Judaic law with the doctrine of salvation by grace, two things so diametrically opposed in principle, that the one

MUST NEUTRALISE THE OTHER;

and as is ever the case, the wrong neutralises the true. So in the Epistle to the Galatians, where he thrashes out the whole question, Paul says that any acceptance of the principle of law, involves the keeping of the whole law, that it “frustrates the grace of God,” and those who submit to it, though they began their Christian experience “in the Spirit” are now endeavouring to perfect themselves “in the flesh.”

To perfect themselves—that is where the error lay; the salvation by faith was not enough, they must add something more if they wished their salvation to be complete, and that addition rendered the Cross of none effect.

In the next verse Paul indignantly denounces these teachers as the dogs, the evil workers, the concision, corrupt, despicable men, working, but working evil, whose circumcision amounts to a mere mutilation of the body.

And his indignation was justified, for their methods were subtle and unscrupulous, as they went from church to church trying to break down what Paul had so laboriously built, and bringing discord and division everywhere they went, for the fruit of the flesh is always “hatred, variance, emulations, wrath, strife, seditions, heresies” (Gal. v. 20).

There were few Jews in Philippi. We know that from the fact that when Paul visited the city there was no synagogue (Acts xvi. 13); so the Church might be well described as a Gentile Church, and as such would escape the attentions of the “concision” party.

Who are the true circumcision? Who are those who have entered into the

FULL COVENANT RELATIONSHIPS

with God? “We are,” says Paul, the Jew, thus identifying himself with the Gentile Christians. And what are the marks of that relationship? Not the outward sign of circumcision, but the evidence of that fellowship with God they enjoyed; for they, Jew and Gentile alike, “worship by the Spirit of God” (R.V.). Another evidence was the fact that their rejoicing (glory, R.V.) was not in something they were doing themselves to gain merit with God, but was centred in

Christ Jesus alone, for they had “no confidence in the flesh.”

Paul looks back to the time before his conversion, and remembers the things he boasted in, because he thought they secured for him the full privilege of acceptance by God. He had more grounds for confidence than these Judaisers. “If any other man thinketh he hath whereof he might trust in the flesh, I more.” And one after another he heaps together the claims he once thought he had for a specially privileged position in the sight of God.

He was circumcised the eighth day, therefore born into the Old Covenant, not a proselyte begrudgingly admitted into the Jewish community from among the heathen. He was

OF THE STOCK OF ISRAEL,

an inheritor of all the privileges of God's chosen people, an honour indeed. He was of the tribe of Benjamin, an honour within an honour, for that was the tribe that provided the first king, Saul; it led the Israelite armies in war, inspiring the old battle-cry of “After thee, Benjamin!” (Judges v. 14; Hosea v. 8). It alone, with Judah, remained faithful to the kingly house of David.

He was a Hebrew of the Hebrews, a Hebrew indeed, one who used the sacred tongue and, in spite of his residence in the heathen university town of Tarsus, remained untouched by the Gentile customs and culture.

To these, which were his by birth and education, he added those which were his by his own will and endeavour. He attached himself to the Pharisee party, the “separated ones,” thus binding himself to the full observance of the whole law including the “traditions of the elders.” In his zeal he devoted his life to stamping out the teachings of Jesus the Crucified, and in his daily life he kept the intricate details of the ceremonial law with scrupulous exactness; “as touching the righteousness which is in the law, blameless.”

What a splendid record! Any man might be proud of it. But now the apostle takes all these gains, and sums them all up as a loss. They were

SPURIOUS ASSETS,

looking well in the balance sheet, but a mere subterfuge to conceal the real insolvency. And when, as the word of Christ, the light poured into the heart and mind of Paul on the road to Damascus, he realised these things were of no value; worse than that, they were a lie, not gains but loss. Now, in his new balance sheet, all these things have been cut out, and in their place there is written one supreme asset, one gain in which he can place all confidence, and “insolvent Paul” is solvent with “unsearchable riches,” for that new gain is “CHRIST.”

Nothing in my hand I bring;
Simply to Thy Cross I cling.

It might be objected that, interesting as Paul's past experience as a Jew might be, this ancient clash between the old and New Dispensations can be only a

matter of historic interest. But the same evil principle is at work to-day, and Christians are apt to pride themselves on some fancied privileged position in God's sight either through some circumstance of birth or upbringing, or some merit gained by holiness of living, or devotion in service. Is God going to favour us because we belong to some special denomination?

Is He particularly interested in us because of our nationality? Paul was always ready to confess he was a Jew (Acts xxii. 3), but in the Church such distinctions were unknown, and while many Jewish Christians were manifesting that pride of race which made them hold aloof from "the sinners of the Gentiles" (Gal. ii. 15), he boldly asserted, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus" (Gal. iii. 28).

He would

TAKE NO CREDIT

for his own spiritual development; "not having my own righteousness which is of the law, but that which

is through the faith of Christ, the righteousness which is of God by faith" (v. 9).

But his ministry! Surely that must make him a privileged person in God's sight. No, it was not of himself, but of God. "But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain: but I laboured more abundantly than they all, yet not I, but the grace of God which was with me" (I. Cor. xv. 10).

When the seventy returned from their brief missionary tour, exulting in their glorious success, Jesus rejoiced with them, but reminded them that their rejoicing should be rather in God's grace, by which their names were written in heaven.

The only ground for our acceptance by God is that He accepts us "in the Beloved," sinners saved by grace. "Where is boasting then? It is excluded," so we must be ready to exclaim as Paul does, "God forbid that I should glory, save in the Cross of Jesus Christ."



FRUIT FOR FAITHFUL LABOURS



Fifty Decisions in Campaign at Blackheath

PASTOR'S EIGHTH ANNIVERSARY

Stockport (Pastor T. Burton Clarke). The following is reprinted from the "Stockport Express":

"Pastor T. Burton Clarke has just concluded eight years of ministerial service to a company of people now worshipping at the Elim Tabernacle, Great Portwood Street. This was celebrated last week-end with special gatherings spread over three days.

Saturday afternoon the members of the Women's Bright Hour provided a fellowship tea, which was enjoyed by quite a good number. In the evening a thanksgiving service was held.

On Sunday the Pastor ministered in the evening to a good congregation: his subject was 'Remembrance, Regret, Resolve.' There were reminiscent touches as he turned over the pages of the past. Regrets were expressed that too little had been made of all the opportunities presented to the Church, but resolves were registered to make the new year not only one of promise, but gracious fulfilment.

On Monday evening the Crusaders presented a feature programme, entitled 'The Elim Evangel.' This was very successful. The young people represented various sections of the weekly magazine, which is the organ of the organisation they represent, and which has a wide circulation.

Wider interest was stimulated by the special services, and new subscribers secured. Fifteen Crusaders spoke very forcefully, and not only interested but inspired their listeners. The church

shows healthy signs of progress and in Portwood district finds scope for its many activities."

FIRST ANNIVERSARY

Rugby (Pastor W. N. Brambleby). In spite of continued unsettled weather the activities of this "Church behind the hoardings," as it is locally called, have been increasing.

Recently an Elim Exhibition was held, during which the Pastor gave a conducted tour of the progress of Elim since 1915. Tables were laid out in the form of exhibits, which were duly labelled, and it proved very interesting to see photographs and samples of the various Elim productions. Bible games, books, badges, and Elim gramophone records were on view. At the close of the tour, during which all branches of the work received good advertisement, a radiogram conveyed the spirit of the Albert Hall meetings to the delight of the listeners. As a result, quite a number of records, badges, and games were booked for subsequent purchase, and nearly fifty members decided to go to the Albert Hall.

The Church greatly enjoyed a visit from Pastor W. Francis, whose message and lantern views were blessed to the stimulation of missionary interest.

New members are joining both Sunday school and Crusaders. The latter enjoy a quarterly programme, prepared beforehand, and interest is well maintained.

On the occasion of the First Anniversary, the Birmingham Male Quartet party rendered excellent service, and Miss

F. Williams of Smethwick preached. A final note of thanksgiving is provided by the visit of Pastor Gorman of Birmingham, who at the close of a Spirit-filled message, assisted in the reception of sixteen new members to the Church.

FIFTY DECISIONS

Blackheath, Birmingham (Pastor I. R. Moore). For all the Lord has done for us, we never will cease to praise Him! Through opposition and difficulty the members of this church have been able to praise God and rejoice with great joy. Twelve months ago our new Tabernacle was opened by the Principal, when fourteen souls surrendered to Christ. During the year about twenty have been saved under the regular ministry of the Word, sixty-eight baptised in water, and some in the Holy Spirit.

A few weeks ago a campaign was announced to be conducted by Pastor Woodhead, and was preceded by much earnest prayer. For fifteen days the Gospel message was faithfully proclaimed in the demonstration and power of the Spirit, with the result that fifty souls yielded to the Lord Jesus Christ, including eighteen children. Two sisters gave testimonies of healing; one of severe kidney trouble, the other who has been unable to lift her right hand above her shoulder for years was waving her hymn sheet with it high above her head. Hallelujah!

The departure of Pastor Woodhead did not terminate the campaign, as the saints are determined that it must be carried on, and that war must be waged against the kingdom of darkness.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY



Emilie Fischer

Fellowship Time

News from Denmark

Dear Fellow-Crusaders,
I have been asked to tell you a little of how I found the Lord.

I was brought up in quite a worldly home, but after leaving school I went with some girl friends to the meetings of the Y.W.C.A. Three years passed and then at the age of seventeen someone spoke to me about giving my heart to Jesus. Standing face to face with this problem the Lord convicted me of sin. I cannot tell you what darkness I was in, but praise God, this only lasted a few days, then, on the 17th of February, I realised that it was for me that Jesus died on the Cross, and that His precious blood cleanseth me from all my sin. My heart was filled with peace and I rested on the finished work of Calvary.

Some years after my conversion the Lord in His wonderful grace baptised me in the Holy Spirit, and this experience brought me into deeper fellowship with Himself and with His children, and made me realise still more how much I owe to Him. I am happy to testify today that He is the very same and He has led me and kept me all the way.

He also opened the way for me to go to England where I spent five happy years, and I can never thank the Lord enough for all the happy times and blessed hours spent there. I do pray that the Lord will continue to bless the work in England, to the glory of His name.

Please pray for us in Denmark. Please remember me in this place where I am working as a district nurse and where there is very little spiritual life, that the Lord may be able to use me that souls may be saved. Thank you. Jesus is coming soon, we praise Him for it, but oh, let us pray that many, not only in Denmark, not only in England, but all over the world, may be won for Him before the night comes when no man can work.

With greetings to all Crusaders.

Yours in glad fellowship,

EMILIE FISCHER.

(Denmark).

[The above article concludes this series of "Fellowship Time."]

BUSY MEN WANTED

When God has work to be done He calls those who are already at work. When God wants a great servant He calls a busy man. Scripture and history attest this truth.

MOSES.

was busy with his flock at Horeb.

GIDEON

was busy threshing wheat by the wine-press.

SAUL

was busy searching for his father's lost beasts.

DAVID

was busy caring for his father's sheep.

ELISHA

was busy ploughing with twelve yoke of oxen.

NEHEMIAH

was busy bearing the King's wine-cup.

PETER AND ANDREW

were busy casting a net into the sea.

JAMES AND JOHN

were busy mending their nets.

CERTITUDE

"He left my church because I publicly expressed doubt in the story of the sun standing still on Gibeon, and the moon in the valley of Ajalon," said a minister some time ago.

A bit of probing revealed that this man of the cloth accepted the Jonah-and-the-whale story as an interesting but out-moded allegory; he positively denied the historicity of the son of Amittai. He also sounded an uncertain note regarding Moses' account of the Creation.

Doubt is an unholy microbe and robs one's preaching of the prophetic conviction. Preachers smitten with this bug should not bemoan small congregations. Nobody wants to leave the snug surroundings of home and listen to Mother Goose tales, no matter how eloquently recited.

Congregations to-day want certitude.

We have too many theological chefs who dish up their quasi-religious lectures garnished with hazy references, and spiced with amusing epigrams. Such a bill-of-fare is no aid to spiritual digestion.

They picture God as frantically running up and down the corridors of His own palace, looking for a lost key to the rooms He Himself created.

They jettison every Biblical statement that runs counter to their own views, thinking they can salvage certain so-called "essentials."

They whittle down the rich gospel of the Lord Jesus until it has become an irreducible minimum of their own making.

And this does not attract a heart-hungry people in a day of gloom.

Congregations to-day want certitude—about the Atonement.

There are too many preachers of painless salvation. They teach a type of prayer and piety that is mere auto-suggestion. And there is no Cross in it.

A modern cult (professedly Christian) says, "Your doctrine of the Atonement is the very climax of a deranged imagination, and one that is of the most unrighteous and immoral tendency."

"Man is his own saviour, his own judge, and in his own scales weighed," is their pernicious theory.

All Crossless gospels are counterfeit. "It is the blood that maketh atonement for the soul." This is God's Word about the matter. There is no other medium of atonement.

Advocates of non-vicarious salvation were recently busy in a certain denomination. Several groups of petitioners requested the Committee on Revision of the Hymnal to eliminate hymns which tell of the shed blood of Christ as the way of salvation. The imagery of the blood is distasteful to them. We rejoice to learn that the commission refused to delete the precious hymns of the Cross.

For the shed blood of the Lord Jesus Christ is the only antidote for the sin of the world.

Congregations to-day want certitude—regarding the supernatural.

There is an undercurrent of wistfulness among the people. They hope for someone to arise and

speak—a leader who believes in the miraculous.

The idea that God's whole *modus operandi* is uniformity of process and that everything is under the reign of the law, is not hopeful.

The idea that the Creator is always a law-abiding God disallows miracles. For Him to perform the extraordinary would be an intrusion.

A writer in Peake's Commentary says of Jesus: "We cannot claim infallibility for Him in questions of history, such as the authorship of the Old Testament books, or the problems of science. He must be quite frankly considered to have accepted the current notions of His time!" Behold the uninformed, belittled Christ, swayed by the popular "notions" of His day. Naturally, such belief puts a minus sign after all the miracles of the Bible.

The trouble with the "naturalists" is, their tape-line is too small;

it is human, finite, yet professes to encompass the infinite.

They fail to allow God some powers not resident in natural law. Their God is a Tom Thumb personality, the production of "modern scholarship"—so-called.

The preaching of such a God will not draw crowds, prevent crime, or set the country ablaze with revival fire.

Those who will not subscribe to their *ipse dixit* are fossilised, milled with ignorance, and cramped by old-fashioned prejudices. Unhappily, these positivists with their dicta of doubt are not winning the lost to the Fold.

Congregations to-day want certitude.

And the Bible is full of it.

"There IS one God, and ONE Mediator between God and man, the Man CHRIST JESUS." This is certitude. Preach it.

The Way of Salvation.

The Power of the Word

By H. S. BARNES

IN a suburb of one of our leading cities a young woman, who had just received her diploma from a medical college, opened an office and hung her sign. She wanted patients of course. Her tutors at the college had advised all the graduates to answer any call that might come, no matter if there were no remuneration in sight. "I'll do just that," mused our young doctor, and the waiting time was not long. A miserable specimen of humanity, ragged and filthy, plainly a victim of the demon rum, called at the office with an urgent request for the doctor to visit his sick wife. This she did immediately.

The outside appearance, as she approached the place, was anything but prepossessing, and the interior of the house correspondingly loathsome. She found the sick woman lying in the midst of filth and squalor, with vermin in plenty. Sin had so left its imprint upon her features that she was most repulsive to look upon. Added to this, at one time she had been in a fight and her nose was broken, which left her face disfigured.

It was a clear case of tuberculosis, in its advanced stage. Nothing could be done to effect a cure, but the doctor left some medicine with a promise to return.

One day, during her call, the sick woman asked the doctor if she would bring her a Bible. The doctor, although not then a Christian, granted the request. The patient, and her family, not knowing how to read, asked the doctor to read the Testament to her. Again she granted the request of the dying woman, reluctantly, however, for at that time the Bible was a closed Book to the doctor, and she had no interest in matters spiritual and eternal. But this same Word, which the writer had never forgotten, was later the great influence which

was divinely used to bring the young doctor to the foot of the Cross.

Not knowing where to select a suitable passage of Scripture, she simply opened the Book and read at random. This she did each time she called, as the sick woman always insisted that she read.

One day the patient made another request. "I want a prayer meetin' to my house. Will you get me one?" she entreated. This time the doctor called upon the pastor of a near-by church, and stated the case to him, who, kindly man that he was, with a few of his members and our young doctor to introduce them, went to this desolate, uninviting home to hold a prayer meeting. The doctor sat where she could look into the face of the patient. The end was evidently not far away. She was so weak that it was a great effort even to move her arms, but as the little company sang,

"I am trusting Thee, Lord Jesus,
Trusting only Thee,"

her hitherto ugly, repulsive face, so scarred with sin, lit up with the presence and glory of God, until her countenance was beautiful to behold. She raised her arms toward heaven, and shouted the praises of God. She had found Him through the Scriptures. The Word had not returned void, but it had revealed to this woman the way of life. She had, through the Word, come to know Him, whom to know aright is life eternal, and forgiveness and peace had come to her heart.

A short time after this the pearly gates swung open, and this soul, redeemed and washed in the precious blood of Jesus, entered the Heavenly Jerusalem to go no more out for ever.

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.

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* **Eastbourne.**—"Avonmore," 48, St. Leonards Road, for your holidays. Board-residence, moderate terms; Christian fellowship; ten minutes' walk to sea, bus outside for pier; garage; Phone 3965. Write: Mrs. Webster. C780

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

London.—Superior accommodation, bed and breakfast 4/., select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean; splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C723

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Waston-Super-Mare.—Comfortable house; Christian fellowship, delightful scenery, moderate terms; no vacancies August week. Mrs. and Miss Plant, 31, Exeter Road. C788

SITUATIONS VACANT

London church wants caretaker, married couple, no children; free accommodation, light, heat, in exchange services. Wife offered morning domestic work 50/- monthly. State ages, references: Box 508, "Elim Evangel" Office. C792

Wanted, for small private hotel, two sisters or friends, for housework and waiting; comfortable Christian home, usual outings. Write: "Clarendon Hotel," Blackheath, London, S.E.3. C782

FOR SALE

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MISCELLANEOUS

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Bentall.—On March 22nd, Elizabeth Mary Bentall, aged 83, member of Elim Church, Worthing. Funeral conducted by Pastor E. Oastler-Steward, assisted by Pastor A. C. Coffin.

Carson.—On March 17th, Eileen Carson, of Portadown, aged 16 months. Funeral conducted by Pastor J. H. MacInnes.

Fletcher.—On April 1st "Ronnie" Fletcher, aged 7, only son of Mr. and Mrs. Fletcher, of Lincoln. Funeral conducted by Pastor J. C. Cariss.

Garton.—On March 27th, Ethel Mary Garton, of Newark, aged 47. C790

Howard.—Mr. Howard of Elim Church, Bath, aged 86. Funeral conducted by Mr. T. A. Nosworthy on March 31st.

Woodfield.—On March 28th, Frank Woodfield, of Birmingham, aged 62. Funeral conducted by Pastor C. Johnson.

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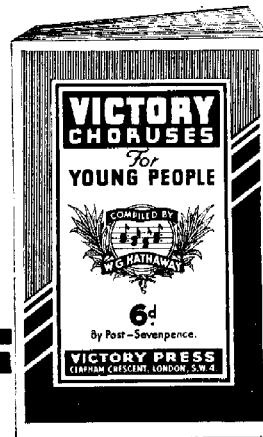
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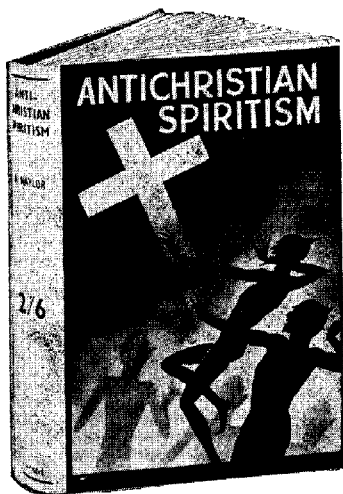


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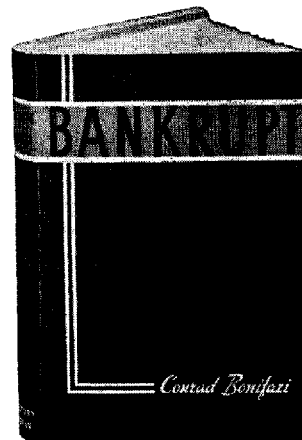
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