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

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Elim Evangel

Foursquare Revivalist

April 28th, 1939

VOL. XX.

No. 17.

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Special Easter Demonstration Number



THE ROYAL ALBERT HALL, LONDON, EASTER MONDAY, 1939.

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 28th, 1939 No. 17

CONTENTS

Easter Monday at Royal Albert Hall	257
Loyal Foursquare Gospellers Invade Premier Hall	258
"The Day" in Retrospect	260
Christ Glorified at Royal Albert Hall	261
"Honour the King" (I. Pet. ii. 17)	261
Music: He Saved My Soul	262
Bible Study Helps	262
Family Altar	263
Interior of the Albert Hall on Easter Monday, 1939	264
Editorial	266
"I Was There!"	267
Leg was to be Amputated	268
Seven Appeals to the Unsaved	269
Mirror of World Events	270
Elim Crusader Page	271
Our Special "Evangel" Crossword	272
Satan and Martin Luther	272

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Coming Events

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

ALDWINKLE, near Kettering. Commencing April 23. Baptist Church. Campaign by Pastor Gwilym I. Francis.

ASHBOURNE. May 13, 14. Elim Hall, South Street. Pastor W. G. Hathaway.

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.

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

ELIM WOODLANDS. April 20. 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).

LETCHWORTH. Elim Tabernacle, Norton Way North. Annual Whitsuntide Convention. Speakers include Pastors J. Smith and F. G. Cloke. Convener: Pastor H. Burton Haynes.

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, Clonayon 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.

RYE PARK. May 29. Congregational Church, High Street, Hoddesdon (kindly lent), at 3 and 7. Speakers: Pastor J. Dyke and Mr. Pat Sullivan. Leyton Crusader Choir. At organ: Mr. Ronald Cooper.

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

STOCKPORT. Now proceeding. Great Revival and Healing Campaign conducted by Pastors P. S. Brewster and C. A. C. Hadler. Sundays, April 16 and 23 at 7.45 in Alexandra Cinema, Castle Street. Week-nights (except Fridays) at 7.30 in Elim Tabernacle, Great Portwood Street.

STOCKPORT. April 29. Elim Tabernacle, Great Portwood 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.

WOOLWICH. April 26. Elim Hall, Crescent Road. Pastor L. Morris. 7.30.

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, Belt Grove, Rothwell Road, Halifax, Yorks.

WILL YOU HELP US in our nation-wide **Leaflet Campaign?** See article on page 235 of the "Elim Evangel" of April 14, and **Write to us to-day!** Please note cash must be sent with order.

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.

BOOK THIS DATE!

THE ANNUAL
FOURSQUARE GOSPEL RALLY
WILL (D.V.) BE HELD
AT THE
CENTRAL HALL WESTMINSTER
ON
SATURDAY SEPTEMBER 9th
MEETINGS ALL DAY
FROM 10 a.m.
FURTHER PARTICULARS LATER

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. 17

APRIL 28th, 1939

Fridays, Twopence

Easter Monday at the Royal Albert Hall

The Fourteenth (1926-39) Elim Demonstration

By WALTER H. PETERSEN, F.A.L.P.A.

AS one who has been privileged to attend all the wonderful services at the Royal Albert Hall since the first gathering on that memorable Easter of 1926, and to have taken a humble part in them, I can fairly claim to be a competent judge of the glorious Easter Monday of 1939. The day dawned full of sunlight and warmth—a foretaste of spiritual blessing to our souls.

The doors of the great building opened at 10 a.m. to admit the general public, but long before this hour the Elim organisation which so efficiently controls a thousand details to ensure the comfort and safety of the people who attend the meetings, was humming like a beehive. "There was a place for everything, and everything was in its place." Good humour, the outcome of willing service for the Master, radiated from the army of brothers and sisters who were determined to do everything in their power to make the day a success, in whatever sphere their services were needed.

Willingness to serve in any capacity is, from my particular point of view, one of the outstanding features of men and women in the Elim movement, who fully realise that their Master was the most ready of all to serve—even unto death.

Punctuality is insisted upon, and sharp at 10 a.m. "the rush" begins. Many visitors have

COME FOR THE FIRST TIME,

and their anxiety to be piloted through the maze of corridors to their seats is natural enough! The well-trained ushers deal with their "quick-firing" questions with love and sympathy, and they soon learn the geography of what is perhaps one of the most complicated public buildings in the world. They are, however, as quick in finding their way about as they were in grasping the way of salvation as preached by our beloved Principal and Elim ministers. The "older hands" are already familiar with their surroundings, and I find year by year that these dear ones are a great help in guiding newcomers. It is most interesting to listen to the various dialects. One can detect the soft, easy-flowing words from those who live amid

the glorious South-west. They mingle with the plain-speaking cockney. The broad Midland language is quite at home with the closely-clipped conversation of the North, and there is no need to wonder from which part of the Kingdom come those musical voices. All somewhat different in the natural, but praise God, all one in Christ Jesus our Lord! Hallelujah!

THE MORNING SERVICE

was attended by perhaps the greatest congregation for many years. It was an inspiring sight to see the audience respond as Principal George Jeffreys took charge of the meeting, after Pastor Darragh had directed the chorus singing. The Crusader Choir was again under the leadership of Pastor Douglas Gray, and gave its joyous message in songs of praise and adoration, accompanied on the great organ by our brother, Mr. R. Cooper. Tense was the atmosphere as the Principal asked for a moment of silent prayer for the guidance of the British Cabinet, who at that precise moment were deliberating matters vitally affecting the Nation and Empire. It will need little imagination on the part of the reader to realise what a sense of deep quietness reigned as the thousands present observed absolute stillness. Then the silence was broken by the Principal, in the reverent manner we know so well, as he commenced the opening strains of "O God, our help in ages past." The hymn was taken up by the people, and sung with a sincerity of voice rarely heard in such a gathering.

After the preaching of the Word in power by our beloved leader, thirty-five souls found the way of life through Calvary.

Then followed the Divine Healing service during which several hundreds were

ANOINTED WITH OIL

in accordance with James v. 14. Scores of those prayed with came under the mighty power of God, and many testimonies of healing were given to those in charge. Praise the Lord!

In the afternoon Pastors Edsor and Darragh taught

the congregation a chorus, most appropriate for the day:

He lives! He lives!
 Christ Jesus lives to-day:
 He walks with me,
 He talks with me,
 Along life's narrow way.
 He lives! He lives!
 Salvation to impart.
 You ask me how I know He lives?
 He lives within my heart!

We also had inspired singing by the London Crusader Choir, and a solo by Mr. James Sparrow entitled, "The Stranger of Galilee."

The burden of Principal George Jeffreys' address was "The Seven-branched Candlestick," and so mightily did the Lord bless the presentation of this word that twenty souls surrendered to the great unchanging Friend and Saviour.

At the Baptismal service which followed, the Principal immersed about seventy brothers and sisters who desired to follow their blessed Lord.

I shall not readily forget the great sea of faces at the evening Communion service. The great auditorium was nearly crowded to capacity, and the congregation was reverent and expectant. Telegrams of greeting were received and read out: these included one from His Majesty the King, thanking his subjects in the Royal Albert Hall for their loyal greeting. The National Anthem was sung immediately afterwards with deep feeling. The Principal also read out messages from about a dozen other Elim Conventions in

the British Isles and one from brethren in Switzerland.

A specially telling incident was a request from the Principal to the thousands of people in the balcony

TO REPEAT THE LORD'S PRAYER.

It was wonderful to listen to all those voices high up in the building, clearly and distinctly repeating the words which our Master taught when on earth, and which we all love so deeply.

A much-appreciated item by the choir was the excellent rendering of a piece entitled "Temples of the Spirit," the solos being taken by Miss B. Tetchner and Mr. James Sparrow. Pastor P. N. Corry sang a beautiful solo which embodied an invitation to the child of God to be filled with the Spirit for life and service. This was much appreciated.

Then the Principal rose and unfolded from God's Word a picture of the "Framework of the First House of God." Vividly he portrayed the wonder of Divine truths which never change. Twenty-four souls found room in God's spiritual house at this service, making seventy-nine for the day. Hallelujah!

The Communion service was once again a garden of spiritual memories, garlanded with trophies of grace, anticipating the great union in glory. Our hearts burned within us at the prospect.

We left the Royal Albert Hall after a happy day, carrying away in our hearts the knowledge that the risen Christ was with His people.

Loyal Foursquare Gospellers Invade Premier Hall

By Pastor H. W. GREENWAY (*Elim Tabernacle, Bradford*)

"GOOD gracious!" I exclaimed to my wife the other day, "this announcement in the *Evangel* makes me begin to feel quite ancient." I was glancing through the advertisement of the Royal Albert Hall Easter meetings, and noticed that this year we were to hold the 17th Easter Convention, and the 14th in the Royal Albert Hall. Naturally my mind drifted (in imagination!) to the early days of the Foursquare fellowship. Then, we gathered in the Clapham Tabernacle. From there we went to the Surrey Tabernacle to accommodate the growing congregations; and now the premier hall in Britain has proved too small to accommodate the thousands of joyful Christians who desire to spend Eastertide among the people of God. Conventions are held in most of the big cities, and the telegrams read during the day were proof of the loving link which exists throughout this great family.

Never before, however, had we gathered

UNDER SUCH STRAINED CONDITIONS

As the Principal reminded us in the course of his addresses, all around us war clouds were gathering and men's hearts were failing them for fear. There was a possibility that this might prove to be an eventful convention for many who had gathered. We began to sing:

Thou wilt keep him in perfect peace,
 Whose mind is stayed on Thee.

Yes, in a world of bitterness, fear, and strife, we

were at peace in God. The Principal made reference to the digging of trenches at the time of the last crisis, pointing out the greater security of the believer, in the Lord.

It will be impossible to give a full description of the whole day's activities, so I propose to write down one or two impressions. If we split the report up under various headings, as the old school of preachers would divide up their sermons, we may be able to get some idea of the meetings. These are the headings:

The People.
 The Preacher.
 The Performance.
 The Piety.

The People. They came from all over the country, homely folk, happy, and anxious to join in another year's celebrations. They jostled one another good humouredly in the corridors and tea rooms, they sang in the services as well and lustily as lungs would allow, they entered into direct fellowship with God—for though they might be dressed in the homely garb of ordinary citizens, here was a company of kings and princes of a royal house, the members of a holy nation. And

WHAT HAPPY REUNIONS

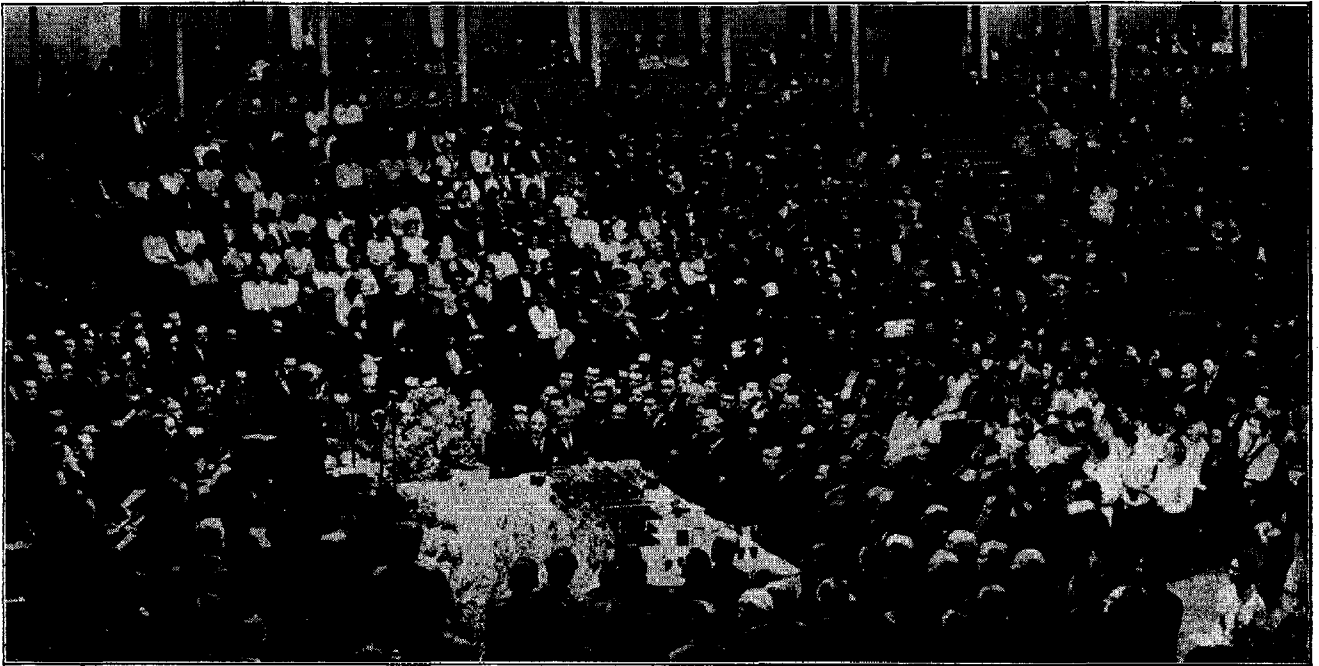
take place on this great day! Someone from somewhere meets someone else from somewhere else.

Stories are exchanged, stories of trial and triumph, stories recorded in the heavenly magazine.

Many of those who had gathered, were the result of the Foursquare revival services which have been held throughout the land. To hear the ejaculations of praise leaves one in no doubt that here is a great assembly, rejoicing in a full and free salvation, and drawn together by a common love for Christ. What

brothers, Pastors T. Tetchner and L. Newsham.

The Performance. I hope this word will not suggest a merely staged affair. By performance I mean the general happenings of the day. In the morning the sick friends were prayed for. In the afternoon about seventy believers were baptised. In the evening, the vast assembly gathered round the Lord's Table. The musical items were very good,



THE LORD'S TABLE AT THE ROYAL ALBERT HALL

The climax of the never-to-be-forgotten meetings on Easter Monday was again the great Communion Service in the evening, when thousands of believers partook of the bread and wine, and the Spirit of God breathed on the vast congregation.

a satisfaction it must be to the Founder of such a work, to see the joy this movement has brought into so many lives.

The Preacher. The Principal is well known to most readers of the *Evangel*, and it would be superfluous to attempt a description of his methods and style. All the messages during the day were taken from the types of the Old Testament—the Tabernacle, the seven-branched Candlestick, and the Boards of the Holy Place. His preaching was particularly vigorous, emphasising the need for our nation to return to its adherence to the Word of God. By a strong appeal for the practical life, the individual Christian was urged to a deeper life of separation and service. As is usual in these meetings, an appeal was made after each message, and nearly eighty souls raised their hands to signify their desire to accept Christ as a personal Saviour.

The Principal also paid a touching tribute to those friends who had passed on before. Several of the faithful brethren who have assisted at previous demonstrations are now with the Lord, also our dear

and a freshness added by the introduction of new talent. The usual telegrams were sent out, one to their Majesties the King and Queen, and others to the Foursquare gatherings in the Provinces. Loyalty is not lacking, for no patriotic gathering of Imperialists could sing the National Anthem with greater enthusiasm, or more sincere prayer for God's blessing on our Monarch.

The Piety. Many critics of the mass meetings try to belittle the value of the great Communion services held from year to year, by telling us how impossible it is to create a spiritual atmosphere. Those who attend them, however, know that all who honour Christ at the Table of the Lord, receive His blessing, whether there be ten or ten thousand saints present. These blessed services are proof that such forms of worship are well worth while.

And now I must put the pen aside. As I read the article over, it seems rather disappointing, but I am already keeping the editor waiting. If this description fails to do justice to the day's meetings, then come for yourself next year, if the Lord tarry!

"The Day" in Retrospect

By Pastor J. ROBINSON (Elim Church, South Croydon)

SO the wonderful day has ended, and the Fourteenth Annual Demonstration has come and gone. The last farewell has been said, and the Elim family has scattered once again to the four quarters of the Kingdom.

Imperial Institute Road became a car park for the occasion, with forty or more coaches drawn up in line, bearing the names of half the principal towns of the realm. Some had started with the earliest dawn—though even then they were outstripped by the Irish friends, who had perforce to travel all night.

But all fatigue was swept away with the first grand chorus, "He lives! Christ Jesus lives to-day!"

On the ground of mere numbers, surely something must be said for a Church which can in these days hold such an audience on Easter Monday for fourteen years in succession. "Mass religion," it has been contemptuously called. Well, why not? The Royal Albert Hall has seen 10,000 people gather for a much less worthy object than was ours to-day. Was not the witness of our very presence in itself a challenge? In any case

WE WERE FAR TOO HAPPY

to care over-much for the cavillers!

Nevertheless, we were aware from the outset that we had gathered for a *service*, rather than a plain demonstration. We were sincere and fervent in our worship, though onlookers might have called us emotional. We are well used to that—though the accusation comes oddly from a world that will accept the emotions and ecstasies of a Santa Teresa or a St. Catherine! 15,000 people in the Square of St. Peter's at Rome recently burst out into the spontaneous singing of the *Te Deum*, and everybody thought it wonderful. If Foursquare Gospellers prefer to sing (not chant) "Up from the grave He arose!" till the very roof rings again, surely we do well? We sing because we love Him, sincerely and unshamedly.

The great dome suddenly hushed for prayer, and we thought of those dozen or so men meeting not far away in Whitehall even as we prayed. We asked very fervently that the Divine guidance might be theirs.

Who can explain the wonderful "real presence" of the risen Lord in such a gigantic prayer meeting? Certainly the writer cannot; but as the meeting proceeded, certain familiar lines of Tennyson's came insistently to mind:

Speak to Him, thou, for He hears, and Spirit with spirit can meet;
Closer is He than breathing, nearer than hands or feet.

Our minds went back to other days and other ways as we looked on those

TIERS UPON TIERS OF CROWDED SEATS.

If Principal Jeffreys had done no more than bring joy back into religion for many, he would still have

deserved well of his fellows. No fixed professional piety here! Our way may not be that of others—we do not condemn: but to us it is very really *The Way*—is not that enough?

Each succeeding year seems to centre around one special *motif*. "Called to Separation" was the theme of one of the most beautiful of the Easter choir pieces, and that was also the heart of the Principal's ministry throughout the day. We shall not soon forget the vivid presentation of the Lord walking in the midst of the Seven Lampstands. We saw the Lord Jesus trimming the wicks, and we blessed God for the faithful word, and the fearless naming of the things which defile.

During the three meetings of the day, about eighty men and women gave their lives to Christ, and in their hearts echoed with us the choir's song:

Step by step with Jesus, all along life's way:
Now the cross and conflict, then the perfect day.

Following the morning worship, there came the two ordinances for which Elim is now famous in Easter Tuesday's newspapers—the anointing and prayer for the sick, and the baptising in water of sixty-nine believers. In twenty-four years Elim has been built up under Divine blessing on the solid scriptural basis of a literal obedience to commandment. We affirm—and the Principal emphasised it again in his ministry of the Word—that if we accept the Bible at all as authority, we must accept it *all*. For us, James v. is of equal authority with Matthew xxviii. 19, and Mark xvi. must have its place in any truly-ordered church life.

And so on to the

CULMINATING SERVICE OF THE DAY,

and one which never fails to awaken a strange thrill in even the eldest among us. Much organisation had gone to the smooth working of the arrangements for the great Communion service. All was so quiet, so reverent, so *holy*, and withal so absolutely simple. Pastors Phillips, Hathaway, and Boulton stepped down quietly into the arena and stood before the laden communion table—nearly ten thousand of us were to feast at our Master's Table this night! Quietly a signal was given, and quietly the hundred or more ushers came filing down the gangways—a most moving sight from the platform. Quietly they partook of the simple elements themselves, and equally quietly they came in turn to us. We lost all sight of the *ordering* of the service, in the very real communion with our dearest Saviour. Not a trace of disorder, but a vast audience lost in worship and praise.

And with that Pisgah-view of our heavenly Home-to-be, and that blessed foretaste of the fellowship of all the redeemed, we left the great building.

Shall we ever gather there again?—or will our next summons be that for which the Church has long prayed? "Even so, come quickly, Lord Jesus!"

Christ Glorified at the Royal Albert Hall

By Pastor G. STORMONT (Assistant Superintendent of Essex Elim Churches)

WHAT a place for meeting people! There were those I had not met for years, and those I meet every Easter Monday. The happiness of their smiles and warmth of their handshakes made me conscious of the lasting bond of fellowship that there is in the great Elim family. It was a spontaneous expression of the oneness that we have in Christ.

The meetings this year were as popular as ever. Long before each service crowds had gathered waiting for admission, their hearts buoyed up with expectation. They were looking for the blessing of the Lord, and their expectation was not cut off. For many the blessing was so great that there was not room enough to receive it. At the end of the day they went to their homes to share the glorious overflow.

were introduced to the living Saviour. In response to the appeals, 35 hands were raised in the morning, 21 in the afternoon, and 21 in the evening. It was thrilling to realise that God was setting His seal to the faithful preaching of the Principal, but more thrilling still to know that an eternal work was being accomplished in so many hearts. Daniel Webster said many years ago that if we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with immortal principles, with the just fear of God and love of fellow-men, we engrave on those tablets something which will brighten all eternity. How much brighter eternity will be for the work of the Principal and those responsible for the planning of the Annual Easter

"Honour the King" (I. Peter ii. 17)

THEIR MAJESTIES THE KING AND QUEEN
WINDSOR CASTLE

CROWDED GATHERINGS AT THE FOURTEENTH ANNUAL FOURSQUARE GOSPEL DEMONSTRATION THROUGHOUT THIS EASTER MONDAY IN THE ROYAL ALBERT HALL LONDON SEND LOYAL GREETINGS TO YOUR MAJESTIES PRAYING GOD'S BLESSING UPON YOU QUEEN MARY AND THE ROYAL FAMILY. MAY THE ALMIGHTY OVERSHADOW YOU AND THIS GREAT EMPIRE NOW AND IN THE DAYS THAT ARE TO COME.

GEORGE JEFFREYS.

WINDSOR CASTLE. O.H.M.S.

CHAIRMAN
FOURSQUARE GOSPEL DEMONSTRATION
ROYAL ALBERT HALL. S.W.7.

PLEASE CONVEY TO ALL ASSEMBLED AT THE FOURTEENTH ANNUAL FOURSQUARE GOSPEL DEMONSTRATION THE SINCERE THANKS OF THE KING AND QUEEN FOR THEIR KIND AND LOYAL MESSAGE OF GOOD WISHES.

PRIVATE SECRETARY.

To me, the outstanding feature of the meetings was the honour given to the Lord Jesus Christ. It is told that one of the members of Charles Haddon Spurgeon's church induced a friend to go to hear his pastor. Spurgeon preached a magnificent sermon in which he exalted Christ. The guest was strangely silent as he left the church. "What do you think of Spurgeon?" asked the man who had brought the visitor.

"Oh, I haven't been thinking of Spurgeon," was his answer, "I have been thinking of his wonderful Lord."

It was of this wonderful Lord that we were made to think. Prayer and song, messages and music, all gave glory to the Christ, who lives, who comes, who reigns.

HE LIVES

He lives. . . . This theme was set to music in the chorus of the day.

He lives, He lives,
My Jesus lives to-day;
He walks with me, He talks with me
Along life's narrow way. . . .

If there is one song that Foursquare folk can sing, it is the song of the Resurrection. As Mr. Darragh and Mr. Edsor taught the chorus, hearts began to burn, and the glory fell. Hallelujah!

At every meeting men and women, young and old,

Demonstration. As they work, the Christ who lives works with them accompanying the Word with signs following.

HE COMES

He comes. . . . What Foursquare gathering is complete without some reference to the Lord's Second Advent? The Albert Hall meetings were held this year on a day that was crucial for international relationships, and the Principal stressed that the situation pointed more and more definitely to the coming of the Lord. The massing of arms, the frequent crises, the clashes between nations, were, he said, but preparation for the great Armageddon, but when these things come to pass the Christian could lift up his head, for his redemption was drawing nigh. Thank God that year after year the truth of Christ's Coming is sounded forth in this great building. Thank God that in a spiritual way the Lord does enter many, many hearts, and the fact of His personal return for the Church becomes the ever-brightening hope of more and more believers, as a result of the Foursquare Demonstration.

HE REIGNS

He reigns. . . . This was one of the messages that the massed Crusader Choir brought to the meeting. I should like to thank all of the Crusaders who sang, for the way they sang and for the way they responded

to their able conductor. I should like to thank Pastor Gray for the fine singing. The words are still ringing in my heart, "He reigns, He reigns, . . . Glory to God." I'm sure that thousands went away from the Easter Monday meetings rejoicing in the assurance. Over the strife of the nations, He reigns; over the hardships of our lives, He reigns; over the difficulties of our service for Him, He reigns; and over all the earth He shall reign.

Pastor Corry and Mr. Sparrow sang effective solos, and Miss Betty Tetchner took the solo part in the choir piece, *Temples of the Spirit*. Pastors Darragh and Edsor gave one of their inimitable duets. Principal Jeffreys preached with power at three services. Sick folk were healed, souls were saved, and the saints were inspired. Above all things, from the start of the morning service to the closing Communion service, the Lord was magnified.

He Saved My Soul

(Dedicated to Paradise Farm Wimborne.)

Words and Air by W. N. BRAMBLEBY.

Arranged by A. E. A. HAYWARD.

Christ sav'd my soul, and set me free, And now I'm on my way to

glo - ry; By His grace . . . I'll run the race And live to

tell the won-drous sto - - ry: How He died, . . . was cru-ci-

fied; . . . Oh, yes, it is a wondrous sto - ry; It is for you . . .

If you'll come too, And then you'll praise His ho - ly Name.

Copyright. Inspired when staying at an ancient farmhouse where the Duke of Monmouth hid when hunted by King Charles II. The Duke named it "Paradise"—it was such a rest to him in his flight. The present owners are Elim members.—W. G. H.

Bible Study Helps

NAAMAN'S MISTAKES AND CURE (II. Kings v.)

Mistakes.—Naaman went to—

1. Wrong person in the right way (v. 6).
2. Wrong spirit to the right person (v. 9).
3. Word given wasn't received (v. 10).
4. Wanted show—outward religion (v. 11).
5. Wanted to wash in wrong rivers (v. 12).
6. Went away in a rage (v. 12).

Cure came as a result of—

1. **Wise reasoning** (His servants' advice) (v. 13).
2. **Without Reasoning** (dipped seven times) (v. 14).
3. **Wonderful result** (clean as a little child) (v. 14).

OUR MISSION

1. Manifestation of the light of life (Matt. v. 16):
2. Interpretation of the gospel of Christ to men by means of its translation into living epistles (II. Cor. iii. 2, 3).
3. Sanctification of our lives in view of making them meet for the Master's use (II. Tim. ii. 21).
4. Salvation of the lost throughout the world (Mark xvi. 15, 16).
5. Intercession for all (classes and ranks of) men, that their lives may be subjected to the will and ways of God (I. Tim. ii. 1, 2).
6. Occupation of the field of service, the Lord's vineyard, till He returns (Luke xix. 13).
7. Nutrition of the flock of God (I. Pet. v. 2, 4).

TRUE CHRISTIANS ARE—

1. Witnesses (Isa. xliii. 10; Acts i. 8).
2. Living Epistles (II. Cor. iii. 2).
3. Ambassadors (II. Cor. v. 20).
4. Bold (Eph. vi. 19).
5. Humble (James iv. 6).
6. Willing to suffer (Phil. i. 29).
7. All things (I. Cor. ix. 19-22).

MEETING HUMAN NEED

(John vi. 5-13).

- I. **The Twofold Problem.**
 1. The hungry multitude.
 2. The helpless disciples.
- II. **The Twofold Purpose.**
 1. The feeding of the hungry.
 2. The teaching of the disciples.
- III. **The Twofold Result.**
 1. Enough for all.
 2. Christ's deity revealed.

FAMILY ALTAR



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

Sunday, April 30th. II. Chron. xx. 13-21.

"Stand ye still, and see the salvation of the Lord" (v. 17).

It is often the hardest thing asked of us to stand still. To our bewildered minds it apparently increases our danger. So fond of doing things are we that in a time of crisis to be asked by the Lord to do nothing find us questioning and doubtful as to the issue. Can the Lord do without me? That is not the question: it is what can He not do with and through me if I am obedient. God will do a new thing: You shall sing your way to victory as obedient children!

PRAYER TOPIC:

For the manifestation of the presence of God among every gathering of true believers to-day.

Monday, May 1st. II. Chron. xx. 22-34.

"They assembled themselves in the valley of Berachiah (blessing)" (verse 26).

A thanksgiving service in a valley! How that valley would ring and echo with the praises of Jehovah. There they blessed the Lord, we read. We have heard of Thanksgiving Street. What a pleasantly situated street it is, and so far removed from Grumble Corner! This valley received a new name because the Lord's people congregated there to give thanks for a mighty deliverance. How appropriate it is for God's people to meet together to sing His praises. Let us bless the Lord: May our thanks be infectious!

PRAYER TOPIC:

The touch of Christ to rest on those seeking healing for their bodies.

Tuesday, May 2nd. II. Chron. xxii., 1-12.

"For his mother was his counsellor to do wickedly" (verse 3).

What a contrast between Ahaziah and Samuel in relation to parental influence. Samuel was asked of the Lord and given to the Lord. Ahaziah's case is not isolated: it has many modern counterparts. O mothers, remember the greatness of your responsibility to your offspring. Let those early days be days of example as well as precept. How thankful many of us are for mothers who spoke to us of Jesus, and spoke so well that we wanted to tell Him all our troubles and seek His counsel. Luke lifts the curtain and gives us a glimpse of the boyhood of Jesus, and incidentally the kind of parents whose love and fellowship He enjoyed. We read that He was subject to his parents and increased in wisdom and stature and in favour with God and man.

PRAYER TOPIC:

The power of the Holy Spirit to rest upon God's children as they meet together for the monthly Day of Prayer.

Wednesday, May 3rd. II. Chron. xxiii. 1-11.

"God save the king" (verse 11).

This familiar phrase was spoken by Israel at the anointing of their first king. The margin renders it, "Let the king live," and that seems an appropriate interpretation. In our island home we enjoy a monarchy, and between the king and his people there are very happy relations. Our King of kings and Ruler of princes offers to the kings of the earth and their subjects His salvation, without which they all must perish eternally. We say, "God save the king," but we also add, "O Lord, save the people."

PRAYER TOPIC:

For much blessing on our missionaries labouring in India.

Thursday, May 4th. II. Chron. xxiii. 12, 21.

"And Jehoiada made a covenant . . . that they should be the Lord's people" (verse 16).

This covenant had to do with the abolition of idolatry. The worship of Jehovah had been set aside, and in its place other gods fashioned by man's hand had been made. We read that these gods in the house of Baal were now destroyed, and the worship of Israel's true God, renewed. The crude worship of Baal may leave us cold, yet how many to-day are worshipping some other god, and so true worship of God is impossible for the throne of the heart is shared. May our prayer this day be "That in all things He may have the pre-eminence."

PRAYER TOPIC:

That peace and goodwill may prevail among the nations.

Friday, May 5th. II. Chron. xxiv. 1-14.

"And they made a chest and set it without at the gate of the house of the Lord" (verse 8).

In our reading this morning is recorded the story of a remarkable collecting chest. It was placed where all who came to worship could see it. How often we forget to make our giving an act of worship: the offering must be taken up silently and swiftly—what a mistake! If we have caught the true spirit we shall rejoice when with others, we bring our tithes into the storehouse. Direct giving to God in this way is to be commended and will assuredly be the source of continued spiritual profit.

PRAYER TOPIC:

That all new converts may be led on into deeper fellowship with God.

Saturday, May 6th. II. Chron. xxiv. 15-25.

"Why transgress ye the command-

ments of the Lord, that ye cannot prosper?" (verse 20).

The prophet's mantle has fallen on Zechariah, the son of Jehoiada, the faithful priest, and God was speaking through him to Israel in a time of declension. "Why transgress the Lord's commandment, for by so doing you say goodbye to prosperity?" David had seen the prosperity of the wicked, but a vision of their latter end convinced him that godliness alone is profitable unto all things, having the promise of the life that now is, and that which is to come. Stones and a martyr's crown were Zechariah's reward for faithfully declaring God's message. Better die for declaring the truth, than be a living denial of it.

PRAYER TOPIC:

The divine anointing to rest upon all faithful preachers of the Word as they wait upon God for their ministry.

Helpful Illustrations

for Christian Workers

Resurrection Power

In a cemetery at Hanover, Germany, there is a grave on which great slabs of granite and marble were piled, cemented together and fastened with steel clasps. It is the grave of a woman who did not believe that Jesus Christ rose from the dead, nor that she or anyone else would live again after death. In her will she ordered her grave to be made secure so that if there were a resurrection of the dead, it could not reach her. On the stone these words were engraved: "This burial place must never be opened."

A little seed, however, chanced to be covered over by the stone, and, beginning to grow, it tried to find its way to the light. You would not think a little growing plant could wrench those steel clasps from their sockets and burst the cemented stone slabs, but it did. That little seed has become a full-grown tree, and the great stones have fallen over to give it room.

Caiaphas and other enemies of Jesus thought that when the tomb in which His body had been laid was made secure and it could not be opened, but the power of God that worked through a little seed in Hanover, worked in a more marvellous way to open that tomb near Jerusalem.

Example

A little son had, without his father's permission, followed him up a steep and dangerous mountain climb. At a particularly difficult point in the path he made his presence known by calling out: "Step carefully, papa, for I am coming in your footsteps!"

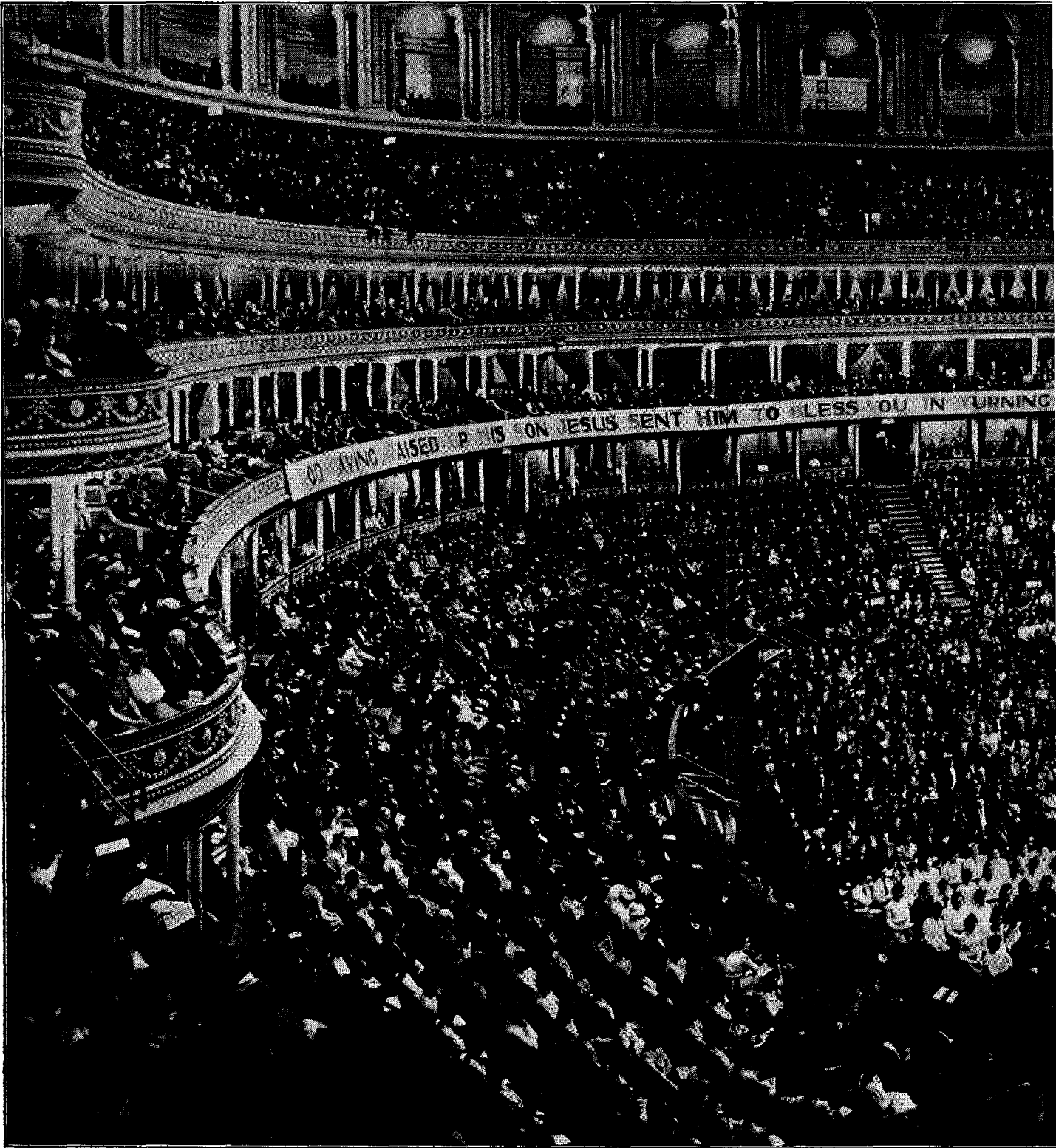
We never know who is watching and following us.

Child-Training

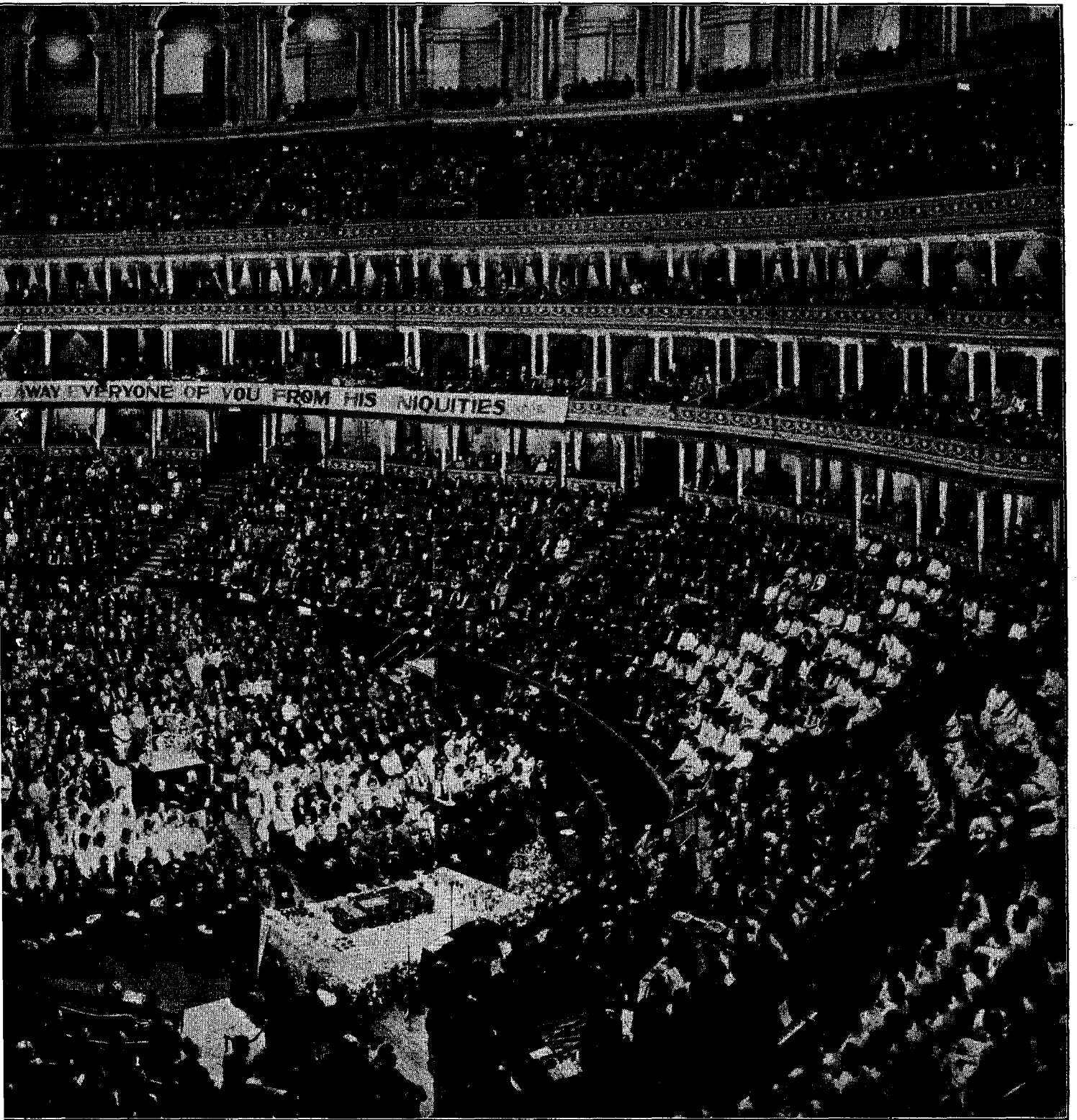
Dr. Holmes was asked when the training of a child should begin.

"A hundred years before it is born," he replied.

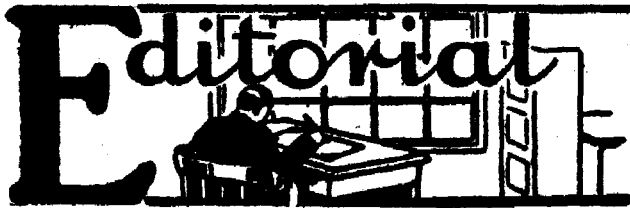
This is a strong way of putting the truth that the training of children should begin with the training of their grandparents.



Principal George Jeffreys preached to monster congregations, morning, afternoon, fourteenth year in succession and the



, and evening, at the Royal Albert Hall, London, on Easter Monday, 1939, for the
the forty-ninth time, with signs following.



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

A Profitable New Feature.

It is appropriate that in this issue of the *Elim Evangel*, which reports one of the greatest annual gatherings of any religious organisation in this country, we should commence a new series of articles on the value of the Pentecostal experience, for it was the Pentecostal outpouring of the Holy Spirit which brought this Elim movement into being, and that experience is the sole reason for its existence as a separate organisation of believers to-day.

What is the value of the Pentecostal experience? How often is it portrayed as being purely emotional and without any spiritual value! It is anticipated that the new articles entitled "I Was There!" will be one of the most helpful series yet published for proving the value of the manifestations of the Holy Spirit. On the opposite page, Pastor Corry deals with the subject from the Scriptures. Subsequent articles by various writers will appear fortnightly and will be in the form of personal testimonies to the practical value of the experience.

We invite readers to contribute to this series. The next article, which will also be by Pastor Corry, will appear on May 12th and will be entitled "THE GREAT WAR FORETOLD." Do not miss any of this remarkable series!

The Monthly Day of Prayer.

TUESDAY next, May 2nd, is observed throughout Elim as a Day of Prayer. We invite all readers of the *Elim Evangel* and all members of our Churches to join with us throughout the day in earnest prayer to God to meet the great need of the world and the great need of the Church. In these days of uncertainty, indicating to the devout Bible student the near return of our absent Lord, let us pray for an outpouring of the Holy Spirit which will result in the preparation of the Bride for her heavenly Bridegroom, and in the masses of the ungodly being awakened to their need of Christ.

Revival News.

News reaches us of forty-seven decisions for Christ on the opening night of the campaign being conducted by Pastor P. S. Brewster and party at Stockport. There was a splendid gathering in the Alexandra Cinema for the first night. Will our readers please remember this campaign in prayer.

SECRETARIAL NOTES

By W. G. H.

Once again the Royal Albert Hall Easter meetings have come and gone, and have left with us a fragrant memory of the blessings of that memorable day.

* * *

We should like to express our grateful appreciation of the valuable assistance given by the noble band of helpers, including ministers and others who aided in the various duties allotted to them, ushers who worked so willingly in serving the congregations, those who behind the scenes laboured faithfully to secure the success of the Meetings, and also those who for weeks beforehand carried out the details necessary in the organisation of the day's meetings. To one and all we say one big "Thank you."

* * *

The Autumn Demonstration in London has been fixed for September 9th in the Central Hall, Westminster.

* * *

The Annual Ministerial Conference this year is due to be held from September 18th to 23rd in London.

Prayer Changes Things

Philippians iv. 6.

Prayer is requested for:

A boy of nine years, suffering from a weak heart and collapsed nerves.—F.C.

The conversion and healing of a young man who has had a serious nervous breakdown in his last year of study for his medical degree.—J.P.

A sister who fears she has cancer, that it may not be so, and that God will restore her to health.

A mother suffering agony from an internal complaint, that she may be completely healed. B.L.A.

A man and woman, that they may give themselves fully to God.

A family, that they may turn to God and be delivered from danger.—S.S.F.

The healing of my daughter's knee without an operation.—D.H.

A revival in the district in which I live.—D.H.

Praise is offered for answered prayer in:

A remarkable healing.—F.C.

A great improvement in the health of my wife.—D.H.

The complete recovery from scarlet fever of our son.—B.L.A.

This Month's New Books

"The Spirit is Working." By Oswald J. Smith. 1/- (by post 1/3).
 "A Well-Furnished Life." By D. Henderson, D.D. 2/6 (by post 2/10).
 "Life's Every Day." By J. Danson Smith. 6d. (by post 7d.).
 "Wayside Wells." By J. Danson Smith. 6d. (by post 7d.).

ACKNOWLEDGMENTS

The following booklets have been received:
 "Life's Every Day," and "Wayside Wells." Devotional verses by J. Danson Smith. (B. M'Call Barbour. 6d. each, by post 7d.).
 [Any of these books can be obtained from the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.]

"I Was There!"

Testimonies of Eye-witnesses to the value of the Pentecostal Experience

I. INTRODUCTION AND BIBLICAL EXAMPLES.

By Pastor P. N. CORRY

THERE is no denying that the early Church was formed during a period of intense spiritual manifestation. Spiritual gifts were much in evidence: visions, dreams, and trances are mentioned time and time again in the Book of the Acts, and that not by the humbler members of the Church, but by the leaders.

The Day of Pentecost was ushered in by the outpouring of the Holy Spirit and the speaking in tongues which accompanied it (Acts ii.). The command to Philip the deacon, while in Samaria, to go down to Gaza, led to the earliest move of the gospel to men of an alien race (Acts viii. 26-39). Peter's threefold vision when in a trance was the immediate cause of opening the door of faith to the Gentiles (Acts x.). A message through the prophet Agabus was the fountain-head of all Christian charity (Acts xi. 28-30). Paul's trance in the Temple prepared him for the life-work which was to make him the Apostle of the Gentiles (Acts xxii. 17-21)—not to speak of the many others which are mentioned in his life story. But it is unnecessary to continue and add to the list: even a superficial reading of the New Testament

WILL PROVE THE CASE

It is also true to say that the early Churches themselves were not only born during seasons of spiritual manifestation, but continued to enjoy them, and did not expect these things to die out or to cease after the apostles had moved on. Paul thanked God that the testimony of Christ was confirmed to the Church at Corinth and that they came behind in no gift "waiting for the coming of our Lord Jesus Christ," who, says Paul, "shall also confirm you unto the end." (I. Cor. i. 4-9). The Church looked for the ministry of the gospel to be attested "by mighty signs and wonders in the power of the Spirit of God" (Rom. xv. 17-19), and this was not only true of Paul but of the other apostles; whose word was witnessed "both with signs and wonders and divers miracles and gifts of the Holy Ghost" (Heb. ii. 4). Even the directions for the control of the gifts in I. Corinthians xii. to xiv. show plainly that such rules were the custom among "all the churches of the saints," and that they expected them to continue until prophecies, knowledge, and all partial things had been done away by the coming of that which is perfect. If we may say so, not the history of nations, nor communities, nor churches can be said to fulfil that word "perfect," therefore both tongues and prophecy—as well as Christian love—are as necessary to-day as at any period of Church history. If the multitudes are to be brought to Christ, the message needs confirming with signs following.

That manifestations have followed revival right down the Christian dispensation is quite capable of proof (the reader will find a chapter on the subject in Principal George Jeffreys' book, *Pentecostal Rays*), but of late years, since the growth of the awe-inspiring word "Psychology," many have taken in hand to explain all spiritual manifestations by the application of its magic formulæ. Indeed one writer in the book *Christianity and Psychology* says, "Any religion can make people 'speak with tongues.'" The Irving movement of the eighteenth century is described as "a crack in the earth through which the pent-up vapours gushed," and it is said that "it was the result of the repression of spiritual energy, and broke out in hysteria, glossolalia, and prophecy" (*Edward Irving and His Circle*, by A. L. Drummond). Wesley's revival comes in for like condemnation as due to "the failure of nerve, loss of self-confidence, diseased introspection, and a pathological reaction from the 'splendid sanity' of the eighteenth century" (Professor J. B. Bary). One writer summing up says, "It is difficult to believe that the Holy Spirit deliberately chooses as His field of operations the slime of the subliminal, the lower mystical marshlands of the human spirit, while avoiding the sunlit hills of full rational consciousness." These are hard words and

IF THEY ARE TRUE

should make us avoid what one writer calls "The Gospel of Credulity," as we would the plague. Even Stanley Jones has some hard things to say about Pentecost in his book *The Christ of Every Road*, for he writes, "The queer have 'queered' Pentecost for us. So much so that one is tempted to leave out the word altogether. . . Rampant emotionalism has often been identified with Pentecost."

All these statements made me consider very closely what people call "my Pentecostal experience," and I asked myself, "What is it worth? What does it do?" Surely that is what Paul desired when he wrote in I. Thessalonians v., "Quench not the Spirit, despise not prophesyings. Prove all things; hold fast that which is good." As I thus questioned many experiences in my life, since I received the Baptism of the Holy Ghost, came as fresh to my memory as the day they happened, and my heart was filled with praise to God for Pentecost with signs following. They were not morbid experiences leaving me in the marshlands, as some of these psychologists suggest, but they brought me to sunlit hills of worship, to confirmed faith in the Lord Jesus: best of all, they resulted in a love for His Word that has carried me through the years. In fact, they brought me back to the Lord when, during

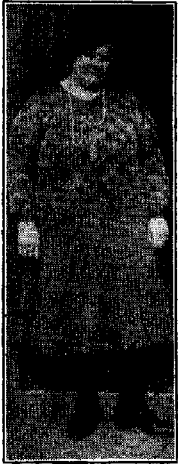
the years of Army life, spiritual things were allowed to slip.

The more I thought about these matters, which have never been put in print, the more my heart was moved at the thought that many dear children of God in this glorious experience of Pentecost must have other testimonies—apart from healing—which

SHOULD BE KNOWN

by the Church. At once a series of testimonies along the line of the practical worth of the gifts of the Spirit,

suggested itself to me. Suppose we call it "I Was There!" and make it a rule that hearsay testimonies should be excluded, and ask all who have experiences which definitely show the value of spiritual gifts to write and send them to the Editor of the *Evangel*. This present-day testimony to the value of the gifts, just as in the past, may be the means of confirming many who are interested in Pentecost, but just a little afraid of being caught up in something which may be "The Gospel of Credulity" instead of the Gospel of the Grace of God, attested with signs following.



Mrs. Hunter

Leg was to be Amputated Healed at Principal George Jeffreys' Campaign at Carlisle.

I SUFFERED for eighteen years with phlebitis and varicose ulcers, having been bedridden off and on for all those years. The doctor said I would have to have my leg taken off.

I went to the Military Drill Hall on Sunday, February 26th, 1939, and heard Principal Jeffreys preach the gospel. As I listened I was convicted by the Holy Spirit, and when the invitation was given to come to Christ, I did so in all sincerity.

When the invitation was given afterwards to those who needed healing to come to the platform I came out and was prayed for, and thanks be to God, I was healed there and then. My leg is quite normal and I am free from pain, and have started to work again.—MRS. G. HUNTER (Carlisle).



Monthly Book Window

THE STORY OF A LIFE IN THE LOVE OF GOD. Edited by Dr. W. Graham Scroggie. (Pickering & Inglis, Ltd. 2/6, by post 2/9).

This book gives a brief account of the labours of Mr. and Mrs. Scroggie in their work for the Master. The book is edited in a very interesting manner by their son, Dr. W. Graham Scroggie. We have derived much pleasure and profit from the reading of it. The way God dealt with His devoted servants in their ministry for Him, is most revealing and encouraging. The wonderful answers to prayer, the grace given them under great trial, and the great change effected in the lives of many who heard them preach, make touching and delightful reading.—SAMUEL GORMAN.

THROUGH THE LAND OF BABYLONIA. By Leonard T. Pearson. (Marshall, Morgan & Scott, Ltd. 1/6, by post 1/8).

After reading this book through my comment was what a man said of his wife, who stood five feet in her shoes: "Short, but good." It certainly shows how the prophecies of the Bible relating to Babylon and Nineveh have been fulfilled. It throws some valuable light on Ur of the Chaldees, and has something very interesting to say about the tower of Babel.

—JOSEPH SMITH.

HIGH PEAKS IN REDEMPTION. By F. J. Huegel. (Marshall, Morgan & Scott, Ltd. 2/6, by post 2/10).

In the foreword, the author declares the "Church's need of a rekindling of the fires of faith," and then contends this is to be brought about by a recovery of the great central truths

concerning Christ, viz., His Eternal Deity, Incarnation, Expiation, Resurrection, Ascension, and Second Coming.

Dogmatically evangelical, this book should help believers to a clearer understanding of the fundamentals, and also serve to deliver many from the snares of Modernistic theories concerning the Person and work of the Lord Jesus.

—THOS. A. CARVER.

THE NEW SOVEREIGNTY. By Reginald Wallis. (Pickering and Inglis, Ltd. 1/-, by post 1/3).

The fundamental difference between Christianity and the world religions is that the latter are the promulgation of principles, whilst the former is the proclamation of the glory of a Person. The obscuring of this fact has robbed evangelical Christianity of much of its power. In this book Captain Wallis unburdens his soul in a rousing appeal for Christians to realise that the one dominant theme of Christian witness must be the absolute Lordship of Christ as the life-power of every aspect of Divine Truth. A book with a trumpet peal.

—THOMAS A. CARVER.

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

ANONYMOUS GIFTS

The following anonymous gifts recently to hand are gratefully acknowledged:

Debt Fund: Leyland, Preston, £2; Blackpool, £2; Kilsyth friend, £1; R.A.H., 10/-; R.A.H. (E.W.), 10/-; R.A.H., £2 10/-; M.S., £1; Elim Hall, Leigh-on-Sea, £1; Liverpool, D.C. 10/-; Foursquare, Southampton (Jewellery); Edinburgh sister (Jewellery); Birmingham, S.P. (Jewellery).

Foreign Missionary Fund: Leyland, Preston, £1; Elim Woodlands (designated), £8; Clapham Crusader, 10/-; Clapham sister, £1; D.A., 10/6.

Revival and Healing Campaigns: Leyland, Preston, £2.

Prison Work: Clapham sister, 10/-.

Leaflet Campaign: London, X.Y.Z., £2; Clapham (Elim member), 10/-; Wimbledon, 5/-.

Seven Appeals to the Unsaved

Isaiah liii. 1-8 ; Luke xvi. 19-31.

By Evangelist JOSEPH T. LARSEN

I PRESENT to the unsaved seven appeals in order that they may accept Christ and receive forgiveness of sins and the gift of eternal life.

1. *The appeal of the Atonement of Christ.*

The Cross of Christ is the signpost that determines our pathway toward eternal life. "Christ died for our sins according to the Scriptures" is the essence of the gospel. The atonement avails for and prevails with sinners of all kinds. It is the direct expression of the love of God in Christ. "God so loved the world that He gave His only begotten Son" (John iii. 16), has the greatest appeal because of its expression in the atonement of Christ for all men. There is no greater appeal than the shed blood of Christ, "the just for the unjust" dying that sinners might live eternally.

2. *The appeal of the Resurrection of Christ.*

Christ's bodily resurrection is a cardinal doctrine of Scripture, the Gibraltar of Christian evidences, and assures us of victory over death. The bodily resurrection of Christ appeals because it gives life, assurance of our own resurrection, and that of the entire Church of God.

Ingersol, the infidel, once asked a Christian lady why it was Christ called, "Lazarus, come forth"? "Why did He not say, 'Come forth!' omitting the name?"

She replied, "If He had not said, 'Lazarus, come forth,' all the dead would have come out of their graves!"

Here is the strongest answer to infidelity. The resurrection assures us of happy reunion with our loved ones and of a happy home in heaven. It is the victory of Christ and Christianity which no other religion on earth presents.

I appeal to the unsaved, "dead in trespasses and sins," to let Christ give them a spiritual resurrection and then look forward in anticipation of the bodily resurrection. "Christ the firstfruits; then we which are alive at His coming."

3. *The appeal of Christ's perfect and sinless character.*

I appeal to the sinner on the basis of Christ's sinless, perfect, and spotless character. He "who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. vii. 26).

A man came to Dr. Torrey and said:

"I can't believe!"

"Whom can't you believe?"

"I can't believe, I tell you!"

"Whom can't you believe?"

"Well, now I see it. I guess I can't believe Christ."

"Why not? Has He ever done anything unworthy of confidence?"

"I see now what you mean. I should not doubt so holy and good a Being as Christ when He promises to save me if I believe."

The man accepted Christ and was saved by faith in Him.

A group of unsaved men in a men's meeting gave twenty-seven excuses why they were not Christians,

but none could give any reason against Christ Himself.

But merely to admire, approve, and appreciate the beauty of Christ's moral character will not save anyone. Millions do that and keep on sinning and walking in darkness. But Christ's unique and perfect character creates faith, and confidence, and leads men to repentance when once they behold their sin and God's Son as their Saviour.

4. *The appeal of sins committed and the judgment for sin.*

"For all have sinned, and come short of the glory of God" (Rom. iii. 23). "There is none righteous, no, not one." You need Christ because you are a sinner and cannot save yourself. Your sinful conscience condemns you. It burns like fire. "The wages of sin is death."

Dr. Joseph Cook, of Boston, speaking in 1893, at the World's Fair, challenged all foreign religions to present one remedy for sin. There was no reply except his own: "The blood of Jesus Christ His Son cleanseth us from all sin" (I. John i. 7).

Our sins haunt us, paralyse our spiritual sensibilities, and turn us from God and Christ into the eternal night of darkest hell!

It took four nurses and two doctors to hold a dying gangster in bed. His sins caused him terror when he saw the judgment coming before his vision.

5. *The appeal of Christ's ability to save to the uttermost.*

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii. 25). Christ is able to save and able to keep us in salvation for ever. Christ underwrote the world's sins when He died on Calvary's Cross and is therefore able to pay every sinful debt. He can raise from lowest depths of sin to heights of glory. There is no sinner too great for Him to save.

Christ saved Augustine, Martin Luther, Jerry McAuley, Billy Sunday, and a host of others, who became great leaders and workers for God. "This is a faithful saying . . . that Christ Jesus came into the world to save sinners; of whom I am chief" (I. Tim. i. 15). Trust Jesus now and see Him work in your heart and life uttermost salvation!

6. *The appeal of Christianity to the world.*

Christ is the source and founder of Christianity. Through Him and His followers we have received a Bible, a Saviour, a love, a God, a Father, an abiding hope, an everlasting life, a salvation from sin, a redemption from guilt, a deliverance from corruption, a glorification from all mortal ills, and a home in heaven eternally. No other religion can give anything like that! Show me a Saviour who loved unto death, lived sinlessly, prayed prevailingly, healed miraculously, cast out devils, wrought righteousness, raised the dead, and saved souls, even as Christ did! There is none other.

Christianity appeals to the reason of man, to highest moral ideals, to sinners and saints alike. It appeals because of the sin it forgives, the habits it conquers, the diseases it heals, the redemption it brings, the hope eternal it inspires, the joy and peace it gives, the everlasting life it bestows, the lives it transforms, and the victory it wins!

Christianity has an appeal unto mankind because of its record for 1,900 years in a world of hostility. Amidst its millions it has moulded the destinies of nations. Christ in Christianity has changed nations, dethroned wrong, exalted righteousness, and given holiness to the most vile. For 1,900 years Christianity has proved itself in all these.

7. *The appeal of the love of God.*

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16).

Many sinners, like the rich man in the parable (Luke xvi.), reject God's love, and later seek solace when too

late, in hell's torments! God is not pleased at the death of any man, but man sends himself to hell by his own rejection of Christ.

Christ's death and resurrection prove God's love and purpose in redeeming mankind and His willingness to save all who come unto Him. The hardest thing to do is to go to hell over God's love, over a risen Saviour, over evidences of Christianity, over parental pleadings, over a mother's tears and a wife's prayers. Oh, soul without Christ, do not reject the wooing voice of the Holy Spirit and an awakened conscience!

How can your heart rebel against a God of love? How can you reject all these appeals? Will you not accept Him just now as your Saviour from all sin? Cease bartering your soul away for a mess of worldly pleasure which is but for to-day! Come to Christ just now while His Spirit in love pleads with your soul!

Have you counted the cost, if your soul should be lost,
Though you gain the whole world for your own?
Even now it may be that the line you have crossed;
Have you counted—have you counted the cost?

Mirror of World Events

By Pastor P. N. CORRY

Protestants Dying Out in Eire.

The analysis of the census figures for Eire published in Dublin contains information which should make every believer in true religion get to his or her knees. In the period 1926 to 1936 the number of Roman Catholics increased by 22,651, or by 0.8 per cent., and the number of "all other religions" declined by 26,223, or by 11.9 per cent.

The number of members of the Church of Ireland in the twenty-six counties fell by 19,185, or 11.7 per cent.; the number of Presbyterians by 4,362, or 13.5 per cent., and the number of Methodists by 1,104, or 9.5 per cent. Since the beginning of the century the number of persons in "all other religions" has been almost halved.

The following table shows how membership of (1) the Church of Ireland; (2) the Presbyterian Church, and (3) the Methodist Church declined in Eire since 1901:

Year.	(1)	(2)	(3)
1901	264,264	46,714	17,872
1911	249,535	45,486	16,440
1926	164,215	32,429	10,663
1936	145,030	28,067	9,649

Since 1926 the number of persons other than Roman Catholics in Dublin City and County decreased by 4,011, or 5.6 per cent., compared with an increase in the number of Roman Catholics of 85,282, or 19.6 per cent. The decline in the number of persons other than Roman Catholics was general throughout the country, but a particularly heavy fall of 8,509, or 15.6 per cent., occurred in Cavan, Monaghan, and Donegal.

We need to pray that there may be a revival of true evangelical religion in Southern Ireland, for we believe many are longing for the truth. A Roman Catholic in Southern Ireland a few years ago, said to me: "There is a need and it is time for a revival of the Gospel message in Ireland." These figures show how true were those words.

Spiritism and the Courts.

Once again the Institute of Magicians have demonstrated that they can reproduce the performance of a spiritist medium with such realism that even spiritists acclaimed their "wonderful mediumship." The case came before the High Court recently,

and the professional magicians were awarded the verdict and damages against the spiritist press.

In September, 1937, twenty members of the Institute of Magicians were invited to see a performance by a medium, who purported to be able to read, while blindfold, the contents of sealed envelopes, and to give messages from the dead.

As a result the members of the Institute came to the conclusion that all that the medium did could be done by what conjurers called trickery, and that the medium, though a magnificent showman, was a fraud in claiming mediumistic powers.

A challenge was issued and accepted, and as a result the performance was a complete success, one medium who was present saying that he came to the conclusion that the professional magician possessed mediumistic powers. He wrote a letter saying he saw three Chinese guides at her performance and a bluish light, and that she was under control by an Egyptian named Haifa Pasha.

—Yet, though the fraud has been exposed, Spiritists flourish and the warning of Deuteronomy xviii. 9-14 is ignored. All who seek to the dead are an abomination to the Lord!

Is This You?

Dr. Frank E. Wilson, Protestant Episcopal Bishop of Eau Claire, Wisconsin, startled his congregation recently by declaring that the world to-day is "full of Christians lazily absorbing spiritual satisfaction and consistently sponging on God."

"We have," he said, "people who are worshipping an indulgent deity, who is too good-natured even to reprove them, and they become self-centred and self-satisfied."

Spiritual dissatisfaction as Paul knew it (Phil. iii. 12-15) was the hallmark of full growth. Are you suffering from Christian infantile paralysis?

It Just Happened!

The noted agnostic, Colonel Robert Ingersoll, whose argument was always that the worlds were the outcome of chance cosmic evolution, during a visit with Henry Ward Beecher, noticed a beautiful globe portraying the constellations and stars of the heavens. "This is just what I've been looking for," he said after examining it. "Who made it?"

"Who made it?" repeated Beecher in simulated astonishment, "Why, Colonel, nobody made it; it just happened."



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

“They ministered . . .
 . . . with singing.”
 —(I. Chron. vi. 32).

Young People's Leaders' Conference

A Message to Youth Leaders of London and Home Counties

Through the medium of this page I am giving a warm and personal invitation to all Crusader secretaries, Sunday school superintendents and secretaries, and Cadet and Choir leaders, of London and the Home Counties, to attend the Annual Conference and Fellowship Gatherings at the Elim Bible College, London, on Saturday, May 13th, from 3.30 p.m.

The evening session at 6.30 p.m. will be held in the Elim Tabernacle, Clapham, to which, in addition to Youth leaders, all Sunday school teachers are invited. Special speakers are to be present, and subjects of interest and importance will be dealt with. We again anticipate a day of wonderful blessing and fellowship, and the prayers of all readers are earnestly desired in this great and glorious crusade to win the youth of Britain to the service of Christ.

It is hoped to hold similar gatherings in different parts of the British Isles in the near future, for the cause and conquest of youth is of utmost importance for the future of the Church of Christ and the hope for the land we love. Don't fail to unite with us!

Yours in Royal service,

(National Secretary for Youth Depts.)

No visitor to the great annual Foursquare Gospel Demonstration in the Royal Albert Hall on Easter Monday, can fail to be profoundly impressed by the great company of Christian youth who year by year, willingly and wholeheartedly devote their day in gospel song ministry.

Again this year their songs of praise were equally as inspiring, if not at times thrilling, as on former occasions. Hymns of martial enthusiasm contrasted tastefully with those of a quieter and devotional type. Choral variety was well provided this year. There were old favourites, and as appealing as ever

AN APPRECIATION
 Again I sincerely thank all Crusaders and accompanists, for their utmost co-operation with me in connection with the choir singing on Easter Monday last. The festivals of song were undoubtedly blessed of God. Unto Him be all praise.
 DOUGLAS B. GRAY.

were the vocalists—Pastors R. E. Darragh, A. W. Edsor, and P. N. Corry, and in addition two new soloists, Mr. James Sparrow and Miss Betty Tetchner, whose renditions were of a high musical and spiritual standard. The London Crusader Male Chorus and the London Crusader Choir itself, rendered suitably chosen items in a style and finish we expect from this company.

Mr. Ronald Cooper's accompaniments were tastefully and feelingly rendered, as were the accompaniments of the other instrumentalists, Pastor A. W. Edsor, that master of the ivory keys, and Mr. Laurence Prentice, the gifted accompanist of the London Crusader Choir.

Students' Night at Croydon

By CYRIL LYNDON

'Twas a very happy day and no mistake
 When Jesus from my heart did take
 The load of sin . . .

Such was the joyful testimony of the saints gathered at Croydon Elim Tabernacle on Saturday, 1st April, when the service was conducted by students of the Elim Bible College.

The first hymn, "Who is on the Lord's side?" was a grand opening to blessings which were to follow, and voices blended in one accord with the words:

By Thy grand redemption,
 By Thy grace divine;
 We are on the Lord's side,
 Saviour, we are thine!

The presence of the Lord was manifest in the approach to the Throne of Grace in prayer, and how privileged we considered ourselves to be in that we have access into the inexhaustible blessings of God: no wonder we could sing without any lack of assurance, "For I know whom I have believed."

We soon felt the joy of the glorious liberty of the children of God, and after a reading from the Word of God, Mrs. Nosworthy rendered a beautiful vocal solo entitled, "Seek ye first." This was followed by an inspiring message from Mr. Hounsome, who spoke from the 5th chapter of Luke, and in stating that God is looking for men and women who are willing to go through with Him, he urged us all to "launch out into the depths of God's love and be "fishers of men" as was Peter.

To hear the wonderful testimony of a young lady artist, who had been transformed from the darkness of worldliness to the light of Christ's salvation, brought forth great praise from our hearts. She had realised her hopeless condition in being outside of Christ, and though she sought the philosophy of the world to bring peace to her soul, it was not until she yielded to the precious promises of the Word of God that she experienced satisfaction.

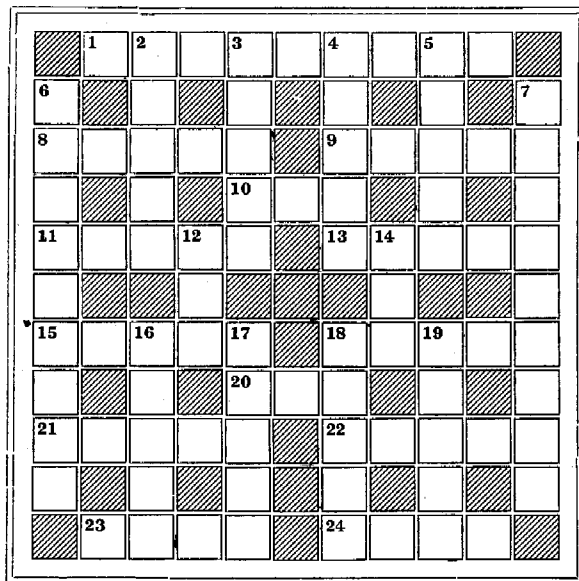
The final message from Mr. Nosworthy (who, with his wife, has been called to missionary work in the Belgian Congo), was taken from Hebrews iv. 12, 13. Under the direction of the Holy Spirit he presented an encouraging address which will make us treasure in a deeper sense the wonderful Word of God, and appropriate for ourselves its priceless contents. In the closing moments of his message our thoughts were turned to the words of the 139th Psalm, "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." After such a challenge one could not help but reconsecrate one's life to His blessed service, with the determination to be out-and-out for God.

A verse of the closing hymn included these words, "Let us labour for the Master from the dawn till setting sun." How could we do less, after hearing again the wonderful blessings God will bestow on them that love Him?

OUR SPECIAL "EVANGEL" CROSSWORD

For Increasing Bible Knowledge

No. 25.



The solution will appear next week.

CLUES ACROSS:

- 1. The one who loves instruction loves this (Prov. 12).
- 8. Crumbs may fall from this.
- 9. "As for man, his days are as —" (Psa. 103).
- 10. Owing.
- 11. Those of Nebuchadnezzar became like birds' claws (Dan. 4).
- 13. One whose children came from Babylon (Neh. 7: 57).
- 15. The heart is established with grace, not with these (Heb. 13).
- 18. This is exhibited when a king speaks (Ecc. 8).
- 20. Adam's wife.
- 21. Deborah was this to
- 22. "An horse is a vain — for safety."
- 23. Birds which can make a mournful sound.
- 24. "A bruised — shall He not break" (Isa. 42).

CLUES DOWN:

- 2. Among those who sealed the covenant (Neh. 10: 19).
- 3. Wrapped round about Jonah's head at one time.
- 4. Many swords have two of these (Rev. 2).
- 5. Graciously to bestow, or give permission.

- 6. Reparation (Ex. 32).
- 7. Unclean bird (Deut. 14).
- 12. Abram's brother's son.
- 14. Name of a plain to which Nehemiah refers.
- 16. A false witness is like a sharp one (Prov. 25).
- 18. First of the twelve Apostles.
- 19. Colour of manna (Ex. 16).

SOLUTION TO NO. 24 CROSSWORD

Across: 1. Afflictions (2 Tim. 3: 11). 7. Peril (Rom. 8: 35). 8. Water (Acts 1: 5). 9. Eye (Psa. 18: 24). 10. Asses (1 Sam. 9: 3). 12. Range (Job 39: 8). 14. Anger (Prov. 19: 11). 17. Heart (Mark 7: 21). 19. Owe (Rom. 13: 8). 21. Chamberlain (Rom. 16: 23). 22. Messenger (Prov. 13: 17).

Down: 1. Appearance (John 7: 24). 2. Fords (Judg. 3: 28). 3. Isles (Est. 10: 1). 4. Tower (Gen. 11: 9). 5. Often (Matt. 23: 37). 6. Surfeiting (Luke 21: 34). 11. Ere (Jer. 47: 6). 13. Awe (Psa. 119: 161). 15. Grape (Job 15: 33). 16. Robes (Luke 20: 46). 17. Heron (Deut. 14: 18). 18. Awake (Eph. 5: 14). 20. We (Mark 9: 28).

From our Readers

Your "Evangels" have been a great blessing. . . . My wife, only recently converted, can never wait for the mail to arrive.—R.B.V. (Cape Town).

I feel I must write you a few lines in praise for the "Elim Evangel." I praise God for the truths found therein.—W.M.

I don't think the "Evangel" could be improved. It is a magazine after my own heart and has helped me time and time again. I have been a reader since 1926.—M.C.T.

To my mind the "Elim Evangel" is the best religious magazine. It is something one can look forward to week by week; every word is good and helpful reading. When I have read them I pass them on, and many others get helped and blessed by them.—M.E.M.

The Way of Salvation.

Satan and Martin Luther

MARTIN LUTHER once had a remarkable dream. He dreamed that Satan approached him with a scroll, broad and long, and closely written, which he proceeded to unroll before the Reformer's eyes, and bade him read therein. Luther did so, and perceived that it contained the record of his sins. In vain he sought to find one sin recorded there of which he had not been guilty; so far from doing so, it rather brought back the recollection of many a long-forgotten one. When he had thoroughly scanned the scroll, he asked of Satan, "Is that all my sins?" "Nay," replied Satan. "Then let me," said Luther, "see them all." And

Satan departed, and shortly returned with another scroll equally broad and long; and again Luther scanned the damning evidence of his guilt. Satisfied at length with the correctness of the record, he again asked of Satan, "And is that all?" "Yea," replied Satan, "it is all." "Then," said Luther, "take my pen, and write in red across the scrolls, 'The blood of Jesus Christ, God's Son, cleanseth me from all sin.'" Reader, can you thank God for the blood?

† 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 3/9).

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**.—Board-residence, bed and breakfast, apartments; central to all parts, near buses and assembly; constant hot water, indoor sanitation, private sitting rooms, and every comfort. Mrs. Sims, 86, Avon Rd. C785
Brighton.—Come and spend your holidays on the glorious Brighton Downs; Christian home, Foursquare; bed and breakfast £1 per week, other meals if required. Mrs. Smith, "Fernleigh," Sea View Road, Woodingdean. C784

Christian Workers' Holiday Home (Devon).—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from May to September; Summer Bible School, July (mid)—September (mid). Subject: The Pathway of Prayer. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. C781

* **Cornwall**, Newquay.—Picturesque, Christian guest house; sheltered, secluded position, own beautiful grounds, 1½ acres; tennis, putting; ten minutes' walk various beaches; comfortable, homely, Christian fellowship; highly recommended by Elim pastors; personal supervision; excellent Cornish cooking, separate tables; electric light; (h. and c.), garage; Foursquare. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. Phone Newquay 2526. C786

* **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

* **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.

* **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, bed, 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

* **Margate**, Cliftonville.—Christian Holiday and Rest Home; comfortable and homely; terms 35/- per week. For particulars write to: Pastor and Mrs. G. Ewry, Cartref, 59, Fitzroy Avenue. C783

* **Morecambe**.—Mountain air and scenery; apartments four doors from the sea; home comforts; separate tables; satisfaction guaranteed; highly recommended by Elim members; private garage. Raw, 3, Ferncliffe Drive, Heysham Road. C797

* **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, Abergelle Road. C768

* **Shanklin, I.O.W.**.—Comfortable, homely board-residence, highly recommended; 3 minutes sea, town, and station; terms moderate. Mrs. Niblett (Elim member), Willow Dene, St. Paul's Avenue. C794

* **Southsea**.—Board-residence, or bed and breakfast; also permanent; near sea and tabernacle; nice, select, quiet district. Miss L. Bacon, 4, Devonshire Avenue. C795

* **Southsea**.—Comfortable accommodation, board-residence, or bed and breakfast offered in Christian home. Write: Mrs. Joss, 168, Bath Rd. C787

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

* **Worthing**.—Homely board-residence, apartments, or bed and breakfast; 3 minutes' sea, shops and gardens; recommended; book early. Mrs. White, 78, Lyndhurst Road. C796

SITUATION VACANT

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

MARRIAGES

Clarke : Kirkby.—On Easter Monday, April 10th, at Tiviot Dale Methodist Church, Stockport, by Pastor T. Burton Clarke; Thomas Maxey Clarke to Ray Kirkby, both Elim Crusaders.

Cummins : Gammaok.—On April 8th, at Elim Church, Lincoln, by Pastor J. C. Carriss; Harold Ernest Cummins to Gertrude Gammaok.

Hallett : Bellinger.—On April 5th, at Elim Tabernacle, Victoria Place, Springbourne, by Pastor Henry W. Fardell; William John Hallett to Phyllis May Bellinger; both Elim members.

Lee : Bellinger.—On April 5th, at Elim Tabernacle, Victoria Place, Springbourne, by Pastor Henry W. Fardell; Leonard Rees Lee to Doris Hilda Bellinger; both Elim members.

Lummis : Mills.—On April 7th, at Elim Tabernacle, Arundel Street, Portsmouth, by Pastor R. Mercer; Charles William Lummis to Amy Mabel Holwell Mills.

Sanson : Furzer.—On April 8th, at Elim Church, Merriott, Somerset, by Pastor Way of Yeovil; Arthur Francis Sanson to Daisy Ellen Furzer; both Elim Crusaders.

Vanstone Bunyan.—On April 15th, at Roupell Park Methodist Church, Tulsa Hill, by Rev. Fred James, assisted by Pastor P. N. Corry; Pastor David Arthur Vanstone to Irene Mabel Bunyan.

WITH CHRIST

Peters.—Raymond Ewan Peters, aged 42, of Bradford. Funeral conducted by Mr. T. A. Nosworthy.

... going
INTO ACTION!

We recently read how a certain political party in a particular town made tremendous headway in the district. Investigations showed that an army of young enthusiasts arose at 5 o'clock on every Sunday morning, and called at every house, placing propaganda inside the newspapers as they lay on their doorsteps.

Whatever we think of such methods we cannot but admire these political zealots, and wonder how many Christians are prepared to make similar sacrifices to further the work of spreading the message of the Gospel.

In these vital days, so full of opportunity, when the world is crying out to know the reality of eternal matters, is it not high time we awoke and **got into action** for the cause of Christ? No one will deny the enemy of souls is working overtime to bring destruction upon the earth. Then let us awake to our responsibilities, and join together in an assault for the winning of precious souls for Christ.

going into action!

Will you? Then fill in the enquiry form below and we shall be pleased to send you particulars of a live monthly Gospel Messenger that will help you in this work. "The Awakener" will arouse your district to their need of Christ and His salvation, and at the same time help to advertise your Church and meetings.



**SEND NOW
FOR FREE
SAMPLE COPY
AND
PARTICULARS**

READ THIS—just to hand:—

"Regarding the 'Awakener'—we have three people attending our meetings at present, one was saved two weeks ago, the direct result of one of our good people putting a copy under the door." Praise God!

ENQUIRY FORM

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

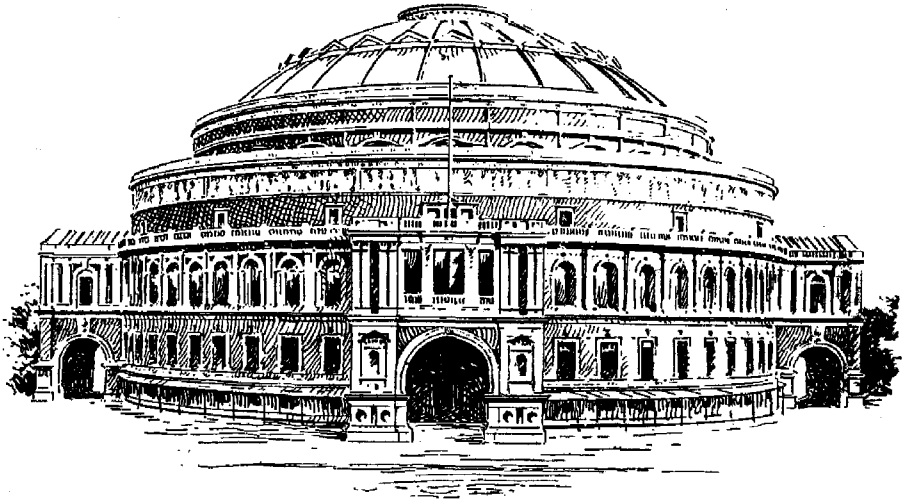
Please forward sample copy and particulars of the "Awakener" as advertised above.

Name.....

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Singing!



From

The ROYAL ALBERT HALL, London.

Friends who have been blessed and inspired at our large Easter Demonstrations will be interested in the following Gramophone recordings.

We would bring to your special notice Elim Records E12 and E13, which were actually recorded in the Royal Albert Hall, and other pieces sung by well-known Elim Soloists at these crowded gatherings.

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I Know That My Redeemer Lives.
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- E32** The Old-fashioned Meeting, and
And They Call it Being Saved.

Mrs. JAMES McWHIRTER (Soprano)

- E35** Calvary, and
Christ is Not a Disappointment.

Pastor P. N. CORRY (Baritone)

- E39** Ho, Everyone that is Thirsty.
Only One Door.
R100 Pass It On!
Blind Bartimæus.

DON. STUART HOUSE (Baritone)

- E34** There is a Green Hill, and
Why I Love Him.

Pastors DARRAGH & EDSOR

- E30** God's Way, and
Precious Hiding Place.

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