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# Elim Evangel

Foursquare Revivalist

May 5th, 1939

VOL. XX.

No. 18.

2d.

By subscription, anywhere  
6 months, 5/-; 1 year, 10/-

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

## IN THIS ISSUE :

### Ventures and Adventures

Missionary News from  
Mongolia and Egypt.

### The Victorious Life

Union with Christ can  
alone make this  
possible.

### Christ's Foreign Policy

Love your enemies!  
Apart from this univer-  
sal peace cannot be  
attained.

### Faithfulness Counts

It is more important  
than success.

And many other helpful  
features.



Photo by]

SPRINGTIME IN THE ORCHARD (nr. Canterbury).

[P. N. COOKE

NEXT WEEK :  
"The Great War Foretold !"

← DO  
NOT  
MISS →

FOLLOWING WEEK :  
Special Sunday School Number

# 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.

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# Coming Events

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

**ADDISCOMBE.** June 11. Adult School, Woodside. Pastor E. C. W. Boulton.  
**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 (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.  
**ELIM WOODLANDS.** May 13. Annual Young People's Leaders' Conference, 3.30 p.m.  
**ISLINGTON.** May 7. Elim Tabernacle, Fowler Road (off Halton Road). London Crusader Choir, 6.30 p.m. (Choir at Pentonville Prison during afternoon).  
**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, Clonavey Avenue. Convent services: Saturday, 3.30, 7. Sunday, 11.30, 3.30, 7. Special speakers. Convener: Pastor J. H. MacInnes.  
**PRESTON PARK, BRIGHTON.** May 21. Elim Tabernacle, Balfour Road. London Crusader Choir, 3 and 6.30 p.m.  
**ROCHESTER.** June 4. Elim Tabernacle, Star Hill. Pastor E. C. W. Boulton.  
**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.  
**ST. HELENS.** Regular Foursquare Gospel meetings are now held at 10, Hardshaw Street. Sundays, 6.30 p.m. Wednesdays, 7.30 p.m. Fridays, 8 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. Speakers include Pastor S. Gorman.

**Whitsuntide Conventions**

**LETCHWORTH.** May 27—June 1. Elim Tabernacle, Norton Way North. Saturday, 8. Sunday and Monday, 11, 3, 6.30. Tuesday, Wednesday, and Thursday, 7.30. (Monday at 3, Missionary Rally). Speakers: Pastors J. Smith and F. G. Cloke, and Mr. Leslie Wigglesworth.  
**LONDON.** Further particulars will be announced later.  
**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.

## 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 Editorial on page 282, and **Write to us to-day!**

**Principal GEORGE JEFFREYS and Revival Party's Engagements**

**ILFRACOMBE.** Commencing April 30th. Revival and Healing Campaign. Sundays at 3 and 6.30 p.m. in the Alexandra Hall. Week-nights (except Friday) at 7.30 p.m. in the Town Hall, High Street.

**STOCKHOLM, SWEDEN.** June 5 to 12. Preaching at the great European Pentecostal Congress, to which a large number are coming from all parts of Europe.

**Note.**—Free board and accommodation in Stockholm will be provided for accredited Elim ministers. Write Pastor Lewi Pethrus, Rörstrandsgatan, 5, Stockholm, Sweden (24d. stamp). For particulars of general routes to Stockholm via Tilbury—Gothenburg, apply Swedish Lloyd Co., Coventry Street, London, W.1.; via Harwich—Esbjerg, apply Royal Danish Mail Service, c/o Danish Tourist Bureau, Ltd., 31, Haymarket, London, S.W.1, or the usual travel agencies.

**WORTHING.** Big Tent Campaign during July and August. 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.

# 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. 18

MAY 5th, 1939

Fridays, Twopence

## Ventures and Adventures

Vital Missionary News.

By Miss A. HENDERSON (Elim Foreign Missionary Secretary)

“WELL, John, what would you like to be when you grow to be a man?” “I’d like to be a missionary on furlough, daddy,” was the quick response. “A missionary on furlough? John, my lad! Missionaries on furlough do not have things so easy as you may imagine, nor do they spend all their time telling thrilling stories of adventure for God in lands across the seas to large sympathetic gatherings at home.”

Our missionaries on furlough in Elim, and our prospective missionaries, preparing to go out to the places of God’s appointment for them, are all busy as can be. Some have been attending lectures on tropical diseases, etc., some have been working hard eight hours a day and perhaps longer, at French; some have been taking World Crusade meetings or speaking at Crusader Missionary meetings or to little folk in the different Sunday schools as well as gospel services; while others have been on deputation tours speaking night after night, each time in a different place and travelling by day in between, in England, Scotland, Ireland, and Wales. Missionaries on furlough are people needing a great amount of consideration, a warm hand-shake, a great deal of encouragement regarding their work overseas, and a real loving interest in the people amongst whom they labour. Most of all, unflinching prayer for them, that their time in the homeland may bring to them deep spiritual blessing and a reinforcement of physical strength and vigour. God bless every missionary on furlough and every prospective missionary, longing, and patiently working, whilst waiting for the great venture of their life-time, the day of departure, when, “outward bound,” forth they go for God along the unknown and the untried paths ahead.

### “GOD IS MY ADVENTURE”

The following briefly throws a little light on the field where MR. AND MRS. JOSEPH PAYNE have been working for God for some years, and where they will, from henceforth, minister as Elim representatives, thus extending our line of witness to the high and lonely tablelands of far-off Mongolia. God bless these our two new Elim missionaries—Mr. and Mrs. Joseph Payne of

Between China to the south and Siberia to the north,

lies the sad and sin-drenched land of Mongolia. To this country of dirt and squalor, with its most trying climate of extreme heat followed by extreme cold, with



Mr. and Mrs. Payne and their little son

its terrific storms of thunder and lightning, hail and rain, dust and darkness, to this land whose people are as ignorant, superstitious, and primitive to-day as they were centuries ago, God called a young man and woman from our Elim Bible College several years ago. Forth to Mongolia they went, trusting to God to make the crooked places straight before them and to supply their every need. Right there, in the heart of a people whose only religion is demon worship with all its terror and horror, and whose need of God’s salvation is very great and very urgent, these two brave-hearted, Spirit-filled ambassadors for the Lord Jesus have been working, toiling, and praying for the salvation of the people of dark Mongolia. Mr. and Mrs. Payne will be

### ON DEPUTATION TOURS

through some of our Churches, and accounts of their work will appear in our *Missionary Courier* as well as in the *Elim Evangel* from time to time in future, so that Elim friends can get to know of them in this way and thus pray very definitely for their great work across the seas in the far-off Orient.

A very lovely and blessed report from Miss LILY MARSHALL of her precious work in the Girls' Home at Port Said, where Moslems, Syrians, Copts, etc., reside in happy fellowship together under her care, now follows:

"Although this is to be my first quarterly report since becoming an Elim associate missionary, I do not in any way feel a stranger to the Elim family. It is nearly eleven years since I had my farewell meeting at the Springbourne Church, before sailing for Egypt in April, 1928. Often have I thanked God for the precious fellowship of the saints there, and perhaps especially for the Crusader meetings under the helpful ministry of the late Pastor Henderson and Miss Henderson. Since coming to Egypt I have been working most of the time in the village out-stations. Fifteen months ago I was asked to come here to our Headquarters and take over the work of the Girls' Home. So here I am in Port Said. Now I begin to feel old as I have to report that I am a mother of fifty! I have forty-seven girls and three small boys—the latter are not yet old enough to go to the boys' home.

"How shall I tell you on paper the work of a mother? As far as I understand it, a mother's duties are the same all over the world, so that some of you at least will be able to understand

#### HOW FULL THE DAYS ARE,

and yet they have been made up of such ordinary little things that do not seem to count. The first bell rings at 5.30 a.m., and I usually try to tuck up the last in bed at 9 p.m. Can you believe it if I tell you I can always find plenty of mending, making, washing, and cleaning to be done? I assure you it is true, but I have a very capable woman, who was the first orphan girl received in our home twenty-three years ago, helping in the kitchen. Two of the bigger girls are now learning dressmaking, so that I hope soon they will be able to help with the many garments that have to be made continually. Each girl has her little duties in the home out of school hours, and on Saturdays. We are really a very happy family although the majority are Moslems, others include Copts, Jews, and Syrians. How sweet it is to know that in the sight of God all are one!

"The evening time is perhaps the most precious, when one can go round from bed to bed and get that personal touch with each one. How ready they are to

tell of the little things that have gone wrong during the day, putting them right with God before they sleep, looking for some word of encouragement, or a promise from the Word to stand on for the next day. Often when the last light has been put out and I have come to my room there is a small knock at the door; some one cannot sleep because of an unconfessed sin, another has a burden for her sisters' salvation and wants help in prayer. I long for them all to feel it is *home* and not an institution. I often feel unworthy of such a family, but I do ask your help in prayer.

"It was interesting to note that on February 4th you were holding the great Missionary and Youth Rally in London. The same evening here God began to bless in a very real way.

#### WE HAD A BAPTISMAL SERVICE

that evening for young men, when four followed the Lord through the waters. The meeting hall was crowded and numbers heard the gospel for the first time. The following morning we had the baptismal service for young women, the youngest candidate being Pastor Hardstedts' eldest daughter, who had been baptised in the Spirit the previous week. I think it was one of the most blessed meetings I have ever attended. Never shall I forget the testimonies of each one as they told of their salvation, asking for prayer that God would endue them with power to become witnesses for Him among their own people. They were nine in all—six have been in the home for several years (three of these are now workers on the out-stations), another was one of our teachers here, and the other a married woman who was converted in one of the public meetings.

"In the afternoon service all thirteen (see photograph) were received into fellowship at the breaking of bread. This was followed by a prayer meeting before the evening service. I asked a few of the big girls if they would like to remain or go home for supper first (the meetings are held in the large hall in the boys' home). They looked surprised that I should ask, and pointing to a large motto written over the baptistry (Acts ii. 38), they said: 'Have we not repented and been baptised in water? Shall we not wait for God to baptise us in the Spirit?' Soon we were down before the Lord, and God graciously honoured



A few of those who have accepted the Gospel during Mr. and Mrs. Payne's ministry in Mongolia



Candidates at the Baptismal Service at Port Said

their simple faith. In less than ten minutes one girl of fourteen years was baptised in the Spirit and has since been the means of leading many others to know the Lord as their Saviour. Others were mightily blessed. The evening meeting saw two souls born again and many testified to real blessing received that day.

"Then two of our young workers from Dekernes who had been baptised in the morning remained behind for prayer. One had been sick in body. While she was anointed with oil according to James v. and receiving a mighty touch from God, the other one was

#### BAPTISED IN THE SPIRIT.

It was soon noised abroad in the house that God was blessing still, and Pastor Hardstedts' interpreter, hungry for the Baptism, came in and soon found he had been given a new language in which to praise God. An unconverted man came in and was saved; the cook came up from the kitchen in his white apron to get a blessing; the bigger boys jumped out of their beds and came down, pouring out their hearts to God also. His presence was so real that one just asked and re-

ceived. Hallelujah! How we thanked God for such a day of blessing.

"Long before daylight the next morning a Pentecostal prayer meeting was being held in the bigger girls' dormitory. One girl for whom we had prayed for years was broken down and yielded her life to God, crying to Him for forgiveness. During the recess time between lessons in the morning, many of the day girls joined them in prayer; one was baptised in the Spirit, and several accepted the Lord as Saviour. Later in the day another was converted and baptised in the Spirit. One of the lessons in school was turned into a prayer meeting. Since then God has been bringing them in one by one, and we have had the joy of seeing fruit gathered in after years of labour. Several have now been filled with the Spirit, and we are praying for the gifts of the Spirit to be made manifest in the assembly. God has given to some a real burden for souls, and it is an inspiration to hear them pray. Please join with us in thanksgiving for the mighty way God has blessed us, and please pray that He may be able to have His own way in our midst."

## The Victorious Life

By HENRY PROCTOR, F.R.S.L.

**T**O whom has God said: "Sit Thou on My right hand until I make Thine enemies the footstool of Thy feet"? To Christ Jesus, you will say, and truly, yet not to Him only, but also to all those who are raised together with Him: "jointly-raised," and seated together with Him, for He has jointly enthroned us with Him in the heavenlies at the right hand of the Majesty in the heavens, far above all authority, principality, and power, lordship, and dominion, and every form of government which exists not only in this age but also in that which is to come. For this reason a spirit of wisdom and revelation is granted to us, that we may attain the full knowledge of Him, which Paul taught us to crave after in Philipians iii. 10—the *epignosis* (perfect knowledge) which brings with it the opening of the eyes of the inward man; the eyes of our heart being enlightened that we may know what is the hope or expectation involved in the high calling of God in Christ Jesus, and what the glory that God has in us who are His inheritance. As we enter into and are joined to Him, we become one with Him, as certainly as He is one with the Father (John xvii. 21).

So then it is the mystical Christ who is the one Man sitting at the Father's right hand until He makes His enemies the footstool of His feet. For He has already put all things under His feet and given Him to be the Head over all things to His Body, which is the Church. So the Church which is His Body is united with Him in His

#### HEADSHIP OVER THE ALL THINGS

which is often rendered headship or sovereignty over the universe (*ta panta*), for it must include the whole creation which is now waiting and groaning in birth-pangs, which shall eventuate in the birth of an entire new creation of which the Christ is the Head. For

this the whole creation waits groaning and travailing in pain together until now, waiting for the revelation of the sons of God (Rom. viii. 19). To this day, we know, the entire creation sighs and throbs with pain: and not only so, but even we ourselves, who have the Spirit as a foretaste of the future, even we sigh to ourselves as we wait for the redemption of the body that means our full sonship (Rom. viii. 23, Moffatt). It is thus we share His sufferings and "fill up" (as Paul did) "what is lacking of the afflictions of the Christ, for the sake of His Body, the Church" (Col. i. 24).

But if we suffer conjointly with Him we shall also be glorified with Him. Yea, already we are being glorified (Rom. viii. 30) and "reflecting as a mirror the glory of the Lord are being transformed into the same likeness as Himself, passing from one glory to another" (II. Cor. iii. 18, Moffatt). Christ speaks of this glory as a present possession: "Yea, I have given them the glory that Thou gavest Me, that they may be one just as We are one." And Peter says that: "He has called us to His own glory and excellence, and that if we are partakers of the sufferings of Christ, then the Spirit of glory resteth upon us." So we are to count it all joy, nothing but joy, when we fall into divers trials. As Paul said: "I rejoice in my sufferings, I take pleasure in infirmities, necessities, and distresses." We glory in tribulation, knowing that it is the light affliction which worketh out the glory for us, a far more exceeding and eternal weight of glory. So that we cannot share His sufferings without the glory, or the glory without the suffering; for the one is the outcome of the other. This gospel is called

#### THE GOSPEL OF THE GLORY

of Christ, the image of God (II. Cor. iv. 4). But

while He is the glory of the Father, Christ in the saints, which are His Body, is the fulness of the glory (Eph. i. 23). Our glory is brought about by the revelation of the wisdom of God, hidden in a mystery and ordained for the purpose before the ages (I. Cor. ii. 7). At present this glory is hidden within us, but when Christ who is our life is manifested, then shall we be manifested with Him in glory (Col. iii. 4), when He shall come to be glorified in His saints (II. Thess. i. 10).

So even now we share His glory, as we maintain union with the Head, and not only the glory of His death, but the glory of His resurrection also. For

like Him we are put to death in the flesh, but made alive in the Spirit. "But ye are not in the flesh but in the Spirit: if so be that the Spirit of God dwell in you" (Romans viii. 9). He dwells in you for the very purpose of producing life in your mortal body through His Spirit living within you (Rom. viii. 11). For the Spirit which raised Him from the dead is given us as a foretaste of the bliss of the resurrection. So that we may be living daily in the enjoyment of that bliss. Let Him, therefore, lead you daily in the train of His triumphs, as more than conquerors over sin and sickness and death (Rom. viii. 37).

## Bible Study Helps

### GROWTH IN GRACE

If you would be a stronger Christian read:

1. The Atonement chapter (Heb. ix.).
2. The Victory chapter (Heb. xi.).
3. The Consecration chapter (Rom. xii.).
4. The Assurance chapter (I. John v.).
5. The Sabbath chapter (Isa. lviii.).
6. The Strength chapter (Psa. xxvii.).
7. The Joy chapter (Psa. xcvi.).
8. The Work chapter (James ii.).
9. The Reward chapter (I. Cor. iii.).
10. The Holy Spirit chapter (Acts ii.).
11. The Advent chapter (I. Thess. iv.).

### WHAT IS A CHRISTIAN?

1. A Child in Relationship (Rom. viii. 16, 17).
2. A Disciple in Knowledge (John viii. 31, 32).
3. A Friend in Communion (John xv. 15).
4. A Soldier in Conflict (II. Tim. ii. 3).
5. A Pilgrim in Progress (Heb. xi. 13).
6. A Light in Influence (Matt. v. 14).

### BIBLE READING ON THANKSGIVING AND PRAISE

1. **Things to be thankful for:** I. Thess. v. 18; Isa. xlviii. 20; Psa. xxviii. 7; Luke xv. 24; I. Pet. iv. 12, 13; Dan. vi. 22; I. Tim. i. 12; Col. i. 12.
2. **The ground of thanksgiving:** I. Cor. xv. 57; Gal. vi. 14.
3. **The profit of thanksgiving:** Psa. xcii. 1; I. Tim. iv. 5; Psa. cxix. 54; Luke xvii. 18, 19; Acts xvi. 25, 26.
4. **The fellowship of praise:** Luke xix. 37, 38; Rev. vii. 11, 12.

### PRAYER WITH THANKSGIVING

Be careful for nothing; but in everything by prayer and supplication, with thanksgiving let your requests be made known unto God (Phil. iv. 8).

1. **Thanksgiving a great part of prayer.**—Praise is greater than petition, purer, nobler. Paul teaches this duty of thanksgiving by example as well as precept.
2. **Thanksgiving a condition of blessing.**—God's gifts to us are often dependent on our appreciation. A thing unvalued cannot be wisely bestowed. We err when we receive blessings as a matter of course.
3. **Thanksgiving quickens faith.**—The past is the pledge of the future. If we remember God's benefits, and give thanks, we shall anticipate future good.
4. **Thanksgiving should be specific.**

## Thou Art All

C.P.D.

DUET. *Andante.*

CYRIL P. DAWES.

1. I give my heart to have Thy smile, I give my  
 2. I longed for joy, but found it not, Un - til I  
 3. And now the drear - y path of life, That once was  
 4. Oh, wea - ry one, with all your care, De - sir - ing

all to Thee, . . . And in re - turn Thou giv - est  
 came to Thee, . . . And Thou, my Lord, my life didst  
 dark in - deed, . . . Is ra - diant with Thy life di -  
 to be free, . . . Come, taste and see the Lord is

all, Yes, all Thou hast to me. . . .  
 fill; Thou'rt all in all to me. . . .  
 vine: Thou'rt all in all to me. . . .  
 good, Your Friend He waits to be. . . .

CHORUS.

Thou art all, all in all, Near - er than

**Thou Art All (continued)**

bro-ther, Dear-er than mo-ther, Thou art all,  
all in all. Precious Re-deem-er to me. . . .

*rall.*

Copyright. Another excellent piece by Evangelist Cyril P. Dawes, the writer of "I am ever so glad that He sought me." Makes a good duet.—W. G. H.

**Bible Study Helps (continued)**

**DWELLING AND INDWELT**

Abide in Me and I in you—John xv. 4.

**I. What It Implies.**

1. Obedience to God (I. John iii. 24).
2. Love to man (I. John iv. 12).
3. Example to the world (I. John ii. 6; see Eph. iv. 1-17).
4. Compassion for the needy (I. John iii. 17).

**II. What It Does.**

1. Gives power in prayer (John xv. 7).
2. Insures fruitful service (John xv. 5).
3. Brings gladness of soul (John xv. 11).
4. Yields assurance of position (I. John iii. 24; iv. 13).
5. Secures final triumph (I. John ii. 28).

**III. Old Testament Testimony.**

1. Our home (Psa. xc. 1).
2. Our refuge (Psa. xci. 1).
3. Our protection (Psa. xci. 9-11; see Acts xvii. 28).—*The Christian.*

# Paul's Letter to the Church at Philippi

No. 5.—Chapter iii., verses 10-14.

By J. A. VANSTONE

**C**HRIST had been seeking Saul of Tarsus, and, in spite of his "kicking against the pricks," had found him on his way to Damascus. In a moment the blasphemer and persecutor was changed into a bond-slave of Jesus Christ, and in full surrender cried out, "Lord, what wilt Thou have me to do?" So Paul that day was "apprehended of Christ Jesus" (v. 12), and God began to work out His purpose in that surrendered life. What was that purpose? Was it only that the guilty past might be dealt with, and another soul released from the Devil's power? Praise God, it was all that, and much, much more. Not only had the old things passed away, but all things had become new, and all things were of God. He is working towards one great end, that the Christ-like in each of us shall be so developed, that there is produced in us

**A PERFECT CHRIST-LIKENESS,**

and we shall be "conformed to the image of His Son" (Rom. viii. 29). To that end He is making "all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. viii. 28).

Already Paul has expressed his confidence that "He which hath begun a good work in you, will perform it until the day of Jesus Christ" (i. 6), and reminded them that "it is God which worketh in you both to will and to do of His good pleasure" (ii. 13), giving this as an incitement to a sincere desire on their part to work out their own salvation with fear and trembling (ii. 12). Paul expresses the same thought in other words in verse 12: "I follow after, if that I may apprehend (lay hold of) that for which also I am apprehended (laid hold of) of Christ Jesus."

Verse 10. "That I may know Him," or "in order that I may know Him." So all that happened to him when he "gained Christ, and was found in Him," was

but the introduction to the marvellous experiences mentioned in this verse. Can we claim that in our lives our redemption has resulted in an ever-increasing and more intimate knowledge of our Lord? At least twenty-six years have passed since Paul's conversion, years full of revelation and close fellowship, yet he is still learning; he knows even now only "in part." He is still unsatisfied, and as long as he lives he will be always yearning to "grow in the knowledge of his Lord and Saviour." It is only possible to know Him

**BY KEEPING CLOSE TO HIM,**

in constant fellowship, for as we do that "we are changed . . . from glory to glory, even as by the Spirit of the Lord" (II. Cor. iii. 18).

"And the power of His resurrection." We read of the "exceeding greatness of His power" in the Epistle to the Ephesians, where we read that Christ, the victor over all the Devil's power, having had all things put under His feet, is now given to be the Head over all things to the Church. What an amazing fact it is, that all the power of the risen Christ can be operative in our lives! Surely it is an insult to Him to bemoan our weakness, and to magnify the power of our adversary. "I can do all things through Christ which strengtheneth me" (iv. 13). Do we realise that the living Christ is now our Great High Priest, and has entered "into heaven itself, now to appear in the presence of God for us" (Heb. ix. 24), and this mediative work is carried through "in the power of an endless life"? (Heb. vii. 16). Again in Hebrews vii. 24, 25, we read, "But this Man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost (that is, right through to the end) . . . seeing He ever liveth to make intercession for them."

Peter, in the hour of utter failure and bitter repentance, could remember with hope our Lord's words,



"I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren" (Luke xxii. 32). Surely His prayer is ever effective!

#### IN THE MIDST OF OUR TEMPTATIONS,

failures, sorrows, and desperate conflicts with the enemy, we can count on the prevailing intercession of our Lord, and the abundant supply of His resurrection power. Where then is defeat? Where is failure? They are impossible. "Nay, in all these things we are more than conquerors through Him that loved us" (Rom. viii. 37).

*"That I may know . . . the fellowship of His sufferings."*

To the one who has known the reality of this empowering is given the privilege of sharing in the fellowship of His sufferings. It is against those equipped with that tremendous power that the full force of the Devil is exerted, for he knows they are capable of damaging his kingdom.

Physically, mentally, spiritually, he will assail them, often using evil men as his instruments. "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you," said Christ to His disciples. "If they have persecuted Me, they will also persecute you." Christ's suffering was not confined to the attacks from the outside: there was also that which arose from His doing the will of His Father. So with us, there is the continual bearing of the Cross. "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke ix. 23). This is Christ's challenge to us all. Denying ourselves—not a mere giving up of this or that, but a giving up of ourselves, "a living sacrifice, holy, acceptable unto God, which is our reasonable service." This is the chief part of the daily cross-bearing.

#### A CROSS MEANS SUFFERING,

and daily we may know more and more of the fellowship of His sufferings.

*"Being made conformable unto His death."*

The tense of the verb indicates a process being gradually worked out. Was Paul speaking of physical death? If so, was he longing for a martyr's end? Was he suggesting that this death was to be of the same nature as the expiatory death of the Christ? No; one of the key thoughts in his preaching was our

identification with Christ in His death and resurrection. In Romans vi. he wrote, "We are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

This is the death Paul is speaking about here, and every time he mentions it there is a resurrection to follow, and the death and resurrection illustrate the double aspect of our redemption, a death to the old nature and a rising into new life and activity. But we find in our own experience that the death process is not complete. If we are honest we must confess, as Paul does, that we are still "*being made conformable unto His death; if by any means I might attain unto the resurrection of the dead.*" Only as this death is perfected in us, can the resurrection be

#### AN OUT-RESURRECTION, OR PERFECTED ONE.

In many cases the prefix "out" has this emphatic meaning of "utter," or "complete." It is this present resurrection of which Paul is thinking. He never doubts for a moment his share in the "first resurrection," but he earnestly desires to attain to the fulness of the "newness of life." The "I am crucified with Christ" must be followed by "nevertheless I live; yet not I, but Christ liveth in me" (Gal. ii. 20). He tells the Colossians, not only that they are "buried with Christ," but they are "risen with Him through the faith of the operation of God, who hath raised Him from the dead." But he goes on to tell them to "mortify their members which are upon the earth," to "put off the old man" and "put on the new man which is renewed in knowledge *after the image of Him that created him.*" So the new man, which is to take the place of the crucified old man (Rom. vi. 6) is the expression of this resurrection life, the Christ-likeness to which God has predestinated them. Paul reminds the Colossians that there is much for them to do before this resurrection with Christ is fully worked out in their lives, and here he confesses the same imperfection, "Not as though I had already attained, either were already perfect: but I follow after, (R.V., press on) if that I may apprehend that for which also I am apprehended of Christ Jesus."

## HOW WIDE IS OUR HORIZON?

COMPLACENCY is one of the Christian's deadly enemies. Satisfaction with what we have done for God can sap the life and vigour of our Christian service. "Marshal Forward" was the name his soldiery gave to Field Marshal von Blucher, the victor over Napoleon, and there was much of the same fiery, onward-striving spirit in the great apostle to the Gentiles. He went on from city to city. His "settled pastorates" lasted only long enough to give his converts a reasonable start in the Christian life. "I must also see Rome." "I take my journey into Spain." Ever the regions beyond! His eagle eye envisaged continents, the evangelisation of the world. When he had finished his salutations to the Church at Rome and closed with the benediction, "The grace of our Lord Jesus Christ be with you," he added in the next verse

the greetings of his lieutenants in his evangelistic campaigns (Rom. xvi. 20, 21). It is significant that those he named were drawn from the three then known continents of the world. Timothy was from Lystra in Asia Minor; Lucius (of Cyrene) from Africa; and Jason of Thessalonica, with Sospater of Berea, from Europe. They were the firstfruits from each of the three continents of antiquity, recruits enlisted by Paul for the conquest of those continents. More of Paul's spirit is needed to-day—rather, full yieldedness among Christians to the Spirit who filled the apostle's heart with love for the lost. Then, with Paul, we shall aim "to preach the gospel in the regions beyond," and strive "to preach the gospel, not where Christ was named . . . but as it is written, To whom He was not spoken of, they shall see: and they that have not heard shall understand" (Rom. xv. 21).

# FAMILY ALTAR



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

**Sunday, May 7th.** II. Chron. xxv. 1-13.

"The Lord is able to give thee much more than this" (verse 9).

Amaziah had hired help in the day of battle, but paid dearly for it. God, by the mouth of His prophet, declared His displeasure. The King sent the hired warriors back and lost the hundred talents hiring fee; but worse was to follow—the sequel told in verse 13 is a very disconcerting one. Nevertheless, Amaziah won his battle, because God had promised to give him much more help than he sought to buy. Failure is inevitable when dependence is upon big battalions instead of Jehovah's omnipotence. However little you have, as with David's simple means, if it is divinely directed, seeming defeat is turned into certain triumph.

PRAYER TOPIC:

That the visit of the London Crusader Choir to Pentonville Prison this afternoon may bring salvation to needy souls.

**Monday, May 8th.** II. Chron. xxv. 14-24.

"Come let us see one another in the face" (verse 17).

Two kings face each other in our reading this morning. It seems good and proper, but things are not always what they seem. There was such a cleavage between Judah and Israel that two kings had no power of themselves to alter things; each king fought for his considered rights. Until God's day of bringing all His people together we must be content to revolve in our own orbit. Some things are irreconcilable and until the blood has cleansed away all pride, prejudice, and party faction, they will remain so. One thing we can do as individuals is to see that our hearts are kept free for God's reconciling forces to operate.

PRAYER TOPIC:

That Divine guidance and blessing may be granted continually to the Executive Council.

**Tuesday, May 9th.** II. Chron. xxvi. 1-10.

"As long as he sought the Lord, God made him to prosper" (verse 5).

This principle not only applied to Uzziah and his day, but it applies to our day and every day. In fact it is the Christian's secret of consistent victory. God will be enquired of: He is intensely interested in the world He has created and in the affairs of mankind. Prayer and prosperity go hand in hand, but not according to the world's standard. Here is true spiritual prosperity—the Lord is the portion of His people—and what a portion He is!

Blessed with all spiritual blessings in Christ Jesus.

PRAYER TOPIC:

For an outpouring of the Holy Spirit and world-wide revival.

**Wednesday, May 10th.** II. Chron. xxvi. 11-23.

"He was marvellously helped till . . ." (verse 15).

This quotation sets forth the weakness of a strong man. He used his strength wickedly and wantonly. He presumed upon God and thought he could be as the sons of Aaron and offer incense. Angry with the priests, he was smitten with a leprosy that never left him. How much better to depend daily and hourly upon Him who said, "My grace is sufficient for thee, for My strength is made perfect in weakness." Marvellously helped, he was lifted up to destruction. How sad, yet Uzziah has many followers.

PRAYER TOPIC:

That God's grace and guidance may be vouchsafed to all His tested saints.

**Thursday, May 11th.** II. Chron. xxvii.

"He entered not into the Temple of the Lord" (verse 2).

The record reads of Jotham's goodness, yet he entered not into the Temple of the Lord. This is no safe argument that men can be better Christians by not attending the means of grace. How many take this stand! If we can be good servants of Jesus Christ when away from the atmosphere of His house and the fellowship of His people, do we not do ourselves an injustice and rob our fellow-Christians of a fellowship that would become a great bulwark in these last days? Christians, like coals, burn brightest in heaps. Do not forsake the assembling of yourselves together.

PRAYER TOPIC:

For Holy Ghost outpouring upon the ministry of all our Elim missionaries.

**Friday, May 12th.** II. Chron. xxviii. 1-15.

"They had forsaken the Lord God of their fathers" (verse 6).

"My people," saith the Lord, "have committed two evils; they have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." If Christ does not satisfy, then man must have a substitute. It was so in the days of Ahaz; it is so to-day. That word "forsaken" is a strong word, it signifies a severance. When the soul suffers such a cleavage, soon other unholy attachments manifest themselves, and God is entirely forgotten. There is yet hope,

for the Holy Spirit can again repair the breach and restore the fellowship.

PRAYER TOPIC:

That God's blessing may rest on all the arrangements being made for the coming Sunday School Anniversary services.

**Saturday, May 13th.** Phil. i. 1-11.

"Being confident of this very thing" (verse 6).

Let your meditation be sweet as you ponder these verses; every one of them makes inspiring reading, and all are for our mutual encouragement. Get away from the idea that Paul is God's finger writing only to the Philippians; he is writing to you. Has He begun the good work of grace in you? Surely the beginning is the new birth. If He has, be assured He is well able to finish it. If, as you read, the work is not begun, let him begin it here and now. The work is to be in you. Ye are to be His workmanship, God's house to be built. Let the wise Master-builder have a free hand!

PRAYER TOPIC:

That open air workers may be encouraged by results on their efforts to-day.

## Helpful Illustrations for Christian Workers

### "Blessed are the Peacemakers"

Philip Henry often would quote Luther's story of the two goats that met upon a narrow bridge over a deep water: "They could not go back; they durst not fight. After a short parley, one of them lay down and let the other go over him, and thus no harm was done. The moral," he would say, "is easy: Be content if thy person be trod upon for peace's sake. Thy person, I say, not thy conscience."

### A Crushing Reply

A Christian chief in the New Hebrides Islands, who before his conversion had been a cannibal, was reading his Bible, when a French trader came up to him, and exclaimed: "What is that you are reading?" "The Bible." "Oh, that's played out. I don't believe it ever did anyone any good." "Don't you? Then let me tell you, sir, if it was not for the Bible, you would be in my oven!"

### "It Kicks Me"

A missionary in India tells of a Brahman priest, an intelligent and open-minded man, who listened attentively to the preaching. He was given a Telugu Testament on condition that he would faithfully read it. He read it for a month; then meeting the missionary again, he said, in Telugu: "I wish you to take the Book back. As I read it, it kicks me." The Bible convicts of sin.

**W**HILE the nations of the world are distressed by the fear of war, and held in the grip of a paralysing hatred, it comes as a welcome relief to turn from the exaggerated journalism of the present day, to the sayings and advice of the greatest Teacher of all time. His philosophy affects life in all its intricate details, whether domestic, social, or political; and we can turn to Him in our hours of national emergency, for the guidance we need. So many are of the opinion that His teaching was only of a spiritual character, too high in its demands, and completely out of touch with the stern realities of life. Far from this, however, His policy is the only panacea for the ills of our distraught age: and until He has His rightful place as supreme guide of the peoples, there can never emerge a state of equity and peace.

Total failure is the only result of Man's efforts to create a perfect world order. From the primitive cosmos of Eden, Man has subverted his world

#### FROM PARADISE TO CHAOS:

a chaos so confusing, that the nations drift helplessly from one bloody conflict to another. While politicians wring their hands in distress, they give orders for more and bigger armaments; and while the nations cry in unison for peace, the same secret diplomacy is pursued which brought the nations to the verge of catastrophe in bygone years.

Let us review in few words, the idealism of our own generation—those forces which seem to be driving us nearer the horrors of universal conflagration.

There can be no disputing the fact that much of our distress is due to the egoistic Nationalism, so beloved by certain states. "Totalitarian," as a word, has attained great prominence in our vocabulary. It has been tacked on to the term "state," making it more exclusive, intolerant, self-assertive. This new ideology favours the determination of the race to dominate. The general desire for power among the individual members of the State is caught up in the collective purpose of the nation; single units assume a sense of superiority, becoming absorbed as part of a great progressive organism. The Dictator is the personal representative of this mass mind. He is the leader by whom the selfish wishes of the mob are achieved. This form of racial self-determination has bred a sense of

#### PRIDE IN THE DESTINY OF THE NATION,

and sad to say, a feeling of suspicion against surrounding powers, who are the imagined enemies, seeking to overthrow their authority. But the most dangerous feature of this nationalism is the conception of a divine mission, calling that particular branch of the human family to establish world hegemony. It makes a religion of the idealism of the totalitarian state, enabling the leaders to goad the people with the same fanatical emotions which have been the accompaniment of all religious systems.

Now Christianity is set in direct contrast to this doctrine of "race, soil, and blood." Its call radiates from the cross, firstly to the enemies directly responsible for the crucifixion, then on to the neighbouring

# Christ's For

"Love your enemies."

"Go ye into all t

By Pastor H. W. GREEN

states, and on again, until it reaches earth's remotest regions. The gospel is not a British preserve, nor is it given as the particular blessing dispensed to white people. All are called to look to the central focus of the Salvation of God, and there find a place in the heart of God. Calvary clearly teaches us that Man is not to be saved because he was born with certain physical characteristics, or some peculiar pigment in his skin; he is saved entirely on the merit of his own acceptance of the love of God. The Christian Gospel is universal. It will never tolerate territorial limitations. After all, it does seem rather ludicrous to imagine that God will favour one man above another, just because he may have a different shaped nose! By the condition of things at the present time, it looks as though we shall be hard put to it soon to determine which nation can best substantiate

#### ITS CLAIMS TO DIVINE HONOURS.

Perhaps a new international court of the Areopagus, will eventually be set up to decide between the conflicting claims to divinity!

Another feature of the modern political idealism, and in fact, one of its greatest dangers, lies in the resort to force. The right to fight is no longer excused as a disagreeable necessity: it has been glorified. The nimbus has been removed from the saints of the Church, and placed upon the heads of the gods of Thunder. Paganism, with its twin brother Barbarity, have again raised their ugly heads, trampling upon the weak, ruthlessly disregarding the lawful claims of minorities, and establishing the authority of steel. Might is lauded as right. The bully, ignoramus though he may be, is praising himself for his high sense of moral justice.

But the policy of force carries with it the seeds of its own destruction. "They that take the sword," Jesus said, "shall perish by the sword." These words are true in all generations: history has proved their accuracy. The impact of warring elements can only decide the annihilation of the antagonistic parties. Future history, the Bible foretells, is doomed to write large the truth of Christ's statement in letters of blood.

This creed of aggression is the new infidelity. It denies the sublimity of Christ's message, and mocks the very nature of God, for "God is Love." A political cultus which plays upon the emotion of hate more than any other, desecrates the very shrine of the eternal. By this stream of hate the life of the world is

#### BECOMING STEADILY POISONED,

and we are reminded here by our psychologists that "the worst poisons in the world

# Foreign Policy

"Go into all the world, and preach the gospel to every creature."

THE WAY (Elim Tabernacle, Bradford)

are fear, vindictiveness, and hate." European history might have been vastly different from what it is today, had the allied nations obeyed the injunction to forgive our debts. But we substituted the words of men for the words of God, and demanded from a conquered race more gold than could be found in all the treasuries of the world. And the injustice did not end there. We added to our iniquitous behaviour, by making it impossible for Germany to pay the debt, by upsetting her whole economic life. The Treaty of Versailles, which one writer has called "a bridge of tinder over hell," was signed at the pistol point. Now we squeal to all the world because that same nation has pursued the ways of her tormentors. The modern manifestation of hate, at which we raise our pious hands in horror, is but the aftermath of our own post-war practices. It is a terrible vicious circle that can only be broken by the introduction of a new spirit into the world—the spirit of Christ. Only His love can save us from the Gadarene slopes of self-destruction.

Now any claim to have a remedy for the world's troubles is necessarily a bold claim, for the need of the world is a great need, and we shall have to ask ourselves a question or two. What are the implications of

## THIS REVOLUTIONARY CHRISTIAN DOCTRINE?

Is it practicable in this age, and can we put it to the test ourselves?

Let no man think it an easy way. He is a fool who rattles glibly about the anæmia of the Christian's character. Of course, we are generally looked upon as a crowd of mentally deficient, morbid sycophants with dyspeptic constitutions. But let those same critics try to love as Christ loved, under extreme provocation to hate. Let them try to forgive a bitter injustice. Let them try to pray for an enemy or a persecutor. Let them try to face the jeers of an intolerant world. Let them sing when everything is going wrong. Let them register content when everything conspires to invoke mutiny. Let them . . . but why go on? There are so many things the ordinary Christian is called to do that the man-of-the-world refuses to do. And why? Simply because, in ninety-nine cases out of a hundred, he hasn't the pluck. These struggling, mistake-making Christians, who suffer the jibes of censorious savants, are at least striving nobly towards a high goal, even though at times a sorry mess is made of the job.

But all this is a digression. We set out to consider the personal implications of our faith, and have wandered off to defend the Church. One thing is only too evident; before we can set about the task of help-

ing the world, we have a big job on setting our own house in order. We have got to narrow down the needs of the world until they become personal. The Church must learn

## TO PRACTISE WHAT SHE PREACHES.

Is it not true that petty internal antagonisms have reduced the force of our testimony, and robbed us of much of our influence? There is a bitter sting in the words of C. E. M. Joad when he remarks: "Christianity, indeed, is the great religion of love; yet the love which the Church seems most prominently to have engendered is a great love for a great hate." When we read this kind of indictment, we begin to see the importance of our Lord's command to love one another. We *must* love our brethren in the faith, before ever we can persuade outsiders of the effectiveness of our way of living. How about trying it out on Brother — or Sister —, those unfortunates who may have trodden on our corns, and come within the scope of our righteous wrath. Jerusalem is the first place, and the hardest place incidentally, in which to practise the love of Christ, so let us begin there.

It may affect us in the problem of some irritating neighbour. Oh, how you wish she would move! for of all the difficult people, well! Why not try loving her? Hard? Yes. Christ's way is very often a hard way, but it's the right way. How often we prove our inconsistency in the near-at-hand trials. We travail in prayer for friends across the sea we have never seen, and refuse to have fellowship with someone quite close at hand.

I well remember a sister whom it fell to my duty to visit frequently. Her generosity in sending money to help the

## FOREIGN MISSIONARY CAUSE

knew no limits. She would also collect clothing and send it to societies in London, for use among the poor. But she had a cat, and their souls were knit like those of David and Jonathan. Of course, there is nothing wrong perhaps in keeping a cat; but the trouble in this case arose between the next-door neighbour, who hated the cat just as much as the owner doted on it. As they were also professing Christians, it created a good deal of friction, and I was asked to try and bring peace. I suggested, as a simple way of settling the problem, the transfer of the animal to some feline Valhalla. I might have had better success had I suggested the removal of the woman's vermiform appendix. The cat continued its pampered existence: and so did the bitterness. She could sacrifice to send money to take the love of God far over the seas, but failed to realise the necessity for sprinkling a little over the garden wall. Of course, it would have been a sacrifice to get rid of the cat, but the loss of a cat is surely small compared to the loss of spiritual blessing.

The way of Christ will mean sacrifice for all who dare to follow Him. Without sacrifice there can be no solution. Many famous observers are of the opinion that world difficulties can only be solved by certain  
(continued on page 284).



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

## The Leaflet Campaign.

WE are having much encouragement in the Leaflet Campaign which we introduced to our readers in the *Elim Evangel* of April 14th. We must apologise for a slight delay in delivery in some cases owing to the enormous amount of extra work placed on the normal staff. Will readers please note that cash *must* be sent with any orders for these leaflets, and orders for less than 100 cannot be entertained. We would reiterate that these leaflets are being printed by the Elim Publishing Company at cost price.

The best method for distribution is from house to house. Few can fail to read such a striking message. It is estimated that out of every 10 leaflets delivered from door to door, 9 of them are each read by 3 to 5 people. On the other hand, each of those distributed to passers-by is seen by only one person, and often one person receives two or three copies. For results, therefore, door-to-door distribution is several hundred per cent more satisfactory than distribution on the streets.

This leaflet contains a message that will appeal above all others in these days of unrest. No time should be lost in flooding the country with them. There has been a splendid response to our appeal, but most have sent for leaflets to distribute themselves. While we want to encourage this, we also want gifts to enable us to purchase the leaflets for systematic distribution from door to door in very many large areas all over the country at present quite untouched. We have hundreds of Elim Crusaders ready to carry out this work. Will YOU send your gift to-day? Five shillings will pay for a *thousand* of these messengers.

Never was the average man more apprehensive of the future than now, never was he more gripped by fear of world-wide calamity and chaos. Can we, who know the peace and safe anchorage found in Christ, dispassionately and detachedly regard our unsaved fellows? This is the hour of might *versus* right, of broken promises and fallen thrones. Men have lost confidence in men: let us seek to turn their bewildered hearts to the desire of all nations—the man Christ Jesus!

## What Did Paul Mean?

THE passage in the third chapter of Philippians in which Paul expressed a desire to be made conformable to the death of Christ, if by any means he might attain unto the resurrection of the dead, has long been a battle-ground for theologians. On one side are those who find in it support for a supposed "partial rapture"; on the other, those who hold that Paul was longing to lay down his life and receive the martyr's crown. In his article on the Epistle to the Philippians in this issue, Mr. J. A. Vanstone propounds another view that is worthy of consideration. He suggests that Paul was speaking of the spiritual experience of identification with Christ in His death and resurrection—a truth prominent in the Pauline Epistles.

## Outgoing Missionaries.

MISS ALICE WIGGLESWORTH sailed for the Belgian Congo on April 21st. Mr. and Mrs. Wm. Francis are about to return to their mission station in the Transvaal, and leave Southampton by the *Carnarvon Castle* on May 4th. Will our readers continue to remember these and all our other Elim missionaries before the Throne of Grace.



## Gleanings from | Other Fields

### **Dr. Thomas Cochrane.**

We are pleased to hear that Dr. Cochrane, President of the Mildmay Movement, has made good progress from his recent operation, and is again in harness.

### **The International Situation.**

Mr. Sidney Collett, author of *The Scripture of Truth*, has sent to every member of both Houses of Parliament a manifesto dealing with our national weaknesses and sins, and appealing for a day of national humiliation and confession.

### **Capt. Reginald Wallis.**

For the past four months Captain Reginald Wallis has been conducting successful campaigns in Australia. He is now campaigning for the Master in New Zealand.

### **Rev. W. Galbraith.**

After a ministry of eleven years, Rev. W. Galbraith has resigned from the pastorate of Toxteth Tabernacle, Liverpool, owing to the state of his health. He has accepted an invitation to the Baptist Church at Shrewsbury.

### **The Methodist Church.**

Dr. Robert Bond and Mr. Isaac Foot are to represent the British Methodist Conference at the forthcoming Uniting Conference of the Methodist Episcopal Churches in America.

### **The Salvation Army.**

Although in their seventy-fifth year, General and Mrs. Higgins are shortly to make a tour of South America in the interests of the Salvation Army. The trip will be an arduous one of many thousands of miles. The Salvation Army has recently lost one of its most distinguished women officers, Mrs. Commissioner Lamb, J.P. Commissioner Lamb and his wife celebrated their golden wedding last year.

We regret that the feature "Your Problem" is unavoidably held over until next week.

# Faithfulness Counts

By Pastor J. C. CARISS (Elim Church, Lincoln)

*Well done, thou good and faithful servant.*—Matthew xxv. 21.

**T**HE thing that counts in the Christian life is—faithfulness—not success, as we are often prone to think. A person may have success without being exemplary for faithfulness. On the other hand, as many earnest Christians have found through bitter experience, one may be truly faithful, and yet never achieve a great degree of what the world calls success. Because God knows this, and He is just, our eternal reward will be based on the degree of faithfulness we have manifested in our lives as Christians.

Faithfulness may show itself in widely different circumstances. A soldier shows it by remaining at his post when all have fled; a skipper by refusing to leave his sinking ship though every hope of saving it has gone; a messenger by pressing on through hardships and indignities to deliver his message in person to the one to whom he has been sent. We may define the quality by saying it is that which constrains a man or woman

## TO DISCHARGE IN FULL

that which they conceive to be their duty, in spite of all the difficulties and dangers they may encounter.

So with Christians—we are faithful or otherwise in proportion to the degree in which we discharge those responsibilities which have become ours since we gave ourselves to Christ. And, let us make no mistake about it, the Christian life does mean added responsibilities. It is not a case of our asking indignantly when someone says, "What are you doing for Christ?" "Am I my brother's keeper?" We most certainly are responsible to our fellow-men. The very nature of the glorious Gospel we have received makes it incumbent upon us to share its message with others. We are as morally obligated to tell sin-bound men of the power that can snap their fetters as we should be to tell each helpless sufferer if we found a cure for the scourge of cancer. This is what Paul meant when he said, "I am debtor." He felt he owed it to the world to tell them of the Christ who could free them from their sin, wipe away their tears, and heal their broken hearts. God told the prophet Ezekiel that He had set him as a watchman to the house of Israel. As such he must warn them of the approach of danger. If they didn't take any notice, that was their lookout. He had done his part and God would hold him guiltless. But if he failed to warn them, and destruction overtook them, he would be counted guilty. The blood of the slain would be upon him.

In like manner we are watchmen. We must warn those around us that death is sure, that judgment is coming.

## IF THEY WILL NOT LISTEN,

God will not hold us guilty. But if we neglect to warn them, how shall we stand before Him on that great day? We should be horrified to see a blind man stumbling on towards the edge of a precipice. We should rush towards him, shout at him, drag him back, lest he should take the fearful step. How is it that we

can watch the Devil-blinded multitudes around us drift nearer and nearer to a Christless grave without raising our voice or lifting our hand to stop them? May God awaken us to our responsibility! Hudson Taylor tells how once when he was travelling on a great Chinese river, he saw a house-boat capsized. One poor Chinaman was left struggling in the water. Repeatedly he cried for help. There were numerous other boats near, but not one went to help him. Here and there were dotted men, each doing his work as unconcerned as if it were the singing of a bird and not the despairing cry of a drowning man, which sounded above the lapping of the water. Rushing to his own navigator, Hudson Taylor urged him to steer towards the helpless man. In vain he pleaded: in vain he coaxed. The boatman refused to change his course. It was none of his business, he said. And soon the agonising voice was silent, the piteous face was seen no more, the waving arms sank beneath the surface—another soul had passed into eternity. It need not have been so. It would not have been so, if only someone had considered it was his duty to lend a hand. We say, how could men be so callous, and we do not wonder that the incident made a deep impression upon the missionary who had witnessed it; but is it not a picture of the

## ATTITUDE OF MANY CHRISTIANS

to those around them who are sinking in sin?

In Church life too, there are responsibilities we must shoulder. God has made us all links in the chain of blessing and power. Are we pulling our weight? We need to realise that God expects us to give something to the Church, not simply to be expecting something from it all the time. Let us not forget that our Church needs not only our financial help, but also our moral support, our earnest prayers, our sympathy, our time. Some Christians are like great sponges, ready to absorb all they can, but giving nothing out. Others wander here, there, and everywhere in search of fine sermons, and new ideas. We must be careful not to follow in the footsteps of these folks. Like a clarion comes the call to us, "Arise, shine. For thy light is come." Because the time is short, the night dark, the fight grim, God is counting upon us. If we shoulder our responsibilities like men, great will be our reward. When the smoke of battle has rolled away, and the tempest blows no more, when the shadow recedes behind the horizon of the past, there will dawn upon our wondering sight the golden streets and shining spires of the Celestial City. Music sweeter than we have ever heard will break on our ear as we hear the Master say, "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord."

## WOE TO THOSE LETHARGIC SOULS

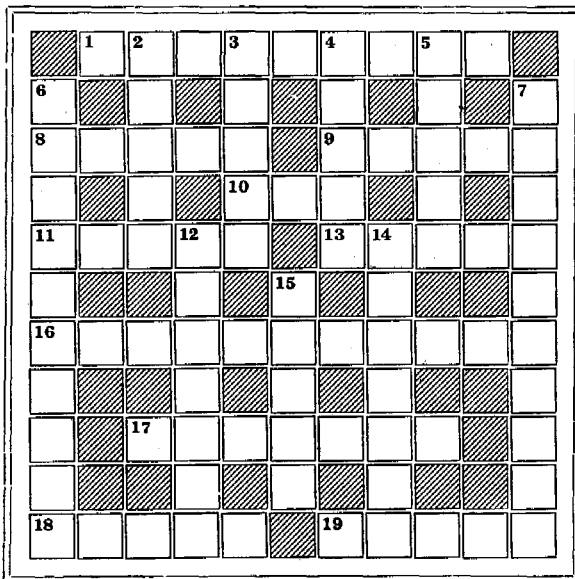
who will not rub their eyes, and draw their swords, and spring into the battle! Their Lord will reckon with them ere long. Before us lies the shining way, with its crown of glory at the end. Behind us is the Cross.

“ Still onward,” cry the noble host of martyrs. “ Still onward,” comes the echo of consecrated believers throughout the world. “ Still onward,” calls the voice of our soon-coming Lord as He beckons with His nail-pierced hand.

Shall we, dare we disappoint Him?  
Brethren, let us rise,  
He who died for us  
Is watching from the skies.

**OUR SPECIAL “EVANGEL” CROSSWORD**  
For Increasing Bible Knowledge

No. 26.



The solution will appear next week.

**CLUES ACROSS:**

- 1. This means country land (Deut. 11).
- 2. In a parable a certain man set this round about a vineyard.
- 3. Paid as tribute.
- 4. Among those whose children returned from Babylon from Samaria to Jericho on these (2 Chron. 28).
- 5. This and truth came by Jesus Christ (John 1).
- 6. “ Abstain from all — of evil ” (1 Thess. 5).
- 7. Part of the fruit of the Spirit.
- 8. Among those whose children returned from Babylon (Ezra 2: 44).
- 9. A captive servant.
- 10. Female sheep.
- 11. One who sowed tares.
- 12. Adjective meaning the most suitable.
- 13. Exhausted.
- 14. The scribes, for a pretence, made long ones.
- 16. Malachi mentions this book being written.
- 17. Slandered.
- 18. God’s footstool.
- 19. Job sat down among these.

**CLUES DOWN:**

- 2. In a parable a certain man
- 5. Abraham’s original name.

**SOLUTION TO NO. 25 CROSSWORD**

**Across:** 1. Knowledge (Prov. 12: 1). 8. Table (Luke 16: 21). 9. Grass (Psa. 103: 15). 10. Due (Matt. 18: 34). 11. Nails (Dan. 4: 33). 13. Sotai (Neh. 7: 57). 15. Meats (Heb. 13: 9). 18. Power (Ecc. 8: 4). 20. Eve (Gen. 2). 21. Nurse (Gen. 35: 8). 22. Thing (Psa. 33: 17). 23. Owls (Mic. 1: 8). 24. Reed (Isa. 42: 3).

**Down:** 2. Nebai (Neh. 10: 19). 3. Weeds (Jon. 2: 5). 4. Edges (Rev. 2: 12). 5. Grant (Mark. 10: 37). 6. Atonement (Ex. 32: 30). 7. Ossifrage (Deut. 14: 12). 12. Lot (Gen. 14: 12). 14. Ono (Neh. 6: 2). 16. Arrow (Prov. 25: 18). 17. Seeds (Matt. 13: 32). 18. Peter (Matt. 10: 2). 19. White (Ex. 16: 31).

# Christ’s Foreign Policy

(Continued from page 281)

nations making great sacrifices. Unfortunately the nations refuse to put His Word to the test. Are we going to follow in the wake of national sin? When He hung upon the Cross, Christ had power and authority to demand the protection of heaven’s legions. All the terrors and shame of Golgotha

**MIGHT HAVE BEEN AVOIDED**

by one gesture of His almighty hand, instead of which, He submitted Himself to the ignominy of a malefactor’s death. He had greater lessons to teach. He wanted to show us the effectiveness of love. Dare we follow in His steps?

More than this, we are going to suffer misunderstanding. Our submission will be interpreted as weakness. His was. “ If Thou be Christ, save Thyself. Come down from the Cross,” taunted the religious leaders. It was a temptation calculated to drag Him from His throne of shame. But He loved too much to come down. His love was so great, so terrible, that it embraced the death of the world, rather than fail in its glorious project. He yearned over the world with passionate yearning. Are we able to overcome the trial of misunderstanding? When even our good is evil spoken of? How much easier to adopt the vindictiveness of the world! How easy to retreat from our high standard! Till we catch the vision again:

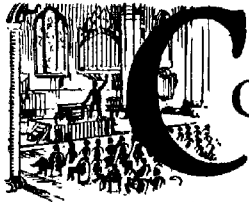
High and lifted up, I see Him on the eternal Calvary,  
And two pierced hands are stretching east and west o’er land and sea.  
On my knees I fall and worship that great Cross that shines above,  
For the very God of Heaven is not Power, but Power of Love.

And now we are left with one question to ask. “ Is it worth it all? Would not this way of love lead eventually to stagnation and boredom? ” Many people are of the opinion that

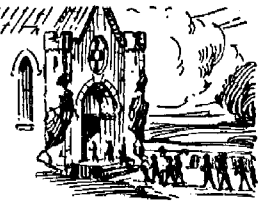
**THE PUGNACIOUS NATURE OF MAN**

is essential to secure our constant satisfaction. Yeats Brown believes that “ Men want war for the same reason as they want the miraculous in their lives; and it is a legitimate need. . . . If danger were removed from the world, some spark of divinity—the spark we all see most readily—would go with it from our souls.” Is this really true, or is it the gigantic lie of militarism? The answer might be supplied by the mothers of our distraught world. Ask any mother whether she would prefer to have her son engaged in some productive occupation, or fighting on a distant battlefield the sons of other broken-hearted mothers, with the possible thought that he may lie disembowelled in the mud of a foreign trench. Ask the fearful masses who despairingly dig holes for their air raid shelters—holes that may one day prove to be their graves—ask them whether they prefer this miserable uncertainty, to the peaceful state offered in the Christian scheme.

The answer is obvious. Oh, that the nations of the world would follow and practice the commands of Christ: then might the world be a place worth living in. One day He shall reign. One day His Word will be established as law. And in that day, the nations shall dwell in peace and safety.



# CONVENTIONS CROWNED WITH SPIRITUAL POWER



Reports of Activities of Elim Churches from Near and Far

## EASTER CONVENTION

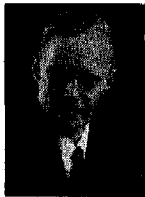
**York** (Pastor E. F. Cole). A really happy and profitable Easter was enjoyed by the large congregations attending the York Convention.

The preacher at the opening meeting on the Saturday evening was Pastor J. Naylor of Knottingley, the week-end speakers being Messrs. W. Uprichard and F. Carson (Ireland), and their ministry was blessed of the Spirit. The Sunday evening service was marked by the hearty singing of the hymns and choruses, and a beautiful rendering of the anthem "Clarion Cry," given by the Crusader Choir, the interludes being played on the cornet by the conductor, Mr. J. W. Hall. There were two fine addresses, the first by Mr. Uprichard, and the second by Mr. Carson.

Friends from Malton and Halifax were among the many who attended Monday's gatherings. The Male Quartette Party effectively rendered the gospel in song at the evening service. At the Waiting Meeting held during the day, three received their baptism, hallelujah! The visitors took their concluding meeting on Tuesday, and the remaining Convention services were conducted by Pastor Cole.

## LIGHT ON THE SCRIPTURES

**Belfast (Ulster Temple)** Pastor P. N. Corry. For some weeks the Ulster Temple saints have been privileged to have as temporary pastor, Capt. P. N. Corry. It has been a spiritual treat, as well as a joy, to have in our midst so gifted a teacher.



Pastor P. N. Corry

Pastor Corry's knowledge of the Scriptures, and his lucid expositions have drawn many Bible students from every part of our city to the services with noted regularity, particularly on Thursday evenings. Studies in the Epistle to the Romans are at present in progress.

The Scriptures have been made to live, as Pastor Corry, with his wonderful knowledge of the East, has led us from one scripture to another. The challenge to get to know our Bible has been strong, but the challenge to witness has also been accepted, and many have gone forth encouraged and helped by the practical suggestions put forward by the Pastor.

We have appreciated, and do praise God for pastors and teachers who get to the people's level, and count it not only a duty but a privilege to shepherd the flock.

Pastor Corry has been more than active since his arrival here; his willingness to help has found him in the large Wellington Hall, giving a series of studies on "The trials of Jesus Christ," under the auspices of the International Christian Police Association. All of God's people who were privileged to attend have gone away more reverently in love with the Christ who went even to Calvary, through suffering of the deepest kind, through injustices of the most glaring character, and through indignities of the crudest form. We shall never forget the pictures portrayed to us throughout the addresses. Somehow our hearts go out in praise and gratitude as never before to our blest Redeemer for His unflinching love. To Him be all the glory!

## GOOD FRIDAY CONVENTIONS

**Englefield Green** (Mr. J. H. Gee). On Good Friday a Convention was held in the Village Hall, Englefield Green, where the local Church holds its meetings. This was the first Christian Convention to be held in the hall, and it was attended with much blessing.

Saints from churches at Uxbridge, Staines, Twickenham, Clapham, Battersea, Crouch End, and Redhill, together with a number of Pastors, met in an atmosphere of spiritual expectancy, and were not disappointed. The inspiring ministry of Pastor Dyke of Leyton, and Pastor Coleman of Redhill, was a source of uplift and strength to all. After the afternoon meeting a number of people went to an upper room to wait upon God for the infilling of the Spirit. Of these, two received the Baptism in the Holy Ghost, speaking in tongues and magnifying God. Subsequently, we hear, the husband of one of them was filled with the Spirit in his own home on the following night.

We wish to thank our Heavenly Father for the glorious answer we received to our prayers in connection with the Sunday School at Englefield Green. Our hearts rejoice, for on Easter Sunday the Lord graciously added another fourteen children to those twenty-three who last year had accepted the Lord. After a very impressive message, given to the open school by Mr. J. H. Gee, he made the appeal. May this encourage others to toil on for Him—He will answer. For this new seal on our work we praise His great name.

## FIFTEEN BAPTISED IN WATER

**Ballymena** (Pastor G. W. Gilpin). Much blessing is being experienced in this centre under the faithful ministry of Pastor G. W. Gilpin. Souls are being

saved, and the Lord is confirming His Word with signs following. At the Annual Meeting twelve new members were received into fellowship, and fifteen candidates passed through the waters at a recent baptismal service.

A series of studies on the Holy Spirit given by Pastor Gilpin was much appreciated, as also were a number of gospel messages dealing with the future life.

The Sunday School Anniversary was recently held, when the hall was packed with parents and friends who listened to an interesting programme given by the children. A special item was the sketch entitled "Scenes from the Pilgrim's Progress," which caused Bunyan's dream to live in the minds of those present. The prizes were distributed by Mrs. James Straghan.

## GOOD FRIDAY SERVICES

**Colchester** (Mr. A. Greaves). The ministry of the Word continues to bring much blessing to the people of this church. The Pastor is taking a series of Bible studies on the Work of the Holy Ghost, which are proving very beneficial to the believers.

Good Friday morning found us round the Lord's Table. In the afternoon we enjoyed the Word again so beautifully ministered by Pastor Hugh of Clacton-on-Sea, who brought with him a party of friends to join us at our Fellowship Tea. In the evening the Word and solos rendered were the means of much blessing.

Recently a sister who had been prayed for, testified to healing of internal trouble.

The numbers are steadily increasing, and we are trusting for more blessing in the future, should He tarry.

## VISIT OF PASTOR AND MRS. PAYNE

**Bournemouth (Springbourne)** (Pastor H. W. Fardell). The Lord has recently showered us with blessings; we have had the Word ministered by Pastor E. G. Ball of Newbury, and Pastor and Mrs. J. Payne, missionaries from Mongolia.

Pastor Ball spoke on two occasions, and much blessing and uplifting was experienced by the Lord's people.

Then Mr. Payne's ministry will long be remembered; our hearts were made glad, and we could not but rejoice as we listened to this dear servant proclaiming the wonderful love of God. In the evening he based his address upon the words uttered by Job, "I know that my redeemer liveth," giving many proofs from the Word of God and from his own personal experience in far-away Mongolia, that Jesus Christ is a real, living Saviour. At the close, two precious souls came into contact with Jesus, they,



too, realising the truth that He lives.

Still more blessing was in store for us, as on the Tuesday following we were introduced to the land of Mongolia by lantern slides. Our eyes were filled with tears of sadness and yet of joy as we listened to the way the Lord has so marvellously kept His dear ones in the midst of dangers, and many times from the very jaws of death; yet He brought them through victorious, proving again that Jesus Christ is a mighty, living Saviour.

### CONVENTION AND FAREWELL

**Cardiff.** This Eastertide has been a unique experience—enthusiastic congregations, powerful preaching, a baptismal service, a missionary rally, and in the midst of it all, our Pastor's farewell service, prior to his taking charge at the City Temple, Glasgow.

The Convention opened with a magnificent testimony and appeal from Pastor George Kingston; the closing address was a spirited call to active service by Pastor H. Palliser of Neath.

On the Saturday night Pastor W. H. Francis gave a lantern address on his missionary work in the Transvaal, and on the Tuesday Pastor L. W. Green of Dowlais preached on prophecy.

But the outstanding meetings were on Easter Day, and the following Wednesday. On Sunday morning at the Communion service eleven new members were given the right hand of fellowship, and in the evening twelve passed through the waters of baptism—the first two being husband and wife.

On Wednesday evening we held a valedictory service to wish our beloved pastor, Mr. J. J. Morgan, God-speed on his journey to Glasgow on the morrow. He celebrated his leave-taking by preaching a trenchant Foursquare Gospel message on "What will you do with Jesus?" and when the appeal was made three conversions were registered.

### ANNUAL FELLOWSHIP MEETING

**Belfast (Melbourne Street)** (Pastor W. J. Martin). A very large gathering assembled for the recent Annual Fellowship Meeting, and a very enjoyable time was spent together, when many reunions were made with those who were once in fellowship, and have now gone to other parts of the work.

Seventeen new members were received into fellowship.

Encouraging reports were submitted by the Secretary, Treasurer, Sunday School Superintendent, Crusader Secretary, and other church officers. Mr.

Gillespie spoke of how Pastor Martin had laboured unceasingly for the welfare of all, and how a great work was going on in the church under his ministry and under the blessing of God.

Pastor Martin gave a very favourable and interesting account of the Irish work in general, and encouraged all to greater effort in the present year, which he anti-



Pastor  
W. J. Martin

ipated would see great things done for the advancement of Christ's Kingdom, and the extension of the Foursquare Gospel Movement in other parts yet untouched. The singing of the hymn "Blest be the tie that binds our hearts" brought a most enjoyable evening to a close.

### MISSIONARY INTEREST

**South Croydon** (Pastor J. Robinson).

Recent speakers whose ministry was greatly blessed were Pastor E. J. Phillips, Mrs. J. Smith, and Pastor H. T. D. Stoneham—the latter at the Fifth Monthly Rally in conjunction with Coulsdon, Caterham, and Redhill. Since our last report, three more believers have followed the Lord in water baptism. Crusader interest in missionary work is keen, and since the Clapham Missionary Conference, a bi-weekly Study Circle has been held, at which the various fields are remembered in prayer.

### TEN NEW MEMBERS

**Bath** (Pastor F. J. Stemming). The church here steadily grows under the good hand of God. At the evening service on Sunday last ten new members were received into fellowship.

God is blessing the work, and amid the strife, stress, and unrest in which we live, we look forward to the return of our Lord, who has told us when these things begin to come to pass to "look up." Praise the Lord!

### SPECIAL CONVENTION

**Kilsyth.** Elim Tabernacle, Kilsyth, was the centre of attraction for many of God's people from the surrounding district on Saturday afternoon, April 1st, when a convention was being held. The speakers were Pastor L. Taylor, who was accompanied by a 'bus load of the Glasgow saints, and Pastor Magee from Greenock, while Evangelist Matthews convened.

The gatherings were charged with the power of the Holy Ghost, and as our hearts went out in songs of praise and worship, waves of blessing rolled over our souls. The Convention was a real spiritual feast, and the saints returned to their various places of service strengthened and revived for their labours for the Master. To Him be all the glory!

### NEW CHURCH BUILDING

**Birmingham (Erdington)** (Pastor E. J. Jones). The saints here are rejoicing in the goodness of God toward them, and the times of refreshing that are being experienced continually.

In answer to prayer a new church building has been obtained, at the opening services of which Pastor S. Gorman was the speaker. The church was packed to its utmost capacity.

The Lord is blessing in every branch of the work, and the Bible studies given by the Pastor from week to week are a source of great enlightenment to those who gather.

### ANNUAL FELLOWSHIP MEETING

**Southend-on-Sea** (Pastor H. A. Mason).

A pleasant and profitable evening was enjoyed at the recent Annual Fellowship meeting of the Elim Tabernacle, Southend-on-Sea. There was none of the "dry" atmosphere usually associated with such events. After the Secretary's and Treasurer's Reports the other matters were presented in a bright and novel way, being given in dialogue form. The Pastor was assisted in this by Pastor West, and the leaders of the various departments of the church. A very satisfactory year was reported, all material needs being met, and there having been progress both in numbers and in spiritual growth.

The reports were followed by the Crusaders singing "Hold the Fort," and a helpful address from Pastor George Kingston, taken from the Song of Solomon. After the meeting, about 150 members sat down to a Fellowship Supper which, owing to the inability of a large number of members to be present earlier, replaced the usual Fellowship Tea.

### BRADFORD VISITS CLECKHEATON

**Cleckheaton.** The church here recently held the Annual Fellowship Meeting, which proved a time of blessing and fellowship indeed. The following Saturday, Pastor and Mrs. Greenway and the Bradford Crusader Choir held a demonstration in the Temperance Hall, and had two meetings which were greatly blessed. The afternoon meeting was devoted to testimonies to conversions, healings, baptism in the Holy Spirit, and other blessings by the people from Bradford, which were very encouraging. In the evening, when the hall was crowded, Pastor Greenway preached on "Four Great Nations of Prophetic Importance."

### EASTER CONVENTION

**Islington** (Pastor W. J. Patterson).

"A wonderful day of fellowship around the Cross"—Where? At the Good Friday meetings. Pastor W. J. Patterson convened, and the morning message was given by Pastor Kennedy. We heard from Pastor Leslie Wigglesworth, at the evening meeting, of God's work and kingdom in Congo, and Miss Scarth gave her thrilling testimony to God's healing power.

Easter Day brought a large number of saints to the breaking of bread service, and all through the day the Spirit-filled atmosphere seemed a foretaste of the Albert Hall meetings next day. Pastor Robinson at the Gospel service dwelt on the subject of the joy and hope of the coming of the Lord.

We were also privileged to have Evangelist R. J. George, and the students from Elim Bible College at the following Crusader meeting. Messages in word and song were given, concluding with a challenge from Mr. George on "Going through with God."



Pastor  
W. J. Patterson



# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

### HOLIDAYS !

Remember the excellent Elim holiday centres for Crusaders—book early and avoid disappointment! New resorts and houses this year. See full details on cover of this "Evangel."

## Notes and News

Winson Green (Birmingham) Crusaders report progress. Membership has increased from six to twenty regularly attending the meetings. Visits to hospitals and lodging-houses have proved most successful. Missionary enthusiasm prevails in every way.

Leyton Crusader Choir, accompanied by Pastor J. Dyke, assisted at a Bible Demonstration service recently held in the Memorial Hall, London. Their singing was greatly enjoyed.

The London Crusader Choir's visit to Maidstone Prison, on April 16th, was a service of rich blessing. Choruses were heartily taken up by the men, and again the resident choir sang a piece very beautifully during the service. Both the Governor and Chaplain warmly thanked the choir for their inspiring and friendly visits. At the end of the service some of the men shortly to be released remained behind to express to Pastor D. B. Gray their deep gratitude and thanks for what the visits of the choir had meant to them during their period at Maidstone. After this service the choir speeded to Eastbourne where, following Mr. F. Henson's challenging message, six souls responded and accepted Christ as Saviour.

Many Crusaders throughout the British Isles, we feel sure, will join us in wishing Pastor D. Vanstone (Crusader Commissioner) every blessing and happiness, on the occasion of his marriage to Miss Irene Bunyan, of the London Crusader Choir.

## London Crusader Choir in the West

Leaving London midnight Thursday, the choir, with their leader, Pastor Douglas B. Gray, arrived by train at Plymouth; the city was bathed in glorious sunshine early on Good Friday. Another very blessed week-end can be recorded in the annals of the choir's history. The warm welcome received from Pastor and Mrs. A. V. Gorton, the Church officers, and friends, who so graciously and lovingly entertained the choir during the week-end, has made a marked and lasting impression upon the visitors.

Good Friday was free until the evening. For the first service a great congregation gathered. The theme of the service was "The Path to Calvary"—a carefully arranged programme, combining selected portions of Scripture and a message by Mr. W. Thompson, with beautiful choral and musical numbers. These, interspersed with soul-stirring congregational singing, moved our souls and spirits to a determination framed in the words of the concluding hymn of consecration sung, to the magnificent Scottish Psalm tune: *Stracathro*:

A calm and heavenly frame;  
A light to shine upon the road,  
That leads me to the Lamb.

Then the immortal "Hallelujah Chorus," from Handel's "Messiah" was rendered by the choir.

Saturday saw the choir touring the rugged beauties of Cornwall, and enjoying the wonders of the Great Creator. The glories of trees and flowers bursting into fragrant new life reminded us of the message of the season, and the life and resurrection of the Christ of Easter. Another service at night was again marked with enthusiasm and joy.

Sunday morning's Communion service was one of heavenly visitation. Pastor Douglas Gray gave the message, and the manifestation of

the gifts of the Holy Spirit melted every heart into complete surrender, and utmost praise and adoration to the risen Christ. During the afternoon service, Miss E. Coles gave an illustrated address to the Sunday school scholars present, and the Instrumental Party delighted all with an arrangement entitled, "Memories of Childhood."

For the final meeting the Town Hall was again packed to capacity. The speaker was Surgeon-Lieut. F. Weston, R.N.V.R., M.B., B.S. (Crusader Commissioner), and we rejoiced in seeing souls edified and those finding salvation. The visit ended all too soon, yet the link of friendship forged between the friends in Plymouth and the choir will certainly be lasting. Throughout the week-end, the soloists, Misses Betty Tetchner and Lilian Lees and Mr. James Sparrow, together with the Male Voice Chorus, Ladies' Choir, and Instrumental Party, all contributed items of marked ability and spiritual uplift. The personal testimonies, too, were full of challenge. Sunday midnight found the choir entraining en route for London, full of happy memories, and rejoicing in the service of Christ, and looking with great anticipation for the annual Easter meetings in the Royal Albert Hall, a few hours later.



Photo by

PLYMOUTH TOWN HALL

[A. V. Gorton.]



Conducted by Pastor DAVID A. VANSTONE

### THE FAMISHING FOUR SAVE THE CITY

Terrible things are happening in the city, for outside the enemy is prowling. For weeks he has laid siege, and the people are dying like flies from starvation and thirst. Quite a high price is paid for a dead rat, or even a piece of refuse to eat, so severe has the food shortage become. "It's only a matter of time," they are saying.

A short distance from the city wall squat four horribly diseased men in front of their leper hovels. The evening, after so scorching a day, is surprisingly cold, and they are huddled around a little fire of sticks. Despite their shocking appearance, we creep nearer to hear what they are discussing so earnestly.

"See," one croaks, "it's no use going to the men of the city, for they are starving, too. We shall only die there."

"Well," muttered another, "we shall certainly die if we stay here. We've had only a handful of roots during the past fortnight. We simply can't hold out any longer."

"Still, there's the enemy, you know," put in a third.

"Enemy?" they gasped.

"Sure!" said he, "the worst they can do is to kill us—and we'll die here in any case. There's always a chance they might save us and give us food."

"The only plan offering a ghost of a chance was to throw ourselves on the mercy of the enemy," said one, recounting the story later.

Oh, by the way, what do you think those lepers stand for? Pictures of us, of course! Spoiled by the disease of sin, and needing God so much. The city, I should think, is a picture of this world; it makes a big show, but its soul is starving for need of God. It certainly cannot satisfy us. So—if we trust in the world and its swank and glamour, our souls will die; if we trust in ourselves, we shall die. The only thing to do is to cast ourselves on the enemy! Enemy? Yes—but One who is really our best Friend. To so many, God is like an enemy, and they are afraid of Him—afraid He'll spoil their joy. That's all wrong! Those who take Christ as their Saviour "come to God" and find Him to be no enemy, but their very best Friend.

Well, our four friends tottered off to the enemy camp in the twilight. Amazingly enough, they found the place deserted—the soldiers had fled, apparently having heard mysterious noises which caused them to panic. The lepers found food, money and clothing wholesale, and what a supper they had! Fairly wolfed their rations, I'm afraid! Then they greedily gathered the money and clothing and began to hide it in a secret place.

"I say, chaps," said one suddenly, setting down a sack of golden coins, "we're doing wrong. We've been saved from death and here we are enriching ourselves while hundreds are dying in the city. Let's play the game; come on, off to the city to tell them!" So, bursting with the good news, they hurried away to save the neighbours.

Look here, Tom and Barbara, or whatever your name may be, you've taken Jesus as your Saviour. Have you? You know the joy and satisfaction of belonging to Him? Then what are you doing about it? Hiding your blessings away in the secret of your own heart? A triple shame on you! Others (so very many others) need the Saviour so badly that it will be neither decent nor sportsmanlike if you fail to tell them.

Start doing your bit now! Tell someone to-day, and every-day, so that nobody will be able to say, "If only I'd known! I worked and played with George for years, but although he knew, he never told me!"

## "Ho, Every One that Thirsteth"

By B. STAPLES

A CARAVAN of travellers are wending their way slowly over the burning sands of a great desert, mounted upon camels. Their supply of water is exhausted, the tropical sun beams pitilessly upon them from a cloudless sky, their lips are dry and parched, their tongues are swollen, and their whole being cries out for water! water! water! The weary hours pass, and the sufferings of the travellers grow more intense. They are just about ready to give up hope, sink down and die, when someone discovers an oasis in the distance, a spot of living green, with palm trees swaying in the breeze, and oh, joy! there will be water there! The thirsty travellers take hope and pass on, reach the oasis, rest in the shade, drink deeply of the clear, sparkling, delicious water, are revived and strengthened to pursue their journey. But this water can only quench the natural thirst, refresh the body. "He that drinketh of this water," said Jesus, "shall thirst again."

Nineteen hundred years ago, the Son of God stood in the city of Jerusalem, "on that last great day of the feast," looked out upon the multitudes around Him—yea, looked down through the centuries upon the teeming millions of travellers wending their way over the sands of time to the expanseless shores of eternity. He saw them sin-cursed, blighted and undone. He saw them drinking at fountains that could never quench the thirst of the soul; hewing out for themselves "broken cisterns, that can hold no water." His great heart of compassion yearned over them, and He cried out, "If any man thirst, let him come unto Me, and drink."

But away back of this, when Jesus was in the bosom of the Father in the council chambers of eternity, He

looked down upon this lost world, saw its multitudes travelling in the broad way that leads to everlasting despair, saw them grabbing for the husks of worldly pleasure, the straws of fame and position and wealth, the bubbles of fashion and pride; He saw the immortal part of their nature, thirsting, starving, dying, and cried out through the mouth of His servant, the prophet, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend your money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto Me, . . . and let your soul delight itself in fatness. Incline your ear and come unto Me: hear, and your soul shall live."

Nothing but deep draughts of "living water" can ever satisfy the inward cravings of your soul, created to "glorify God and enjoy Him for ever." John, the beloved disciple, when in banishment upon the isle of Patmos, had a vision of this beautiful stream—"a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Jesus said to the woman of Samaria, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Weary, sin-sick soul, there's a place at the fountain for thee. Hopeless soul, a long, deep draught of the water of life will make thee a new creature in Christ Jesus, and fill thee with joy unspeakable and full of glory.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

**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.

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**MISCELLANEOUS**

Pastor J. Williams wishes to thank all those who responded to his appeal for "Evangels" for free distribution. We are glad to say that our need has been wonderfully met. C800

**MARRIAGES**

- Baxter to Weir.**—On April 10th, at Elim Tabernacle, Newtownards, by Pastor L. D. T. Kelly; Alexander Baxter to Elizabeth Weir.
- Maund to York.**—On April 10th, at Elim Tabernacle, Sparkbrook, by Pastor S. Gorman; Bernard Maund to Doris Daisy York; both Elim Crusaders.
- Rawles to Shearins.**—On Saturday, April 8th, at Elim Hall, Wimborne, by Pastor F. Shadlock; Frederick Charles Rawles to Elsie Louisa Shearins; both Elim Crusaders.

**WITH CHRIST**

**Cheetham.**—On April 11th, in Lodge Moor Hospital, Sheffield, Constance Cheetham, Elim Crusader, aged 26 years. Funeral conducted by Pastor A. S. Thorne.

- Copeland.**—On April 13th, Mrs. Copeland, member of Elim Church, Anaghanoon, passed into the presence of the Lord. Funeral conducted by Pastor Gordon Wright.
- Dalby.**—On April 1st, Mrs. Dalby of Glasgow. Funeral conducted by Pastor W. Leslie Taylor.
- Fitkin.**—On April 16th, Mr. G. Fitkin, beloved member of Elim Church, Wimborne. Funeral conducted by Pastor F. Shadlock.
- Hooker.**—On April 18th, Joseph Henry Hooker, aged 54 years, member of Elim Tabernacle, Croydon. Funeral conducted by Pastor Joseph Smith.
- Hornby.**—On April 2nd, Alice Hornby of Southport. Funeral conducted by Pastor F. G. Cloke.
- Mearns.**—George Reynolds Mearns, aged 69 years, for many years a member of the Elim Tabernacle, Mason Street, Hull. Funeral conducted by Pastor S. Homer, April 12th, 1939.
- Vigar.**—On April 8th, Miss Emma Vigar of Caterham, aged 63 years. Funeral conducted by Pastors L. F. L. Smith and F. D. Byatt.

*... 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 propoganda 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.

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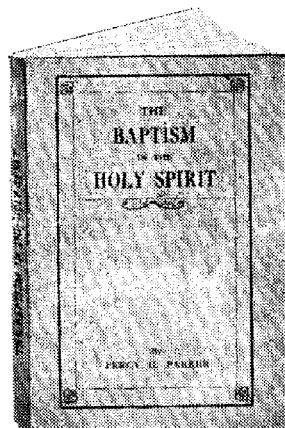
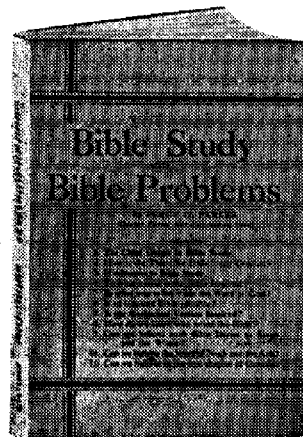
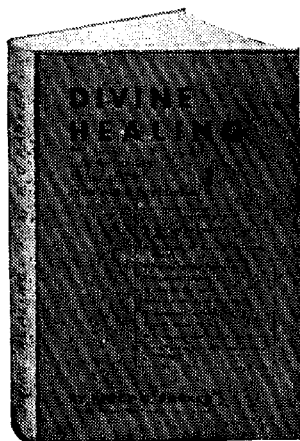
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