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The "Elim Evangel and Foursquare Revivalist," August 18th, 1939.

# Elim Evangel & Foursquare Revivalist

Vol. XX., No. 33.

AUGUST 18th, 1939

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

Twopence



Photo by]

WILLIE LOTT'S COTTAGE

[P. N. Corry.

### This Week's Contents Include :

"I Was There!" by Pastor H. C. Phillips—The Church and Its Finances, by Helen M. Lehman—God and His Ability, by Pastor O. Murphy—The Peace of God, by Pastor J. C. Cariss—Photograph of Stockholm Conference—Your Problem — Revival News — Music — Twenty Years From Now

And Other Special Features

# 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:

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

Vol. XX. August 18th, 1939 No. 33

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## Principal GEORGE JEFFREYS

and Revival Party

**WORTHING.** Now proceeding. Big Tent Campaign on site at corner of Chapel Road and Teville Road, close to Central Station. Sundays, 11 and 6.30. Each week-night (except Fri. and Sat.), 7.30. Wed. afternoon, 3.

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# Coming Events

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

**BRIXTON.** August 24. Wynne Road, Tabernacle (formerly Wynne Road Baptist Church). Opening service, 7.30. Pastor E. C. W. Boulton, supported by Messrs. G. Holmes, R. Niles, and J. H. Gee.

**LOWESTOFT.** Now proceeding in Tent on Triangle, St. Peters Street. Revival meetings conducted by Pastor G. Backhouse. Sundays, 3 and 7.45. Weeknights (except Monday and Friday), 7.30. Thursday afternoons, 3.

**MILLISLE.** August 19, 20. Elm Hall, Moss Road. Convention. Speakers: Pastors Martin, Stevenson, Gilpin, Hardman and MacInnes. Saturday, 3.30, 7. Sunday, 3, 7.15.

**PETERSFIELD.** Commencing August 20. Tent Campaign at junction of Alton and Winchester roads (near railway crossing), conducted by Evangelists R. B. Chapman and G. K. Matthew. Sundays, 11, 7.30. Weeknights (except Fridays and Saturdays), 7.30.

**PORTSMOUTH.** August 13—September 10. Tent Campaign in Commercial Road (next to Papp's music shop). Sundays, 11, 6.30. Weeknights (except Fridays and Saturdays), 7.30. Speakers expected: Pastors C. Kingston and L. Morris.

**SHEFFIELD.** Commencing July 29. The Tent, Fair Ground (near Victoria Station). Revival and Healing campaign conducted by Pastor J. Woodhead. Sundays at 6.30. Weeknights (except Friday), 7.30. Thursday afternoons, 3.

**SLOUGH.** Commencing July 30. Revival and Healing campaign in the Tent, Windsor Road, corner of Chalvey Road, conducted by Pastor W. E. Smith. Sundays, 7.45. Weeknights, 7.30.

**SWANAGE.** Commencing July 16. Big Tent, Victoria Avenue, corner of Northbrook Road (few minutes from sea and station). Revival and Healing Campaign conducted by Pastor Gwilym I. Francis. Sundays, 3, 7.45. Weeknights (except Fridays), 7.30. Thursday afternoons, 3.

**WELLS.** August 30. Elim Church, Chamberlain Street. Pastor W. G. Hathaway, 7.30.

### MISSIONARY MEETINGS

BY MR. AND MRS. L. WIGGLESWORTH

August 15. Knottingley, 17. Doncaster. 20. Southport. 22. Liverpool. 27. Bradford. 29. Clapham. 30. Southampton.

COME TO THE GREAT

## FOURSQUARE GOSPEL RALLY

at the

**CENTRAL HALL**  
WESTMINSTER, LONDON

Saturday, 9th September

A continuous programme all day from 10 a.m. including

- 11 a.m. ... Divine Healing Service Conducted by Principal GEORGE JEFFREYS
- 2.45 p.m. ... Foreign Missionary Meeting
- 4.30 p.m. ... Elim Crusader Rally
- 7 p.m. ... Great United Meeting

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## Elim Summer Schools and Holiday Homes

**COLWYN BAY.** July 28th to September 8. Directly 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. Mr. T. A. Nosworthy, College School, Colwyn Bay.

**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. Miss Barbour, Raven's Croft, South Cliff, Eastbourne.

**HAYLING ISLAND.** August 4 to 29. First two weeks for Crusaders only. On sea front. Sandy beach. Bathing from house. Great holi-

day centre. Southsea and Isle of Wight within easy reach. Pastor Douglas Gray, Seagar House School, Hayling Island, Hants.

**SKEGNESS.** July 1 to September 2. Sea front; own grounds; glorious shore; bathing from house. Mrs. Saxon Walshaw, Seacroft School, Skegness, Lincs.

**SOUTHSEA.** July 29 to August 26. Charming house in own grounds. Tennis courts. Near sea. Excellent centre for excursions to Isle of Wight and inland places of interest. Miss Baker, Byculla, Queen's Crescent, Southsea, Hants.

**N.B.**—At all the houses there will be Bible Readings and other meetings.

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# 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 stand 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. 33

AUGUST 18, 1939

Fridays, Twopence

## "I Was There!"

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

IX.—MORE PRACTICAL EXAMPLES OF SPEAKING IN TONGUES

By Pastor H. C. Phillips

**I**N 1910 there was a Pentecostal Church at Bedford, which met in an auctioneer's room hired for the purpose.

I recollect one Saturday night a lady asking us to remember her brother in prayer. He was a naval officer, and coming home on leave had found his sister was attending our gatherings where, he heard, people spoke in tongues. Full of indignation, he threatened he would go to the service on Sunday morning "to break up the meeting and show up these Methodists." Knowing that he was a man of his word, his sister, in much fear of what might happen, asked for prayer.

Sunday morning, sitting at the organ, I saw the lady and her tall brother enter, and take their seats in the congregation.

The meeting began in the usual way. There were hymns, the reading of the Scriptures, and prayer. After a while, Pastor L— stood up to preach. I have forgotten the address, but remember it was given

### IN THE POWER OF THE SPIRIT.

In the middle and at the end of his message the preacher spoke in unknown tongues, and gave the interpretations. I looked in the direction of the officer, but there was no movement.

After the service was over he walked up to the front and introduced himself to the preacher in a few words, the sister following him. "May I ask how many languages you speak?" he said. "I only speak English, but I have studied Hebrew and Greek, and know a little French." "But what languages were you speaking when you addressed the people?" "I cannot say," was the reply, "I just spoke as the Spirit of God gave utterance, as in the second chapter of

Acts." "Well," he said, "this is marvellous! I cannot understand it. You first spoke in the Italian dialect used in South America, like a native, and interpreted it perfectly. I have Italian blood in my veins, and know the language well. The second time you spoke was in Chinese. Being a sailor I have picked up a little of that language, and know enough to say that the translation you gave was correct. It is a marvellous gift—I have never heard anything like it!"

After listening to a few words on the importance of personal salvation he said good-bye, and I do not know that he ever came to the meetings again. "With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear Me, saith the Lord" (I. Cor. xiv. 21).

At another meeting the same Pastor was understood when he spoke in Hindustani in prayer.

About that time, too, a German Pastor who

### KNEW VERY LITTLE ENGLISH,

visited us. He was speaking in German, a lady from Holland interpreting the message into English. After a little while, the Pastor proceeded with his address in fluent English, at which his interpreter sat down and looked at him in amazement. Earlier in the morning a sister had told him that the Lord would enable him to preach in English. He had replied, "Very well. De Lord can; de Lord can."

Here in Africa a European brother was praying for some natives in the Shivenda language; of which he knew not a word.

Praise God—it is the same to-day as of old: "We do hear them speak in our tongues the wonderful works of God" (Acts ii. 11).

?

# YOUR PROBLEM

A Fortnightly Feature

?

We have received from our readers the following problems, and invite replies thereto. They should be as brief as possible.

**Problem No. 32.**—What is the meaning of Matthew xi. 12?

**Problem No. 33.**—Why do we sing "I shall know Him by the print of the nails in His hands"? Did Jesus retain His earthly body when He ascended to heaven? I have always understood that our bodies would be changed.

**Problem No. 34.**—What is meant by a "sin unto death" in I. John v. 16?

**Problem No. 35.**—The future home of the Bride of Christ (i.e., the New Testament Church) is the New Jerusalem; the future home of the redeemed of Israel (i.e., those living through the Millennium) is the new earth. What and where is the future home of the Old Testament saints?

**Problem No. 36.**—What is the baptism with fire referred to in Matthew iii. 11?

Replies to the above problems will be printed in due course. We invite our readers to send us further problems so that the usefulness of this feature may be increased.

Following are replies received to Problems 28 and 29:

**PROBLEM NO. 28.**—Comparing Genesis xi. 26 and 32, apparently Abram was 135 years of age when his father, Terah, died in Haran. Now Acts vii. 4 says that Abram left Haran after the death of his father (i.e. when he was 135 years of age), but Genesis xii. 4 says he was 75 years old when he left Haran. Can anyone explain the apparent disparity of 60 years?

*Reply by Pastor P. N. Corry :*

The apparent disparity is because from Genesis xi. 26 we jump to the conclusion that because Abram is mentioned first therefore he must be the firstborn. But this does not necessarily follow. Shem, Ham, and Japheth are mentioned as the sons of Noah in Genesis x. 1, yet Japheth was the eldest brother (x. 21). It will thus be seen that Haran and Nahor were probably both older than Abram, in fact Terah was 130 years old when he begat Abram (subtract the age mentioned in Genesis xii. 4 from Terah's age in xi. 32).

This will also explain why Abram gave the first choice to Lot (xiii.)—he may well have been as old as Abram, and as the son of the eldest son had this right. A principle is laid down in I. Corinthians xv. 46—"First . . . that which is natural; and afterward that which is spiritual"—and it is surprising in the Old Testament to see how faithfully it is carried out, as for instance in Abel, Shem, Abram, Jacob, Joseph, David, etc.

*Reply by Mr. C. Jagger :*

When studying the Bible we should be careful not to let an obscure or ambiguous scripture take precedence over an obvious or clearly-stated one.

In Genesis xii. 4 we are definitely told that Abram was seventy-five years old when he left Haran, so that point is settled. Now let us look at Genesis xi. 26 carefully: here we are told that Terah was seventy years old when his first son was born, and that he had three sons—Abram, Nahor, and Haran. Of course all three sons were not born together, but in succession; neither were they born in the order stated, for Haran was the oldest and Abraham the youngest.

Comparing Genesis xii. 4 with Acts vii. 4 and Genesis xi. 32, we see that Abram was seventy-five years old when his father Terah died, aged 205 years; thus Terah was 130 years old when Abram was born. Haran, the oldest, was born when Terah was seventy years old. Nahor was born somewhere in between

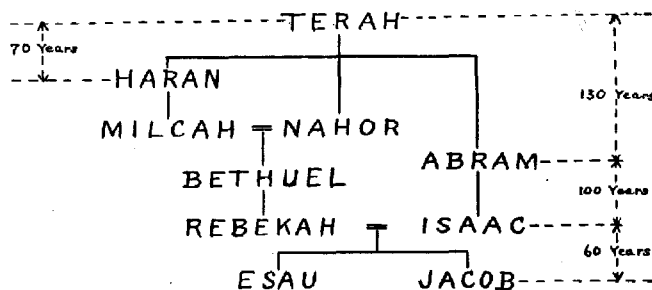
Abram and Haran. Nahor was younger than Haran because he married his brother Haran's daughter, Milcah, that is, he married his niece. (cf. Gen. xi. 29).

Note.—Nahor married into the next generation.

Nahor was older than Abram because Abram's son Isaac married Nahor's granddaughter Rebekah, that is, Isaac married his cousin Bethuel's daughter. (cf. Gen. xxiv. 15, xxv. 20, and xxii. 20-23).

Note.—Isaac also married into the next generation.

This will be grasped easier when shown thus:



**PROBLEM NO. 29.**—If the Scriptures teach eternal security, why do we pray for backsliders to be restored and for wanderers to return to God?

*Reply by Pastor P. N. Corry :*

It is not inconsistent to pray for backsliders, whether you believe in eternal security or you do not. The backsliding believer is a shame and a disgrace to the Christ who saved him from sin. Even Christ prayed for Peter, as He did for all the disciples (Luke xxii. 31, 32). I know some may stress the words "when thou art converted," but notice that this statement of our Lord in Luke xxii. was made after He had told Peter that his name was written in heaven (Luke x.) and after he had confessed Christ as the Son of God (Matt. xvi.)

The words in John x. 27, 28 cannot be sufficiently stressed: "My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life." The responsibility of the believer must equal his blessing. We must constantly ask ourselves if we are hearing the voice of the Shepherd, and if we are following Him, for the burden of proof that we are sheep rests on those very things. It is no use saying we are sheep unless we are following the Shepherd. The fountain must not send forth sweet water as well as bitter (James iii. 11); the tree is known by its fruit. There can be no excuse for slackness, for the burden of the proof of sonship must always rest upon the believer. For this reason it is right and scriptural to pray for the return of backsliders that they may awake to their responsibilities, and cease to bring shame upon the name of Christ.

Problems 30 and 31 are not printed above, as replies to these will appear the week after next.

## WORDS OF MEANING

We are in an age that has substituted realism for reality, psychology for prayer, inferiority complex for sin, social control for family worship, auto-suggestion for conversion, reflex action for revelation, astronomical intimidation for the fear of God, and the spirit of power for the power of the Spirit.

# THE CHURCH

By HELEN M. LEHMAN

**T**HE Church is similar to other organisations in that it owns property and must bear the expense of operation and the ramifications of its activities. These necessitate a regular revenue. But unlike other organisations, it has no initiation fee or dues. For revenue it has none other than that which comes to it at the whims of its members and friends. It is one of the very few organisations which operates solely on faith. Existing deficits in our churches may be largely due to insufficient faith in our members with which to combat the financial stringencies of the last few years.

Men do not pay over to another their hard-earned money unless they are reasonably sure that they are to receive fair value in exchange for the value which they have given. Are so many people meagre givers because they feel that they receive

## SO LITTLE IN RETURN

for what they put into the Church? Since the Church is the house of God, let us begin our diagnosis with the Master of the house.

*What do we receive from God?* "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variability, neither shadow of turning" (James i. 17). From Him come life, health, strength, home, loved ones, sunshine, flowers, pure air to breathe, the opportunity to work, to worship according to the dictates of our conscience, and to live in a land which, for the time being at least, is free from the ravages of war. He also gave to us, through His Son, a way of escape from sin, that we who believe on Him may be saved from condemnation and eternal death. Yes, daily and hourly He gives us more abundantly than we can ask or think.

*What do we give to God?* In return for His many blessings to us, what do we give God?

"Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee" (Deut. xvi. 17). According to the blessings which God has given us! How little of our giving is measured by this standard!

*What do we receive from His Church?* We receive the benefits that accrue to an organisation which is making an earnest effort to glorify the name of the crucified and risen Christ.

## WE PROFIT BY THE SERVICES

of one who gives of his time, talent, and strength, as he ministers to the spiritual and material needs of his congregation.

As we cross the threshold of a Church and follow through an orderly, worshipful service, we cannot but be drawn into a closer realisation of the love and mercy of our heavenly Father, and His ability and willingness to supply our needs. We cannot but be

# and Its Finances

strengthened and better enabled to cope with the intricate problems of life.

*What do we give to the Church?* In return for the benefits which we receive what do we return the Church? Do we have a true sense of spiritual and financial responsibility to this organisation which serves us so faithfully, or do we say as we drop a pittance into the collection plate, "I must have a new car this year, and my house is in need of repairs. The Church can wait. Next year I will give more generously."

Unfortunately, there never comes a time to a person who so lightly views his responsibility to the Church, when outside demands lessen their insistence to a point where he feels himself in a position to give liberally. Due to such faulty reasoning of its members, the churches are to-day in financial straits which oblige them to reduce the salaries of their ministers.

*Church offerings are not gifts.* Do we have a virtuous, self-righteous satisfaction if, and when, we give liberally to the cause of Christ? Do we speak of

## OUR "GIFTS" TO THE CHURCH?

A gift is a one-sided affair from which the giver expects no returns. Let us, therefore, not speak of moneys put into the Church as a "gift." They should rather be considered as a gilt-edged "investment." We are guaranteed handsome dividends.

Speaking through the prophet Malachi, Jehovah said: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it" (Mal. iii. 10). His blessings are our dividends. The Lord God challenges Christian men and women to put Him to the test. Oh we of little faith, who dare not accept the challenge, who dare not take Him at His Word! We have not the faith to believe that if we sacrificially invest in His work, He will in return pour out His blessing upon us! How wilfully we shut ourselves off from the outpouring of His generosity, starving on husks when we might be feeding upon the finest of the wheat.

In secular investments, a man may place his money as he chooses. Does he have the same right of choice when it comes to investing in the work of the Church? No. The Scripture makes of this man a thief if he fails at this point. "Will a man rob God? Yet

## YE HAVE ROBBED ME.

But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation" (Mal. iii. 8, 9). The alibi of the new car and our personal needs does not adequately excuse our neglect of the financial needs of the Church in the face of such an accusation.

After all, it is by God's measure that we are to be judged, and not by our own inclinations and desires.

*The Church counts on its members.* Those concerned with the finances of the Church count upon its members to "invest" in the work of that organisation. If they fail, there are no other plans for carrying on the Lord's business. And if the Lord's business can no longer be carried on, what does the future hold for humanity? Millions are dying daily who do not know of Christ because they have never heard the story of His love and sacrificial death. Shall we who smugly enjoy the luxuries of life say, as did the Jews, "Let their blood be on us, and on our children"?

The past few years have been trying ones. None has escaped their trials and perplexities. Yet we are told, "There hath no temptation (or trial) taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it" (I. Cor. x. 13). If these bitter years presage the Lord's imminent

return, as many of us believe, we may look for increasing rather than decreasing trials. If our trials are to increase, our faith should increase in like proportion. Here is a challenge to us who bear the name of Christ—to us who have allied ourselves with His work in this sin-wracked world—to hold high the banner of Him whom we serve, and to approach our task with renewed reliance upon His promises.

Let us cast our burdens on the Lord, knowing that He will never leave nor forsake the righteous. Let Him take care of our to-morrows, be they filled with joy or sorrow, while we, in faith, bring all our tithes into the storehouse. The Church must not languish for want of money to carry on its work. We must give, not casually, but sacrificially. In return we have His promise that He will open the windows of heaven and pour out upon us such blessing that there shall not be room enough to receive it. God's promises are sure. They never fail. Let us accept His challenge, and prove Him now. The opportunity may not long be ours.

## Heaven is Our Home—The World a Club

By ROBERT WHYTE

**T**HE exact equivalent to that good old Saxon word "home" does not occur in the original language of the New Testament, though it has crept into our Authorised Version, here and there. Yet its best meaning is to be found in many treasured texts, and notably in the words of the Lord to His disciples in John xiv. "In My Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am there ye may be also." This is the Christian's home.

As we get older, home makes a greater appeal to us. Those of you who are in the strength and vigour of youth may not feel the home-pull as some of us do. You are thinking of service, you have hopes of doing exploits for your Lord and Saviour, and that is well; may the Lord fulfil your greatest desires to serve Him, but don't lose sight of home. Home is where your Saviour is, where your Father is, and it is the Father's house.

And now I speak a word of

### WARNING ABOUT THE WORLD.

The world is like a great club, there is no true fellowship in it, but men band together to make themselves happy without God.

The world's attractions are many and varied, its club life is marked by sociability and good companionship. It can even make itself more pleasant than is Christian companionship. It has its religious side and will endure forms and ceremonies and even discuss religious topics; but the Father is not in it, it is not of Him; then let us beware of it and turn from it.

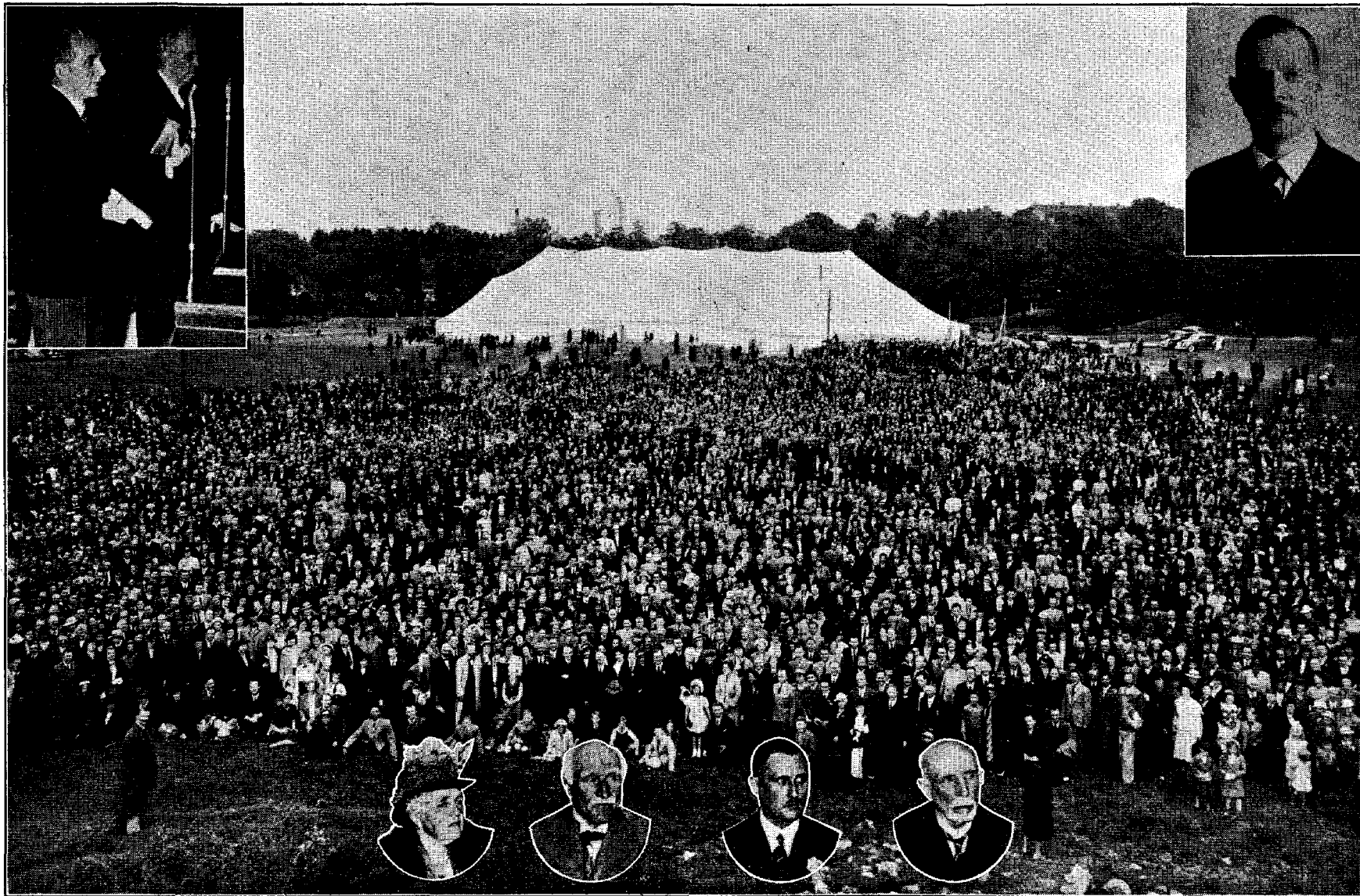
And young Christians, be warned against forming alliances with it, be not unequally yoked with unbelievers. You may meet those who have no life outside the world's club life, who will be very charming to you, and because you are what they call "religious" may become religious too. This is an old ruse of Satan's. Of old he succeeded in making the people of God intermingle with the godless people of the world until they sank down to their level and so dishonoured God that He had to banish them from the land that He had given them. Disaster can only result to the Christian from the world's companionships. How many young Christian lives have been wrecked and spoiled

### BY UNEQUAL MARRIAGES!

God forbid that any of you, my dear young friends, should be guilty of such disobedience to the Word of God.

Christian young men and women, do not allow yourselves to be drawn into what I have called the world's club. It has nothing that can satisfy or abide. "All that is in the world, the lust of the flesh, the lust of the eyes and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof, but he that doeth the will of God abideth for ever."

Do not lose everything that is worth having by some worldly alliance, and beware of secret hankering after it. It will be your undoing. You will lose your spiritual strength and usefulness and like Samson you will become the world's plaything and lose everything worth having except your precious soul which is secured by the Saviour's blood.



**ROYALTY AT THE BIG TENT, STOCKHOLM. PRINCIPAL PREACHES THE FULL PENTECOSTAL MESSAGE**

Our picture shows the vast crowd outside the tent after the Sunday morning service. Prince and Princess Bernadotte, the King's brother and sister-in-law, attended, accompanied by the former Swedish Ambassador to the U.S.A. At the close of the service the Prince, who is a devout Christian, said to our leader, "I can say Amen to all you have said this morning."

*Top insets: Left.—Principal and Dr. H. Lindblom, the Conference Interpreter. Right.—Pastor Lewi Pethrus of Filadelfia Church, Stockholm (5,800 members).*

*Lower inset: Princess Ebba Bernadotte, Envoyé Lagerkrantz, Mr. Jacobson, and Prince Oscar Bernadotte.*



# That's Why I Love Him

S.L. Arr.

SCOTT LAWRENCE.

1. Je - sus has promised my Shep-herd to be, That's why I love Him  
 2. He the weak lambs to His bo - som will take, That's why I love Him  
 3. He has in hea - ven pre - pared me a place, That's why I love Him

so; . . . . . And to the child - ren He said, 'Come to Me,'  
 so; . . . . . Nev - er will He for a mo - ment for - sake,  
 so; . . . . . Where I may dwell, by His won - der - ful grace,

CHORUS.

That's why I love Him so. . . . . That's why I love Him, That's why I

love Him, Be - cause He first loved me; (lov'd me) When I'm tempted and

tried, He is close by my side, That's why I love Him so. . . . .

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This piece is sung by the Ilford Crusader Quintet on Elim Gramophone Record, No. E37. You will enjoy it.

## Bible Study Helps

### A DIVINE BENEDICTION

(Hebrews xiii. 20, 21).

#### I. The Source: The God of Peace.

1. God, the author of peace (I. Cor. xiv. 33).
2. Christ, our peace (Eph. ii. 14-17).
3. Peace through the blood (Col. i. 20).

#### II. The Means: The Resurrection.

1. The resurrection, a part of the gospel (I. Cor. xv. 3, 4).
2. The resurrection, the foundation of apostolic teaching (Acts ii. 23-32).
3. The resurrection, the divine stamp of our justification (Rom. iv. 25).

#### III. The Authority: The Great Shepherd of the Sheep.

1. Jesus, the prophesied Shepherd (Ezek. xxxiv. 23).
2. Jesus the Good Shepherd (John x. 11).
3. Jesus, the chief Shepherd (I. Pet. v. 4).

#### IV. The Seal: The Blood of the Everlasting Covenant.

1. The necessary seal (Heb. ix. 16-20).
2. The certain seal (Heb. ix. 14).
3. The eternal seal (Heb. xiii. 20).

#### V. The Purpose: The Perfection of the Believer.

1. The believer's perfection through Christ (John 17: 23).
2. The believer's perfection in every good work (II. Tim. iii. 17).
3. The believer's perfection for the praise of His glory (Eph. i. 6).

### APPOINTMENTS WITH JESUS

1. At the Cross (Lev. xvii. 11; John iii. 16).
2. At the Table (John vi. 51-58).
3. At the Throne (I. John ii. 1; I. Thess. v. 17).
4. In the World (Matt. xxviii. 19, 20).
5. In the Air (I. Thess. iv. 17).

### FIVE EXCUSES OF MOSES

1. "Who am I?" (Exod. iii. 11).
2. "What shall I say?" (Exod. iii. 13).
3. "They will not believe me" (Exod. iv. 1).
4. "I am not eloquent" (Exod. iv. 10).
5. "Send, I pray thee, by the hand of him whom Thou wilt send" (Exod. iv. 13).

## The Stockholm Conference

The publishing department of the Filadelfia Pentecostal Church of Stockholm is to publish an English edition of a book reporting the recent European Conference there. We understand this book contains reports of the matters discussed at the sessions, but not the addresses given at the public meetings.

No doubt it will be of interest to others as well as to those who attended the meetings. The title will

be "The European Pentecostal Conference," and the price between 6½ and 7½ kronor in paper covers, or 8½ to 9½ kronor for bound copies, a kronor being about one shilling.

In the natural realm we believe things because we understand them. In the spiritual realm we understand things because we believe them.

# FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor H. Burton Haynes

**Sunday, August 20th.** Mark xii. 13-27.

"Render to Cæsar the things that are Cæsar's, and to God the things that are God's" (verse 17).

The Pharisees and the Herodians proposed a subtle question to Christ, trying to lead Him, if possible, to give an incautious answer, but our Lord, reading their hearts, discerned their cunning motive, and supplied an answer which confounded them. The answer He gave contains a Divine principle. As Christian citizens we must conscientiously discharge our obligations to the State, and as God's children we must give to the Lord our hearts, lives, influence, property, or whatever is due to Him. A balanced relationship to God and man will produce a full-orbed Christian life.

**PRAYER TOPIC:**

For gospel work in all lands, that there may be a big ingathering of souls.

**Monday, August 21st.** Mark xii. 28-44.

"And there came a certain poor widow, and she threw in two mites, which make a farthing" (verse 42).

The widow lived in an age of spiritual declension. Religious observances were still maintained, but these observances lacked reality. The woman arose above the unreality of her day, silently rebuking the ostentatious giving of the wealthy religious professors, by her sacrificial giving, so beautifully and unobtrusively expressed. The widow denied herself the very necessities of life to advance the kingdom of God, whereas the rich people gave of their abundance—that is, what they could spare without feeling it. The Lord of the treasury observed the motive behind the giving. A pure motive is commended, but an impure motive is condemned. What are the motives actuating our giving?

**PRAYER TOPIC:**

That lonely and shut-in believers may prove the presence of Christ as a precious reality.

**Tuesday, August 22nd.** Mark xiii. 1-13.

"And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet" (verse 7).

The programme of world events is outlined in this chapter. Our Lord predicted the coming of false Christs; the clash of nation with nation, and kingdom against kingdom; earthquakes, famines, and divers troubles; persecution and even martyrdom for His disciples. The clouds of trouble have darkened the world's horizon since these prophetic words were uttered, but the Christian has always been able to see the silver lining of God's triumphal purpose: in the midst of the storms of life he has been at

peace, knowing that his God is engineering the multifarious events of history to serve His eternal will and plan.

**PRAYER TOPIC:**

For all who have backslidden from their Pentecostal experience and testimony, that they may be restored.

**Wednesday, August 23rd.** Mark xiii. 14-27.

"And then shall they see the Son of man coming in the clouds with great power and glory" (verse 26).

Dark days lie ahead for this poor stricken world. A time of unparalleled horror and suffering is about to dawn upon the inhabitants of the earth. The nations, at an alarming rate, are manufacturing armaments, unwittingly preparing themselves for the great final struggle which is to culminate in the battle of Armageddon. In the mercy of God this period of unspeakable sorrow for the earth is to be terminated by the personal return of Christ. The brightness of His coming will dispel the dark clouds of war and strife, and His kingdom of peace and love will be ushered in.

**PRAYER TOPIC:**

For blessing on the work of Miss Ching in India.

**Thursday, August 24th.** Mark xiii. 28-37.

"And what I say unto you I say unto all, Watch" (verse 37).

In view of the Lord's imminent return, every believer ought to be on the tip-toe of expectancy. The Master has given to each of His servants a special piece of work to perform. But sad to relate, so many of His servants are asleep. Like Elijah, not a few are slumbering beneath the juniper tree of despondency. If you know of such cases, then, be an angel of mercy by arousing them and reminding them that the coming of the Lord draweth nigh. The porter in the parable may refer to the Holy Ghost, whose work it is to herald the approach of the Master. "The Spirit and the bride say, Come." The Spirit-filled believer will be alert, looking for the appearance of his Lord.

**PRAYER TOPIC:**

That Divine guidance and encouragement may continually be granted to our Elim ministers.

**Friday, August 25th.** Mark xiv. 1-16.

"She hath done what she could" (verse 8).

Someone has said: "There are people who would do great things, but because they wait for great opportunities, life passes, and the deeds are never done at all." Many a wasted life could be

summed up in the words, "He refused to do what he could." We should never allow our limitations to prevent us from serving God. Very often the people of limited ability serve God the best, because their handicap causes them to rely more upon God and His power, than upon themselves. Limited though we may be, let us endeavour to do our best in the strength He so freely supplies.

**PRAYER TOPIC:**

That all our local church officers may realise the constant blessing of the Lord on all their labours for Him.

**Saturday, August 26th.** Mark xiv. 17-31.

"But Peter said unto him, Although all shall be offended, yet will not I" (verse 29).

The prediction of Peter's fall and denial ought to humble every one of us before God. The sad fall of the impetuous, impulsive apostle reveals the weakness of even the strongest of men when relying on their own strength. Until we have measured our own weakness in the presence of God we shall never arrive at the place where we can prove the strength of God. "His strength is made perfect in weakness." *Failure* is a teacher, but it is not the best teacher. *Faith* is the best teacher, and if we would only believe God, victory, instead of constant defeat, would be our glad experience.

**PRAYER TOPIC:**

That God will richly bless the preaching of the gospel in open-air services to-day.

## Helpful Illustrations for Christian Workers

### What is Mercy?

A mother sought the pardon of her son from the first Napoleon. The emperor said that it was his second offence, and justice demanded his death. "I don't ask for justice," said the mother, "I plead for mercy." "But," said the emperor, "he does not deserve mercy." "Sire," cried the mother, "it would not be mercy if he deserved it, and mercy is all I ask for." "Well, then," said Napoleon, "I will have mercy." And her son was saved.

### A Giant

A little boy came to his mother, saying, "Mamma, I am as tall as Goliath; I am nine feet high."

"What makes you say that?" asked the surprised mother.

"Well, I made a little ruler of my own and measured myself with it, and I am just nine feet high!"

There are many people who follow the little boy's method, measuring themselves by some rule of their own. God tells us of those who "measuring themselves, and comparing themselves among themselves, are not wise" (II. Cor. x. 12).

God has the standard measurement, and He tells us that "all have sinned, and come short of the glory of God" (Romans iii. 23).

# God and His Ability

A Sermon by Pastor O. MURPHY (Elim Tabernacle, Rochester)

—“Our God whom we serve is able.”—Daniel iii. 17.

**I**T is an indisputable fact that genuine Christianity surpasses every other religion in the world to-day.

The secret of that supremacy is revealed in the testimony of these three Hebrews; mainly, it possesses a God who is able! Buddhism, Mohammedanism, and all other forms of religion have their gods in abundance; but herein lies the difference—their gods are made of wood or stone, and possessing neither life or ability, are of no practical value. Christianity possesses one God—a living God—and One who, because He possesses all power, is abundantly able to meet every need!

The inspiring testimony of the three Hebrews has been reiterated down the ages in the hearts of the redeemed. Think of Moses, as he wends his way across the plains of Moab, and in his dying moments sits upon the slopes of Mount Pisgah to view the promised land. Ahead of the Children of Israel are many battles to be fought and hardships to be faced; but as his mind dwells in retrospect over the past years and ponders the wonderful power of Jehovah, his faith is strengthened. Once again before his vision, come the memorable scenes of the night of the Passover, and the mighty arm of God being bared on behalf of His people. Again he sees that

## HAND STRETCHED FORTH

across the Red Sea, turning back its waters; and as he meditates upon the God who has fought all their battles and met their every need, with assurance in his heart he realises that the One who has proved Himself in the past, will do so in the future. Surely, if Moses had a dying testimony, it must have been “God is able.” What a wonderful fact to be able to rest upon! God is able! Only three words, but what tremendous facts they imply: Willingness! Capability! And both linked together! While there are occasions when these terms can be applied to man, yet as a whole, they can only apply to God. History and daily experience furnish many illustrations of man’s inability to maintain this standard. Many a time man has been willing, but not able; other times able, but not willing. It is here we find the gulf that separates man and God in achievement.

Let us picture a scene. It is an emergency room of one of London’s largest hospitals. Suddenly the silence is broken by the insistent whirring of the telephone bell. It is an emergency call. There has been an accident—a man has been knocked over by a motor car. Within a few moments the ambulance is racing to the scene of the accident. The jostling crowd, curious but sympathetic, is pushed aside; and very tenderly the injured man is lifted, placed in the van, and swiftly driven to hospital. The doctor hurries to his side and makes a brief examination; then, with

grave expression on his face points to the operating theatre. It is

## A MATTER OF LIFE AND DEATH!

The theatre becomes a hive of activity. Nurses—each apportioned her specific work—hurry hither and thither; anæsthetics are applied; the life-saving knives are put into operation; and then, between the skill of the surgeon and the hand of death, the great battle goes on. Ceaselessly and tirelessly those willing hands of the surgeon are in operation. Suddenly the unconscious body begins to grow cold and stiff. The surgeon reluctantly drops his instruments and stands aside—the battle is lost! The man is dead. It is a tragedy of inability. The great-hearted surgeon was *willing*—yes, more than willing, but not able!

Let us now take a peep into a home. A mother is bending over a little cot. Lying there, nestling among the pillows, is a lovely, golden-haired, blue-eyed little girl! She is the only child—the sunshine of the home. Tears are slowly trickling down the poor mother’s face as she gazes at that little “picture” breathing so heavily and looking so pale. The doctor has just been, and after a brief examination, with a sad shake of his head he has given the verdict—no hope. With tear-dimmed eyes the mother gazes upon the little form, loving it with all the ardent love of motherhood. Suddenly those little blue eyes close—the thin thread of life has broken—and,

## WITH A HEART-BROKEN THROB,

the mother sinks to the floor,—That mother was *willing* (yes, willing to give her last drop of blood if necessary) to save her little girl—but *not able*.

Take another illustration. This time of how man is sometimes able but not willing. The person of the illustration is the Home Secretary; the scene is a prison cell. Behind the bars a man is seen pacing to and fro across the floor of his cell. A few more days and he is to pay the price of his crime—he is to be hanged. On behalf of that condemned man, a letter has been handed to the Home Secretary—it is an appeal for reprieve. Carefully and sympathetically the appeal is considered, but in the interests of justice it is refused! A few days later the condemned man is executed. The Home Secretary was *able* to reprieve the man—but *not willing*.

We who are saved, belong to a God who is both **ABLE** and **WILLING**!

Now let us turn to the grand old Book and examine a few of those things that He is able and willing to do for us.

1. *Able to Save*. Hebrews vii. 25: “Able . . . to save . . . to the uttermost.” These are the words of Paul; let us remember that he was not speaking from hearsay but from personal experience. Paul’s ex-

perience is a testimony to the ability and power of God!

It was along the Damascus Road, when,

**FILLED WITH MURDEROUS HATRED**

toward the Christians, he met the God who was able to save. It was along the wayside of that dusty track that the light from heaven shone into his soul and he was thrown to his knees. There he met and proved the God who was able! From that moment Paul was a new creature. Old fetters were broken, murderous passions were banished, and his life was transformed. A few years later he carried the Gospel to cannibal isles—stood and fearlessly witnessed before kings—and eventually died as a martyr of the Cross. What a change! and all because he met the God who was able to save to the uttermost. Note that Paul had to prove God as able to save before he could prove Him in other respects. Salvation is the first step in proving God.

2. *Able to Keep.* II. Timothy i. 12: "That which I have committed unto Him."

To what did Paul refer? He was a fully consecrated man, and everyone who attains to that standard has a twofold committal: i.e., soul and life. These are yielded to Him, and He has promised to keep them. The moment we trust Christ, our souls are yielded to Him for eternal salvation. These souls, which once were sin-stained, guilty, and condemned, are now cleansed, set free from condemnation, and kept by the power of God through the eternal ages. When time has ceased to be, our souls

**WILL STILL BE SAFE**

kept by the almighty power of God!

There is, however, another committal, viz., *Life*: Colossians iii. 3—"Hid with Christ in God!"

What a wonderful hiding place! The moment we fully consecrate ourselves to Christ, our *lives* are placed in the hands of God. What a glorious thought—even our lives are sheltered by God! For every life He has a plan, and if we are fully surrendered to Christ that life will be preserved by God until our work is completed. The hosts of hell may overshadow our path, yet the Devil *cannot* touch our lives until our work is finished! It is the call of higher promotion that takes the Christian home—not the cold hand of Death.

3. *Able to Perfect.* Jude 24: "Present . . . perfect."

The God who has saved and kept will one day perfect us, and His work in us, for eternal glory. Every promise God has made to us will one day be *realised*. History gives us a tragic picture of the death of General Gordon.

Out on the sands of Egypt, with the River Nile winding away in the distance, on the veranda of a house in a beleaguered town, stands brave General Gordon. I see him standing there shading his eyes, scanning the distant horizon, waiting for the coming of

**THE BRITISH RELIEF COLUMN.**

He refuses to believe that Britain will abandon him to his fate, but believes that they will do their best. Great Britain tried her utmost, but before relief arrived, the brave man was dead. All the wealth and power of the British Empire could not save a nation's hero. Britain tried—did her best, but failed. God is going to do something greater. He is not going to *try*—or do His best—He is going to *do it!* Hallelujah! He is able!

It is upon this unfailing fact we rest, therefore let us lift our voices in praise to the "God who is able."

## A Testimony to Divine Healing

"**Y**E shall be witnesses unto Me." A witness speaks only what he knows and has experienced. This is a witness of a real experience of the power of a living Saviour to heal bodily sickness in response to the prayer of faith.

It took place in sunny Scarborough. The writer was fresh from three weeks of serious illness in hospital, with tuberculosis of both lungs and serious disease of both kidneys.

By one of those coincidences which the world calls "chance" and the children of God call "guidance," I had been led to spend a fortnight's convalescence with some friends in Scarborough. On the Friday afternoon of June 11th, 1938, my host asked me if I was willing to obey the injunction of James v. 14, 15, and call for anointing at the hands of the elders of the Church. I said yes, and it was arranged that this should take place at family prayer that evening after supper. At supper-time the pastor came along, and with other brethren laid their hands on me, praying fervently.

I had no indication that night of any alteration in my condition. But next day I woke with the words flashing into my mind, "Ye are

dead, and your life is hid with Christ in God." After a time of praise and Bible study I fell asleep again. In my sleep I distinctly felt strong and almost painful pressure of two hands on the enlarged kidneys on either side of the body. (My medical report noticed these in 1936.) The pressure became so insistent that I awoke to find these swellings gone. I have walked miles since then, and have had no return of this condition. I have done more singing than I have dared to do for months past, and have had no chest complications. "This is the Lord's doing and it is marvellous in our eyes." This is my testimony and witness.—(Mrs.) H. AVEYARD (Leeds).

*Pastor A. S. Gaunt of Scarborough writes in confirmation of the above:*

"I know this case very well and was deeply concerned for this lady in her sickness. Her statement herewith is perfectly true, and to this day this lady is wonderfully well. During this same stay in Scarborough, Mrs. Aveyard took a very long walk with a group of Crusaders, a thing she could not have done before her miraculous healing. Praise God!"



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.

## Westminster Central Hall.

ON September 9th, Foursquare Gossellers from far and near will meet again at the Westminster Central Hall in London, for a happy day in the presence of the Lord. It will be a time packed full of interest to all Bible lovers, missionary enthusiasts, Elim Crusaders, and admirers of sacred song. But the supreme attraction will be the Lord Jesus Christ whom we meet to worship, and around whom our fellowship is centred. Such gatherings themselves provide a witness and challenge to the needy, Christless masses of London. Shall we meet YOU there?

## The Faith that Finds.

THERE is something better than seeking God—even better than seeking Him with our whole heart. For as long as we seek we are unsatisfied; and God has something better for us than that. Professor Duncan was once overheard saying to a poor old woman: "Now, you have promised to seek; only, remember, seeking won't save you. But if you seek you will find, and finding will save you."

Finding is infinitely better than seeking. The only purpose of seeking is finding, and unless the finding comes, the seeking has been a failure. Seeking simply means opening the Word of God, listening to what He says by reading His Word, and believing what He says in full surrender and faith. That is the seeking that finds. Faith is the secret of finding, and the faith that finds takes God at His Word, and believes Him. "Finding will save you," for finding is believing God and His Christ, and "whosoever believeth on Him shall not be ashamed."

## Prayer Changes Things

Philippians iv. 6

### Prayer is requested for:

The return to the Lord of a son who has wandered far into sin and worldly pleasure.—A. W.

The will of the Lord to be revealed.—Psa. xxxvii. 7.

One given up by the doctor, that the Lord will heal.—M. G.

A sister badly hurt in an accident.—A. C.

The healing of a missionary in India whose collar bone was fractured as the result of a cycle accident.—K. M. V.

A daughter, missing from home, that her father may receive news of her.

## German Pastor's Death.

PASTOR SCHNEIDER has died at the early age of thirty-eight in the Buchenwald Concentration Camp, where he had been confined for 2½ years. We understand that this pastor was denounced by someone whom he refused communion because of sin; without being brought before a court, he was sent to the concentration camp, where he has not even been allowed contact with his family. The camp authorities state that the cause of his death was a heart attack. It is painfully significant that, although of weak physique, he was put on very hard labour, while Pastor Niemoller, who is of strong physique, is not allowed to do any work whatsoever. Shall we not pray for these our brethren, persecuted for the Gospel's sake?

## Make Haste.

THE little book called Solomon's Song, in the Hebrew "The Song of Songs," because it exalts and describes the Bridegroom, closes with that longing cry, "Make haste, my Beloved." How this applies dispensationally we do not follow here. It is the same desire for Himself which is found almost the last thing in the Bible, the great prayer, "Even so, come, Lord Jesus." The soul which knows Him, follows closely after Him, and gets daily more of Himself, will ever long for Him and for His coming. The desire and prayer will arise many times each day from such a heart, "Make haste, my Beloved"—"Even so, come, Lord Jesus." The Holy Spirit ungrieved and unhindered in the believer will not only produce this desire, but keep it alive in the soul and make it more intense. One may hold the second coming of Christ in a mere intellectual way; there is no profit in that. That blessed hope must have its seat in the heart and affection. It is therefore a good test of our spiritual state. If our hearts are crying more for Him, longing to be with the Beloved, and we daily sigh for Himself to come and take us home, we are then certainly walking in the Spirit.

Such a desire will also lead us into holiness of life and true service for Him. And as we look about us at the condition of things, surely only the coming of our Lord appears to be the remedy. Nothing less than that event can arrest the dreadful conditions and bring the long-promised deliverance. "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of the body" (Rom. viii. 22, 23). What a day it will be when at last He descends into the air to call His own, His beloved, together! What a day it will be when together with those who are raised from their graves we shall be caught up in the clouds to meet Him in the sky! What a day when He purges the earth by fire and comes with all His saints to reign. Make haste! Even so, come, Lord Jesus!

Lord Jesus, come!  
And take Thy people home;  
That all Thy flock, so scattered here,  
With Thee in glory may appear.  
Lord Jesus, come!

# The Peace of God

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

**I**N these words we have something to comfort us in the difficult times in which we live. To the world at large "peace" is but an empty illusion, a mirage in the desert, which seems always to recede just when men would approach to it. True, men are eagerly seeking peace, but sad to say in their eager searching they appear to be wandering further and further away from their desired haven. How grand it is that we who believe in the power of the Gospel can turn to the sacred Scriptures, and find therein the assurance that although peace may be outside the grasp of the unbelieving masses, it is within the reach of every child of God. This is just what our text teaches us.

The subject of the sentence is, "the peace of God," Does not this remind us again that God is the Author of all true peace, and that peace cannot exist apart from Him? Where He is excluded chaos reigns. Need we wonder then at the turmoil of the world, when we remember that God is excluded from the thoughts of multitudes of the men and women in it? Oh, let us never forget that if we banish God from our thoughts, we banish peace from our lives.

That the world cannot, as Jesus said, give peace (John xiv. 27) is evinced by the fact that the successive empires which have ruled over men have been drowned in blood. Tranquility has not been bought through conquest. System after system of government has

## RAISED ITS DRIPPING SWORD

in domination over men, until at last they who sullenly endured its yoke, have turned, and wrenched the sword out of its grasping hand, and used it to its own destruction. In 1918 when the Armistice was signed we were told there would be no more war. The nations, it was said, would beat their swords into ploughshares and reduce their armies. Alas, the events which have since transpired, and especially the present colossal expenditure on arms by nearly every country, reveal how utterly unfounded were such hopes.

Nor can the world bring peace to the individual. Multitudes have drunk at the broken cisterns of its pleasures and have turned away unsatisfied. Many who have relied upon the world to bring them success and wealth have been rudely disappointed when they have reaped failure and poverty. And even those upon whom good fortune, as we call it, seems to have smiled, are not really enjoying peace. In many a magnificent mansion, the wealthy owner, though couched in comfort and possessed of all that gold can buy, longs for a peace of heart, which money cannot purchase. No, God has so constructed us that we cannot have real peace apart from Him. Should mother earth pour all her treasures at our feet, the craving of our heart would not be satisfied. God made us for Himself, and until the heart is opened to Him, we can have no true peace.

If any should doubt the reality of this "peace of God," let him turn the pages of history, and he will find

## CHRISTIANS ENJOYING IT

even under the most difficult circumstances. In fact, the wonderful thing about the "peace of God," and the thing which stamps it as Divine, is that circumstances have no affect upon it. Pain cannot kill it, persecution destroy it, or sorrow eclipse it. It was the glad possession of the apostles in their day, of the martyrs as they languished in prisons or met their death, of the noble army of Christian warriors who passed through fiery trials for the Gospel's sake, and went triumphantly to their reward. Some years ago a Christian man in America received a cablegram informing him that his wife and children had gone to a watery grave in a steamship disaster. Immediately after receiving the news he took a pen and composed the lines of the

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"Let the peace of God rule in your hearts."

—Colossians iii. 15

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beautiful hymn which commences, "When peace like a river attendeth my way." The peace of God was his, although sorrow had cast its sombre shadow upon him. Let us take another illustration. A Christian minister answered the telephone one day, and heard an unknown voice tell him that his only daughter had met her death through a street accident. As he broke the dreadful news to his wife, he said quietly, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Here again the peace of God was enabling its possessor to keep his poise even in a moment of dreadful calamity. We could go on giving illustration after illustration to show how in every age God's children have enjoyed His peace in their hearts, and what is of even more interest to us, how many of His children are enjoying it to-day; but we must pass on to the last consideration. This is, "How can we enjoy the 'peace of God' in our hearts?"

In the first place, if we would enjoy the peace of God, we make sure that

## WE ARE AT PEACE WITH GOD.

This can only be done by acknowledging ourselves as sinners, and receiving Christ as our own personal Saviour. Until we do this we are at enmity with God, and God's peace can never come to us. Oh, that all who have not taken this step would take it now. Then would the gateway to peace and life eternal be open before them.

Secondly, we cannot have the peace of God unless there is no barrier in our lives between God and ourselves. If there is any unconfessed sin, any cherished habit, which although we know to be wrong we will not surrender, or any unholy friendship in which we take delight but on which we know God cannot smile, we shall know nothing of His peace. In proportion to the degree of our surrender to God will be our enjoyment of His peace. The Christian who knows most of the peace of God is the one who walks daily, like Enoch of old, in un-

broken fellowship with God. The current of Divine peace cannot flow into our hearts if the contact between God and ourselves is not kept clean and unbroken.

Thirdly, in the words of our text, we must "let the peace of God rule in our hearts." Peace cannot be a partner with anything else. It cannot abide where it does not rule. If fear or the like comes into the heart, peace goes out. Thus it is necessary for us to resist continually any alien attitude of mind. It is because the human heart is very prone to worry about the future, to fret over the past, or turn the present into turmoil, that we must always be on our guard. We must close our heart against these things as a man would barricade his home against thieves. The peace of God is as a rare gem which the robbers, doubt, dismay, and worry, would fain break through and steal from us. But we can keep it, yes, thank God, we can keep it! The Scriptures tell us how. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." We have but to fulfil the condition contained in these words and we shall enjoy the promise.

What is the condition? It is that we stay our minds upon God. This is in fact the way to allow peace to "rule" in our hearts. Because if our minds are stayed on God, the enemies of peace will be excluded: she will hold the field, and we shall enjoy her to the full. Not that it is quite as easy as that. An effort, and often a very strong effort, is necessary on our part. It is not child's play to stay our mind on God. Often it takes every ounce of our energy, every resource of nerve, every bit of strength of mind we possess. But it is a worth-while fight. It is one in which we find that as we use all our tiny forces, the Lord Omnipotent comes to our aid with heavenly resources, and enables us to conquer. And the result? How unspeakably blessed it is. We enjoy His sweet peace, which is as the unfathomable sea compared with the tiny lakes of this world's fleeting pleasures. Up, brethren, let us strive to stay our minds upon Him, that we might be partakers of His blessed peace.

### Ten Sentence Sermons on Scripture Giving

1. The Willing Giver—Abraham in the offering of his son.
2. The Big Little Giver—the widow who in giving two mites gave most of all.
3. The Givers Who Were Not Niggardly—the Macedonians who gave up to their ability and beyond.
4. The Unpretentious Giver—the Good Samaritan who made no show of his giving.
5. The Sacrificial Giver—David, who in buying the threshing floor of Araunah would not give to the Lord that which had cost him nothing.
- The Voluntary Giver—Zacchæus, the man who did not wait to be asked to give.
7. Givers Who Had Nothing to Give—Peter and John: "Silver and gold have I none," but gave themselves.
8. The Covetous Givers—Ananias and Sapphira, who held back a part and suffered dire penalty.
9. The First Givers—the Wise Men, who came from the heathen world!
10. The Giver Who Did Not Count the Cost—Mary who gave lavishly of the gifts of love.



Conducted by Pastor DAVID A. VANSTONE

#### THE TONGUE

"The boneless tongue, so small and weak,  
Can crush and kill," declares the Greek.  
"The tongue destroys a greater horde,"  
The Turk asserts, "than does the sword."  
A Persian proverb wisely saith:  
"A lengthy tongue; an early death,"  
Or sometimes takes this form instead,  
"Don't let your tongue cut off your head."  
"The tongue can speak a word whose speed,"  
The Chinese say, "outstrips the steed,"  
While Arab sages this impart:  
"The tongue's great storehouse is the heart."  
From Hebrew wit the maxim sprung,  
"Though feet should slip ne'er let the tongue."  
The sacred writer crowns the whole  
"Who keeps the tongue doth keep his soul."  
—P. B. STRONG.

#### ITS RIGHT NAME

A lady once went to Mr. D. L. Moody and said, "I have got so into the habit of exaggerating that my friends say they cannot believe what I say. Can you help me? What can I do to overcome it?"

"Well," replied Mr. Moody, "the next time you catch yourself lying to anybody, go right to that party and say you have lied and tell him you are sorry. Say it is a lie; stamp it out, root and branch."

"Oh," she said, "I wouldn't like to call it lying."

But that is what it was. Christianity is not worth anything if it does not straighten out your character and teach you to call sin sin.

#### AN IMPOSTOR

(A True Story)

In the late Moffatt Gautrey's book entitled, "The Glory of Going On," he gives this incident:

"Not many months ago, in an Oxfordshire village, an old saint lay dying. For over eighty years she had been on pilgrimage to Zion, until her face had grown bright with heaven's approaching glory. A priest, under the misapprehension that none of his neighbours could find access to the City unless he unlocked the gate, called to visit her.

"Madam," he said, "I have come to grant you absolution."  
"And she, in her simplicity, not knowing what the word meant, inquired, 'What is that?'"

"I have come to forgive your sins," was the reply.

"May I look at your hand?" she answered.

"Gazing for a moment at the hand of the priest, she said, 'Sir, you are an impostor.'"

"'Impostor!' the scandalised Romanist protested.

"'Yes, sir, an impostor. The Man who forgives my sin has a nail print in His palm.'"

#### ANONYMOUS GIFTS

We take this opportunity of expressing our thanks to those who have sent anonymous gifts as follows:

Foreign Missionary Fund: Birmingham sister, £2 2s.; Aberdonian (designated), £2 10s.; D.A. 12/-; Barking (J.C.) (designated), £1; Bangor Convention, per Miss Henderson, £9 15s.; Maldon Crusader, 10/-; Greenock sister, 5/-.

Debt Fund: Sheffield (Mrs. M.R.S., Mrs. A.S.), 10/-; Boden well-wisher, 5/-.

Work in General: Huddersfield, £1; Shanklin member, £5. Leaflet Campaign: Guernsey, 10/-; Wimbledon (P.R.P.), 10/-; Ticehurst, 5/-.

Free Distribution Fund: Garstang, £1; Keady, £1.

**N.B.**—Will readers kindly note that gifts for the General Fund, or for any department of the Elim work, should be addressed to the Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4.

# Welcome News of Widespread Revival

## Encouraging Reports from Campaigns and Churches

### REVIVAL CONTINUES—SEVENTY DECISIONS

**Lowestoft** (Pastor G. Backhouse). The tent revival services conducted by Pastor Gwilym I. Francis are being continued by Pastor G. Backhouse. During the past fortnight seventy souls have surrendered to Christ, and many notable miracles of healing have taken place. On Sunday evenings it has been difficult to accommodate the people, many coming over an hour before the announced time in order to ensure a seat.

The following report is from the "Lowestoft Journal":

#### FAITH HEALING

##### Further Lowestoft Cures Reported

Further cures at Pastor Backhouse's healing and revivalist campaign at the Big Tent, The Triangle, Lowestoft, are reported. One concerns Joseph Maingot, 21, Kirkley Street, South Lowestoft, who wrote a letter to the pastor testifying to healing of a war sore in his leg which broke out in 1918, and which gradually got worse. He was informed that it would get better, but never cure permanently. After treatment at a hospital, as it still did not improve, he treated the leg himself with various ointments and lotions, but without result. When he heard of the faith healing campaign he resolved to submit himself, and in the course of a letter he tells of the result: "I am now glad to say that since being prayed for my leg is cured, and you are at liberty to make whatever use you may think fit of this letter if it can in any way help testify to the undeniable evidence of the truth in Divine healing by faith in our Lord Jesus Christ."

Others concern a lady living in South Lowestoft, who, after suffering for many years from blood pressure, was completely cured; a baby healed of asthma and lung trouble after prayer; a young lady with a polypus in the nose, necessitating the use of a syringe each night for the past five years, but who is now able to sleep throughout the night; another with a skin disease, now completely healed.

### 158 DECISIONS AT ST. HELENS

#### St. Helens (Evangelist W. Plowright).

A brief but fruitful campaign has recently been concluded at St. Helens by Pastor J. Woodhead. Meetings were held in the co-operative Hall. After a powerful and out-spoken message the first Sunday night, twenty-five souls decided for Christ—an amazing victory in such a hard place, largely controlled by Roman Catholics.

At the end of the first week 110 souls had accepted Christ as their Saviour, and many testified to a touch of healing in their bodies. Continually people were getting saved, until at the end of the second week 158 had found Christ as

their personal Redeemer. Much blessing was received from Mrs. Woodhead's ministry in song.

At the close of the campaign Evangelist W. Plowright was welcomed in our midst, and is being blessed of God during his ministry in the Baptist Church.

### FIVE CONVERTS

**Winson Green** (Evangelist J. L. Timbrell). Rich Pentecostal blessing is falling upon the church here. Every department of the work is being enriched and enthused by it: an all-round increase is the most apparent result, though a deep thirst for the fullness of the Spirit and the salvation of souls are the most blessed effects.

On a recent Sunday evening, after Mr. Timbrell had given an address entitled, "The Permanent and Irrepressible Joy of the Believer," five souls were saved, and four more reconsecrated their lives to Christ.

The Crusaders are an enthusiastic and ever-increasing crowd. During the absence of our pastor on holiday, we redecored the church—in fact did anything and everything that wanted doing.

Pray with us that God will continue to bless our work!

### SPECIAL ADDRESSES

**Wimbledon** (Pastor W. J. Patterson). We certainly are enjoying times of rich blessing from the hand of the Lord. The open-air workers are very enthusiastic, and the Sunday school numbers are increasing. Our anniversary services were well attended, and enjoyed by all.

The Pastor recently completed three consecutive Sunday evening studies on "Heaven," which were very much blessed of God in enlightening the saints and drawing others to think seriously of eternity.

### SECOND ANNIVERSARY SERVICES

#### Merriott (Mr. and Mrs. C. Moore).

Record crowds gathered in the Elim

Church, Merriott, when Pastor J. Woodhead (who was on holiday in the West of England) called to conduct the second anniversary services. It will be remembered that Pastor Woodhead opened this new church two years ago.

On the Friday evening every available seat was taken, and chairs had to be borrowed from neighbouring houses to accommodate the crowds which gathered for Pastor and Mrs. Woodhead's final service.

### STEADY PROGRESS

**Carlton** The saints at Carlton are experiencing great blessings in the services, and God is manifesting His power. The week-night meetings are a great blessing to all.

Our recent anniversary services have also proved a source of spiritual refreshment. We trust that God will continue to pour out His Spirit on the Church, and that His people will have the desire to go on and do greater things for Him.

### MISSIONARY INTEREST

**Coulsdon** (Pastor W. Evans). The saints at Coulsdon continue to praise the Lord for the way He has been speaking to many. On a recent Sunday evening four young people testified that they had yielded to Christ's call to a deeper consecration, as the result of a stirring message given by the Pastor a week previously. There is a steady spiritual growth in the hearts of many.

It has been our privilege of late to have several missionaries visit this church, and Mr. and Mrs. Nosworthy, prospective missionaries to the Belgium Congo, were the first. Mrs. Nosworthy rendered a beautiful solo, which brought to all hearts a real message from the Lord. Then each told us of their call from the Master, first to Himself for salvation, afterward as labourers to the foreign field. The wonderful leading of our Saviour's hand was brought clearly before all present.



Left: Part of the congregation gathered on the Friday evening of the Second Anniversary Services conducted by Pastor J. Woodhead at the Elim Church, Merriott. Right: Left to right—Pastor J. Woodhead, Pastor W. Buttle, Mrs. Woodhead, Mrs. C. Moore, Mr. Hornby (Yeovil), and Mr. C. Moore (Merriott).



Then, too, Mr. Payne, a very dear friend of many in Coulsdon, ministered, and our hearts were full of praise on hearing how the Lord had led and protected this dear one in Mongolia when in the midst of danger.

Then last, but not least, Mr. and Mrs. Leslie Wigglesworth have visited us, and all eagerly listened to their messages. Mrs. Wigglesworth gave a short address, urging all to put God first, and not to turn back once having put hands to the

plough. It was wonderful to hear of the work in Belgian Congo from Mr. Wigglesworth. How much all these labourers need our prayers that they might be strengthened in Christ to do even greater works for the Lord in the lands of darkness.

## Mirror of World Events

By Pastor P. N. CORRY

### 1,500 Gallons a Day Down the Drain.

Yet another example of the waste of those gifts lavished upon us by the Lord of Life has come to light at Brighton. A dairy asked the authorities for permission to discharge 1,500 gallons of skimmed milk daily, for a month, into the town sewers, and got it! The milk is left over after manufacturing ice cream, and the firm was not allowed by the Milk Marketing Board either to sell it or give it away. Yet this skimmed milk still contains most of the health-building food of full cream milk. At the same time the papers contain a report that the Board plans to raise the price of milk to offset distribution costs. So while milk is poured down the drain, prices are on the rise. What a mad world we live in!

Now and again the Press reports that tons of herrings are dumped back into the sea or used as manure, and from South America comes news of tons and tons of coffee set on fire because it cannot be marketed at a reasonable price. While whole countries on the Continent are making coffee substitutes, others are burning it! It is becoming more and more evident that the methods of world distribution of foods are sadly lacking in common sense. The god of mammon destroys what the God of grace bestows, and while men build up industry and commerce, at the same time millions are lavished on instruments of destruction which will wipe it out as quickly and efficiently as possible. How necessary it is to direct our hearts not only into the love of God, but into the patience of Christ. (II. Thess. iii. 5, R.V. and Newberry margin).

### Dreams or Nightmares?

One of the big dates in the conquest of the air has just been celebrated. Thirty years ago the Channel was flown for the first time by the Frenchman, Blériot, and one who was in touch with the inventor, Wilbur Wright (Mr. Arthur Mee), has been reminding the world of his dream. He thought the aeroplane would be a great instrument for peace by quickening up communication and bringing together more closely the peoples of the world.

That was the dream of the first man to fly, the dream that the aeroplane would bring peace in its wings. It has a tremendous power for good. It can bring help to people in distress in lonely places. It can find lost people. It can take a doctor almost anywhere. It can cross the Atlantic in a day, and run round the world in a week. It has made distance almost of no account. But this beneficent power has been turned to desperate ends. It was only a year or two old, Wilbur Wright had only just flown in Europe, when Italy dropped the first bomb from the skies. Man's brain moves fast; his soul lags far behind. He was not ashamed to take this power that made him like a bird and use it in a way that made him like a beast.

How true is the Book which says of man: "Their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known" (Rom. iii. 15-17).

The power of evil captures the power of science to sow the seeds of destruction and misery, and this, not only with fleets of bombers from the air, but with all the power of chemistry, science, and invention. Highways of the air become desperate

avenues of foulest shame as bombs lay open the cottage and the home to poison gas and high explosive. The dream of Wilbur Wright is the nightmare of to-day.

### Latest News from Russia.

The latest news of the Soviet Republic of Russia, contained in the "Saturday Evening Post" of America, shows how great is her mistrust of Europe, and probably explains why she is so slow to enter into commitments with any European power. It is well to remember that Asiatic Russia is more than 7,000,000 square miles in extent (all Europe is only 3,800,000 square miles), so that with her Asiatic possessions Russia controls one seventh of the earth's surface, and is more than twice the size of Europe, with a labour population of over 170,000,000 people. In 1925 Stalin told a Japanese news reporter that he was an Asiatic, and he pictures Russia as a great Eurasian empire.

The latest reports from mining engineers show that this vast land is one of the greatest stores of mineral wealth in existence, with deposits of gold, lead, zinc, copper, and coal. It is, in fact, a great reservoir of natural wealth, which the authorities of Russia are determined to exploit to the utmost. To do this they are prepared to cut the ties that bound succeeding generations to Europe, and cultivate the vast, sparsely-populated regions to the East.

The writer of the article says that during his last visit to Russia he attempted to visit some fellow-countrymen in the Karelian Soviet Republic bordered by Finland, but was informed that a permit would be necessary since it was inside the "border zone." Yet, according to the map, it was 150 kilometres from the border. This zone was divided into two border zones; the inner zone of 50 kilometres extends along the actual border, and no one is admitted into this zone. A second zone of 100 kilometres extends along the back of this zone, and special permission must be obtained to visit it. The writer discovered that this zone of 50 kilometres wide was no longer inhabited—it was literally a no man's land.

This no man's land has been extended along the borders of Finland, the Baltic countries, Poland, and Rumania; in some places it has attained a depth of 200 kilometres, and is always at least 50 kilometres deep. Villages and even towns have disappeared, and the inhabitants removed en masse to fresh sites in the Far East or in Siberia. This entire zone has been made as nearly impassable as possible by the use of electrified wires, barbed wire, land mines, and other means. Thus Stalin's distrust of Europe has led to the removal of tens of thousands of men, women and children to Asia, and left an effective barrier against any attack from Europe. Besides this huge no-man's land, the Maginot line in France and those in Germany look babyish and futile, and only in a country of vast spaces could a ruler afford to sacrifice so much territory to defensive purposes. The lesson of Napoleon's march to Moscow has been well learned, and Stalin does not intend that there should be another.

Students of prophecy would do well to remember this eastward move of Russia—it is a great force to be reckoned with in the future.



# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

## The Annual Garden Rally at Elim Woodlands

*The Principal and Party Present*

By EDNA COLES

Once again the annual Garden Rally was held at Elim Woodlands. The weather did its best to dampen enthusiasm and keep the folk at home, but the grounds were thronged by record numbers, surpassing all anticipation. It was impossible to damp the ardour of that expectant crowd. The afternoon was crammed with fellowship; old acquaintances were revived, and new friends made. The same hearty fellowship that is such a feature of Elim Rallies was very evident, as old and young mixed freely on the lawns, or gave a cheerful greeting as they met in the house.

The community chorus singing conducted on the balustrade, by Pastors R. E. Darragh and A. W. Edsor, was a success and attraction. These two members of the Revival Party had arrived from the campaign at Worthing, which was still in its infancy. Fired with enthusiasm that radiated from the two revivalists, melodies rang out across the beautiful grounds. Elim folk are always ready for hearty singing and new choruses, especially in a setting so restful and charming—sitting among the roses or under the shady trees.

The Kensington and Clapham Crusader Choirs made contribution to the musical programme. It was a joy to hear such splendid and well-prepared pieces. Each choir presented a beautiful and varied selection, which was thoroughly appreciated.

Half-hourly sessions of interesting gramophone items, including solos, choir and band pieces, were given with the aid of amplifiers.

These well-chosen items lent variety to the afternoon's activities.

Thanks to the unflagging energy of workers and organisers, the many relays of tea were enjoyed by all. To cater for such a large crowd must have been a colossal task, but it was admirably done.

The meeting which was the climax of the Rally, was eagerly awaited. Owing to the uncertainty of the weather, the service was held at the Clapham Tabernacle. The church was packed to capacity. Once again Mr. Darragh conducted the singing and introduced choruses fresh from the Worthing Campaign.

A warm welcome awaited Principal George Jeffreys who could not fail to be happy and at ease in such a loyal and enthusiastic congregation. With characteristic zeal the Principal gave forth the message, pointing out that the four great truths of the Elim movement are for each individual "according to the plan." It was very interesting to hear from one with first-hand evidence of the God-sent revival that is so surely doing its work in Scandinavia. It was certainly a call to every Christian to realise that such a deep and lasting revival could be ours to-day if our lives were all lived "according to the plan."

The meeting ended with an appeal to souls for a complete surrender to the will of God. The service had been a very fitting conclusion to a happy and profitable time spent in vital fellowship.

Special thanks are due to those responsible for the oiled wheels that made the Rally so successful.

### CRUSADER SECRETARIES!

You are reminded, please, to send to Headquarters your half-yearly report form. Thank you!

## Crusader Corner

By Pastor O. MURPHY

HELLO, FRIENDS!

Here is Crusader Corner again. My word, the weeks do seem to pass by swiftly, don't they? Have you got your Bible ready? Right, here is another list of questions.

### I. WHO SAID IT?

*Bible scenes are portrayed and quotations expressed as they would sound in modern language.*

1. *Scene:* Four young men are gazing at a table that is laden with luscious fruit and all kinds of delicacies. One of them turns to the others and very emphatically says: "I'm not going to eat anything from that table!"

*Answers:—?*

2. *Scene:* Two famous characters are talking; one says to the other: "See that man, do you realise he is the most God-fearing man upon the earth?"

*Answers:—?*

3. *Scene:* A rich young woman is looking at a little baby. It begins to cry. She says: "I think I'll keep it for myself."

*Answers:—?*

### II. WHICH IS IT?

*A modern incident illustrating a Bible text.*

*Scene:* A bank clerk is just leaving his office. Upon his face is a worried look. In his pocket is a £5 note—stolen from the safe! He is in debt. The following day, while sitting in the office, a detective taps him on the shoulder and says: "I arrest you for stealing a £5 note last night. You left your fingerprints on the safe door!"

*Text?*

### III. CONUNDRUM:

Which person in the Bible died as no other died, and yet has a memorial in almost every home?

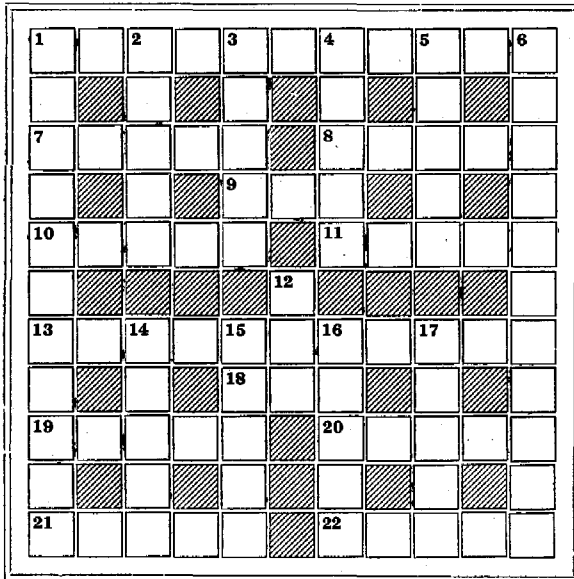
### LAST WEEK'S ANSWERS.

1. Amaziah—Ahimaaz.
2. (a) Genesis ii. 21-23.  
(b) Matthew xix. 5, 6.  
(c) Ephesians ii. 15.

God bless you!

O. MURPHY.

**OUR SPECIAL "EVANGEL" CROSSWORD**  
**For Increasing Bible Knowledge**  
**No. 41.**



The solution will appear next week.

**CLUES ACROSS:**

1. Annoyance.
7. Abel was a keeper of these.
8. Divided against itself, this cannot stand.
9. Before.
10. "A false witness will — lies" (Prov. 14).
11. "Let the king give her — estate unto another" (Est. 1).
13. Paul mentions the household of this man (Rom. 16).
18. Space of time.
19. Of the posterity of Judah (1 Chron. 4: 3).
20. Half of Israel followed him (1 Kings 16: 21).
21. From whence comes the cold (Job 37).
22. "He that bindeth a stone in a —" (Prov. 26).

**CLUES DOWN:**

1. A type of argument.
2. Honey is this.
3. Simon of Bethany was one (Mark 14).
4. A tribe of Israel (Num. 1).
5. The exaction of more than legal interest.
6. Such a king is the Lord (Jer. 10).
12. Aaron died upon this mount.
14. A child of David (1 Chron. 3: 6).
15. To instruct.
16. Hebrew measures of oil (Ezek. 45).
17. Son of Gershom (1 Chron. 6).

**SOLUTION TO CROSSWORD, NO. 40**

**Across:** 1. Knowledge (Prov. 12: 1). 8. Premeditate (Mark 13: 11). 9. Enslave (1 Pet. 3: 11). 11. Sieve (Amos 9: 9). 13. Hated (Gen. 27: 41). 16. Taste (Psa. 34: 8). 18. Entanglement (Est. 4: 14). 20. Toe (Ex. 29: 20). 21. Songs (Isa. 38: 20). 22. Sorry (Matt. 17: 23).

**Down:** 2. Needs (2 Sam. 14: 14). 3. Where (John 12: 26). 4. Elias (John 1: 21). 5. Grace (1 Pet. 5: 5). 6. Speechless (Luke 1: 22). 7. Vehemently (Luke 23: 10). 10. Use (1 Tim. 1: 8). 12. Ira (1 Chron. 27: 9). 14. Tilon (1 Chron. 4: 20). 15. Darts (2 Chron. 32: 5). 16. Trees (Gen. 3: 8). 17. Spear (Job 39: 23). 19. Go (Josh. 1: 2).

**"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—II. Corinthians v. 17.**

## Twenty Years from Now

**I**N the "Washington Herald," of June 4th, 1936, there appeared a feature article entitled, "Death Sits in as Guest of Honour at Reunion of Ex-Follies Girls." With this story there was a picture of a table set for six guests. Five of the chairs were empty and only one sat at the prepared meal.

This was the story: Twenty years earlier, six of the reigning beauties of their day were in their dressing room at the old New York Theatre, the first home of the Ziegfeld Follies.

There came into the room an old hag peddling cold creams. She cackled, "Once I was beautiful too, my children, as beautiful as any of you. I was in the Floradora show. That was more than twenty years ago."

The girls shuddered and one said, "Where shall we be twenty years from now?"

One of them remarked, "Maybe we shall be like that."

The girls, confident in their dreams of happiness and success, then made a solemn pact to meet at the leading Broadway café twenty years from that night of June 2, 1916.

On the night of June 2, 1936, a lone figure sat at a table for six at the Paradise Restaurant, to keep her pledge. She was Kathryn Lambert. The other five were all "detained by a previous appointment with death."

This is the story of the other five:

Olive Thomas, who reached stardom in the movies and became the wife of the late Jack Pickford, had killed herself by drinking poison in a Paris hotel.

Lilyan Tashman, who achieved the title of "the best-dressed woman in Hollywood," had died, a martyr to her own beauty. Her death was said to be due largely to dieting.

Martha Mansfield was burned to death at the height of her Hollywood career when someone dropped a match on her ruffles and crinoline.

Fifi Alsop had married the elderly E. B. Alsop, of Pittsburgh, who had \$27,000,000, but she died destitute in 1935 in a cheap rooming house, and her body lay for days unclaimed on a Bellevue slab.

Bessie Poole had died after a brawl in a New York night club.

So Kathryn Lambert sat alone at her table for six.

Twenty years from now. Where will you be then? You may still be living. But what about another twenty years after that? And another twenty years? Do you ever think of the end?

An ancient prophet of Israel, under the inspiration of the Holy Spirit, says: "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

Christ told of a sinner who was conscious that he needed help, and smote upon his breast crying, "God be merciful to me a sinner." His cry was heard and he went down to his house transformed into a righteous man. You, too, can make the same prayer. Make it to-day. Ask the Lord to blot out all your sins through the precious blood of Jesus Christ, and ask Him also to fill you with His Holy Spirit. Then, as you walk with the Lord day by day, seeking to do His will, you will have no need to fear what will be your fate twenty years from now, nor throughout an endless eternity.—S. H. F.

**CLASSIFIED ADVERTISEMENTS**

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

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

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

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

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

- Bognor Regis.**—Comfortable board-residence, apartments, or bed and breakfast; good cooking and attendance; stamped envelope for reply. Mrs. L. A. Gooding, "Laburnum," 5, Newtown Avenue, Newtown Estate. C827
- \* **Blackpool.**—Superior accommodation, a few doors promenade; newly-decorated throughout; "Somnus Vi-Springs" and feather pillows all beds; wash basins in bedrooms; separate tables; 10 minutes' assembly; 4/- per bed, 7/6 full board. Mrs. Haley, 26, Osbourne Road, South Shore. C887
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- Marsh.**—On June 9th, to Mr. and Mrs. S. Marsh, of the Sheffield Church, the gift of a son, Paul Michael.

**WITH CHRIST.**

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- Parfitt.**—(née May Perrett). On July 23rd, Elim Crusader of Bath. Funeral conducted by Pastor F. J. Slemming.
- Scruton.**—On July 6th, Mrs. Scruton, aged 55 years, faithful member of the Sheffield Church.
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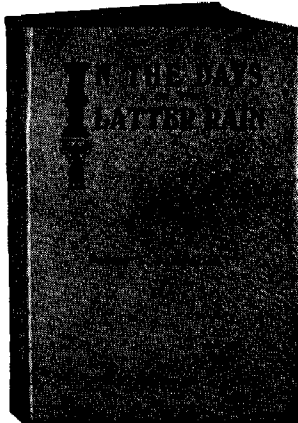
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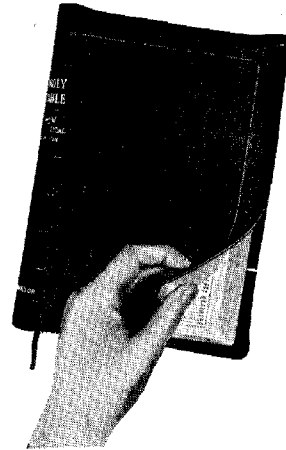
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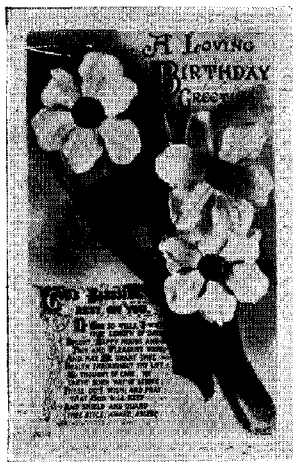
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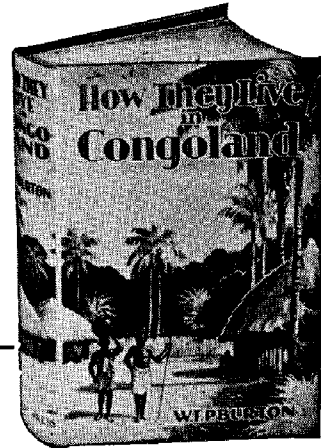
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