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Flim Evangel

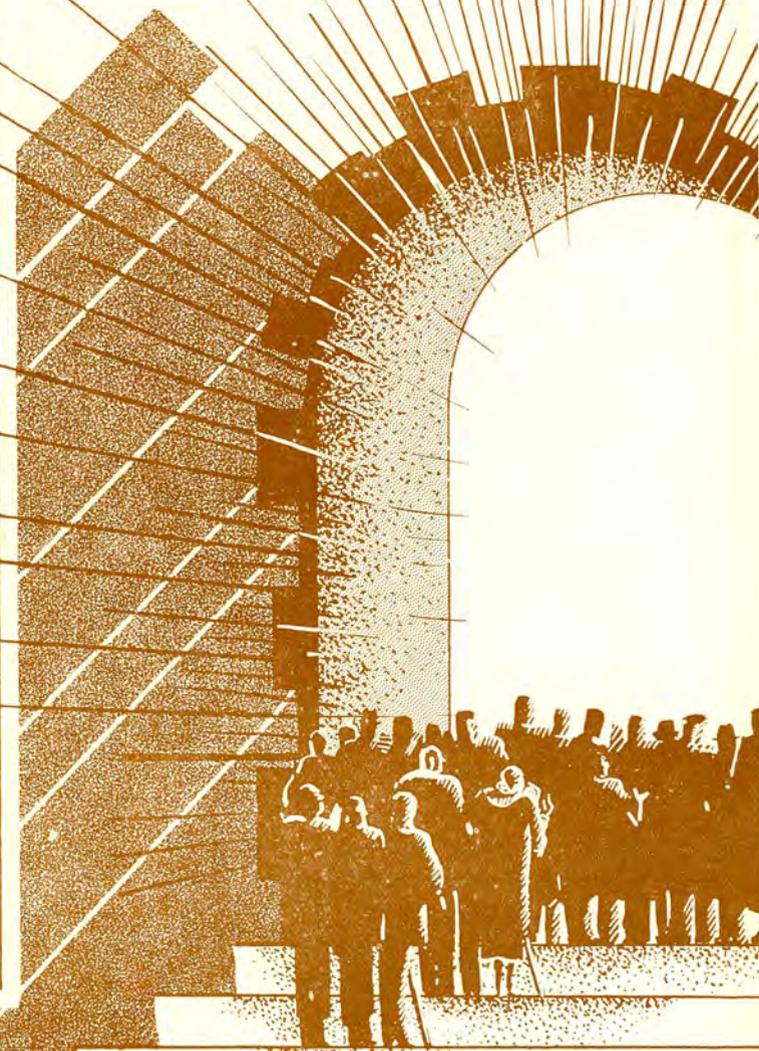
Foursquare Revivalist

July 1st, 1938.
Vol. XIX., No. 26. Twopence
Registered
at the G. P. O. as a newspaper.

Principal
GEORGE JEFFREYS
AT COLWYN BAY

REVIVAL BLESSING
OVER
100 CONVERSIONS

(See page 410)



The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton)

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 Road, Clapham Park, London, S.W.4.

Vol. XIX. July 1st, 1938. No. 26.

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COME TO THE GREAT

Foursquare Gospel Rally

AT THE

CENTRAL HALL,
Westminster, London

Saturday, 3rd September

Opening Prayer Meeting at 10 a.m.

Special meetings will be held throughout the day simultaneously in various halls, including Divine Healing Service to be conducted by Principal George Jeffreys, Communion Service, Elim Crusader Rally, Sunday School and Cadet Rally, World Crusade Meeting, special singing by various choirs, Lectures, etc. to be concluded by

One Great United Meeting

in the evening, conducted by

Principal GEORGE JEFFREYS

Book the date now!

Further particulars will be announced later

4 Coming Events 4

BLACKPOOL. July 12—31. Jubilee Temple, Waterloo Road. Pastor T. Thomas will conduct services.
BLACKPOOL. July 31—August 7. Jubilee Temple, Waterloo Road. August Bank Holiday Convention. Speakers: Pastor L. Newsham and others. Convener: Pastor R. G. Tweed.

BLANDFORD. Regular Foursquare Gospel services are now held in the Immanuel Hall, Dorset Street.
EASTBOURNE. August 1st. Elim Tabernacle, Hartfield Road. Annual Crusader and Missionary Rally, 7 p.m.
ELIM WOODLANDS will be open to visitors every Saturday throughout the summer from 3.30 to 9 p.m. Tea in the beautiful garden (weather permitting). Special speakers; musical items. Admission 1/-.
ELIM WOODLANDS. July 16th. Annual Garden Rally. Grounds open from 3.30 p.m. Service 6.30 p.m. Special programme.
KINGSTANDING (Birmingham). Now proceeding in the Elim Tabernacle. Warren Road, Perry Bar. Campaign by Pastor and Mrs. E. J. Thompson.
LEYTON. June 26 to July 2. Elim Tabernacle, Vicarage Road. Bible Campaign. Special speakers include: Pastors H. A. Court and J. McAvoy. Sunday, 6.30 p.m. Week-nights, 7.45 p.m.
PETERBOROUGH. Now proceeding in the Triangle Hall, The Fountain, New England; Revival and Healing Campaign conducted by Pastor G. I. Francis. Sundays, 11 a.m., 3 and 6.30 p.m. Week-nights, 7.30 (except Fridays).
SOUTHPORT. June 25—27. Temperance Institute, London Street. Special "Back-to-the-Bible" meetings. Speakers include Pastor W. G. Hathaway.
WALSALL. Commencing July 10 in the Tent, Bradford Street (opposite General Hospital). Campaign by Pastor and Mrs. E. J. Thompson.

PRINCIPAL

& Revival Party's Summer Engagements

COLWYN BAY. In the T^{ENT}, pitched on ground in Eirias Park, Abergele Road. Now in progress and continuing throughout June, July and August. Sundays, 3 and 7.45 p.m. Week-nights, 7.30. Wednesdays, 3 p.m. Note: Pastor and Mrs. Joseph Smith will take charge of the meetings during August while the Principal and Party are at Portsmouth.

PORTSMOUTH. In the B^{IG T}ENT, pitched on the Old Fair Ground, Commercial Road. Commencing Sunday, July 31st and continuing throughout August. Come spend your holidays in these two delightful holiday centres (Colwyn Bay and Southsea) and participate in the happy Foursquare Gospel Revival meetings!

SWINDON. Thursday, July 14th, at 7.30 p.m., the Principal will conduct Open Air Service and lay the Foundation Stone of the new Coronation Temple in Osborne Street. Intending visitors can obtain further particulars from Pastor T. A. Carver, 10, Bramble Road, Swindon. Please enclose stamped and addressed envelope.

For particulars of Colwyn Bay Holiday Home see below.

ELIM SUMMER SCHOOLS & HOLIDAY HOMES

COLWYN BAY, NORTH WALES. Noted for splendid scenery. June, July, August. House in best locality near sea, and within easy reach of Revival Campaign. Bathing from house. Apply Miss Treadwell, Morannedd, Marine Road.

EASTBOURNE. July 29th to August 30th. Miss Barbour and Miss Henderson. Beautiful houses in own grounds in commanding positions near sea. Bible Readings and other meetings. Games, picnics, outings organised by Mr. W. Snowden. Apply Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

FELIXSTOWE. July 23rd to September 3rd. Mrs. Saxon Walshaw. Tennis, boating, picnics, etc. Special meetings and speakers. Apply: Bell Grove, Rothwell Road, Halifax, Yorks.

GLOSSOP. "Beth Rapha," near hills and moors, bracing air. Rambles and outings arranged. Spiritual fellowship. Moderate terms. Crusader Camp—July 30th to August 13th. Apply Pastor T. Tetchner.

ELIM WOODLANDS with its beautiful grounds, is an ideal spot to stay in, also a good centre for visiting places of interest in and around London. Spiritual fellowship in the home and the London assemblies. Apply: Miss Barbour, 30, Clarence Road, Clapham Park, London, S.W.4.

ANNUAL JULY CONVENTION

in the

Elim Tabernacle, Southwell Road, Bangor, Co. Down, Ireland

Speakers: Pastors P. N. Corry (London), W. Anderson (Philadelphia), and Messrs. F. Carson and W. Uprichard.

Summer Bible School—July 10th to 22nd. Daily at 10 a.m. and 8 p.m. (Saturday excepted). Subject: Epistle to the Hebrews. Speaker: Pastor P. N. Corry.

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. XIX., No. 26

JULY 1st, 1938

Fridays, Twopence

Pleasant Places

By JANE CAROL

The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.—Psalm xvi. 6.

PLEASANT places. . . .
 Palm groves in the desert. . . .
 Goodly heritage. . . .
 A legacy most bountiful. . . .

We hear much, these days, about the Fatherhood of God and the brotherhood of man. People who should know better keep churning out this theme without regard to the illusion behind it all. The great idea is that all men, of whatsoever creed they be, may expect in the future life to find themselves in a state of everlasting bliss, by reason of the fact that God, being a God of love, could not possibly permit one of His creatures to perish.

With all the problems that life presents to-day, both individual and corporate, the complication of national and international affairs and the increasing distress of nations, it is felt that there is an intense and urgent need for some reassurance of future felicity. Something is necessary to counterbalance the fears and anxieties to which man is subject, and to alleviate the mental disturbance which results. The rearmament programme proceeds apace, and the people are consequently affected by the Nemesis which seems to be hovering above them. In order, then, that the population may keep its head, something must be done to assuage these fears and disseminate a certain amount of confidence.

Hence we find

ECCLESIASTICAL DIGNITARIES

from the highest to the lowest stepping in to undertake the task of reviving hope, and creating a sense of personal security. It is considered quite unnecessary and equally undesirable to plague a man with concern for his soul, and the idea of repentance is so unpopular that this must be permanently dispensed with. It matters not a jot that men be labouring under a delusion, so they be freed from the stress and strain of such anxiety. Tell a man that he is destined for the kingdom of God under any circumstances, and his mind is immediately at rest.

This is all very nice and comforting, provided one is prepared to take the risk of ignoring the only person

capable of redeeming mankind at all. Rejection of the Son of God and His atoning sacrifice can have but one result, and will leave a man in suicidal unbelief. Only those who have appropriated the redemption which Christ has offered so freely to all can lay claim to the goodly heritage which He has bequeathed. In verification of this truth, Paul very aptly quoted the prophet in writing to the Corinthian Church, that "the things which God hath prepared" were for "them that love Him." There is no elasticity about this, you see.

This goodly heritage, be it said, is not all for the future. Life is such that, were we not in possession of the peace which Christ has bestowed on all who follow Him,

DISASTER WOULD BE INEVITABLE,

and the adversity which must of necessity come to one and all, whether in a lesser or greater degree, would leave in its wake a swirl of despair, disillusionment, and possibly bitterness. Surely we may suppose that our Lord, when breathing such comfort and cheer in the words we find Him speaking to the twelve in John xiv., had in mind the tribulation and persecution which would fall to the lot of all who dared to take His name, and that it was His firm intention to impart such reassurance as should prove to be the salvation of His followers in all that they might be called upon to endure.

Like oases in the desert, we find these pleasant places for our refreshment and sustenance, and with the promise of the Son of God, we cannot be dismayed. Trouble and trial, though crushing and well-nigh overwhelming, loses most of its effect if our spirits are reinforced in accordance with the will of God. "Underneath are the everlasting arms"; as the tide rises, so do we. Undoubtedly we shall be tossed on angry seas, but never can we sink if our Captain is in complete command.

A student of my acquaintance once asked me if I thought there would ever be a recurrence of the fierce persecution of Christians which has characterised the whole of Church history up to the last hundred years

or so. I replied that it did not seem necessary, since there is

PERSECUTION IN PLENTY

to-day, which finds as its target the mind rather than the body. Men have ceased to inflict physical suffering as a means of persuading their brethren to deny the faith of their convictions, civilisation being the mediator between sects and creeds, godly and ungodly. Moreover, such methods proved useless. There is an interesting paragraph by Emerson on this subject, as follows:—"The history of persecution is a history of endeavours to cheat nature, to make water run uphill, to twist a rope of sand. It makes no difference whether the actors be many or one, a tyrant or a mob. A mob is a society of bodies voluntarily bereaving themselves of reason and traversing its work. . . . It persecutes a principle; it would whip a right; it would tar-and-feather justice, by inflicting fire and outrage upon the houses and persons of those who have these. The martyr cannot be dishonoured. Every lash inflicted is a tongue of fame; every burned book or house enlightens the world; every suppressed or expunged word reverberates through the earth from side to side." The Church of Christ, instead of diminishing or vanishing altogether, has grown to such proportions that we of the present stand amazed at the endurance which has enabled her to remain inflexible. It seems that the adversary must now, perforce, attack the children of God in a more effective manner, and therefore we find

MENTAL PERSECUTION

of the most insidious character creating untold havoc in the hearts and lives of many. Said George Whitefield: "It is impossible to enumerate in what various shapes persecution has appeared. It is a many-headed monster, insatiable as hell, cruel as the grave; and, what is worse, it generally appears under the cloak of religion." He adds, however: "The more the Israelites were oppressed, the more they increased. Like a mowed field, the more they are cut, the more they grow." How like the Church, which forges ahead in the face of devastating odds. We cannot doubt that Christ foresaw all this when He said: "Peace I leave with you, My peace I give unto you."

During the married life of Queen Victoria, there was not a man in the land more misunderstood than her own husband, the Prince Consort. In fact, on one occasion Lord Palmerston went so far as to remark to His Highness that he (the Prince) was probably the best-hated man in the country. The undercurrent of malice and mistrust which continually encircled the Prince in spite of all his efforts for the good of the State (in which he was indefatigable) must have been a source of much sorrow and trial to him. It is thought that the anxiety he suffered went far to aggravate the fever which overtook him in December, 1861, and of which he died. On Sunday, December 8th, the Prince was removed at his own request to a larger and brighter room. Of this day, one of

THE QUEEN'S HOUSEHOLD,

in a letter written shortly afterwards, says: "The last Sunday Prince Albert passed on earth was a very blessed one for Princess Alice to look back upon. He

was very weak and very ill, and she spent the afternoon alone with him while the others were at church. He begged to have his sofa drawn to the window that he might see the sky and the clouds sailing past. He then asked her to play to him, and she went through several of his favourite hymns and chorales. After she had played some time, she looked round and saw him lying back, his hands folded as if in prayer, and his eyes shut. He lay so long without moving that she thought he had fallen asleep. Presently he looked up and smiled. She said, 'Were you asleep, dear papa?' 'Oh, no,' he answered, 'only I have such sweet thoughts.'" From this we may gather that in spite of all, the Prince had his pleasant places, and his hopes of heaven were well founded on his belief in the Saviour of men.

Our pleasant places can be found, likewise, in pleasant thoughts, mental repose, the companionship of those who share our beliefs and hopes, and the everlasting peace of God, without which we are adrift on a turbulent ocean and entirely at the mercy of any and every circumstance, leaving us limp and utterly helpless.

Our whole attitude to opposition of any description should be governed by the promise of this peace and our goodly heritage, creating thereby such fortitude and resolution that nothing may bring defeat. "They have made my pleasant portion a desolate wilderness," says Jeremiah, but even in the wilderness God is there. What, then, have we to fear?

ANONYMOUS GIFTS.

We say "Thank you" in His Name to those who have given anonymously, as follows:—

Debt Fund: Hull, 10/-; Leeds, 28, £5; Clapham (per Pastor Kingston), £1; Dartford sister, 10/-; Macclesfield, £1.

Work in General: Leeds, 7, 14/-.

Foreign Missionary Fund: Plaistow sister (E.M.), 10/-; Clapham (B.G.), 10/-.

Prayer Changes Things

Philippians iv. 6.

Prayer is requested for :

A woman who has suffered for twenty-nine years with internal trouble; that God will deliver for His glory.—*E.L.*

A believer whose health is not good, that the Lord's healing power may be manifest.—*F.R.*

A wife who is suffering from a wound on the leg which is very painful at times, that the Lord will heal.—*B.W.*

One who is neurotic, and suffering from anxiety through professional duties, that Christ's resurrection life may be supplied.—*P.J.B.*

A young girl, lying ill in hospital with creeping paralysis. Her case is pronounced incurable, and she is completely helpless; that the Lord will heal.—*F.C.*

Critical Comments on Current Concerns

By "PURITAN"

NOTE.—The object of this weekly article is to give readers a knowledge of things happening in religious and secular realms, particularly to show the errors of false religious systems. The writer keeps an eye on several papers, but, of course, is out of touch with purely local matters. If readers come across anything of interest in local papers, or addresses, the writer would appreciate their contribution. Please address all communications to "Puritan," c/o the "Elim Evangel."

A Speedy Triumph for Franco. Papists were exhorted to pray for this by Archbishop Amigo, speaking at the Sacred Heart Church, Wadhurst, Kent, this week. He reached a high pitch of fervent oratory when he declared Franco was "making his stand for government and Christianity" ("Universe," 17th June, 1938). Surely, Christianity of a very explosive type!

At the same time we are informed that Franco has ordered prayers for Mr. Chamberlain's gout. This brothely interest on the part of the Spanish-popish General is interesting. Mr. Chamberlain is a Unitarian—accursed in the eyes of Rome. So there seems to be some deeper reason for these prayers. After all, principles don't count much with Rome when their plans are at stake. In the Liverpool Council elections last November the vote was fought on the question of building popish schools out of the public purse, and priests spent tremendous energy encouraging the "faithful" to vote for Atheists and Communists who had promised to support their greedy demands.

An Insult to the King is a true description of the authorities' action at the Empire Exhibition, Glasgow. That energetic Protestant protagonist, Alexander Ratcliffe, is in charge of the Protestant Pavilion erected by the Scottish Protestant League and the Protestant Alliance. On the front of the stall there was displayed the words "I am a faithful Protestant" the words of King George's Coronation Oath. The King proclaimed this to all the world last year, yet the authorities HAVE ORDERED ITS REMOVAL. It is offensive to people—we know who. Another example of cringing to priestly tyranny.

"Thank God we Live in England!" So said Lord Rothschild recently when speaking at a luncheon of the Women's Appeal Committee for German-Jewish Women and Children. He spoke of England's justice and liberty, but then began talking nonsense. He said that there was need of greater protest against the treatment of fellow human beings in Germany and Austria and then asserted "One man only—the Pope—had persistently and remorselessly condemned what had been going on in those countries." He asked his hearers what they would think if priests were made to scrub churches in their cassocks, and spit on the crucifix.

Well, personally, I should begin to ask what the Church had been doing to cause the people to turn on them thus. Popish papers recently mourned the murder of three priests in Abyssinia. They did not treat the Protestant missionaries like that.

It would have been helpful if Lord Rothschild had mentioned that the papacy has always been the enemy of the Jew. The horrible Inquisition slaughtered thousands of them. And they even had no rest in England when we were ruled by Rome. It was Oliver Cromwell the inveterate foe of Rome, who recalled the Jews to England and gave them their liberty.

The Mentality of Spiritists is always puzzling. The "Psychic News" has a case in point. The editor comments on the proposed Godless Congress in London. Sir Samuel Hoare had stated in Parliament his inability to prevent the holding of this Congress. The editor says he is pleased with that, his reason being that this is a free country. He then adds: "they (the Freethinkers) surely have as much right to hold a Congress here as have the Foursquare Gospellers and the Salvation Army."

What a travesty of wisdom and intelligence. Certainly this is a free country. But what has made us free? The answer is—the Bible, with all its regenerating principles and power. The land of the open Bible has become the land of the open mind. But wherein does true liberty lie? Not in each doing as he pleases, but in all being made to conform to right laws which promote the good of all men. These laws are found in the Bible. Thus to allow a Congress, the purpose of which is to attempt the destruction of those right laws, is not freedom at all, but sentimental nonsense leading to anarchy. But then, the Spiritists hate the Gospel of Christ and so would have a kind of fellow-feeling for the apostles of un-faith.

"Death Takes a Holiday." So announced the "Daily Herald" recently. Pembroke Dock, with 12,000 population, has had no deaths for a month. Truly, quite phenomenal, but don't get too elated. The "last enemy" will soon make up for lost time.

Thank God, the Christian knows of a time coming when Death will have, not a holiday, but an eternal burial, for concerning the heavenly city we are told "there is neither death, nor sorrow," etc.

Don'ts for Preachers

Don't skim the "sincere milk of the Word," and give the skim milk to the people while you keep the cream.

Don't forget that God requires you to be true to His Word, the Bible, regardless of the opinions of the people.

Don't forget that the aim of the pulpit is to turn men to righteousness and increase personal holiness.

Don't seek oratorical fame. Rather be known as a soul-winner.

Don't aim to get the people interested in you as a preacher, but seek to get them in love with Christ as a Saviour.

Don't forget that the more of God and the less of self men see in you the greater will be your influence for good.

Don't use the Bible as a text-book in which to find a text suitable to your subject, but as a mine out of which you bring unspeakable treasures.

Don't preach self and him dignified; preach "Christ, and Him crucified."

Make Us Soul-winners

E. C. W. BOULTON.
Expressivo.

MARJORIN HELYER.

Vi-sion and pas-sion, Love for the lost, An-swer our

pray'r Lord, What-e-ver the cost; Emp-ty and break us,

Cleanse and bap-tise, Make us soul-win-ners, Faith-ful and wise.

Copyright.

Bible Study Helps

SOME RESULTS OF UNBELIEF (John viii. 21, 24)

- I. **A Fruitless Search.**
"Ye shall seek Me and shall die in your sins."
- II. **An Awful Death.**
"Ye shall die in your sins."
- III. **An Eternal Separation.**
"Whither I go ye cannot come."

FAITH AND WORKS (James ii. 14-26)

1. Faith without Works (vv. 14-17).
2. Works without Faith (v. 18a).
3. Faith and Works Harmonised (vv. 18b-26).

MIDNIGHT

1. Midnight Sorrow (Exod. xii. 29).
2. Midnight Singing (Acts xvi. 25).
3. Midnight Summons (Matt. xxv. 6).

THREE OPEN DOORS

1. The open door of Salvation (John x. 7).
2. The open door of Service (Rev. iii. 8).
3. The open door of Summons (Rev. iv. 1).

Holiness and Righteousness

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

In holiness and righteousness before Him all the days of our life.—Luke i. 75.

MANY people are unable to distinguish between holiness and righteousness, and as a great deal depends in relation to faith, on having clear ideas as to what we ought to believe, we think it may be profitable to explain, as clearly as possible the distinction between them. In the passage before us, righteousness implies imparted, not imputed righteousness, and is the outcome of a heart made holy.

It will be interesting, first, to analyse the terms given to us by God Himself in the Hebrew language—the only language that has ever been heard spoken from heaven (Acts xxvi. 14), and which bears, moreover, all the marks of having been taught to man by God Himself.

In this sacred language, the word *kodesh*—holiness, consisted of three symbols:—

1. An open face, signifying resurrection.
2. A closed door—separation from sin and from the world.
3. A set of teeth—purity (from whiteness), newness of life, or renewing, because teeth are renewed.

Tsedek—righteousness, consisted of three hieroglyphics, viz.,

1. A man crucified,
2. A closed door,
3. The full face—

thus signifying that the three essentials of righteousness are:—

1. Crucifixion,
2. Separation from sin,
3. Reconciliation with God through resurrection, as signified by His face being turned toward us.

In the method of their reception, there is no difference; for both are received by faith. But whereas our righteous acts can be seen by all men, our holiness of heart can be seen by God alone. Man is able to judge whether we are living a righteous life, but holiness is a secret between God and our own souls. This is why the inward parts of the sacrifices, in many cases, were burned upon God's altar, as God's portion; while the outward parts were eaten by the priests, or the worshippers, as the believer's portion. In this respect holiness is Godward, and righteousness is manward, and holiness of heart is necessary in order to live a righteous life before God.

God hath chosen us in Christ before the foundation of the world, for this very purpose, that we should be holy and without blame before Him in love. Let all our readers, therefore, claim:

Holiness by faith in Jesus;
Not by effort of thine own;
Sin's dominion crushed and broken,
By the power of grace alone.
God's own holiness within thee;
God's own peace upon thy brow;
This shall be thy pilgrim brightness;
This thy blessed portion now.

The Way of Salvation**"Thou Fool"**

By CHESTER E. SHULER

"BAH! I have no time for your Christianity," scoffed an avowed atheist. "There's no God anyway. Why waste your time reading the Bible?"

"Well, it's real interesting," replied a Christian farmer, with a slight smile; "fact is, sir, I should think you'd find it interesting, because you are mentioned on its pages."

"I am mentioned? What do you mean?" demanded the atheist curiously.

"You are. In the 14th Psalm, verse 1. Here is a Bible. Read that verse."

The atheist took the Bible reluctantly, but his curiosity prompted him to read: "The fool hath said in his heart, There is no God."

Many folks use the word "fool" daily. "You fool, why did you do that?" Or, "You fool, why are you so dumb?"

But the Word of God doesn't use the term "fool" in the same way that most people use it. The Bible fool is a person who fools himself. One who fools himself by believing and acting upon something that is not true or permanent.

There are comparatively few atheists who will say with their lips that there is no God. There are, however, many persons—who might be shocked to be termed "atheists"—who say there is no God by their acts and daily living. They act as if there were no God. They live for themselves. They lay up treasures on earth, but fail to lay up any in heaven. Many do not even believe upon the Lord Jesus Christ as the Saviour from sin. Their everyday lives fairly shout that, as far as they are concerned, There is no God. God is not in all their thoughts. When they mention His name it is to profane that precious and holy name.

These people are fools in the sense that they are fooling themselves tremendously for time and

eternity. "Eat, drink and be merry" is their motto. They think they are having a good time on earth, and have no thought of preparing for time to come. Yet, no matter how good a time they have or how much earthly treasure they accumulate, all must be left behind some day when they die.

And they will die. Even they, themselves, are heard to say, at funerals and other occasions when made to think about death, "Well, we must all do that some day." They know they must die. Yet they do not live to die, do not prepare to die, apparently give no thought to death and the life thereafter. They are fools—the type of fools the Word mentions.

The Lord Jesus Christ told, in one of His conversations, about a fool of this type: The farmer who had such good crops his barns had to be enlarged, and who said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But God said to that fool: "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Luke xii. 19, 20). This man, Jesus said, was a "fool." And in the next verse He adds, significantly, "So is he that layeth up treasure for himself, and is not rich toward God."

The uncertainty of life, the disasters that are coming upon men all about us these days, the frail condition of humanity, and the endlessness of eternity—all of these things should point conclusively to the wisdom and necessity of laying up treasure in heaven's bank. How foolish indeed is the one who, ignoring all of this irrefutable evidence, continues to depend upon the things of this life only and fails to prepare for the life after death!

BOYS' CAMP

Compton Bay, Isle of Wight

July 29 to August 12**BOOK BEFORE JULY 10 AND SAVE 2/6**

Particulars from:

The Camp Secretary,
Elim Woodlands, Clarence Avenue
S.W.4.

**THE MAN
WHO COULDN'T BE PUNISHED**

When Chrysostom appeared before the Roman Emperor, charged with being a Christian, the Emperor threatened him with banishment if he would not renounce Christ. Chrysostom replied: "Thou canst not banish me, for the whole world is my Father's kingdom." "Then I will take away thy life," said the Emperor. "But thou canst not," was the reply, "for my life is hid with Christ in God." "I will take away thy treasures." "Thou canst not, for my treasure is in heaven, where my heart is." "Then I will drive thee away from man, and thou shalt have no friend left." "That thou canst not," again said Chrysostom, "for I have one Friend from whom thou canst never separate me. I defy thee, thou canst do me no harm."—W.A.L.

?Who? and What?

By Pastor JOSEPH SMITH

PENTECOST? The feast of Pentecost was held on the fiftieth day after the Passover. The word is derived from the Greek word: "Pentekoste": the fiftieth. It is generally agreed among Jews that it had regard to the giving of the law on Mount Sinai, and commemorated this great event. I see no reason to doubt this, the connection being further confirmed by the fact that when Moses came down from the mount with the tables of the testimony in his hands, he beheld the idolatry of the people in making to themselves a golden calf, and casting the tables from him, in his wrath, he brake them at the bottom of the mount. Moses further commanded the Levites to go in and out among the people and slay the idolaters: "And there fell of the people that day about three thousand."

But Jesus Christ our great Mediator, having kept the whole law, and having ascended to the Father's right hand, on the day of Pentecost sent forth the Holy Ghost, and the spiritual Levites (the Apostles) wielding the Sword of the Spirit on that day reaped a harvest of about three thousand souls. What a glorious contrast! What a manifestation of divine grace to see the murderers of the only begotten Son of God treated in such a marvellous manner. No wonder we may evermore expect grace and mercy throughout this dispensation which was ushered in with such wondrous tokens of divine love and favour.

The Feast of Pentecost partook more of a free and liberal hospitality than was manifest in the Passover, which was more in the nature of a family gathering. "And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place His name there" (Deut. xvi. 11). There is also mention of the gleanings to be left in the fields at this season "for the poor and for the stranger" (Lev. xxiii. 22). One great cause for rejoicing on that day was because that on the evening of the day of Pentecost the priests after the

celebrations partook of the first loaf of bread of the new harvest. The high priest received one loaf, and the ordinary priests who officiated the other loaf, and then the multitude could eat to their heart's content.

How gloriously this was fulfilled in the plentiful distribution of the Bread of Life which began on the Day of Pentecost. See how the spiritual priests of the New Covenant assembled in that upper room first partook of the fulness of the Divine Spirit by which Christ became more real to them than ever He had been before, and then going forth filled with the fulness of God, they had something to offer the people, even the Bread of Life which came down from heaven.

At the Feast of Pentecost it would seem that strict adherence to types were cast aside, and the bread was offered to the people in that condition in which it best ministers to the support of human life, in that state in which it is most palatable. So Christ the Bread of Life was offered to the people on that same day, not mixed up with Jewish rites and ceremonies, but in the most natural manner, as the Friend of publicans and sinners, as the great Sustainer of those who will accept Him, sustaining them in the most delightful manner in their everyday life, in the home, in the workshop, in the city, and in the country, everywhere and always acceptable to all and unnatural to none.

Each of the two loaves waved before the Lord at the feast of Pentecost were said to contain about $3\frac{1}{2}$ quarts of flour, which was sifted with peculiar care. Our Jewish writers say it was sifted twelve times. It was indeed the finest bread of the earth, but praise God, we are feasting on the finest Bread of heaven.

It is a fact that what in symbolical language is true of Christ is often true of His people, for it is Christ in them that makes them His people. And many see in the two loaves waved before the Lord at the feast of Pentecost a symbol of both Jew and Gentile being now accepted in and through Christ, He being represented in the "sheaf of the firstfruits" waved before the Lord "on the morrow after the sabbath" (corresponding to Easter Sunday). The two loaves, which were "the firstfruits unto the Lord," also find their fulfilment in those of whom James writes: "Of His own will begat He us with the Word of Truth, that we should be a kind of firstfruits of His creatures" (James i. 18).



"Thine arrows are sharp in the heart of the King's enemies."—Psalm xlv. 5

Conducted by Pastor J. J. MORGAN

For Sunday School Workers.

TEACHING TO MOVE THE PUPIL

The teacher besides being an interpreter of the Bible, must be a student of humanity. He must not merely discover the Bible for himself, he must study it also from the point of view of the pupil. Dr. Henry Clay Trumbull has well insisted that there is no teaching by the teacher unless there is also learning by the pupil. This principle applies in all teaching whether of arithmetic or geography or Scripture. But there is a further fact that must be remembered by the teacher. It belongs to his work not simply to inform and train the mind of his pupil, but to bring the truth to him in such a way that it shall influence him to right feeling, choice and action. And study is as truly required to prepare the teacher to do this as it is to enable him to discover for himself the truth he is to present to the mind of his pupil.

BURTON and MATTHEWS

SUNDAY SCHOOL WORK

1. Remember every child is a separate problem.
2. Be interested in the goings on of your scholars—e.g., in their recreations, in order to gain their confidence.
3. Work for expression (a) in word; (b) in work by—
 1. System of questions.
 2. Get them to write out simple accounts of what you have taught them, even giving a prize for the best attempt.
 3. Have due regard to ages in order to know at what state of psychological development the children are.
 4. Have regard to the social side—e.g., calling at the homes, getting to know the parents, inviting the class out.

SCHOOL GRADING

Grading the school means grouping the children together for the purpose of teaching them God's Word, in ages which make it easier for the teacher to speak to them.

It also means grading the lessons, for

primary, junior, intermediate, and senior classes cannot accept and assimilate the same lessons.

It means grading the teachers, for some prefer to teach tiny tots, others, children more advanced. Some prefer teaching boys to girls and vice versa.

Try and get your school teachers happy with their class, for this is very necessary to their ultimate success.

For Local Preachers.

EZRA'S PULPIT

This is the first intimation we have of a pulpit, or structure of this kind. But we must not suppose it was anything similar to those tubs or barrels ridiculously set up in churches and chapels, in which a preacher is nearly as much confined, during the time of preaching, as if he were in the stocks.

—A. CLARKE.

For Christian Workers:

SERVICE

Effectual service demands seven things:

1. Holiness of heart.
2. Righteousness of life.
3. Devotion to the Word.
4. Absolute obedience to the Holy Spirit.
5. Communion with God.
6. Power in prayer.
7. Passion for souls.

—T. HOGBEN.

God had only one Son and He made Him a preacher.

—GOODWIN.

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor E. C. W. BOULTON.

Sunday, July 3rd. Jeremiah xxix. 1-14.
 "To give you an expected end" (verse 11).

And so through all the days God's unfainting and unfailling love is silently planning for the wellbeing of His blood-ransomed sons and saints. Things are moving on towards that "expected end" for which we long have waited. Faith shall come to glorious fruition in the fulfilment of all that God spoke into our hearts in the long ago. Love waits to crown the aspiration of those who tread the narrow path of separation. The Lord has not forgotten the thing which He promised in the day of the soul's espousal. He cherishes the thought of completion and consummation in the lives of His love-conquered people. Lift up your heads, O ye heavy-laden and harassed saints, for the time of your redemption draweth nigh! The hour of emancipation is at hand.

PRAYER TOPIC:
 That the annual July Convention in Northern Ireland may enjoy showers of Latter Rain.

Monday, July 4th. Jeremiah xxxi. 10-20.
 "Thy work shall be rewarded" (verse 16).

What a comforting word this to those whose work seems to pass unrecognised and unrewarded. No one seems to take count of the sacrificial labour often expended in the cause of Christ, and because of this the soul is tempted to wonder whether it is worth while keeping the hand to the plough; it all appears so much labour in vain. Remember the apostle's words to the Corinthian Church, "Forasmuch as your labour is not in vain in the Lord." Be of good comfort, O my soul! Let not the spirit of heaviness settle upon thee like a pall. "Thy work shall be rewarded." The Lord hath promised this to thee. Hide this gracious pledge within thine heart that in the day of discouragement thou mayest be able to pierce the dark clouds that overhang thee.

PRAYER TOPIC:
 For Holy Ghost power to rest upon all summer campaigns and conventions now in progress.

Tuesday, July 5th. Jeremiah xxxi. 27-37.
 "Took them by the hand to bring them out of . . . Egypt" (verse 32).

What a beautiful and familiar figure the Lord employs in this instance. A nation led by the invisible hand of Jehovah. Brought from dire bondage into utmost freedom—from humiliating servitude to glorious sonship. Hallelujah! And yet methinks this people often lacked the radiant consciousness of being led by the hand of God. There was little at times to indicate that they moved under the guidance of God. There are occasions when it really does appear that Love takes

a roundabout course its goal to reach. But 'tis always true that He who led them out also brought them in. Follow thou the guiding gleam which He sheds upon thy path, O my soul. 'Twill lead thee to the throne of thy heart's most cherished desire.

PRAYER TOPIC:
 Divine blessing to be experienced in the Elim Holiday Homes and Camps.

Wednesday, July 6th. Jeremiah xxxiii. 1-16.

"The word of the Lord came unto Jeremiah . . . while he was yet shut up" (verse 1).

A prisoner and yet not beyond the reach of the voice and the vision of the Lord. How this reveals that God always finds a way through to His own suffering ones; not to unfasten their material bonds but to maintain that inward liberty so essential to triumphant fortitude in hours of mysterious leading. Communications with the throne were not severed—communion continued and possibly became even more precious under these distressing conditions. Fellowship is never so sweet as when the heart is bleeding and the path leads via Gethsemane and Calvary. 'Tis then Love speaks its tenderest and most intimate secrets, coming with comfort to the sorrow-smitten soul. Perchance thy bonds shall bind thee closer to Him whom thy soul desires so desperately.

PRAYER TOPIC:
 For revival outpouring to take place during the Principal's forthcoming campaign at Portsmouth.

Thursday, July 7th. Jeremiah xxxvi. 1-15.

"From the mouth of Jeremiah all the words of the Lord" (verse 4).

What a wonderful calling this to be the mouthpiece of the Lord, to speak the mind of God, declaring the unsearchable counsel of the Most High. Surely human lips could not possibly be devoted to a higher, or holier ministry. There is little doubt but that God had already spoken in that which the Prophet now spoke out of the thought of God. It was from the fulness of an overflowing heart that the man of God spoke. Blessed are the lips that thus bear the message of the Lord, who carry the creative thought of the Eternal to the sons of men. Gracious Master, touch Thou these lips of mine, that I too may speak at Thy bidding, bearing the glad tidings to those who sit within the shadow of the oncoming storm. Make Thou my heart hot with the fire of Thy love that my lips may move freely under the urge of that inward warmth.

PRAYER TOPIC:
 God's living touch to rest upon all our Elim missionaries at this time.

Friday, July 8th. Jeremiah xxxvi. 19-32.
 "But the Lord hid them" (verse 26).

God has His hiding place for His persecuted ones. In the pavilion of His presence He can hide them from the fury of their oppressors. And who shall discover the retreat of those who make the Lord their hiding place? He will keep them in safeguard until the storm is overpast. No harm shall come nigh the dwelling of those who abide beneath the covert of the Divine wings. O tempted, tested one, there is a place of refuge where no arrow of the enemy may reach thee, and where thou mayest rest in safety. A score of harassing cares are awaiting thee when thou shalt leave this place of prayer, but shelter thou within the all-embracing arms of Thy Lover and Lord. Go forth girded with the confidence of His encircling presence and all shall be well with thee this day.

PRAYER TOPIC:
 That all God's sick and suffering saints may be upheld and enabled to glorify the Lord in the fire.

Saturday, July 9th. Jeremiah xxxviii. 1-13.

"Thus saith the Lord" (verse 2).

Surely this was a mission that required more than common courage, to bear such a message—so full of threatened doom. And yet the prophet fearlessly and faithfully proclaimed the message of God, willing if needs be to suffer torture and death at the hands of those whose hearts were hot with anger towards him. There are occasions when faithfulness challenges evil and provokes it to bitter antagonism; when to tread the path of obedience to the heavenly vision means placing oneself at issue with supernatural forces of darkness. But even when this is the case, "If God be for us He is more than all that can be against us." Lord, grant Thy child the courage to be faithful in the moment of test. Save me from yielding to a spirit of craven compromise.

PRAYER TOPIC:
 Blessing upon all new converts, that they may be kept by the power of God.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: . . . beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is
 —I. John iii. 1, 2.

THE sixth Gift is Prophecy, and this, we remember, is the first and most important of the three Gifts of Inspired Utterance. Its heavenly language, its divine inspiration, its clarified revelation, are all the supernatural work of the Holy Ghost. Thus we can at once dismiss the foolish and unscriptural idea that prophesying is the same as preaching; to make it synonymous is to rob the Gift immediately of its supernatural character and to turn it from a Gift of the Holy Ghost into a mere human accomplishment. "To another [is given] prophecy" (I. Cor. xii. 10).

The writers of the New Testament use entirely different words when they speak of preaching. To tell the good news; to proclaim as a herald; to talk; to discourse; these are some of the words used for preaching the gospel message. On the other hand the words used, both in the Old and New Testaments, for prophesying are altogether different.

It will be interesting for a moment to study these words, chosen by the Holy Spirit to express this wonderful Gift.

In the Hebrew of the Old Testament, one of the most frequently used words is *naba* which literally means "to cause to bubble up" like a fountain. "Hence, to pour forth words abundantly, as is done by those who speak with ardour or divine emotion of mind," so Gesenius.

A prophet is one who "involuntarily bursts forth with spiritual utterances under the divine influence." Thus Smith's *Bible Dictionary*. While Peter says, "Prophecy came not in old time by

THE WILL OF MAN:

but holy men of God spake as they were moved (lit., borne along) by the Holy Ghost" (II. Pet. i. 11).

Another Hebrew word is *massa*, which comes from a root verb meaning "to lift up," or "to take up" anything. This is usually translated "burden" because frequently the prophetic message contained the heavy, burdensome, tidings of woe to a backslidden people. Thus Habakkuk writes, "The burden which Habakkuk the prophet did see. O Lord, how long shall I cry, and Thou wilt not hear!" (Hab. i. 1, 2).

Another word, *nataph*, is very beautiful. It literally means "to drop," or "to fall in drops." In the Arabic the idiom of irrigating is applied to flowing and pleasant discourse; so also here, "to cause to drop down" is used of divine prophecy which falls like "golden oil in ripened olive yards; or honey from the crammed honeycomb; or sparkling rain from the bursting clouds," as one writer graphically puts it.

Yet another word is *chazah*, which means "to see (in vision) or behold" and is "especially appropriated to speaking of those things which are presented to the minds of the prophets, whether in visions properly so-called, or in oracular revelations." Again Gesenius.

The Spirit of Inspiration uses this same word modified, for *Seer*, the name given to the Hebrew prophet because his eyes were open to see the spiritual realm to which earthly minds are so completely blind. In the New Testament Greek, the word to prophesy is *prophēteus*, de-

The GIFTS of

VIII. THE GIFT OF PROPHECY.

rived from two words, *pro*, having either the meaning of "before" or "for," and *phēmi*, to "bring to light by speech" and so to "say" or "speak." Thus prophecy can be either that which is spoken *before* the event, having the usual meaning of prediction; or it may be that which is spoken *for*, or *in behalf of*, another, thus becoming a declaration delivered under divine impulse.

A prophet was therefore God's "spokesman" and spoke from a divine influence, under inspiration, whether as foretelling future events, or as exhorting, reproving, threatening individuals or nations as the ambassador of God and the interpreter of His will to men. "The prophet spoke not his own thoughts but what he received from God, retaining, however, his own consciousness and self-possession" (Robinson).

The essential nature of the Gift of Prophecy was thus the same in both Dispensations. It was inspired utterance, and was, of course, entirely supernatural, a manifestation of the Holy Spirit, and it had nothing to do with human powers of thought or of reasoning. The human will was operative in prophecy only in so far as the manifestation of the Gift was entirely under the control of the prophet. That the prophet retained his self-possession is proved by the fact that, in the Church at Corinth, the prophets were commanded to "speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace" (I. Cor. xiv. 29, 30). Therefore the Gift of Prophecy did not take away the

FREEDOM OF ACTION

on the part of the prophet who could place himself in the hands of God to become the vehicle of His prophetic message or, on the other hand, could restrain the prophetic utterance.

Faith also was especially operative in prophecy.

"Having then gifts," writes Paul to the Romans, "differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith" (Rom. xii. 6).

This factor of faith is, it seems, the explanation for the startling scarcity of this inspirational Gift to-day. Philip had four daughters who prophesied (Acts xxi. 9); four in one family; yet to-day in many a large Church it would be difficult to find so many who had received this Gift. Faith! Faith! Faith! To what heights of Inspiration may we not be lifted if only faith be present! Come ye, prophets and prophetesses, in faith draw ye upon the boundless ocean of living waters and in the gushing fulness of mountain torrents let thy

THE SPIRIT

By Pastor C. J. E. KINGSTON

prophecies bring refreshment to the thirsty trees of righteousness that grow on thy banks.

But, while both the human will and faith were operative, the human powers of thought or intellect were entirely inactive in the operation of this Gift. This may be easily seen when it is realised that often the prophets did not comprehend the very message they delivered. Thus Peter says, "The prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time

THE SPIRIT OF CHRIST

which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister" (I. Peter i. 10-12).

This passage can only be explained by the fact that while under the prophetic inspiration they uttered words the depth of meaning of which they did not fully understand. When fuller revelation was sought from God they were told that they were prophesying concerning events which were yet future, the meaning of which would be made plain in due time.

Having given the meaning of this wonderful Gift of the Spirit, it is necessary next that we should notice there is, in Scripture, evidence of varying degrees of inspiration in its manifestation. This principle must be clearly kept in mind when dealing with the respective value and authority of prophetic utterances.

First and foremost there is the *Prophecy of Scripture* which is called "a more sure word of prophecy" and "prophecy of the Scripture" (II. Peter i. 19, 20), and includes all written prophecy of the Old and New Testaments. This degree of inspiration is infallible and authoritative whether its pronouncements come from the lips of a peasant such as Amos or a philosopher such as Paul, for in both cases they were but the mouth to express divine thoughts.

These prophets who gave us the words of Scripture were *established* prophets and held the *prophetic office* as is shown in the case of Samuel, of whom we read, "all Israel from Dan even to Beer-sheba knew that Samuel was *established* to be a

PROPHET OF THE LORD "

(I. Samuel iii. 20).

We may again divide this first group into two subdivisions, naming them the *greater* and *lesser* prophets.

Of course the *greater* prophets would, in the arrangement now adopted, include *all* prophetic writers of the Scripture such as Isaiah, Jeremiah, Ezekiel, and Daniel (who are sometimes called the *major* Prophets) together with Joel, Nahum, Amos, Obadiah, Zechariah, and the others (who are sometimes referred to as the *minor* Prophets).

The term *lesser* prophets one would apply to those men who only occasionally ministered in the prophetic office and who were not recognised as established prophets. Such, for example, was Jahaziel upon whom "came the Spirit of the Lord in the midst of the congregation and he said, "Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." (II. Chron. xx. 14, 15).

There is, however, a lower order of prophets found in the Scriptures who were evidently not regarded with such high esteem; they were of a much lower degree of divine inspiration. Included in this class were undoubtedly Eldad, Medad, and the rest of the seventy elders chosen by Moses to assist him and "bear the burden of the people" with him. "When the Spirit rested upon them, they prophesied, and did not cease." Meanwhile Eldad and Medad "prophesied in the camp" (Num. xi. 25-29). It is interesting to note that Moses' pious wish that "all the Lord's people were prophets, and that the Lord would put His Spirit upon them" has been abundantly fulfilled in

THE PENTECOSTAL OUTPOURING

of the Spirit, even to the fact that "all may prophesy one by one, that all may learn, and all may be comforted." (Num. xi. 29; I. Cor. xiv. 31).

Included also in this lower order of prophets were the "sons of the prophets." These were really schools for the training of the prophets and corresponded, in their constitution and object, to the theological colleges of the present day. These schools seem to have been first instituted by Samuel, who was the instrument for effecting a reform in the sacerdotal order which had become degenerated in his day. One, at least, at Ramah, was in existence during his lifetime, of which he seems to have been principal, for when Saul sent messengers to Ramah to take David "they saw the company of the prophets prophesying, and Samuel, standing as appointed over them." Strangely enough when they arrived in the midst of the prophetic company "the Spirit of God was upon the messengers of Saul, and they also prophesied" (I. Sam. xix. 20).

Later other prophetic schools were founded at Bethel, Jericho, Gilgal, and probably at other places also (II. Kings ii. 3, 5; iv. 38). Into them were gathered promising students and here they were trained for the prophetic office. So successful seem these institutions to have been that from the time of Samuel down to the close of the Old Testament Canon there never wanted men to fill the important position of official prophet to the nation.

(To be continued).



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.

Revival.

No church can be in a healthy state unless it fosters a spirit of revival. A river, however great, must needs invite new streams of fresh water into its channel as it goes on to the sea. Otherwise its flow will become less and less,—and finally only have the “name” of a river where a dry river bed exists.

A church should go on in increasing power. Rivers are largest at their mouth.

As no church can prosper in real, lasting results, without a spirit of revival,—so a true revival spirit cannot be maintained unless there is definite, believing prayer for this particular thing.

Oh, that ministers and leaders to-day would realise the tremendous importance—the absolute necessity—of maintaining a continuous revival spirit in their churches—supported and defended constantly by definite, persevering prayer.

“Woe to them that are at ease in Zion” (Amos vi. 1).
 “Exhort one another daily” (Heb. iii. 13).—w.c.m.

SECRETARIAL NOTES

By W. G. H.

It would be an advantage if all Elim friends who have occasion to move away to another town, either temporarily or permanently, would obtain from their pastor the address of the Elim Church in the town to which they are going. Elim Ministers are always glad to welcome friends from other towns who come to live in the district, and, if coming as residents, to welcome them into fellowship in the local church. Printed letters of transfer are supplied to Elim Ministers for this purpose.

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A List of Elim Churches in Holiday Centres in various parts of the country is published in the “Evangel” from time to time during the holiday season.

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Recently a Committee has been formed for the purpose of making a selection of hymns with a view to the publication of an Elim Hymnal.

* * *

A Committee appointed at the suggestion of the last Ministerial Conference, to enquire into methods for improving our work among the young people has been in session and has had some profitable discussion on the subject.

* * *

Just a reminder that as from the 1st July the name of Clarence Road, Clapham, will be changed to Clarence AVENUE.

Principal and Party at Colwyn Bay

REVIVAL BLESSING—OVER 100 CONVERSIONS

Undaunted by the difficulties at Colwyn Bay Principal George Jeffreys and his indefatigable Revival Party are going forward with their tent campaign in Eirias Park, and much blessing is resting upon the services. At the time of going to press, the meetings have just commenced again in the other tent brought from London to replace the one which was destroyed. Although the erecting of two large tents in such a short time has entailed a good deal of hard work, the Party have been more than compensated by seeing over one hundred precious souls saved and the people blessed. Amongst those who have testified to healing is a sister whose arm was paralysed through neuritis for over two years. She was prayed for, was completely healed and can now use her arm without any pain. The following extracts from two Colwyn Bay papers will be of interest to our readers:—

COLWYN BAY REVIVAL CAMPAIGN. TENT MEETINGS TO BE RESUMED

Their tent in Eirias Park having been damaged beyond repair by the storm on Whit-Monday, Principal George Jeffreys and his Party have continued their revival and healing campaign at the Lecture Hall, Sea View Road, Colwyn Bay. The hall, homely, comfortable and fairly commodious, has been filled for almost every meeting, and the Elim Campaign hymns are sung with fervour and power.

In his address on Tuesday evening, Principal Jeffreys, referring to world affairs to-day, said another world war would threaten civilisation itself. The future of human kind and civilisation, however, would be determined in the air, and he quoted Scripture to prove his point.

There have been several “converts” during the past few days—five on Tuesday night—and numerous cases of healing.—Colwyn Bay and North Wales Weekly News, 16th June, 1938.

PRINCIPAL JEFFREYS' CAMPAIGN. REVIVAL SCENES AT COLWYN BAY

Principal George Jeffreys' meetings in the Congregational Church Lecture Hall, Colwyn Bay, have been well attended throughout this week; on Sunday night the hall was crowded to capacity.

Christians of all denominations are taking part in the revival and old-time revival power characterises the services. Through the ministry of the Word many outside of Christ have professed conversion and some testify to having received bodily healing as a result of the laying on of hands.

A stronger tent has been brought from London in place of the one that was damaged by the gale on Whit-Monday, and the Revivalist will continue his meetings in this fine canvas Tabernacle.—Town Talk, 17th June, 1938.

BROKEN BREAD

A Report of the Work of our Missionaries, Mr. & Mrs. Archie Scott, in Belgium.

By Miss A. HENDERSON (Missionary Secretary)

MISS BARBOUR and I received a call through a letter, just a sentence or two, that was all. The call was unmistakable however, for behind the quiet, gentle plea from two whom we had never met, there came the witness that it was God's call and that we must obey. On the 24th May we arrived in Belgium. Mr. Archie Scott, our missionary there, met us on our arrival in Brussels and kindly acted as our guide in a hasty tour round the places of interest in that famous city. A hasty tour, mark you! We soon became aware that our guide, though exercising patience and grace in helping us to see the outstanding places of beauty and historic interest, had one big theme on his heart—the little family to whom we had come to minister, surrounding no longer a richly-adorned ornate crucifix, but the Cross of Calvary out at Haine St. Pierre. Through the untiring efforts of Mrs. Scott and himself, these people have been converted from the ignorance and superstition of Roman Catholicism to worship the living and true God. An atmosphere of warm and loving welcome accompanied a very precious cup of tea from the kind hands of Mrs. Scott on our arrival at their rooms in La Louvière. Pastor Viquerat of Charleroi and two Swedish brothers had already joined our little company. The prayer time that followed played a mighty part in the happenings of our future

DAYS IN BELGIUM,

Seven of us of one heart and one mind knelt down in that room together. We felt God's Spirit binding us to one another in the mutual desire for Him to be magnified in the meetings. We were all in the pull and we knew it, Swiss, Swedish, English, Scottish and Irish, what a medley of nationalities in that sevenfold cord of prayer, yet that lovely team spirit that bound them as one in the upper room, bound us as one in heart and soul before God, and out from the prayer time we went, conscious that God was with us in very truth and that in some strange way He would cause His name to be glorified, and in this He did not fail us. Night after night in the hall at Haine St. Pierre (a town about one and a quarter miles distant from La Louvière where Mr. and Mrs. Scott reside) we were deeply conscious of God's brooding presence and of His convicting power through the messages, which were kindly interpreted by Mr. Boudin who, with his wife, have been visitors in Elim Woodlands on more than one occasion. Miss Barbour won the way for both of us by addressing the people each night in French before we spoke from the Word through our interpreter. One felt privileged of God to minister to such needy and hungry hearts.

Mr. and Mrs. Scott's method of evangelising the Belgian people is deliberate, definite, and thorough. Their converts from Roman Catholicism, Spiritism, and other evil cults are

WON FOR GOD

by their getting down to understand their difficulties

and to probe out all they can about their lives in the past. They depend greatly upon house-to-house visiting with a personal, practical application of God's Word to undermine the former erroneous teaching and evil practices. The trophies won, therefore, have not come into the Light in a moment, but after long and continuous labour and toil, sometimes far into the night, backed by plenty of prayer-travail behind the scenes. No wonder we felt joyously happy in ministering the Word to such real trophies of Divine grace and favour. Some had made a bonfire of their fetishes and bad books, others of their pipes and tobacco, and all had made definite sacrifices in some way in order to accept God's great salvation. And just as with the converts in Belgian Congo so with these converts in Belgium, they became marked men and women, for gibes, taunts and persecution from friends and neighbours alike, not the least subtle and formidable of their persecutors being Romish priests and nuns who have left no stone unturned, both by threats and bribes, to endeavour to get them to lose hold of their new joy in reading the "forbidden Book"—God's precious Word, and to break them away from their trust and faith in the "One Mediator between God and men, the Man Christ Jesus." Nevertheless, the work at Haine St. Pierre is going ahead and the little

CHURCH IS INCREASING

in power and in purity under the gracious blessing of God through His two faithful servants there.

A quick tour to Mons, where we were the guests of Pastor and Mrs. de Worm in their dear home there, gave us the privilege of ministering in the State Church at Pâturages, which is Protestant and now Pentecostal. Pastor de Worm, not without a measure of sorrow and suffering, has been used of God in leading his church (which has always been Protestant) to the place of blessing, which they are now enjoying through the acceptance of the Pentecostal baptism with signs following. The Belgian Ecclesiastical Synod which opposed so stiffly Pastor de Worm's stand for Pentecost, have had to acknowledge God's hand upon his ministry in a remarkable way and upon his Church members, and to-day God is breaking down the opposition to the outpouring of His Spirit, with the result that Pastor de Worm's large church is filled once more with a sympathetic, hungry, earnest people, who are truly on fire for God and willing to go all the way with Him. We enjoyed a blessed time of ministry to these dear people and felt free as birds on the wing, as we gave forth the Word, Pastor de Worm interpreting to the Church at Pâturages.

The last lap of our journey was to speak at a very lovely service in a neat, compact building at Charleroi, which is the Church under the ministry of Pastor Viquerat, to whom reference has already been made.

Like Pastor de Worm, Pastor Viquerat has suffered much in his

STAND FOR PENTECOSTAL TRUTH.

He and his wife have laboured for many years against great difficulties in Belgium and now at last they are reaping the reward of their long and patient toil. Our fellowship with these two deeply-sanctified souls will be a lovely memory to Miss Barbour and me as we recall our trip to our precious missionaries, Mr. and Mrs. Scott, in Belgium. Already we know that God

is laying Belgium and its needs upon the hearts of quite a few for prayer. Will you, beloved reader, join also in consistent and earnest prayer for this land which is now to a great extent open to the gospel as never before and is ready to accept the Word of Life? for Belgium, to-day is throwing over Roman Catholicism on every hand. This is God's day for Belgium—and ours is the glorious privilege of grasping the opportunity and of bringing in His salvation through these wide-open doors, if we will.

An Appreciation

Of Miss Henderson's and Miss Barbour's Visit to Belgium

By Mr. ARCHIE SCOTT

THE visit of our two sisters, Miss Henderson and Miss Barbour, has come and gone. Naturally, we had been preparing the ground in leading our Christians on spiritually, but how the Devil just fought! Those we thought were going on best caused us more than one disappointment. Every way one looked one could see the slimy trail of the Devil; we really began to wonder what was coming next. Just as we were passing through this time we received a letter with this phrase in it, which was a great help to us; we will pass it on: "Our enemy is a defeated foe." This was a source of inspiration, have you thought of it? Our enemy is a defeated foe, he was defeated at Calvary. All the attacks of the enemy God overruled for good in the end, so we take courage. The day of the arrival of our dear sisters came at last and all were waiting on the tip-toe of expectancy and, praise God, He fed our hungry souls.

For our first meeting the hall was filled, and God's presence was manifested in a special way. One could feel His touch—He was in the midst. The following night was our second baptismal service and this was more than filled, after which a communion service was held. What a feast we had, after inspiring messages from the Word, prayers ascended unto heaven from

blood-washed souls, in praise and adoration. Thursday was the last public meeting and as the evenings passed the power grew and we were all strengthened to go forward in the spirit of unity and fellowship in God. Folks who pray in England, whom we have never met, and we who work here, are all united with us playing our different parts. On the Friday night our first waiting meeting was held, nineteen hungry souls waiting upon God for His fulness. The two hours passed quickly and one brother said to us afterwards: "I wish this could be our daily work, for two hours in the works where I labour seem to me like an eternity, but these have passed like lightning. Hallelujah!"

It was with sad, yet rejoicing hearts, that we said good-bye to our sisters, but our spiritual lives have been stimulated by their presence, and the life of the assembly has been strengthened by their messages. We do praise God for His loving-kindness in sending them.

Please pray for the nineteen who have passed through the waters of baptism that they may continue faithful to the end in following their Lord and Master; their path is difficult, but you would just love to hear them pray, for they do so want to go on with Him!

He Brought me Through

He hath not promised we should be
Immune from sorrow, or be free
From sorest test;
But He has promised, and 'tis true,
To meet us, and to carry through
In perfect rest.

By passing changes, sorrow-riven,
And clouds that lower over heaven,
By dark night too,
Where glory-sunlight shineth; yea,
He brings us into brightest day;
He brings us through.

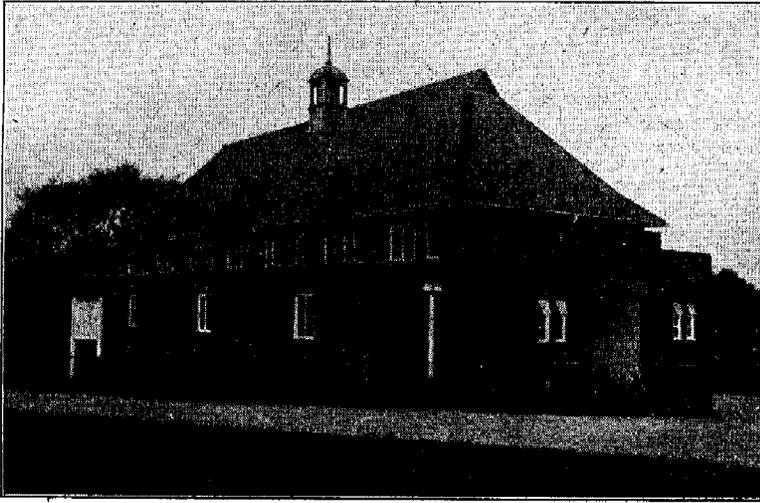
Through loneliness, adversity,
Unfaithfulness, severity,
Whate'er befall;
He bringeth us to richer days
Where we may render fuller praise
To Him, for all.

Through failure, and through bitter loss,
Through tortuous ways, unto the Cross,
The way He trod;
He brings us through the life of self
Into the life lived in Himself,
Through—unto God.

—L.S.P.

RADIANT REVIVAL REPORTS

Eager and Enthusiastic Convention Crowds—Pentecost in Experience



Elim Tabernacle, Letchworth Garden City.

LETCWORTH CONVENTION.

Speakers: Pastors E. C. W. Boulton, J. T. Bradley and Miss Waymouth.

Convener: Pastor H. Burton Haynes.

So often things that recur become commonplace, but there is such a thing as the "conquest of the commonplace." The usual Whitsuntide Convention at Letchworth, convened by Pastor Burton-Haynes, proved to be as full of blessing as in other years. One believes as the years go by the blessing is even deeper—a maturer, more appreciative company being the majority of those that gather together, realising more, and feeding upon "the meat" of the Word. Was it not the very first message of the Convention by Pastor Bradley (of Birmingham)—"Thy will be done on earth as it is in heaven"?

The week-end was a right royal one, such feastings! Such "assembling together" of the saints! Pastors Boulton and Bradley were the speakers on Sunday and on Monday Pastor Bradley and Miss Waymouth (whose return to Africa is imminent). Miss Waymouth made a special appeal for the missionary cause and her message made what cannot fail to be a lasting impression, leading to definite action for the mission field.

On Wednesday Pastor Boulton addressed the Crusaders at the special rally, which, though mainly for Crusaders, a real welcome was extended to all, thus in sharing their pleasure their own was multiplied an hundredfold.

The Sisterhood—last but not least—had also their own special meeting, this again addressed by Miss Waymouth; this time a homely, practical word was given to the sisters, who behind the scenes minister to and took courage" as they reviewed God's

others and whose lives are in many cases real sacrifices for God.

There is every evidence one thinks that the work goes on and that it is still by "the foolishness of preaching" that souls are saved; that Christ means so much to those that know Him.

LARGE CONGREGATIONS AT BAPTISMAL SERVICE AT HENDON

Hendon (Pastor G. Ladlow). A united baptismal service was recently held in the Elim Tabernacle, Hendon, when friends from Finchley joined those of Hendon in following their Lord and Master through the waters of baptism. A large congregation assembled to witness this ceremony, many strangers being present, the baptistry being tastefully decorated with flowers.

Prior to these brothers and sisters being baptised an impressive message was given by Mr. J. Davies of Finchley. Pastor Ladlow of Hendon immersed the candidates and Mr. Davies gave to each one, as they entered the water, a promise from the Word of God. Among those baptised was a mother, son and daughter, and after the service a sister testified to being healed of heart trouble after suffering for twenty-four years. She said she felt the wonderful change the moment she left the water. Praise the Lord!

Several have expressed the desire to be baptised at the next opportunity.

ENCOURAGING PROGRESS.

Increasing Membership.

Wolverhampton (Pastor W. F. South). On Whit-Sunday the saints "thanked God

blessing since the opening of the work three months ago.

Following the reception of further new members, the Pastor spoke upon Elim's methods, quoting from Bible example and personal experience to show the need of definite organisation if gains are to be maintained. The newly-appointed Church Officers were then introduced and spoke of the great responsibilities and opportunities which rested upon all and urged the fifty new members to continue in whole-hearted co-operation in the activities of the Church. One speaker said he saw scope for one thousand Elim members in the town and suggested this number as a goal to which aim should be made!

Sparkbrook Crusader Cycling Band and others have given valued service in advertising efforts and new people are coming under the sound of the Foursquare Gospel message. Recent decisions for Christ include the husband and daughter of a member, also a man who was convicted whilst listening to the singing from outside the hall.

A series of addresses given by Mrs. South on "The Bible—its Preparation and Preservation," proved to be very helpful in strengthening faith in God's Word.

PORTSMOUTH CONVENTION.

Speakers: Pastors W. N. Brambleby, J. C. Cariss and Evangelist Gardiner.

Convener: Pastor J. Smith.

Just for a day—but what a day! A real Foursquare day: three services and a wedding. Every service was filled with glory and blessing. The three visiting preachers: Pastors W. N. Brambleby, J. C. Cariss, and Evangelist Gardiner, were indeed anointed of the Lord for the services that day. In the opening hymn of the morning service the glory of the Lord came down upon the Tabernacle and remained until the lights were turned out after the evening service. Elim friends came from all parts of the surrounding country and from the Isle of Wight to join in this first Whitsuntide Convention. The varied types of ministry manifest in the three speakers beautifully blended: Mr. Cariss sounded forth the clarion call to service and faith; while Mr. Gardiner heralded out the marvellous splendour of the exalted Saviour, "that in all things He might have the pre-eminence"; and then came Mr. Brambleby, like an artist with his palette and brush, touching up the picture here and there, giving light and colour, which with the blessing of the Lord and the touch of His Spirit just filled the souls of the saints with joy and blessing.

Then there was the wedding when two who had been faithful members of the Portsmouth congregation for many years, Pastor Frank Greenslade and Miss Olive May Palmer were united in matrimony by

Pastor Joseph Smith. The atmosphere of this happy event cast its smile over the entire day. There was indeed the joy and bliss of a great and happy wedding feast resting upon the congregations.

ENTHUSIASTIC REVIVAL SERVICES AT CONGLETON.

Congleton (Pastor C. A. C. Hadler). The following is a report from "The Congleton Chronicle," dated June 10th:

TOWN MISSION CONVENTION.

There was all the fervour of old-time revival meetings in the Players' Hall, Eaton's Bank, on Whit-Monday, the occasion of a convention organised by Pastor C. A. C. Hadler and friends of the Congleton Town Mission.

Visitors came from Manchester, the Potteries and elsewhere, the attendance at the afternoon service being in the region of 200. The inspiring service was conducted by Pastor C. A. C. Hadler, and the visiting clergy were Pastors H. White (Stockport), J. Kelsall (Macclesfield), W. Douglas (Manchester), and H. Orme (Silverdale). Addresses were delivered by Pastors Orme and Kelsall, and the musical portion of the service included the chorus "Rejoice, O Daughter of Zion," by the Silverdale choir, and the song "Afterwards" by Pastor W. Cole (revival pianist).

Tea was afterwards served in the Wagg Street Schoolroom, a company numbering some 150 people being waited upon by members and friends of the Town Mission.

There was an augmented attendance for the final rally at the Players' Hall in the evening, the crowded congregation including a number of people who cycled from Manchester in order to be present. The speakers were Pastors Douglas and White, and the special music included a selection by the Silverdale choir, a duet, "Have Thine own way, Lord," by Pastors Hadler and Cole, and the song, "The blessed hope of the coming of the Lord" by Mrs. Cork, of the Silverdale choir. Collections were on behalf of the Congleton Town Mission.

WIMBORNE CONVENTION SERVICES.

Speakers: Pastors H. A. Court, W. N. Brambleby and E. J. Jones.

Convener: Pastor F. Shadlock.

The first Whitsuntide Convention to be held at Wimborne brought rich blessings. Much prayer had been made and the meetings proved that God answers prayer. Every meeting was pregnant with the power of the Holy Ghost and the presence of the Master was very manifest. Under the able leadership of Pastor Shadlock the saints praised the Lord, heaven's windows opened, and the showers of blessing descended. Hallelujah!

Every message proved to be a rich spiritual feast. God was speaking through His servants at each meeting and throughout the convention the theme was a call to personal evangelism, endeavouring to get the unsaved to God.

The local Crusaders rendered several appropriate musical items during the convention.

The convention has run its course, but its results will be seen in the lives of the

saints who have received a great spiritual uplift. Praise God for the blessings of the convention.

The work in Wimborne under the ministry of Pastor Shadlock is going ahead. The Sunday evening gospel services are well attended and numbers are increasing. The Lord is meeting both the spiritual and financial needs in a most encouraging manner. The Crusaders are joyful in their service for God and their singing at some of the gospel services is much appreciated. The little people in the Sunday school are keen, attentive, and regular in their attendance.

SCENES OF REVIVAL IN WHITSUNTIDE CONVENTION AT MERTHYR.

Speakers: Pastors J. J. Morgan, S. J. Cooper, O. Murphy, W. J. Hilliard, L. W. Green, J. H. McInnes, Messrs. D. Davies, W. Blakely, Kyle, and Miss A. Kennedy and Mrs. R. Jones.

Convener: Evangelist F. Hodge.

"Diolch Iddo! Diolch Arglwydd! Bendegedig, Allewial!"

These old Welsh exclamations of praise have resounded in Jerusalem Foursquare Gospel Church, Merthyr, during the Whitsun week. At the conclusion of each service the exclamations were, "Never have we seen it on these lines before." "How marvellous was the service to-night." For nearly a week the services were carried on. The church was packed to the door at almost every meeting. At one of the meetings on Whit-Monday it was impossible to get any more near the church, every available space in the church was taken up, even to sitting on the pulpit steps; it was grand to see the lower platform filled with brethren also. Long before the service was due to start the minor hall was also filled to overflowing. At the very commencement of the service the huge congregation sent a message of loyalty and greetings to the Principal, Party, and congregation in North Wales.

On the Saturday Pastor J. J. Morgan gave a message. A contingent of Foursquare friends from Cardiff was also present. On the Sunday Pastor O. Murphy and Miss A. Kennedy ministered.

Throughout the week's meetings the presence of the Lord was most precious, and the ministry of the various brethren and sisters very inspiring.

OPENING OF NEW CHURCH.

Inspiring Service.

Burslem (Pastor D. H. Ruddock). The new Elim Church on the Stanfield Estate, Tunstall, was recently opened by Pastor J. Kelsall of Macclesfield, assisted by Pastor D. H. Ruddock of Burslem. After singing the hymn, "Who givest all," and prayer, the doors of the new building were opened, Pastor Kelsall inviting all to make it their place of meeting with God. The Burslem saints made the building ring with their praises, expressing their thanks to God for thus putting them in possession of such a lovely place in which to worship. Much of the work of construction was done by the local saints, the pastor working with them in this task. The service concluded with a message from Pastor Kelsall. Precious souls have been added to the Lord during the special meetings

held in connection with the opening of the new church.

REDHILL CONVENTION.

Speakers: Pastors J. Wright, A. E. Thorne, Evangelist K. Mahood and Mr. Davies.

Convener: Pastor F. H. Coleman.

The Whitsun Convention at Redhill proved a time of rich blessing to all who gathered and was a great encouragement to the saints to launch out for greater things.

Friends came from the Elim Churches at Dorking, South Croydon, and Caterham.

The afternoon saw a good company gathered together and Pastor A. E. Thorne gave the first message on "Can God?" and all realised that nothing was impossible to God. Mr. Davies followed with an inspiring word on "What is Our Choice?"

During the interval between the afternoon and evening meetings a splendid tea was provided by the members of the Church. Following this many eagerly went out for the open air on Earlswood Common to tell of what the Lord had done for them.

By the time of the evening service the Church was well filled.

Pastor J. A. Wright gripped the congregation with his exposition of the healing of the waters of Jericho.

Evangelist K. Mahood brought the meetings to a close by reminding all of the need of the power of Pentecost.

Three rejoiced during the week-end because they received their Pentecost according to Acts ii. 4.

SPECIAL WESLEY SERVICE.

Veterans to the Front.

Aberdare (Pastor S. J. Cooper). The divine blessing continues to rest upon the work of the Lord in this Church. During the recent Wesley Anniversary celebrations a special meeting was held in commemoration of the conversion of John Wesley. Much blessing was experienced; a number of church members took part in this gathering. The following report is taken from the "Aberdare Leader":

FOURSQUARE GOSPEL CHURCH

"On Thursday evening a bicentenary service was held at the Foursquare Gospel Church in commemoration of the conversion of John Wesley. Pastor S. J. Cooper presided, and offered prayer, followed by Mr. D. J. Thomas, who read a portion of Scripture. Miss Winnie Jarvis read part one of the life story and conversion of John Wesley. A quartette, "Fight the Good Fight," was sung by Mrs. Harries, Miss A. Wigley, Miss Betty Williams and Mr. D. J. Thomas. A sermon, written by John Wesley on "Justification by Faith," was read by Mr. D. J. Thomas. Mrs. Harries sang a solo, and Pastor Cooper gave part two of the life of John Wesley. The accompanist was Miss Winnie Jarvis."

A Sunday evening service was recently conducted by the veterans of the Church; the power of the Lord was manifest in this meeting. A day of prayer was also held a short time ago.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

LEYTON CRUSADERS VISIT BARKING

Saints have experienced great blessing from the hand of God, through the witness of our young friends, the Leyton Crusaders, on their recent visit to Barking assembly.

The inspiring Word of God, testimonies, recitations, and messages in song were given by the young people. The introduction of two new choruses to Barking by Pastor Dyke are proving to be a great blessing at the meetings.

The Leyton Choir concluded the meeting by singing a grand old Redemption Song entitled: "None can help like Jesus."

HOLIDAYS!

Have YOU Booked?

CRUSADERS

Remember the centres at—
St. Cyrus, Scotland.

Glossop.

Eastbourne.

BOYS

Elim Camp, Compton Bay, Freshwater, Isle of Wight.

GIRLS

House Party at Eastbourne.

Send for full particulars!

Applications are coming in fast. Write soon and avoid disappointment.

MIDDLESBROUGH INCREASES

Encouraging news comes from Middlesbrough. Numbers have increased and souls won for Christ. Each week Crusaders parade the streets with banners and conduct open air meetings. At a recent baptismal service, of the seventeen candidates immersed, most of them were young people.

HULL CITY TEMPLE ACTIVITIES

Revival is the keynote to-day—especially amongst the younger fraternity. The Crusader Room was redecorated a while ago and the primary and general Sunday school is now undergoing similar treatment in readiness for a sudden increase of scholars, and we are glad to report that this increase has begun. The "Upper Room" of the Crusaders, with its 120 seats, is taxed to capacity. Who can say that Christ does not appeal to youth? Our meetings are being held on original lines. The numbers are increasing and enthusiasm prevails.

To show still further the desire of the young for spiritual things—every Sunday night a crowd of children sought admittance to the service as Pastor W. Greenway devoted part of the meeting to them—calling them the "Sunshine League." More recently Pastor Woodhead has commenced a separate meeting every Sunday evening in the schoolroom for the children.

Now that summer has come the open air band has once more taken over its summer quarters at the Pier, where the message of the Cross is heralded forth by both young and old.

HE WITNESSED SILENTLY

When Stanley went out in 1871, and found Livingstone, he spent some months in the company of the lost traveller. Livingstone never spoke to Stanley about spiritual things.

But throughout those months Stanley watched this old man, as he described him. Livingstone's habits he could not understand; his patience was quite beyond his comprehension; his sympathy for the natives was utterly beyond Stanley's grasp. There he was, patient, unwearied, eager, keen, spending himself, going on, all for the sake of living for Christ and men.

"When I saw that unwearied patience," wrote Stanley, "that unflagging zeal, those enlightened sons of Africa, I became a Christian at his side, though he never spoke to me about it."

It is the witness of a loyalty unshaken, a heart unswayed, a love unfaltering, a patience untiring, through the second watch, that is going to impress the great world.

IN DAYS OF TROUBLE

William Carey, after long years of prayer, went to India, only to be nearly defeated through the incompetence of his treasurer. Who knows what he suffered there in a foreign land when he found himself deceived by his fellow-missionary? Yet afterwards Carey would have said, "O the depth of the riches both of the wisdom and knowledge of God!"

Robert Murray McCheyne, Scotland's saintly preacher whose very presence was a benediction, while using a gymnastic appliance suffered an injury which cut short his life. Why should God permit such a providence to come to him? "How unsearchable are His judgments, and His ways past finding out!"

Out of the multitudinous cross-bearings of the saintly Samuel Rutherford came his classical "Letters," even as the precious Epistles of Paul came out of his prison experiences and John Bunyan's immortal "Pilgrim's Progress" was born in a prison dungeon.

The great Dr. Talmage confessed that his greatest opportunities had been opened to him as a result of the attempts of enemies to upset him. The beloved Theodore L. Cuyler wrote: "When I recall the joys of my forty-four years of public ministry, I often shudder at the fact of how near I came to losing it." The missionary career of Hudson Taylor was crowded with strange contradictions. John Milton in his blindness wrote:

O merciful One!

When men are farthest, then Thou art most near;
When men pass coldly by, my weakness shun,
Thy chariot I hear.

On bended knee

I recognise Thy purpose clearly shown;

My vision Thou hast dimmed that

I might see

Thyself—Thyself alone.

Is there one of our readers perplexed, despondent, heart-broken—perhaps almost at the point of deserting the service of his Master? Let him say with David: "Mine eyes are ever toward the Lord," and press on, leaving the results with God. It is the privilege of such an one to say with Dean Alford:

My bark is wafted to the strand

By breath divine;

And on the helm there rests a Hand

Other than mine!

Annual Garden Rally

ELIM WOODLANDS

July 16th, from 3.30 p.m.

Watch . For . Full . Programme



Middlesbrough Crusader Branch with Pastor and Mrs. E. H. Lucas.

INSPIRING MINISTRY.**United Gatherings.**

Sirhowy. The Whitsuntide Convention brought real blessing to the Lord's people in this centre. The ministry of the Word given by God's servants proved most precious. On the Monday and Tuesday the services were held in the Council School. Pastor L. W. Green was ministering on these two days; Pastor W. Hill also ministered in these gatherings. The meetings were well attended throughout the Convention. On the Monday believers from Aberkenfig, Merthyr, Dowlais, Abertywssg and Pontywan assembled to share in the inspiring services. The ministry of Pastors L. W. Green and W. Hill proved most uplifting and edifying to all.

ANNIVERSARY SERVICES.**Rejoicing Believers.**

Watford (Evangelist V. Petersen). There is great cause for rejoicing in this Church. God is richly blessing His Word, and much inspiration and comfort is being experienced by the Lord's people. Many a sinner has left the meetings filled with that joy and peace which can only come from the knowledge of sins forgiven. A visit from Pastor W. G. Hathaway was much appreciated, and the saints refreshed by the ministry of God's servant. The Sunday school anniversary services were much enjoyed as the children sang of the Saviour whom they have learned to love. The gospel is spreading in Watford and the faith of the Lord's children is that

many unconverted may be won for the Master in the coming days.

BELIEVERS BAPTISED IN THE SPIRIT.**Visit of Yeovil Saints.**

Blandford (Mr. J. F. Wadman). The Church at Blandford recently received a visit from Evangelist J. J. Way and a company of Yeovil saints. The blessing of the Lord was upon the ministry of His servant, the Word being given under the unction of the Holy Ghost. Two believers have recently been baptised in the Holy Spirit. The people of God in Blandford are rejoicing in the acquisition of a permanent place of worship.

“When ye Pray, Believe”

ONE of the great dangers in the Christian life is formal religion without spiritual power. This is especially true in the matter of prayer. We are so liable to be like the heathen or the Pharisees, employing vain repetitions, and making long, meaningless, unbelieving prayers, which are not heard. Thus we prevent the mighty God from doing anything for us or through us.

We are warned in the Epistle to the Hebrews that “without faith it is impossible to please God.” There is no exception to this rule in the matter of prayer. Prayer without faith is an insult to God. It is mockery. It is questioning His love, His goodness, His promises and His ability to abundantly answer prayer. It is limiting the Holy One of Israel. It is a sin which needs to be definitely confessed and forsaken.

Jesus tells why His prayers were answered: “Have faith in God,” and then He warns against the sin of unbelief. A little doubt will spoil all the faith we have, for He declared: “Whosoever shall say . . . and shall not doubt in his heart . . . he shall have” (Mark xi. 23). And then the Lord adds this blessed promise, “Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.”

“When ye pray, believe,” that God is (Heb. xi. 6). The professing Christian who has any question as to the existence of a living, loving, personal, almighty God, the Creator of all things, who hears and answers the prayers of His believing people, might just as well cease praying for others until by repentance and faith he gets to God Himself. There are a thousand, yea, a million reasons for believing that “God is,” and not one for doubting it. Every star in the heavens, every flower on the earth, every chapter in the Bible, every transformed, Spirit-filled Christian is a testimony that “God is.”

“When ye pray, believe” that God is near (James iv. 8). Because we are made nigh to God by the precious blood of Christ, we are to “draw near with a true heart in full assurance of faith” when we pray, and believe that God draws nigh to us.

Near, so very near to God,
Nearer I cannot be;
For in the person of His Son,
I am as near as He.

When you pray, do not think of God as “far off.” Wait in His presence, and make your requests known with confidence and thanksgiving.

“When ye pray, believe” that God hears you (I. John v. 14, 15). Our God is no respecter of persons. Every believer has access unto the Father by one Spirit on the ground of the shed blood of Christ. He bids us come boldly to the throne of grace and make our requests known (Phil. iv. 6). He does not mock us. He delights to hear His children when they pray. “Cast not away therefore your confidence, which hath great recompense of reward” (Heb. x. 35). Believe that God hears you and expects to do for you “exceeding abundantly” above all that you ask or think (Eph. iii. 20).

“When ye pray, believe” that the Holy Spirit hears you (Rom. viii. 26).

Every child of God has received the witness of the Holy Spirit within himself that he is a son of God (Gal. iv. 6). If anyone has not received this witness of the Holy Spirit he is not a child of God (Rom. viii. 9). Just as the Christian life is impossible without the Holy Spirit, so we cannot pray effectually without His enabling. He helpeth our infirmity. We know not how to pray, or what to pray for as we ought. It is only as we recognise this blessed, comforting, strengthening and helping Person with us, that we are able to really pray. This is one of the great lessons we need to learn (Jude 20). “He maketh intercession for the saints according to the will of God.” Rely upon the Holy Spirit when you pray. “When ye pray, believe” that Christ intercedes for you (Rom. viii. 34).

We have an Advocate with the Father, Jesus Christ, the risen, righteous One. Who shall separate us from His love? He ever liveth to make intercession for us (Heb. vii. 25). Our prayers reach the Father through the One at His right hand. He is a merciful, unchangeable High Priest, who is faithfully pleading His merits for all those who believe on Him, however imperfect they may be. He never faileth. He pleads for His own blood-bought possession. Rely upon His intercession for you and with you as you pray.

Therefore, “when ye pray, believe” without doubting. And keep on praying for all the saints, for all of God's servants, and for a revival in the entire body of Christ—the Church of the living God (Eph. vi. 18).

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.**

- * **Bangor, Ireland**.—"Armachia" Board-residence, beautifully situated sea front; convenient all travel routes; superior accommodation, home baking a speciality; Christian fellowship; recommended by Pastors. The Misses Troughton, 32, Seaciffle Road. C623
- * **Bognor**.—Board-residence, apartments, bed-sitting rooms; bed and breakfast 3/6; large garage. Stamp reply. Mrs. Gooding, "Laburnum," 5, Newtown Avenue, Newtown Estate. C611
- * **Bournemouth**.—Superior board-residence, home from home; every comfort and convenience; 1 minute sea, 2 minutes shops, buses; central. Mrs. Stroud, "The Homestead," 14, Southern Road, Fisherman's Walk. Phone: Southbourne 2039. C579
- * **Brighton**.—Bed and breakfast from 3/6; central; 5 minutes' walk to Elim Church, sea, station and shops. Mrs. Robinson, 78a, Dyke Road. C597
- * **Brighton**.—Come and spend your holidays on the glorious Brighton Downs. Bed and breakfast £1 per week, other meals if required; Christian home; Foursquare. Mrs. Smith, "Fernleigh," Sea View Road, Wodingdean. C629
- * **Bristol**.—Home for holiday, rest, prayer and Bible study; near downs. Open throughout year. Particulars from Superintendent, Mrs. Percy G. Parker, 22, Downs Park East. C615
- * **Christian Workers**.—Holiday Home.—Open May to September; Evening Bible School conducted by Principal Parker, July 20th—September 10th; "Fundamental Facts of our Faith." Apply, Mrs. Parker, "The Rookery," Lynton, N. Devon. C535
- * **Colwyn Bay**.—Elim Holiday Home. See cover ii.
- * **Cornwall**.—Newquay.—Picturesque, Christian guest house; sheltered, secluded position, own beautiful grounds, 1 1/2 acres; tennis, putting; ten minutes' walk various beaches; comfortable, homely, Christian fellowship; highly recommended by Elim pastors; personal supervision; excellent Cornish cooking, separate tables, electric light; (h. & c.), garage. Mr. & Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. Phone, Newquay 526. C517
- * **Cornwall**.—Board-residence, home comforts, personal supervision; highly recommended ministers and guests; near Elim Tabernacle, sea, country and station; terms moderate. Mrs. Walsh, "Beth-Shan," 24, Penare Road, Penzance. C544
- * **Cawses, I.O.W.**.—Bed and breakfast or full board; 8 minutes' walk to buses for all parts of the island; terms moderate; small assembly. Write: Rugg, "Maranatha," Pallance Road. C619
- * **Devon**.—Rose Cottage, Whitford, Axminster. Homely apartments; beautiful scenery; Seaton 4 miles, Seaton Junction 1/2 mile; good bus service; garage; moderate. Enquiries answered by return post. Mrs. Walters. C620
- * **Eastbourne**.—Elim Holiday Home. See cover ii.
- * **Glasgow**.—Superior board-residence or bed and breakfast; very central every convenience, opposite City Temple; recommended by Pastors. Mrs. Kaye, 268, Bath Street, Charing Cross. C632
- * **Guernsey**.—The island of sunshine. Board-residence, with or without attendance; moderate terms; good food; near the bay and few minutes from Vazon Assembly. Mrs. Guille, "Glenside," Vazon, Castel. C625
- * **London**.—Elim Rest House.—Adjoining Elim Woodlands. Comfortable home life for those desiring rest or change in quiet spiritual surroundings. Apply: Miss Baker, 21, Rodenhurst Road, Clapham Park, London, S.W.4.
- * **London**.—Superior accommodation, bed and breakfast 4/-, select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C566
- * **London**.—Christian greetings. Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision, at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. Phone Mountview 7069. C500
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- * **Old Colwyn**.—Holiday home, overlooking sea; charming scenery, lovely walks; bathing from house; 3 minutes sea, buses; good catering; Christian fellowship; terms moderate. Mrs. Thomas, Henblas, Sefton Rd. C521
- * **Old Colwyn, North Wales**.—Mountain air, sea breezes, delightful walks, magnificent scenery, near sea; safe bathing, home comforts; Christian fellowship; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergele Road. C637
- * **Scarborough**.—Genial, homely accommodation, Christian fellowship, in comfortable bungalow; nice garden and lawn; well situated, good bus service; moderate terms; board if desired. Apply, Mrs. Starling, "Elim," 12, Edgehill Road. C624
- * **Scarborough**.—Comfortable, homely apartments, board-residence, and bed and breakfast; near sea and station, overlooking Valley Gardens; Pentecostal. Reduced terms for parties. Particulars: Mrs. Shaw, 41, Grosvenor Road, South Cliff. C634
- * **Shanklin**.—Superior guest house, ideal position, 2 minutes from cliffs; large garden; hot and cold in bedrooms; recommended by Pastors and Christian workers. Miss Fyfe, Thornbury, Alexandra Rd. Tel. 2301. C554
- * **Shanklin, I.O.W.**.—Board-residence, 3 minutes' walk from sea, town and station; liberal table, homely; terms moderate. Mrs. Niblett (Foursquare member), "Willow Dene," and "Duddingston," St. Paul's Avenue. C635
- * **Southampton**.—Board-residence; home comforts, every convenience, close to trams and river; 1/2 hour from centre of town; terms moderate. Mrs. Willis, 79, Newton Road, Bitterne Park. C626
- * **Southend-on-Sea**.—Furnished apartments, bed and breakfast quiet neighbourhood; terms very moderate; Elim member. Mrs. Buck, 316, South Avenue, Southchurch. C627

- * **Southend-on-Sea**.—Clean, comfortable apartments; bed and breakfast, 17/6, reduction friends sharing; other terms if required; easy access to sea and stations. Mrs. Robinson "Homeland," 27, Priory Avenue. C633
- * **Southport**.—"Buxton House," 37, Bold Street. Superior, homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout; bath, piano. Mrs. Bates. C576
- * **Southsea**.—Board-residence, or bed and breakfast, also permanent; near sea and tabernacle; nice select, quiet district. Miss L. Bacon, 4, Devonshire Avenue. C638
- * **Southsea**.—Bed and breakfast; near sea; at bus stop to all parts; every convenience; terms moderate. Mrs. Fred A. Groves, 163, Devonshire Avenue. C640
- * **Westcliff-on-Sea**.—Comfortable board-residence, or bed and breakfast; 3 doors sea, 1 minute station; fellowship. July 42/- weekly, August 47/6. Miss Collier, 7, Seaforth Road. C636
- * **Worthing**.—Homely apartments, board, or bed and breakfast; 4 minutes sea and shops. Mrs. White, 78, Lyndhurst Road. C630

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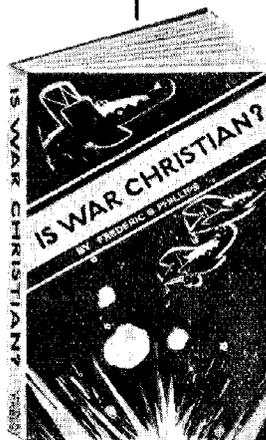
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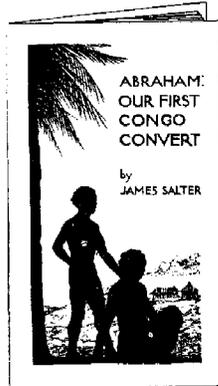


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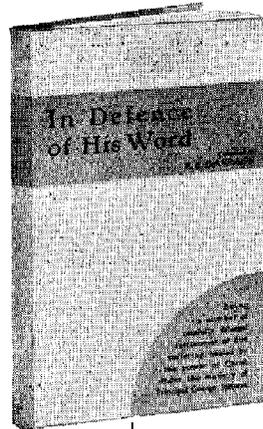
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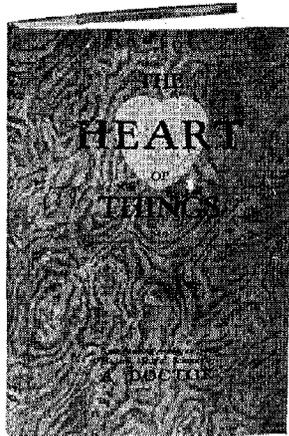
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