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Elim Evangel & Foursquare Revivalist

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

Vol. XX. No. 9.

March 3rd, 1939.

Twopence

IN THIS ISSUE :

Above the Heavens

Faith penetrates further than the most powerful telescope.

Home-call of

Arthur S. Booth-Clibborn

Incidents in the life of this warrior for Christ.

If Christ Came to Germany

The bitter plight of the Jews in that land.

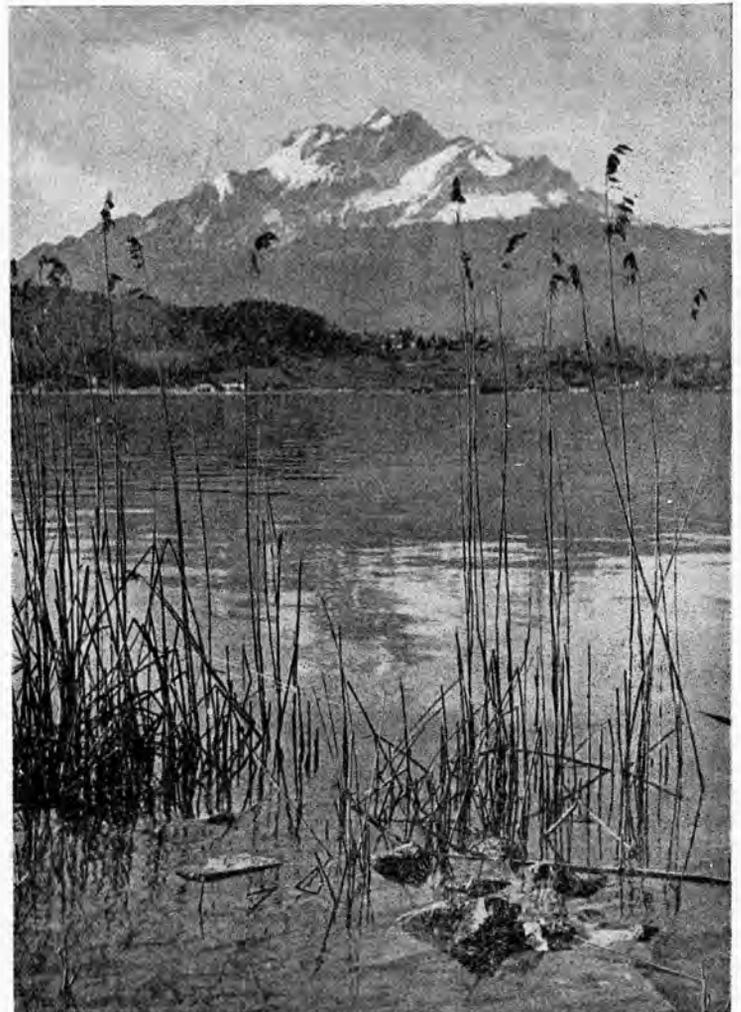
Indwelling Wealth

The Word of God as a rich treasure in our hearts.

Your Problem

Questions and Answers for all who love the Word.

**AND MANY OTHER
HELPFUL ARTICLES**



"The earth is the Lord's and the fulness thereof" (Psa. xxiv. 1)

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. J. Phillips)

Official Organ
of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)
Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton, P. N. Corry, S. Gorman, W. G. Hathaway, C. J. E. Kingston, R. Mercer, and J. Smith.

General Headquarters:

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

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

CARLISLE

in the

INFANTRY DRILL HALL

February 19—26

Sundays at 11 a.m. and 8.30 p.m.

Mon., Tues., Wed. & Thurs. at 7.30 p.m.

TOWN HALL, BIRMINGHAM
Foursquare Gospel
DEMONSTRATION

WEDNESDAY, MARCH 8th

at 3 and 7.30 p.m.

Coming Events

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

BARKING. March 5. Elim Hall, Ripple Road. 11 a.m. and 6.30 p.m. Pastor W. G. Hathaway.

BARNSELY. Commencing February 20. Elim Tabernacle, Nelson Street (near town centre). Campaign by Pastor J. Woodhead.

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

BIRMINGHAM (Erdington). Feb. 26—March 10. Elim Tabernacle, South Road. Campaign by Pastor F. A. Hodge.

BIRMINGHAM (Kingstanding). March 25, 26. Elim Tabernacle, Warren Road, Perry Bar. Pastor E. C. W. Boulton.

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

BOURNEMOUTH (Winton). April 6—13. Elim Church, Hawthorn Road, Easter Convention. Speakers include Pastors F. Shadlock, W. George, and J. Way. Convener: Pastor A. J. Chuter.

BRIGHTON. March 12. Elim Tabernacle, The Lanes. Pastor W. G. Hathaway. 11 and 6.30.

CATERHAM. March 3, 10, 17, and 24. Co-operative Hall, Upper Caterham. Series of Special Studies on Christian Evangelism by Pastor E. C. W. Boulton.

CROYDON. February 19—March 5. Elim Tabernacle, Stanley Road. Campaign by Pastor D. Vanstone.

EAST HAM. March 4. Elim Tabernacle, Central Park Road, Youth Rally, 7 p.m.

ELIM WOODLANDS is open to visitors on the last Saturday of each month during the winter, from 3.30 to 9 p.m. Tea followed by meeting. Tickets 1/- each.

ELIM WOODLANDS. March 11 at 3 p.m. Boys' and Girls' Camps Re-union. Parents and friends invited.

GRIMSBY. March 11. Hull and Lincs. Youth Rally, 3.30 and 7 p.m. Speakers: Pastors D. B. Gray and D. A. Vanstone. To be followed by Youth Campaign by Pastor D. A. Vanstone.

HALIFAX. Commencing Feb. 5. Elim Tabernacle, Bond Street, Hopwood Lane. Campaign by Pastor Gwilym I. Francis. Sundays, 6.30 p.m. Week-nights (except Fridays), 7.30. Thursdays, 3 and 7.30 p.m.

HENDON. March 5. Elim Tabernacle, Ravenshurst Avenue. Pastor D. B. Gray and London Crusader Choir. 6.30 p.m. (Choir at Holloway Prison, 3 p.m.)

HUDDERSFIELD. March 5—23. Athletic Hall, St. John's Road. Campaign by Pastor G. I. Francs.

HULL. March 18, 19. City Temple, Hessele Road. Special visit of Pastor W. G. Hathaway. Saturday, 7.45 p.m. Sunday, 11 and 6.30 p.m.

INGATESTONE, Essex. March 19—26. Elim Tabernacle, London Road. Campaign by Pastor and Mrs. George Kingston.

ISLINGTON. March 11, 12. Elim Tabernacle, Fowler Road. Saturday at 7 p.m.; Second Monthly Convention of North London Elim Churches. Speakers: Pastors J. Dyke and F. Packer. Islington Choir. Sunday at 6.30 p.m.; Pastor E. J. Phillips.

LARNE, Co. Antrim. Commencing Feb. 12th, Elim Hall, Point Street. Campaign by Pastor J. J. Norris.

LETCHEWORTH. March 12. Elim Tabernacle, Norton Way North. Pastor E. C. W. Boulton.

LETCHEWORTH. March 26, 27. Elim Tabernacle, Norton Way North. Pastor W. G. Hathaway.

MALDON, Essex. Feb. 26—March 5. Elim Tabernacle, Wantz Road. Campaign by Pastor and Mrs. George Kingston.

MERTHYR. February 26—March 12. Jerusalem Church, Court Street. Campaign by Pastor E. J. Jones.

REDHILL. February 25. Elim Church, Earlswood Road. Monthly Convention of Surrey churches, 7.30 p.m. Speaker: Pastor J. Patterson.

RYDE. Commencing Feb. 12. Elim Tabernacle, Warwick Street. Campaign by Pastor V. S. Pritchard.

SCUNTHORPE. February 26 to March 16. Elim Tabernacle, Ferry Road. Campaign by Pastor W. E. Smith.

SCUNTHORPE. April 1, 2. Elim Tabernacle, Ferry Road. Pastor E. C. W. Boulton.

SOUTHAMPTON. March 26. Elim Tabernacle, Park Road. Pastor D. B. Gray.

ST. PETER PORT, GUERNSEY. Commencing Feb. 12. Eldad Church. Campaign by Pastor T. W. Thomas.

WHITBY. April 15—18. Elim Hall, Cliff Street. Special services conducted by Rev. T. D. Robertson, D.D., and Pastor E. F. Hall.

WOLVERHAMPTON. March 2—6. Elim Hall, St. John's Street. First Anniversary Services. Thursday and Friday, Pastor and Mrs. R. G. Tweed. Sunday and Monday, Pastor W. Francis.

WOOD GREEN. February 7, 14, 21, 28. Brook Hall, Brook Road, Mayes Road. Series of Special Studies on Christian Evangelism by Pastor E. C. W. Boulton.

MISSIONARY TOUR

by Pastor Wm. FRANCIS (Transvaal)

Feb. 28. Thornton Heath.	March 13. Kingstanding.
March 2. Croydon.	" 14. Tamworth.
" 5. Sparkbrook.	" 15. Coventry.
" 6. Wolverhampton.	" 16. West Smethwick.
" 7. Blackheath.	" 10. Graham Street, Birmingham.
" 9. Erdington.	" 12. Selly Oak.

Easter Monday

10th April, 1939

FOURTEENTH ANNUAL
FOURSQUARE GOSPEL
DEMONSTRATION

in the

**ROYAL
ALBERT HALL**

(London)

when

Principal **GEORGE JEFFREYS**

will preach at the

Three Great Gatherings

11 a.m. - Divine Healing.

3 p.m. - Baptismal Service.

7 p.m. - Communion Service.

Reserved Seats.—Tickets for seats in the Boxes and Stalls are obtainable at the following prices: Morning, 1/-; Afternoon, 2/-; Evening 2/-. Those who purchase these tickets ensure a good seat, and at the same time help to reduce the rent we pay for the hall. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, London, S.W.7. Enclose stamped addressed envelope.

SEVENTEENTH ANNUAL

LONDON

EASTER CONVENTION

Good Friday, April 7 to Friday, April 14

(Further particulars later)

FOR VISITORS TO LONDON

Accommodation: Those requiring accommodation at Elim Bible College should write after March 15 to Miss Barbour, Elim Woodlands, Clarence Avenue, Clapham Park, London, S.W.4.

Cheap Railway Tickets. Monthly return tickets at cheap rates are available from all stations at a single fare and a third for the double journey. The return half is available for one calendar month. Where eight or more travel together from one station and return the same day they may obtain return tickets at a single fare for the double journey.

Enquiries should be accompanied by a stamped, addressed envelope for reply, and sent to the Convention Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4.

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The Movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim



Publications and Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XX., No. 9

MARCH 3rd, 1939

Fridays, Twopence

Above the Heavens

THIS phrase "above the heavens" frequently found in Scripture has a blessed meaning for God's waiting people. The telescopes which scientists construct to sweep the heavens penetrate deeper and deeper into this marvellous space, which seems almost limitless, infinite. But it is not. Only God is infinite. We are told of the most distant nebulae, from which light to reach this earth, travelling at 186,000 miles a second, takes 35,000 and 50,000 light years, a distance which cannot be expressed in human numbers; behind it, they say, there is more space. True scientists declare that the mystery beyond will never be solved by the telescope nor by any scientist. But what science cannot solve, the Bible reveals.

What majestic language the Bible uses in connection with the heavens! "It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers, that stretched out the heavens as a curtain, and spreadeth them out as a tent to dwell in. . . . Lift up your eyes on high, and behold, who hath created these things, that bringeth out their host by number; He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth" (Isaiah xl. 22, 26).

The phrase "above the heavens" always refers to that

HEAVEN OF ALL THE HEAVENS

which man cannot discover, the Heaven which is the everlasting dwelling place of the Almighty. His glory is set above the Heavens (Psalm viii. 1). God is exalted above the Heavens (Psalm lvii. 5, 11). His mercy is great above the Heavens (Psalm cviii. 4). He dwelleth above the Heavens (Psalm cxxiii. 1). The Heavens of Heavens praise Him (Psalm cxlviii. 4). To the prophets these Heavens were opened and they saw visions (Ezek. i. 1). We know therefore by the revelation of the Word of God that that great Heaven, above all the Heavens, which science knows to exist, but which it cannot explore nor explain, is the habitation of God. There is His eternal throne; there above the Heavens is the Father's House.

Now let us look at that lovely and blessed One who had just been in Jordan, indicating by His baptism that He who had no sin had come to take the sinner's place in death. Then we read "Lo, the Heavens were opened unto Him" (Matt. iii. 16). It is the symbol of His glorious ascension, to pass through the Heavens

and into Heaven itself. What a moment it was when this great event in history took place! What a spectacle to see the One who had appeared on earth in the likeness of man—made a little lower than the angels—to suffer and to die in place of sinners, to conquer death and the grave—enter heaven itself, to occupy the place of glory at the right hand of the Majesty on high. He ascended far "above all heavens" that He might

FILL ALL IN ALL

(Eph. iv. 10). And now He is the High Priest, higher than the Heavens (Heb. vii. 26).

But while no telescope will ever reach the place above the Heavens and never can behold the glories there, the believer has a telescope through which he can see and behold. That telescope is faith. We see the place above the Heavens by faith; we behold Him there by faith, He who was made a little lower than the angels, and has a higher place as the risen Man, and a more excellent name than they. We are told, as risen with Christ, to seek those things above, where Christ sitteth on the right hand of God. "Set your affection on things above, and not on things on the earth," is the exhortation of God's Spirit. Inasmuch as we are not of the world any longer, though still in this world, our mind and our thoughts must be on heavenly things. Faith can sweep upward and visualise that unseen Heaven, and Him who loveth us, who is our Priest and Advocate.

Above the Heavens is our glorious destiny. As He passed through the Heavens, so shall we some day. As He went into Heaven, so shall we. The mighty power which raised and lifted Him up shall lift us up. The place He has there will be our place. The glory there He has received

WILL BE OUR GLORY.

It was a wonderful night, that dark summer night in the mountains. We looked up and marvelled at the constellations, the brilliant stars, the milky way with its unsolved mysteries. Then came the thought—it is His. He made it all! He upholds it all! Above these Heavens He is on the throne, from there He beholds. And there is my Home. Then an unspeakable longing, so deep and so powerful, filled the heart, and as never before the longing cry swept upward, carried by His own Spirit, "Come, Lord Jesus!" Oh, that Thou wouldst rend the Heavens and come down! How long, O Lord, how long!

Mirror of World Events

By Pastor P. N. CORRY

Interest in Religion.

A North London vicar recently sent out a letter to six thousand of his parishioners asking, among other things, if they were interested in religion. The answers have resulted in only fifty people replying that they were interested. This result, from a small cross-section of people in London, we feel sure could be repeated in almost every city or community in England to-day with like result. NOT INTERESTED is the hall mark of the lukewarmness of our age. What are we going to do about it? Close up like oysters and say it's their own fault if we get tired of preaching? Stop witnessing because folks are not interested? You can't do it! The orders are: "Preach the Word; be instant in season, out of season," and as obedient servants we must obey, no matter if they will hear or forbear.

Perhaps the chief reason why folks are not interested in religion is because religious people for so long have not been interested in them. If we show our interest in the salvation of sinners, it will not be long before they are interested in our interest, and may come to know the wonder of Christ in life and experience. Try it during these coming months and see if this is not the case. Even if you are not prepared to do it because we say it is the right thing, do it because the Lord of Glory has said to you: "Ye are my witnesses."

The Price of Praying for Peace.

It is not sufficient that Pastor Niemoeller, the head of the German Evangelical Opposition Church, should languish in a concentration camp, but the latest persecution is against his successor, Pastor Mueller. His crime, if you please, is that he with other pastors prayed publicly for peace during the crisis of September last. For this "offence" he has been tried before a Consistory Court which is controlled by Herr Kerrl, the Reich Church minister, on the charge that he has been guilty of misusing the pulpit. Herr Kerrl, who is invested with dictatorial power, had before declared that it was the duty of all citizens to follow the State in absolute obedience and submission. Thus, they must accept the unchristian Aryan law of Germany, the theology of the divinity of the German race against all other races, and especially against the Jew, or be brought to trial as guilty of misusing the pulpit.

When necessary, Herr Hitler can talk about his fervent desire for peace, and assert (as he did a month ago) that nobody in Germany had been persecuted or would be persecuted because of his religious beliefs or actions, yet if a minister dares publicly to pray for peace, it is a misuse of the pulpit, and an offence against the State. Matters have gone very far when it has become a crime for a servant of Christ to preach and pray about peace and to follow the teaching of his Master, instead of following the State in its bitterness against fellow human beings.

Our brethren such as Niemoeller, Mueller, and many others who are suffering, have not only a right to our regard as Christian brothers, but should have a large place in our prayers.

"Abide With Me."

A notebook in which Harry Lyte, a vicar of Devonshire who died in 1847, jotted down his rhymes was sold a little while ago in the rooms of a book auctioneer in London. He never lived to see his verses of the hymn, "Abide with me" in print, for the first time it appeared was when it was carved upon his tombstone. He certainly never dreamed that his hymn was destined to become the favourite of kings—the hymn that could almost be said to be more popular than the National Anthem. Lyte had numbered the pages of his book up to 176, but only filled 141 of them. On pages 139—141 he had written the eight verses of this famous hymn.

Those verses of "Abide with me" were the last he wrote, and, certainly, if any man's work was finished, his was, for having, out of his full heart, written these words he was laid to rest—but they will never die.

Deterding's Mistake.

Deterding, the millionaire, is dead. He started life as a bank clerk in Amsterdam, and seeing little prospect of promotion, went to the Dutch East Indies, where he became interested in oil. He became head of the Royal Dutch group of oil companies, and before his death was estimated to be worth £65,000,000. At sixteen, a bank clerk—at seventy-two, one of the richest men in the world! Yet in spite of this, one daily paper advised its readers not to make the mistake Deterding made. He forgot the secret of being *happy*, and said, "Happiness has no money value."

Once more the foolishness of riches without real life and joy is manifest. Rather Paul's chains in the court of Agrippa and the triumphant shout, "I think myself happy," than all the wealth of an oil king without real joy. It is good to remind ourselves that Peter said: "If ye suffer for righteousness sake, be *happy* . . . be not afraid . . . be ready to give an answer to every man that asketh you a reason for the hope that is in you (I. Pet. iii. 14, 15, Lit.)."

Drink, the Killer.

Once more the terrible bill that drink costs the community has been evidenced at an inquest held at Newcastle. In a boarding-house fire no less than five people lost their lives, and at the inquest one of the boarders told the Coroner that he returned home slightly under the influence of drink, blazed up the fire, and left the room.

Another boarder declared that the first witness invariably arrived home in an intoxicated state, and was always creating disturbances. He was in the habit of smoking in bed, and had been warned by the landlady (one of the victims) against the habit. Evidence was given to show the fire commenced in that room and the Coroner said, "Mr. F— has only the haziest recollection of what took place." The jury found a verdict that the fire started in F's room, and that he was intoxicated at the time, but that there was not sufficient evidence to show how the fire started.

We could wish that it was possible to put into "the dock" those who supplied the drink as well as those who brewed it, for they are indirectly responsible for this man's condition, and for the deaths that followed. One does not hear so much in these days of Temperance, but cases like this cry out for more Christians than ever to take up the work of educating the young folks in our Sunday schools against the perils of strong drink.

Hopes for the Future.

"I venture to say that almost all hopes built on the mere advance of material progress have in our time been proved to be unfounded." So said the Archbishop of Canterbury a few days ago. It is good to see this lie nailed down by the leader of the National Church, because a few years ago almost every clerical gentleman pointed to the material progress of the world as a sure sign that those who preached the Second Coming of our Lord Jesus, were narrow-minded pessimists with a jaundiced view of life that was almost unchristian, if not wholly unhealthy. Material progress, so-called, has plunged the world into a reign of suspicion and fear.

There is not a nation in the world devoid of jealousy towards others, and each anxiously awaits the speech of this or that ruler to throw stock markets into confusion, and well-ordered life into panic. Well might the Archbishop say, "Where are the signs that the expectations of our fathers are being fulfilled, that what they called progress would bring about a lasting and settled peace?" No,—hopes for peaceful government are not to be found on earth to-day. But while this is so, the signs of fear, disquiet, broken covenants and the like, all show that He is nigh, even at the doors. We can be more sure than ever that the scriptural view of the end of this age is right, and as we see this solemn truth we must work while it is day, for the night cometh when no man can work.

The Late Commissioner Booth-Clibborn

(Son-in-law of the late General Booth, Founder of the Salvation Army)

IN the passing of the late Commissioner A. S. Booth-Clibborn, a valiant and intensely loyal soldier of the Cross has been lost to us. Mr. Booth-Clibborn came of a long and distinguished Quaker ancestry, which included such figures as Robert Barclay, the Quaker Theologian, and Elizabeth Fry, the Prison Philanthropist.

Mr. Booth-Clibborn entered business with Quaker relatives, founders and owners of the model temperance town of Bessbrook, Northern Ireland, and of its great linen factory. Convicted of the need of the new birth, he was soundly converted in 1875 through a wave from the Moody Revival. He was baptised in the Holy Spirit two years later, when alone in prayer, with the result that a remarkable revival took place under his ministry. From among the converts, preachers went out all over the world, winning thousands. This work soon attracted attention, and he was "recorded a minister" of the Society of Friends at an unusually early age; in fact, he was the youngest minister to be ordained for over a hundred years.

It was soon after this that General and Mrs. William Booth pressed him to enter the Salvation Army. Sacrificing his brilliant earthly prospects and bidding farewell to his converts and assembly in Ireland, he accepted their challenge and took up work on the Continent. For this he was eminently suited, as he spoke four languages fluently. From Paris he went to Switzerland, where, together with Miss Catherine Booth, who later became his wife, he pioneered the work with immediate and marked results. Fierce opposition arose. Anarchists—150 in number—sought to drown the preaching by Red revolutionary songs in fourteen languages. Formalist and Modernist leaders started a hostile press campaign against the two leaders and their teaching of immediate salvation for the worst. Some of their youth and several revolutionists had become converted.

The radical—three-quarter infidel—Government forbade the meeting. The work went on secretly, as in the Huguenot days. It spread to other Cantons, persecutions and remarkable conversions marking its progress. The two leaders were arrested, imprisoned, and banished for life. They returned. The process was repeated. Hundreds of the "saved" were brought before the magistrates. Halls were sacked, but converts became officers endowed with the martyr spirit. Personal suffering experienced at this time included two imprisonments, many physical injuries, not to mention two sentences of death pronounced by the Anarchists who were extremely active at that time.

On one occasion the Anarchist who "drew the lot for the deed" to kill Mr. Booth-Clibborn failed to approach him through a most remarkable Providential occurrence, which had prevented his intended victim from passing a lonely spot in the forest that evening. This startling circumstance helped to lead to the Anarchist's conversion. Two other similarly remarkable deliverances occurred; one was when twenty men with blackened faces laid wait for him at a lonely spot near a river. They had provided themselves with ropes

to bind and drag him through the water, if not worse. His foot was on the railway carriage step when one of his adjutants hurried up with a telegram which changed all his plans. Nevertheless, severe bodily injury was several times received, once almost to death, and leaving the laming of a limb.

All these things were considered by Commissioner Booth-Clibborn as being "simply in the day's work." Asked the secret, he replied, "Just simplicity." "We can only be as much 'saved' as we are lost. Christ saves (and keeps) none but the lost, heals none but the sick, raises none but the dead, and will, possibly, rapture none but the raptured. In the absolute alone is simplicity."

Through all the years of his soul-winning work, Mr. Booth-Clibborn experienced the steady growth in his "passion for souls" which found its highest expression in hymn-writing of such a nature as has profoundly moved vast audiences the world over. He composed three hundred hymns in all, many in French and Dutch, as well as in German and English. The following verse has never failed to draw exceptional attention:—

Wherever you ripe fields behold,
Waving to God their sheaves of gold,
Be sure some corn of wheat has died;
Some saintly soul been crucified,
Someone has suffered, wept and prayed
And fought hell's legions undismayed.

The Old and the New

By W. S. BOWDEN

THE Old Testament opens with five books of history. The New Testament opens with five books of history.

The Old Testament begins, "Where art thou?" The New Testament begins, "Where is He?" (Gen. iii. 9; Matt. ii. 2).

The Old Testament closes with the promise of the rising of the "Sun of Righteousness." The New Testament closes with the promise of the rising of the "Morning Star" (Mal. iv. 2; Rev. xxii. 16).

At the beginning of the Old Testament we see man craving to become a god. At the beginning of the New Testament we see God condescending to become man.

When the Law was given three thousand were slain. When the Spirit was given three thousand were saved (Exodus xxxii. 28; Acts ii. 41).

In the Old Testament holiness is demanded. In the New Testament holiness is provided.

The Old Covenant was sealed with blood; so also was the New Covenant (Exodus xxxiv. 7, 8; Luke xxii. 20).

The Law says, "Be good, and you will be saved." The Gospel says, "Be saved, and you will be good."

The Old Covenant is the Covenant of Works. The New Covenant is the Covenant of Grace. "Ye are not under the law, but under grace" (Rom. vi. 14).

The Perfecting of Law and Gospel

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

WEYMOUTH'S translation of Matthew v. 17 throws great light on the attitude of our Lord to the Mosaic Law: "Do not for a moment suppose that I have come to annul the Law or the Prophets: I have not come to annul but to give them their completion." The meaning is far deeper here than that which is generally understood, viz.: that He came to fulfil the Law in His own person, which is no doubt true because through His sacrifice, "the requirement of the Law is fulfilled in us, who walk not after the flesh but after the Spirit" (Rom. viii. 4, R.V. marg.). The word "fulfil" in Matthew v. 17 is *plerosai*, which means to fill out with a larger and deeper meaning. Under the Gospel, the Law loses its form of external law, and becomes an internal principle of life written upon the heart and mind (Heb. viii. 10).

Christ goes on to explain and elucidate this fuller meaning. The Law said: "Thou shalt not kill," but I say, "Whoever is angry with his brother is in danger of the judgment" (R.V.). And not only were His disciples not to commit adultery, but not to have a lustful or unclean thought. Not only to be faithful to any kind of vow, but not to swear at all, or take any kind of oath. Not to take vengeance or reprisal for any kind of wrong done to them; not to resist him that is evil, but always to return good for evil. Not to love one's neighbour *only*, but to love our enemies; pray for our persecutors, and do good to them that hate us, and thus to show that

WE ARE TRUE SONS

of our heavenly Father, because He is blessing His enemies and doing them good by giving *them* rain and fruitful seasons, as well as to those who love Him (Matt. v. 27 to 48). This then is the law of Christ which we may keep under the guidance of the Holy Spirit, and are thus made free from the Mosaic law, because the law of the Spirit of Life makes us free from the law of sin and death. "For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh and as an offering for sin condemned sin in the flesh (Rom. viii. 2, 3, R.V.). The Law from Mount Sinai which gendereth to bondage is swallowed up in the law of Christ. If we keep this law we are freed thereby from every other kind of law. The perfect law is the law of liberty (see James i. 25).

Now just what Christ did for the Law, Paul was empowered to do for the Gospel, for in Colossians i. 25 he says that he has been granted a divine commission to make a full presentation of God's message (*Moffatt*).

He fills it up (*plerosai*) by the revelation of a mystery—"the truth which had been kept secret from all ages and generations, but has now been revealed to His saints, to whom it was His will to make known how vast a wealth of glory for the Gentile world is implied in the truth—the truth that Christ is in you—

THE HOPE OF GLORY

(Col. i. 26, 27, Weymouth).

So just as Christ changed the Law from one of outward observances to that which is inward and spiritual; so was Paul's gospel one of inward working, instead

of merely outward conformity. It is God, he says, that energises you (Greek) both to will and to do His own good pleasure, producing in you both the will and the execution. It is not merely *doing* good works, but bearing fruit in every good work. It is not the tree that bears fruit of itself, but life working in it. So the Christian is taught to become like a tree planted by rivers of water, by meditating continually in God's Word. Then it will become to him an inward law written on his heart and mind, so that it becomes divinely natural to him to carry it out in his daily life, with the guidance and help of His Holy Spirit. So Paul, as the pattern Christian, attributes his entire salvation to union with Christ, as being

REVEALED IN HIM (Gal. i. 16).

GLORIFIED IN HIM (Gal. i. 24).

WORKING IN HIM (Gal. ii. 8).

LIVING IN HIM (Gal. ii. 20).

FORMED IN HIM (Gal. iv. 19).

He also teaches that we are to walk in Him, rooted and built up in Him. For we are circumcised in His circumcision to the stripping off of the body of the flesh (lit.). We are to be united with Him in His death, His resurrection, and His ascension. For all the plenitude of Divinity—the *pleroma* or fulness of the Divine Nature—dwells in Him, and in Him we are made full. Apart from Him we can do nothing, but if we abide in Him

ALL THINGS ARE POSSIBLE

for we may then ask what *we* will, and it shall be done. Let us therefore do His will as if it were our will, and He will do our will as if it were His will. For God Himself will inhabit us and walk about in us. I shall walk in the Spirit as my vital air and know that the Spirit is in me as my life breath. Not only do we become members of the Body of Christ, but our bodies become members of Christ, when we are fully united to Him. This is the Pauline teaching that the whole of our salvation from beginning to end, from justification to glorification, is effected by identification with, and by union with Christ as the Author and Perfecter of our faith. For the Sanctifier and they that are sanctified are all of one. We approach perfection as we approach unity. We are joined to Christ (A.V., married) that we might bring forth fruit unto God. And so being joined to Christ we are no longer left under the power of sinful inclinations, but are powerfully endued with a power, bent, and propensity, to the practice of holiness by the indwelling Christ. It is God who takes possession of our bodies and all our faculties as we surrender them to Him, so that we call upon Him with His own voice—His own Spirit praying within us (Rom. viii. 26).

The death unto sin, the life unto God, become actual living realities by means of the indwelling Christ. Let us therefore enter into God's rest and cease from our own works as God did from His, so that God Himself may work all our works in us. For it is as we abide in Christ that the blessings which are in Him spontaneously become ours in actual experience until we are filled up to all the fulness of God (Eph. iii. 19).

Healed of Cancer through the Power of Prayer

It is a year last June since I was taken seriously ill. My doctor sent me to Southend Hospital, where I had an operation. I was to have another, but the doctors found it would not be successful, so sent me to the Radium Institute, Portland Place, for treatment. After receiving treatment, I was much weaker and in great pain. After the treatment I was sent home, still getting weaker.

My relatives and friends were continually pray-



ing for my recovery. I could feel the power of prayer hovering around me, although I was so ill. I was home just a week, when my doctor sent me in to Billericay Hospital. There the doctors and sister gave me no hope of recovery. Pastor McAvoy, of the Elim Church, Barking, visited me in Billericay Hospital; I was then at my lowest, and ready to pass over. It was just then that the prayers of the faithful friends were answered, and I was restored to health and strength again.

The sister and nurses say I am a miracle. I have been home from hospital just a year now, and I feel quite well.

The doctors say there is no trace of the trouble now. I feel I have been restored for a purpose, and am anxious to testify to the wonderful answer to prayer and the healing through Jesus Christ. —(Mrs.) E. BULLEY (Pitsea, Essex).

Bombs from the Mission Field

By Pastor J. ROBINSON

[Being a report of the Tea-time Missionary Conference and Missionary Rally on February 4th at Elim Tabernacle, Clapham.]

WHEN a hundred and fifty people meet together in prayerful sincerity to discuss missionary policy, much may be expected. And much has emerged from the Saturday Afternoon Conference on February 4th, while much will yet be heard of the inspiration of that day.

The Missionary Council had summoned the London Churches to confer with them, and in a crowd they came—Crusader Secretaries, Cadet Leaders, Ministers, Missionaries on furlough, and Headquarters staff—to open their hearts together before the Lord.

This "Super-committee of Ways and Means" soon resolved itself (surely under Divine guidance) into a council of war. "Bombs" were spoken of—bombs of sacrifice, of interest, and above all, of intense and directed prayer.

And if some of us realised more insistently the financial need of the day, we came together to the blessed assurance that "our God is able, and He will!"

But for what were we labouring? Pastor W. Francis focused our eyes and our thoughts on one of our many salients—the Pilgrims Rest district of Transvaal. This African Macedonia struck home to our hearts. But again that agonising thought, "The labourers are few. Pray ye!"

One main centre and seventeen out-stations—"How splendid!" we thought; but then the solemn words, "This Pilgrims Rest area is as large as Kent, Essex, Surrey, and Sussex combined." O Lord God, how long?

It was an enthusiastic audience that packed the Clapham Tabernacle at seven o'clock for one of

the finest missionary gatherings ever sponsored by Elim; yet the people could not be described as "light-hearted." We could not think lightly of those lonely hills of the Transvaal, and our other far-flung spheres of witness.

We began with the glorious hymn, "I hear ten thousand voices singing," and prayed for spiritual vision as we surveyed our Elim missionary work.

First the Clapham children brought before us the heroes of the PAST, and in a moving way they told us of the spreading of the Light to North, East, West, and South. It was a beautiful thought to include, as the first "Lightbearer" of the evening, Wilfred, the seventh-century apostle to the Frisians. Our message is one, and it was good to be reminded that

In differing phrase we pray;
Yet dim or clear, we own in Thee
The Life, the Truth, the Way.

Clapham and Leyton choirs sang the message home to our hearts as the various aspects of the work passed before us.

For the PRESENT, we had an up-to-the-minute "International Broadcast." With the aid of Pastor David Vanstone's splendid illuminated world-map, a loudspeaker, and a microphone in the minor hall, we were put into "wireless" link with all our fields—Japan, India, South Africa, Congo, Egypt, Belgium, Spain, and Mexico. The "commentators" were either missionaries in person, or deputies (for those still oversea). Pastor D. B. Gray made a genial announcer. Somehow that map helped tremendously. "The field is the world," and from Mexico right round

to Dai Nippon (Land of the Sunrising) the Elim flag flies. How good God has been to us in twenty-three years!

Then the FUTURE. We listened to Miss Ruth Boulton and Miss Alice Wigglesworth, candidates for the Congo forests, as they told how the call came to them, and what it had meant to them to surrender all for His sake and His dark-skinned children. Miss Wigglesworth wove her testimony around a variant version of Genesis v. 24: "Enoch set himself to walk with God."

How could we better close such a day than with the hymn, "He expecteth, He expecteth!" Our Saturday Conference had begun in prayer, continued in sanctified fervour, and ended on a note of high surrender, better experienced than described.

Perhaps some future historian of Elim (if the Lord tarries) will look back to this meeting as the "crest of the wave," and trace beginnings of a future revival to the holy challenge of that day. God grant it may be so!

Bible Study Helps

JOSEPH AS A TYPE OF CHRIST

Concerning Joseph:

- 4. "His brethren hated him" (Gen. xxxvii. 4).
- 11. "His brethren envied him" (Gen. xxxvii. 11).
- "His father observed the saying" (Gen. xxxvii. 11).
- "I will send thee unto them" (Gen. xxxvii. 13).
- "They conspired against him" (Gen. xxxvii. 18).
- "Let us slay him" (Gen. xxxvii. 20).
- "Stripped" (Gen. xxxvii. 23).
- "Cast him into a pit" (Gen. xxxvii. 24).
- "Sold for silver" (Gen. xxxvii. 28).
- "Brought . . . into Egypt" (Gen. xxxvii. 28).
- "How can I . . . sin against God?" (Gen. xxxix. 9).
- "He was there in the prison" (Gen. xxxix. 20).
- "Continued a season in ward" with two guilty ones (Gen. xl. 1-3).
- "In whom the Spirit of God is" (Gen. xli. 38).

Concerning Christ:

- "Now have . . . hated . . . Me" (John xv. 24).
- "For envy . . . delivered Him" (Matt. xxvii. 18).
- "His mother kept . . . sayings" (Luke ii. 51).
- "I will send my beloved son" (Luke xx. 13).
- "His own received Him not" (John i. 11).
- "They cried . . . Crucify Him" (Mark xv. 14).
- "They stripped Him" (Matt. xxvii. 28).
- "Lifted . . . from the pit" (marg. Psa. xl. 2).
- "For thirty pieces of silver" (Matt. 26: 15).
- "Departed into Egypt" (Matt. ii. 14).
- "Tempted . . . apart from sin" (Heb. iv. 15).
- "He went into prison" (Isa. liii. 8).
- "Two other . . . led with him . . . to death" (Luke xxiii. 32).
- "Anointed . . . with the Holy Ghost" (Acts x. 38).

FORTIFICATION AGAINST SATAN (Nahum ii. 1)

- 1. The Formidable Adversary—"He that dasheth in pieces."
 - 1. A roaring lion to be resisted (I. Pet. v. 8, 9; James iv. 7).
 - 2. An angel of light to be refuted (II. Cor. xi. 14; II. John 10).

That Beautiful Name

JEAN PERRY, alt

MABEL JOHNSTON CAMP.

1. I know of a Name, A beau-ti-ful Name, That angels brought
 2. I know of a Name, A beau-ti-ful Name, That un-to a
 3. The One of that Name, My Sa-viour be-came, My Sa-viour of
 4. I love that blest Name, That won-der-ful Name, Made higher than

down to earth; They whispered it low, One night long a-go,
 Babe was given; The stars glittered bright Thro'-out that glad night,
 Cal-va-ry; My sins nailed Him there, My burdens He bare,
 all in heav'n; 'Twas whispered, I know, In my heart long a-go—

CHORUS

To a maiden of low-ly birth.
 And angels praised God in heaven.
 He suffered all this for me. } That beau-ti-ful Name, That
 To Je-sus my life I've giv'n.

rit.

beau-ti-ful Name, From sin has pow'r to free us! That beau-ti-ful

orcs. *ad lib.*

Name, That won-derful Name, That matchless Name is Je-sus!

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor V. S. PRITCHARD

Sunday, March 5th. Luke xii. 49-59.

"Suppose ye that I am come to give peace on the earth? I tell you nay; but rather division" (verse 51).

Strange words these coming from One whose advent was heralded as the Prince of Peace. Surely peace and unity are akin, but here the Peace-Maker says He brings division. Strange paradox, yet strangely true. There is a holy, happy separation, or division, between the saved and the unsaved. When Christ is given entrance into the heart it often means sundered friendships and relationships. We have to forsake all to follow Him. The Lord puts a difference between the Egyptians and the children of Israel. The Bride of Christ and the children of darkness, can have no communion. Jesus tells us that the peace He gives is a peace of heart, a peace that fortifies us for any division that following Him entails. Lord, if like Thyself we are wounded in the house of our friends, give us Thy grace, for if we suffer with Thee we shall also reign with Thee.

PRAYER TOPIC:

For blessing on all our Sunday school teachers and scholars.

Monday, March 6th. Luke xiii. 1-17.
"Jesus saw her" (verse 12).

She must have had great difficulty in seeing Him, but He saw her, hallelujah! Poor soul! For eighteen long years she had suffered; she had many excuses for not going to the synagogue, but behold she was there! and how glad she was that she went. She had overcome the difficulties of her poor warped body, and the fear of what others might think. I rather imagine she was one of those faithful souls, who in spite of their infirmity, by their regularity and loyalty are the backbone of the Church! It's so easy to find excuses not to go; the Devil knows it does not pay him for saints to go to God's house. But when, putting aside or getting over all the obstacles, we assemble ourselves together, we can depend that the Master will look our way, see our need, single us out, speak the loosing word, touch with powerful hand, and set our hearts aflame with praise.

PRAYER TOPIC:

The blessing of God upon all our Elim missionaries' children.

Tuesday, March 7th. Luke xiii. 18-35.

"It is like a grain of mustard seed" (verse 18).

How wonderfully Jesus taught! The kingdom of God—the greatest and grandest thing the mind can conceive. A grain of mustard seed—the smallest of all seeds! Yet the same in that both contain life, and both need a lodgment

in which to germinate and bring forth. A man may plough his field, watch and tend it, yet it will bring forth nothing until the seed is planted therein. Likewise we may hear the Word of Life, think about, talk about, sing about it, but until it gets into our hearts it cannot be life to us. The seed in the earth works silently, secretly, slowly, even before it is seen above ground level. Real grace works within and then without; the kingdom of God is a great and grand growth, which lives not for self, but stretches forth its branches in welcome to others. May the Kingdom of God thus grow within us for His glory!

PRAYER TOPIC:

That the spirit of prevailing prayer may be manifest during this Day of Prayer.

Wednesday, March 8th. Luke xiv. 1-14.

"He that humbleth himself shall be exalted" (verse 11).

Nobody naturally likes the humbling process. It is mortifying to be humbled. Nobody cares to cultivate an appetite for humble pie. The person who usually gets humbled is of the bombastic, lime-light-loving type. They must be first and foremost. There were some of these people at the feast, and the Master saw their petty strivings. Jesus never let an opportunity slip, and He seized this one to teach the virtue of humility. Real humility is the victory over self. It is better to humble oneself than to be humbled. God's greatest saints have exhibited this grace of humility—Enoch, Noah, Abraham, Moses—these walked and talked with God. Theirs was the essence of true godliness. They walked humbly before their God and He exalted them. May the dear Lord give us grace ever to take the lowly place, content to be unnoticed and unknown, enough to walk in the footsteps of the lowly Nazarene, and then like Him to be exalted.

PRAYER TOPIC:

For the Foursquare Gospel Demonstration at the Birmingham Town Hall to-day.

Thursday, March 9th. Luke xiv. 15-24.

"Yet there is room" (verse 22).

Hallelujah! There is a wideness in God's mercy like the wideness of the sea. Whosoever will may come. The poor can eat to the full, the maimed, the halt and the blind may find healing, help, and vision. No matter what the condition, all who hear the gospel invitation may come. No matter how helpless, the Master had provided the helpers to bring them in. "Millions there have been supplied, yet there's room for millions more." God's house is limitless in space, His table inex-

haustible, His wardrobes full. Hallelujah! He takes me as I am. Why, oh why, do they linger in the streets and the lanes, when their Father beckons them home? Lord, help me by such a rich endowment of Thy grace and love to go forth and bring them in. Oh, give me "telling" grace and "bringing" grace. It's not enough to sit and pray—we must go out and bring them in.

PRAYER TOPIC:

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

Friday, March 10th. Luke xiv. 25-35.

"Whosoever forsaketh not all that he hath cannot be My disciple" (verse 33).

He asks for nothing less than the heart. My gifts, talents, time, service are of no value to Him, indeed they are not acceptable unless with them I give the heart, and they are real heart exercises. The more we sit at Jesus' feet the more we learn to hold everything with a loose hand. We renounce the power of the earthly things to hold us. How rich some poor people are! Rich in independence. Are we rich enough to do without the Lord's Table, so rich that attendance once a week at a gospel service is sufficient? Are we holding on to the comforts of home? He longs to approve us as His real disciples who are willing to give Him the pre-eminence in all things. In so doing we delight His heart, ensure our paths, and lay up treasure in heaven.

PRAYER TOPIC:

That our Elim missionaries in the Transvaal may realise the constant blessing of the Lord on all their labours for Him.

Saturday, March 11th. Luke xv. 1-10.

"Until he find it" (verse 4).

What a persevering, patient Shepherd is this! Untiringly He presses on, nothing daunts Him. He thinks not of the folly of the sheep in leaving so safe a fold. He thinks only of the sheep's danger. Love gives speed to His feet, vigilance to His eyes. This foolish, erring sheep is precious to Him, precious in spite of its folly and filth. Onward the loving Shepherd goes. The journey is long. From Eden's garden to Calvary's Cross, He wends His way, to the depths of woe, the valley of death; from the tomb to the Throne. Hallelujah, what a seeker! Oh wondrous story, it was all for me. He went all the way until He found me. On His strong shoulder I breathed out the tale of my sin and sorrow, to be hushed by the whisper of assuring love Divine.

PRAYER TOPIC:

The Divine anointing to rest upon our Elim ministers as they wait upon God for their ministry.

ROYAL ALBERT HALL

A supply of posters (20 x 30 ins.), window bills (11 x 17½ ins.), and folders will be obtainable this week in most Elim churches. Friends are asked to make use of these as much as possible. Those who cannot obtain them from Elim churches should write without delay to the Convention Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4, stating quantity of each required.

If Christ Came to Germany

By OWEN BLAKE

CHRISt lived and died preaching His message of love. He taught compassion and warm humanity, free from the dry bones of ritual.

To-day, if Christ came to Germany, He would be outside the pale of justice. He would not be given even the formality of a trial. For Christ was born a Jew.

And even a Jew who is God can find neither justice nor mercy in any spot where Hitler rules. The Saviour of mankind would be the sport of sadists.

This is what would happen to Christ if He lived in Nazi Germany to-day:

Within three months of His birth His parents would have to take Him to the local police station and have His finger-prints registered.

To Hitler the Jew is a criminal. The police cannot have his finger-prints too early.

The infant Christ might starve to death. His father would have no job. In Germany at least ninety-five per cent of the trades and professions are barred to Jews.

His father, even if he had saved a few pounds, could only buy food with difficulty. Most of the bakers would refuse to sell him bread and the milkman would supply no milk.

If Christ were born in Mainz His home would be cold and dark, for the Town Council has, for the last two years, cut off all gas and electricity from Jewish houses.

As Christ grew older His sufferings would increase. He could address no open gatherings of people eager to hear His message. No Jew is allowed to address any meeting.

Yet His heart would be torn with pity as He looked around Him.

He, who once said: "Suffer little children, and forbid them not, to come to Me: for of such is the kingdom of heaven," would see children persecuted with a cold brutality unrivalled in history.

In schools throughout Germany children—all children—file past the school canteen during morning break to receive a glass of milk and a slice of bread and butter.

But every time a Jewish child passes the canteen counter, the teacher shouts: "There's nothing here for Jews!" and the child goes away with empty hands.

Jewish children must suffer this humiliation every morning. It is done to teach German children how to treat hungry Jews.

ORPHANS TURNED ADRIFT

No Jewish children can go on any school outings. They must not speak to German children. They are forced to write essays on "The Jews are Germany's Misfortune."

Orphans are not spared. Jewish orphanages have been closed down. Little children, without parents or a relative in the world, are turned out into the street. Without the charity of Jewish families they would die.

"The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head," said Christ at Capernaum.

It is true to-day in Germany.

Christ could not walk along the German sea shore. He could not rest by a lake. If, greatly daring, He ventured to visit any holiday resort by the sea He would read huge notices proclaiming: "Beach free of stones and Jews."

In every town in Germany every hotel and boarding-house has a notice displayed in its windows: "Jews not wanted here." Christ would be turned away from every one of them.

As He trudged along the country lanes of Germany He would see at the entrance to every village posters and great streamers.

They would warn Him to turn back—"Jews enter here at their own risk," "No profit for Jews here," "We don't want to see any Jews," "Beware of Jews and pickpockets."

FORBIDDEN TO HEAL

Christ healed the lame and blind. But in Germany the lame and blind dare not approach Him. One man was threatened with jail because he accepted a Jewish doctor's free treatment for arthritis of the hands.

A blind man, knowing that Christ's power could heal him, would have to turn sorrowfully away. If not, he would pay for his restored sight by a spell in a concentration camp—from which he might never emerge.

Christ's infinite compassion would find no easy outlet in Nazi Germany.

But it would break through all restrictive laws and decrees. Hitler and all his legions could not check the tide of Christ's love. No sufferers would call on Christ in vain. Yet if Christ showed His pity openly, He would be brutally punished. True, there would be no second crown of thorns.

Instead, a grinning Storm Trooper would cut a swastika in His hair. Perhaps scratch a swastika on His cheek.

A mocking placard would be put round His neck and He would be forced to march through the streets of the town, cursed, spat at, pelted with stones, beaten to His feet if He stumbled and fell.

Christ would go to Nuremberg, fountain-head of the anti-Semitic poison now raging through the veins of Germany. If he tried to preach or teach there He

would meet Julius Streicher, Jew-baiter-in-chief to Hitler.

LASHED AND BRANDED

Streicher is short, with bullet-head, cropped close. He wears high boots and breeches. He never goes out without a short riding-whip, so that he can lash any Jew who ventures to come near him. The City fathers gave him a silver-mounted one on his fiftieth birthday.

Christ would feel Streicher's whip-lash. If Streicher left like amusing himself, he would force Christ to kneel and pluck the grass out of a field with His teeth. That is what he did to over two hundred Jews soon after Hitler came to power.

Or he might compel Christ, along with other Jews, to scrub the pavements of the city under the whips of Storm Troopers.

In Franconia, district over which Streicher rules, the foreheads of Jews have been stamped with the Star of David in indelible ink; Christ would not escape.

Streicher's paper, *The Stuermer*, is circulated throughout Germany. It contains nothing but attacks on Jews.

If a woman enters a Jewish shop in Nuremberg, she is photographed coming out. The photograph, along with her name and address, is printed in the paper. She is disgraced and lucky if she escapes a concentration camp. It would, of course, be dangerous to speak to Christ.

Christ in Germany would endure one long spiritual crucifixion.

If He had a home it would be raided and wrecked by mobs of savage hooligans. He would be forbidden to preach about the love of God.

He, who loved all men, would be forbidden to mix and talk with men. Obscene insults would be hurled at Him if He spoke to a woman.

Little children would be taught to shun Him. Almost every door in Germany would be slammed in His face.

And the Fuehrer himself has said: "I believe that I act according to the mind of the Almighty Creator: in beating off the Jew I fight for the work of the Lord."

So Hitler would persecute the Son of God in his fight for the Lord.

He would have the support of every one of his followers, one of whom has said:

"WE NEED NO SAVIOUR"

"We know that the Jew Jesus, in the best case, may have died for his Jewish people, and that His God and Father, as He said Himself, was the Jewish God Jehovah.

"We know what this Jewish God promised to His Jewish people. This God and with Him His people are our enemies. Therefore we can do without this 'saviour of mankind.'

"As a matter of fact we do not even need Him. Besides a God or Son of God, or messenger of God or Saviour who wails and sweats blood when He has to fulfil His task, is not fit for us Nordics."

Horst Wessel, a young German who lived on the immoral earnings of a woman, is Germany's greatest hero. His name has been given to the Nazi National Anthem. The Nazis have placed him above Christ.

"How high"—they say—"Horst Wessel towers over Jesus of Nazareth—that Jesus who pleaded that the bitter cup should be taken from Him. How unattainably high all Horst Wessels stand above this Jesus."

If Christ were in Germany He would not remain outside a concentration camp for long.

For it is unthinkable that threats and terror would close His mouth. And a Jew with Christ's flaming courage could not hope for freedom. Not even a Christian-like Niemoeller can.

In Jerusalem Christ was given a trial. In Germany He would have none.

Storm Troopers would arrest Him. A Black Maria would take Him to the camp. It would probably be the Buchenwald camp near Weimar.

There over eighty Jews died during last July. Not one of them had been tried.

In Buchenwald, Christ would work from four in the morning until eight at night, with only two breaks of an hour each.

It would be at stone-breaking. If He slackened in His work, He would be sentenced to a flogging of fifty strokes. Most men die under it.

In a concentration camp, earth's nearest approach to hell, with Nazi whips beating out His life, Christ would still say: "Father, forgive them; for they know not what they do."

FLOGGED TO DEATH

And then His mother would be asked to fetch His body. At the gate of the camp she would be given a small parcel—His ashes. She would have to pay three shillings for it, the cost of cremation.

Three shillings for the body of God—that would be Nazidom's final insult to Christ.

No human power could save Christ from spiritual agony, bodily torment, and a brutal death if He were in Germany to-day.

His tenderness, the warmth of His love for every living thing, His passion for truth and goodness, His selflessness, every quality for which mankind has revered Him for two thousand years—they would count as nothing in Nazi eyes. A cursed Jew—He would be that to them. A creature without a passport, forced to lurk in hedgerows, beaten back from every frontier, tortured by words and blows and finally flogged to death.—*Reprinted by permission from the "Sunday Referee."*

As a Jew He would be:—

Compelled to scrub pavements, pluck grass with His teeth.

Shunned by little children.

Forced to lurk in hedgerows, and, finally, flogged to death.



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.

Dr. F. W. Norwood's Resignation.

THE resignation of Dr. F. W. Norwood, which takes effect this month, will be a serious loss to the forces of evangelism in the United Kingdom. For three years he has carried on missions under the auspices of the National Free Church Council, and along with Lionel Fletcher has performed valuable work. Our dear brother Hugh Redwood in the *News Chronicle* some weeks ago drew attention to this resignation and said :

The National Council, mindful of its responsibilities as a council of the Evangelical Free Churches, has worked very hard for over three years to develop evangelistic enterprise. But by not so much as a single shilling have its subscriptions shown an increase. And what is a still more revealing fact, the Norwood-Fletcher missions have been run at a financial loss which averages something like £18 per mission.

There is no call to mince words about such a state of affairs. It is a disgrace to the churches concerned.

But what is even more startling is to follow. Mr. Redwood goes on to say :

Work of this kind takes a heavy toll of the missionary, which helps to explain what Dr. Norwood meant in telling the Council that three years represented the limit to which he could endure the strain.

Yet I think the worst strain has not been here. I have not his authority for saying so, but I fancy the strain which has told the most heavily has been that of pulling against the sheer inertia of so many churches. It is not pleasant to have to say it, but even in presence of the world's desperate need of Christ, the Free Churchmen of this country, taking them as a whole, seem little disposed to make effort or sacrifice for the sake of winning their fellows.

These are serious statements. They constitute an indictment of Nonconformity which should rouse the forces of evangelism throughout the country. But in case we who call ourselves Foursquare should pride ourselves that such statements do not apply to us, it is nothing but wisdom to be on our guard. These Nonconformist Churches were once filled with the warm spirit of revival, sinners wept their way to the Cross, and ministers and congregations felt the divine glow filling their souls. In those days there was no lack of funds for the work either at home or abroad, but now they have become apathetic and lukewarm, and on every hand the cry is for retrenchment. Let us see that we do not join their ranks. It is time to seek the Lord for a continuance of blessing, for a fresh forward move in the work of saving the lost, and for a reconsecration of heart, mind, and money in the work of the Lord. Self-sacrifice was the keynote of Calvary and Pentecost and is the life-blood of all efforts to extend the kingdom of our Lord Jesus Christ.

Revival News.

MORE encouraging news is to hand of Pastor Brewster's campaign at Sheffield. Two thousand people besieged the Regent Cinema on Sunday night and after listening to the Gospel message 104 decided for Christ, making a total in five weeks of over 400 converts. People lined up for hours waiting for healing from the hand of the Lord. During the progress of the service a woman shouted out that her dumb boy after being prayed for was able to speak.

From Hull comes news of 43 conversions on Sunday night, making a total of 147 at nine meetings conducted by Pastor J. Woodhead.

Monthly Day of Prayer.

MARCH 7TH, being the first Tuesday of the month, is our monthly Day of Prayer. Friends of Elim all the world over are asked to join in spirit with the prayer gatherings at Headquarters and in our Churches in remembering the needs of the Elim work. While we thank God for past blessings, let us pray especially for the revival campaigns in the homeland and for all our missionaries in other lands. And let us ask Him for large hearts in the cause of Christ and a needy world.

Next Week's Issue.

NEXT week we publish the first of a series of articles which Mr. J. A. Vanstone is writing on the Epistle to the Philippians. We have just read the first three or four, and are delighted that there is nothing of the dry theological style so usual in such articles, but on the contrary they make intensely interesting and practical reading. They will be published fortnightly and probably take about four months to complete. Do not spoil the series by missing the first instalment! We have other splendid articles in hand for next week's issue as well as a report of missionary work in Belgium and the Belgian Congo.

To You, Reader !

MANY of our readers like to keep their weekly *Evangels* for future reference, and for that purpose they use the special binding cases stocked by our Publishing Company.

If you do not belong to the large number who retain their back copies, then you can increase the usefulness of your *Evangel* by passing it on to others to whom you think it will be a blessing. In due course they may themselves become subscribers.

If on the other hand you do keep your back issues, we shall be pleased to send a specimen copy to any name and address you care to send to us.

By so doing you may enlarge the circle of our readers and, what is more important, help other pilgrims along the Christian way.

Gleanings from the Garden of Communion. No. 32.

Indwelling Wealth

By Pastor E. C. W. BOULTON

"Let the Word of God remain as a rich treasure in your hearts."—Colossians iii. 16. (Weymouth)

O blessed Word of living truth,
Thou art my hope and stay,
The refuge of my hungry soul,
When other things give way.

"A RICH treasure in your hearts." The true place for the Word of God is in the heart. It may be a powerful force in the hands or in the head, but when it is hidden in the heart then it becomes a much greater force for the extension of the kingdom of God, and the development of Christian character. Like choice seed in the warm bosom of the earth will bring forth a rich harvest of fruit in season, so the seed of the Word of God in the heart of the believer when mixed with faith will yield plentifully in all the virtues and graces of the Christian life. Great indeed are the creative and reproductive qualities of the engrafted Word. The Holy Spirit will realise to the obedient and believing heart the manifold potentialities of victory which the Book contains.

There is always the danger of the Book becoming a battleground for religious controversy rather than a source of moral and spiritual transformation; the possibility of it occupying the mind without engaging the affections or influencing the life to any great extent. A purely mental approach to the Word will not result in the greatest spiritual disclosures or discoveries, unless that mind is illumined by the Divine Spirit. "The things of God knoweth no man, but the Spirit of God."

What a wealth of spiritual treasure there is stored up in the inspired Word. Who can fathom its depths or who can scale its heights? Where is the seer than can probe its mysteries or the sage that can exhaust its secrets? It is a spring from which all the ages have drunk; a fountain that still supplies the thirst of the needy nature of man.

What glorious possibilities there are in life that is reinforced by the living Word of God. Life that is shaped by that Word must become like its Author; it must partake of the principles of righteousness and truth. Built upon the foundation of that Revelation life will become strong and steadfast, possessed of a power of resistance to evil and endurance of hardness, which nothing else could possibly supply. But not only will it become strong, it will also become beautiful and blessed. It will partake of and portray somewhat of the graciousness and goodness of God. The nature of Christ will be reflected in the life that thus absorbs the words of Jehovah.

"A rich treasure in your hearts." And this all not merely with a view to self-enrichment, but for the enrichment of others, that they may be able to share with us in the spiritual wealth stored up within our hearts. We should receive this treasure always with the thought of imparting it to our brethren. This is a responsibility which we do well to recognise, for upon this depends the fertility of our own spiritual life. We cannot withhold without running the risk of stagnation. As we give of that "rich treasure" so Christian experience is refreshed and renewed.

There is a striking association of thought in I. John ii. 14, "Ye are strong," says the apostle, "and the Word of God abideth in you." Herein is revealed the true secret of spiritual strength. It was the indwelling Word which was responsible for the strength of these believers. The Word had become the food upon which they lived, hence their spiritual vitality and vigour. Error and evil which sought to invade their fellowship were driven from their midst because of this enthroned Word. The things that would have rendered them weak in faith and wavering in testimony found no place among them because of the abiding truth. This was their defence against all the seductions of the enemy. The citadel of the mind was garrisoned by the life-giving Oracles of God. The stronghold of the Spirit was sentinelled by the precepts of Christ.

How rich are they who take Thy Word,
Their light through life to be;
The glory of its darkest hour,
Their source of liberty.

Blessed Spirit of Truth, open Thou mine eyes that I may behold wondrous things within Thy Word! Take away the scales of unbelief that I may understand the things which belong to my salvation. Grant unto Thy child a passion for Thy Word, not merely to peruse it with a view to mental enrichment, but that character may be reinforced and renewed. Let me hide Thy Word in my heart that in the hour of weakness I may not fail Thee. Cause me to rejoice in Thy precepts as those who gather much fine gold. Deepen the hunger within me for Thy truth, O Lord. Let it be the comfort of my heart when passing through the deep places of trial—the glory of my hours of gladness.

How deep and sweet the peace that reigns
Within this soul,
Since thro' Thy Word this heart hath made
Thy will my goal.

?

YOUR PROBLEM

?

We have received from our readers the following problems, and invite replies thereto. They should be brief, and in no case exceed 250 words.

Problem No. 6.—Are Ecclesiastes iii. 19, 20 and ix. 5, 6, and Luke xvi. 19-31 a contradiction on the state of the dead?

Problem No. 7.—It is believed that a multitude of souls ascended from Sheol or Hades to heaven when Christ "led captivity captive," and that these souls possessed physical bodies, as indicated in Luke xvi. of the rich man. If that be so, will there be any need for a resurrection of these in the last day?

Problem No. 8.—Do Psalm xci. 5, 6, 10 and Isaiah xxxiii. 16 (latter part) refer to the temporal, or to the spiritual only.

Problem No. 9.—As "heaven" in the Bible symbolises malice and wickedness (I. Cor. v. 8), how is it that Jesus likens the Kingdom of Heaven to it (Matt. xiii. 33)?

Problem No. 10.—Why is it that in the making up of the 144,000 in Rev. vii., the tribe of Dan is omitted?

Problem No. 11.—For a long time I have spoken regularly at open air meetings, but with no apparent results. Is it worth while continuing, or should I give it up?

We invite our readers to send in further Problems, so that the usefulness of this feature may be enlarged.

The following are replies received to Problems 4 and 5.

PROBLEM NO. 4.—Should baptism in water be in the Name of the Lord Jesus as in the narratives in the Acts, or in the Name of the Trinity as indicated in the last chapter of Matthew?

Reply by C. G. S.—Who can believe that the Apostles failed to carry out the last command of their Lord to baptise in the name of the Trinity? (Matt. xxviii. 19, 20). The Lord Jesus cannot be separated from the Trinity, hence to be baptised in the name of the Lord Jesus is to be baptised in the name of the Trinity.

Reply by J. T. B.—There is really no problem here, for to assume that the Father and the Holy Ghost were not mentioned in the acts of baptism recorded in the book of Acts is to beg the question. Recording these events later, the writer would naturally emphasize the name of the Lord Jesus (as distinct from other names in which people were baptised) seeing that that name was the only name by which people might be saved, the name which the disciples took upon themselves, and the name which aroused the opposition.

Editor's Note.—We can rule out the contention that the great commission in the last few verses of Matthew, including the command to baptise in the name of the Trinity, applies to a future kingdom to be set up, and not to the Church dispensation, and therefore has no reference to ourselves. Justyn Martyr says that it was the custom of the early Christians to baptise in the name of the Trinity. It is interesting to note that the original of Matt. xxviii. 19 reads, "baptising them INTO the name of the Father, and of the Son, and of the Holy Ghost," whereas in every case where it is narrated that the disciples baptised in the name of Jesus, the word IN, and not INTO, is used. While it cannot be held that any fixed formula is necessary, none being given in Scripture, yet it seems evident that baptism in water should be into the name of the Father, Son, and Holy Ghost, and that the act should be done,

as indeed we are commanded in Col. iii. 17 to do everything, in the name of the Lord Jesus.

PROBLEM NO. 5.—What are we to understand by "God created man in His own image" in Genesis i. 27?

Reply by C. B.—At the well of Sychar Jesus said to the inquiring woman, "God is a Spirit." And what is man?

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

It is not a question of flesh and blood, but has to do with an unseen quality. A matter entirely spiritual, not material! It is incorrect to say we *have* souls. We *are* souls! The body is the clothing of the spirit. The spirit of man was the Spirit of God, as John writes at the start of his good news. Conscience is a relic, or a ruin, of that godlike quality which first possessed Adam. Let there be no mistake about the spirit of our first father. Adam lived by faith in God in the same way that we must live by faith . . . faith in the Voice of Instruction and Guidance, or the Word of God. But the likeness was spiritual, and it lay chiefly in the endowment of that "terrible" liberty to choose the best!

Reply by F. J. S.—Dr. G. Campbell Morgan informs us that the root idea of the Hebrew word translated "image" is a "shadow," so the implication is that man is a faint representation—a mere shadow of God.

I believe that Genesis i. 27 embraces the essential truth concerning the nature of man. Man is essentially a *spirit*: the body is but the temporary dwelling place of the spirit, the instrument of its expression.

"God is a Spirit" (John iv. 24). It cannot be that man's creation in the image of God has reference to his body.

Kant tells us that man's spiritual being is composed of three things—intelligence, emotion, and will. In the possession of these things, man is in the image of God. God is a Spirit, but God possesses intelligence, emotion and will, and all that God is is illimitable, whilst these same things possessed by man, as in every realm of his experience, bears the stamp of limitation.

What a shadow is to a man, as it is cast by a bright light, so man is to God. Like—yet unlike; suggesting an idea—yet unable to explain the mystery; impossible apart from the substance, and in essence less than the substance. Man does not, and never has, perfectly expressed all the facts of God, any more than the shadow does of the substance, and yet it remains true that the shadow is the image of the substance. In that sense man is made in the image of God.

Reply by J. A. W.—It is not in the authority and dominion which he exercised over creation that man's godlikeness is found. This dominion he had *because* of the image he bore.

Neither is it in his capacity for immortality,—i.e., God's life. This can only be at the most a future immortality, whereas God is from past eternity.

Nor, again, is it in his great intellectual powers which he exercises; powers of thought, reason, discovery, invention. Indeed, man ought to be humbled to reflect at the state into which his proud intellect has brought him! Satan's intellect accelerated his rebellion against God! Our intellects are of less value in God's sight than "humble and contrite hearts."

It is in the soul, in the seat of our moral powers, that His image is found. There we reflect, in godly lives. His likeness. This is clear from Colossians iii. 9, 10 and Ephesians iv. 24, which scriptures teach us that it is in possessing *true knowledge*, (which knowledge Adam forsook when he ate the fruit of the tree of the knowledge of good and evil), as opposed to "vain and deceitful philosophy (Col. ii. 8), *true righteousness*, in righteous principle of life and conduct, and *true holiness* of heart, that the image of God is found.



FAITHFUL AND FRUITFUL MINISTRIES

Many Campaign Converts. Progress Made by New Churches

ONE HUNDRED DECISIONS Campaign at Hull

Hull (Pastor J. Woodhead).—The campaign being conducted by Pastor Woodhead has been marked by 100 decisions in eight days. Services have been held in the Tower Cinema on Sundays at 7.45 p.m., and in our own City Temple on Tuesday and Thursday at 7.30 p.m.; and Sundays at 6.30 p.m. The Tower Cinema has been packed out and people have been turned away on both Sundays. The following is from the "Hull Daily Mail," dated 11th February:



Pastor J. Woodhead

REVIVAL CAMPAIGN

The success attending the revival and healing campaign conducted by Rev. John Woodhead and his revival party has been remarkable. Last Sunday 400 people were turned away from the Tower Cinema.

During the week-nights Mr. Woodhead and his party have been conducting their campaign in the City Temple, Hesse Road. This Sunday evening finds the campaign being conducted in the Tower again.

Last Sunday forty converts were registered, and quite a number testified to physical blessings after being prayed for.

WOLVERHAMPTON'S FIRST YEAR Conversions Week by Week

Wolverhampton (Pastor W. F. South).—"Growing in grace and in the knowledge of the Lord Jesus Christ"—this description aptly applies to the Elim Church, Wolverhampton. As we draw near the end of our first year's existence, it seems that the Lord is blessing us more and more. The saving of precious souls has been the burden of our prayers, and now conversions are taking place week by week. Sometimes one soul, sometimes two, and on a recent Sunday evening there were four. God is surely owning and blessing the faithful ministry of His Word. Glory to His name!

Our first annual fellowship meeting was a time of great joy. The tea provided by the generosity of members was an occasion for cementing friendship. The meeting which followed was filled with the power and presence of God. After the Pastor had spoken, the financial and other reports were presented. The Church Secretary presented the general report of the work. He mentioned that the Church was not yet twelve months old, but that notwithstanding its infancy, there was evidence of growth in

size and in strength. Tributes were paid to the loyalty of the members, and to the sterling work put in by Pastor and Mrs. South. The Pastor had been untiring in his devotion to the souls in his charge.

We know that our church was born of prayer, we believe that the Lord just led us by divine wisdom in the choice of a hall, and in the calling of Pastor and Mrs. South to the work.

A PROGRESSIVE WORK Re-Opening of Church Building

West Bromwich (Pastor J. Leslie Timbrell). "The Lord hath declared, and the Lord will perform." These words are the foundation upon which the people of the West Bromwich Church have been standing. Two years ago circumstances compelled them to leave the building in which so many had received blessing. The enemy stepped in and gave possession to Communists, but faith has overcome at a time when victory seemed remote. Recently at a joyful gathering, Pastor Gorman re-opened the building for the preaching of the gospel.

The first week-end will long be remembered. On the Saturday evening, in spite of very wet weather, the building was filled, and we were glad to have friends from Blackheath and Langley to share our joy. On Sunday evening the visitor was Pastor J. Williams, and again blessing was the result of faithful witnessing. The services were continued during the week until Wednesday, when Pastors Kelly, Rudkin, and Canty proclaimed the unsearchable riches of the Word.

Another step forward has been made by introducing children's work into church activities. Some weeks ago a weekly service for children was commenced, and the attendance shows an average of well over a hundred. The results of this work are amazing, and best of all the name of Jesus is being introduced into homes which have been untouched by religious influence. A Sunday school has also been commenced, and shows a distinct tendency to progress.

Truly, West Bromwich has a lot to praise the Lord for, but we believe the best is yet to be. God is blessing, and where He is in command there is certain victory.

CONVENTION AND CAMPAIGN Blessing on the Word

Graham Street, Birmingham (Pastor S. Gorman). The saints at Graham Street are still enjoying the rich blessing of the Lord, and have been very privileged during the past few weeks in

having the visit of several of God's servants to minister. Just before Christmas, Pastor Corry was again welcomed to Birmingham, where for a week-end he faithfully preached the Word, exhorting the saints to witness boldly for Christ.

The Christmas Convention followed, when Pastors S. J. Cooper and G. Bishop were the Lord's messengers. The presence of the Lord was felt in every meeting, and the Word was given under the anointing of the Holy Spirit. The Convention was brought to a close on the following Saturday evening, when Pastor C. Johnson gave the message.

A Youth Campaign has recently been conducted by Pastor David Vanstone, bringing a challenge to young and old alike.

FAREWELL SERVICE Increase in Every Department

Portsmouth (Pastor Joseph Smith). The ministry of Pastor and Mrs. Smith at Portsmouth came to a close on Sunday, January 29th. Their two years' work in the Church has resulted in permanent blessing in many lives.

Their last Sunday was a day of much blessing. Large numbers attended the



Pastor Joseph Smith

morning breaking of bread service, and at night the Tabernacle was filled. After the evening service the officers of the church had a final time of prayer in the vestry with Pastor Smith, to wish him God-speed, and God's blessing on the new work to which he has been called.

On Tuesday, January 24th, the Annual Fellowship Tea was held, when there was a large attendance. The various reports then given showed that every department of the work was in a thoroughly healthy condition, both spiritually and financially, and there was increase all round. The whole Church felt keenly the parting with Pastor and Mrs. Smith, as so much of the progress is due to their untiring labour, but it was felt that the call to their new work at the Elim Bible College was the direct leading of the Holy Spirit.

YOUTH CAMPAIGN Decisions for Christ

Smethwick, Birmingham (Pastor W. Kelly). Praise the Lord for His blessing on the campaign conducted by Pastor David Vanstone which resulted in twelve children and three adults finding Christ

as Saviour. The campaign was primarily for children, and night after night there was a splendid attendance of young people eagerly listening to thrilling Bible stories presented in Mr. Vanstone's inimitable way. Only God knows the tremendous value of impressions thus made upon the mind of a child.

Meetings for adults were also conducted by Mr. Vanstone, and his very practical exposition of the Word was both challenging and encouraging. Praise the Lord for this time of refreshing, and may His blessing rest abundantly upon His servant wherever he ministers!

NEW SUNDAY SCHOOL OPENED First Annual Meeting

Worcester (Pastor C. George Johnson). The saints in Worcester, which has been called the "Faithful City," came together each evening during the first week in the new year, to meetings for special prayer. On the following Sunday we united with the other local churches in an after-church service. Consequently a spirit of expectancy has prevailed, and having prayed seven times, by faith we beheld "a little cloud—like a man's hand."

The next Sunday, as Pastor Johnson spoke solemnly of the sudden passing of his late colleague, Pastor Leslie H. Newsham, one young woman, who had regularly attended the meetings for some time, found Christ.

A Sunday school was inaugurated last month, and on the following Tuesday

the first annual tea and fellowship meeting was held.

SPECIAL CAMPAIGN Conversions and Healings

Liverpool (Pastor W. H. Farrow). To God be all the praise and glory for the salvation of precious souls, the testimonies of healing, and the great time of spiritual uplift and refreshment during the campaign held here recently by Pastor W. E. Smith. God wonderfully used His servant, and although great results were not seen, yet God was true to His promise, and His Word did not return to Him void. Following Pastor Smith, a Christmas convention convened by Pastor James McAvoy was again the scene of God's blessing.

The re-commencement of the Cadet branch has seen a revival of interest in the children's work, and the numbers in both Cadets and Sunday school have shown a slight increase.

We give all praise to God for the steady progress which has been made, and for His bountiful care towards us.

CAMPAIGN AT ILFORD Helpful Prophetic Lectures

Ilford (Pastor W. A. Nolan). A very successful campaign has been conducted during the past month by Pastor Gwylim I. Francis. Meetings have been held each week-night (except Fridays), and on Sunday evenings large crowds have assembled at the "Palais de Danse" hall.

On Saturday evenings lantern talks

have been given, when the lecturer explained various scriptural prophecies relating to the Holy Land and their fulfilment in our day. As he conducted the audiences on their tours of Palestine by the many pictures displayed upon the screen, taken by him during his own visit to the many places of interest, there was much help and instruction given.

On Thursday afternoons divine healing services were held, when several definite cases of healing were performed by the Great Physician. One sister was healed of stiffness, another of deafness, and a case of cataracts, amongst others, were recorded.



Pastor
G. I. Francis

As a result of the campaign, seventeen souls have been won for the Master. The saints have been edified and built up in their most holy faith, and

the results obtained have proved that it was worth while.

The sister churches have assisted in the effort by contributing to the ministry in song. The choirs from East Ham, Barking, Leyton, and the London Crusader Choir gave musical melodies, and the Ilford Quintette also thrilled the audiences with their inspiring messages.

The Missioner gave many inspiring addresses that not only proved helpful, but should have a lasting effect on the lives of those privileged to hear.



Conducted by Pastor DAVID A. VANSTONE

CHIRPS FROM CHEERY CHARLEY

DEAR JUNIORS,

There's a splendid yarn Jack London tells in his "Tales of the Fish Patrol." You see the Patrol was made up of small sailing yachts, manned by Preventive Officers, and its job was to keep the fishermen of the Pacific coast of America off the fishing grounds at certain times of the year, or the grounds would soon have been exhausted. Unfortunately, some fishermen would always break the law, and try to fish all the year round. They were careful to use fast boats, too, so that the Patrol was hard put to it to catch them.

Well, Hugh Kelsey, our particular officer, had one very fast boat on his patrol that was a constant source of trouble. Oscar, the daring young fellow who sailed her, would drag his net close to Hugh's landing-pier, knowing that he had the heels of Hugh's boat.

One day Hugh set a trap. A friend of his put on Hugh's uniform, and stood, glass to his eye, seemingly helpless on the pier, while Oscar coolly cast his net. Then Hugh, lying hidden in his boat, cast off quickly and sailed in chase.

Oscar wasn't easily caught, though. In came his net, away he sailed, and a steep chase began. But Hugh, catching the breeze, was coming up fast when—crash! his deeper boat was smashed on a rock over which Oscar's light craft had risen easily. Badly holed, his boat sank almost at once, and with a strong current running, he was bound to drown, had not Oscar, who had escaped again, sailed back to rescue him, dragged him to safety, and landed him on his own pier.

But, would you believe it, as soon as they landed, Hugh put his rescuer in prison. You can imagine how bitter Oscar felt when he was tried, found guilty, and sentenced either to a fine of 500 dollars, or a long imprisonment. Where had he 500 dollars to pay? Then came the climax. Hugh, who had arrested him, stepped down to the bar and paid the fine. Oscar was free! You won't be surprised to hear that, after that, he was finished with his bad old habits, and became a changed man.

I think you know what our story means, Juniors. Each of us is guilty, before the Lord Jesus, of those many things we have done to grieve Him—the times we have been lazy, or selfish, or told lies, or lost our tempers, or— but you can complete the list for yourselves. Oscar had a rescue to his credit, but we have nothing to plead, and so we too must be condemned, unless we accept Jesus as paying our penalty. For He did pay it when He died for us on Calvary.

And every Junior who will give his life, or her life, back to Jesus, can become a free boy, or a free girl—free to be the very best that they can be for Him.

Your ever loving friend,

CHEERY CHARLEY.

ANONYMOUS GIFTS

We desire to express our gratitude to those who have shown their practical sympathy by the following anonymous gifts:

Debt Fund: Birmingham sister, £2.

Revival and Healing Campaigns: Sheffield, per Pastor Brewster, £5.

Foreign Missionary Fund: Annaghanoon, £2; Brighton (G. E.), 5/-; Leeds, 4, 12/-; Birmingham reader, £2.

Work at Romsey. £10 15s. 1d.

Preston Park for Baptistery, £20.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Saturday Night at Seven

Come to East Ham!

Next Saturday, March 4th, at 7 p.m., in the Elim Tabernacle, Central Park Road, East Ham, there will be another great Youth Rally, to which everyone is invited. Pastor E. C. W. Boulton will preside and will be the speaker. The Barking Citadel Salvation Army Band will be playing and accompanying massed items by the East Ham, Leyton, and Kensington Temple Choirs, and the London Crusader Choir. The musical programme will be unique. Come and enjoy full gospel fellowship and the ministry of the Word of God!

Dundee Crusader Choir has again visited Perth Prison, and their service was greatly appreciated, as expressed in a letter afterwards received from the Scottish Prison Headquarters.

Winton Crusader Choir revisited Dorchester Prison, where there was a responsive atmosphere. During the service the prison choir also took part.

**Remember the Hull and Lincs. Rally
Grimsby**

March 11th, at 3.30 and 7 p.m.

Southend Crusaders

"The One Bright Spot"

During the past year or two Southend's illuminations have been an attraction to hundreds of visitors. It is really delightful to see yet another "bright spot" in Southend—the Elim Tabernacle on Crusader night. The smiling faces and glowing hearts of the Crusaders are almost an illumination themselves.

We are thankful to say we are steadily increasing both in blessing and in attendance. Our meetings are made as varied and attractive as possible by our leader, Pastor Mason, yet while we have a fine attendance for missionary, question, holiday or debate nights, our numbers are in no ways depleted at prayer or devotional meetings.

The sick visiting band has been a great blessing to many who are laid aside. We praise God for the splendid opportunity we have of witnessing on the sea front to the crowds of holidaymakers, and for the harvest of souls reaped by this method. Our singing, too, on Sundays has undoubtedly been a blessing to many, and we give thanks to Him who tunes our hearts and our lips with His divine melodies.

So we will do as the Psalmist exhorts us: "O give thanks unto the Lord for He is good." He has given us more than our desired fifty Crusaders, but now we are not satisfied and still pray that our Crusader band will yet more expand that Christ's kingdom too may be richly enlarged.

Fellowship Time

No. 9.—Another
Homeland
Representative.



Miss Anne Glew

Miss Anne Glew, whose photograph appears in this column, has been an unattached Crusader since April, 1934. The following is an account of her conversion:

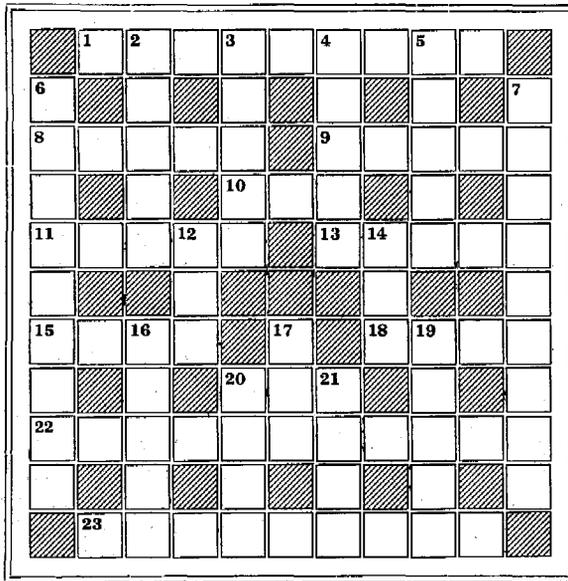
"On 16th November, 1933, I was invited to a friend's 21st birthday party. All who were present at the party, with the exception of myself, were followers of Christ. I felt very uncomfortable when, after tea, the conversation turned to spiritual things, and my friend's mother asked me if I belonged to the Lord Jesus. To me it seemed a strange question, but the Lord was speaking to my heart. That verse, 'I am the Good Shepherd and know My sheep' came to my mind over and over again, and I felt that I could not refuse the invitation into the "fold," so I took Christ that very night as my personal Saviour. I can't explain the joy that came into my life that night, but I praise Him for bringing me to a place where I could meet Him. Later on I saw in His Word that I should be obedient in following Him through the waters of baptism, and although I have not yet received the baptism in the Holy Ghost, 'He will give the Holy Ghost to them that ask,' and I know I shall be included in that number in His time. Now I pray that I may put Christ first in everything in my life and follow Him wholeheartedly."

Southend
Crusaders
with
Pastor
and Mrs.
H.A. Mason
and
Miss B. Buck
(Secretary).



OUR SPECIAL "EVANGEL" CROSSWORD
For Increasing Bible Knowledge

No. 17.



The solution will appear next week.

- CLUES ACROSS:**
1. Nicodemus was one of these (John 3).
 8. Parts of hands.
 9. Get up!
 10. Metal traded by Tarshish.
 11. For measuring length.
 13. Mountain known to Deborah (Judg. 4).
 15. A place where a number of people live.
 18. Appointed for seasons (Psa. 104).
 20. Taken from man (Gen. 2).
 22. Akin to stargazers (Isa. 47).
 23. Nicolas of Antioch was one (Acts 6).
- CLUES DOWN:**
2. Handle of a tool (Deut. 19).
 3. Supports for beams in the Temple (1 Kings 6).
- Such measure is abominable (Mic. 6).
5. Jesse's firstborn (1 Chron. 2).
 6. He that is this, judges all things (1 Cor. 2).
 7. Much study brings this (Eccles. 12).
 12. A tribe of Israel (Ex. 31).
 14. A limb.
 16. John baptised with this.
 17. Jacob poured this upon a pillar of stones (Gen. 28).
 19. "Pay me that thou —" (Matt. 18).
 20. Paul was beaten with these several times (2 Cor. 11).
 21. Full of water wrung from a fleece (Judg. 6).

SOLUTION TO NO. 16 CROSSWORD

- Across:** 1. Peril (Rom. 8: 35). 4. Trees (Mark 8: 24). 7. Ruler (Gen. 41: 43). 8. Still (Mark 4: 39). 9. Haste (Gen. 19: 22). 11. Sweet (Prov. 9: 17). 14. Extortioner (1 Cor. 5: 11). 19. Tribe (Num. 1: 4). 20. Ophel (2 Chron. 27: 3). 21. Dor (1 Kings 4: 11). 22. Seas (Gen. 1: 10). 23. Yarn (1 Kings 10: 28).
- Down:** 1. Parchments (2 Tim. 4: 13). 2. Rolls (Ezra 6: 1). 3. Large (Mark 14: 15). 4. Tasks (Exod. 5: 13). 5. Exile (2 Sam. 15: 19). 6. Solitarily (Mic. 7: 14). 10. Two (Amos 3: 9). 12. Who (Exod. 32: 26). 13. It. 15. Twice (Luke 18: 12). 16. Reeds (Isa. 19: 6). 17. Ivory (1 Kings 22: 39). 18. Nahor (Gen. 24: 10).

The Way of Salvation.

The One Thing Lacking

IN the city of New York there lives (or lived till quite recently) a lady who preserves, as a precious relic, a certain pane of glass on which four words have been scratched. The history of this pane of glass is as follows:

The well-known English preacher, George Whitefield, was on one of his visits to the United States. It was his custom, wherever he stayed, to speak to the people in the house, pointedly and definitely, about their souls. He did this in such a discreet way that it rarely caused offence, and was the means of winning many that had listened to his preaching unmoved.

At one time he was staying at the house of a certain general, who with his family was so amiable and hospitable that Whitefield, though he saw no evidence of their being truly converted people, felt his lips sealed among them. He confined his utterances to the genial courtesies of society, and did not speak of that which lay uppermost upon his heart.

The days rolled by, and the last night of his stay arrived. He had said "Goodnight," and had retired to his room. Something within him seemed to say, "How will you be clear of the blood of these people if you do not warn them?"

Early in the morning, before he took his leave of his kind friends, his eye fell upon a diamond ring which he always wore. Taking it up, he wrote with the diamond upon the glass of his bedroom window four words. "One thing thou lackest."

No sooner had he departed than his host, General E—, went up to his room, and the first thing he saw as he entered was the writing on the window. Its meaning flashed into his mind. With all his kindness of heart, his amiability, his religiousness, his admiration of the great preacher, he was lacking in the one vital thing, and was, in fact, no Christian at all!

The tears rose to the eyes of the old soldier. He called his wife and showed her the words. She, too,

began to weep. "I thought he was unhappy," she said. "There seemed to be something on his mind. He was in trouble about us, because we are not converted. I was hoping he would speak to us."

The general said: "By God's grace, then, we will seek the 'one thing' that we lack." He called the whole family together, three daughters and a son. He pointed out the text upon the window. They all knelt down, confessed their sins, and before long, one by one, they found what the Bible calls "joy and peace in believing."

Now let me ask: Are there not very many who resemble the general and his family? Amiable people, religiously inclined, and admirers of that which is good, but lacking the one vital, essential thing?

What is this one thing? It is not belief in the veracity of the Scriptures, or the great historical facts of Christianity. This General E— certainly had. What was it, then, that he lacked, and that so many professors of to-day are without?

It was that personal faith in the Lord Jesus Christ, without which there is no salvation. Notice that I emphasize the word "in." Faith **about** Christ is not sufficient. One needs to have personal confidence **in** Him, to trust Him as one's Saviour, in order to be saved.

He knew our need, and the serious consequences in which our sins had involved us. In order to save us He shed His blood upon the cross, giving Himself a ransom for us in virtue of which God receives and blesses any guilty sinner who puts his trust in the Saviour.

There are many clear, unmistakable assurances in the Scriptures as to this. Take, for instance, the passage from Paul's discourse in the synagogue at Antioch. "Through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things" (Acts xiii. 38, 39).

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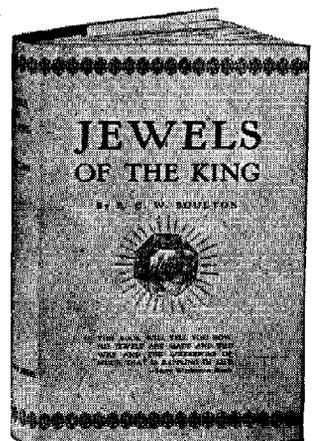
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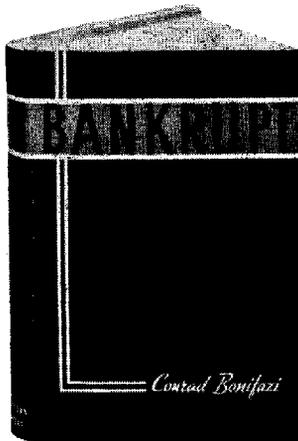
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