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# THE TRANSFORMING POWER OF THE HOLY GHOST (see page 376)

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# The Elin Evangel AND FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.  
HEB. XIII. 8.

Vol. XVI., No. 24

JUNE 14, 1935

Twopence



"I am come that they might have life."  
John X. 10.



Photo by]

[Miss Aikman

The Reputed Mount of Temptation



"I will come again."  
John XIV. 3.

"I will; be thou clean."  
Mark I. 41.



"I will send Him (the Comforter) unto you."  
John XVI. 7.



# The Elim Evangel

AND FOURSQUARE REVIVALIST

Editor: Pastor E. C. W. Boulton.

Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

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

Vol. XVI. June 14, 1935 No. 24

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# Principal GEORGE JEFFREYS AND THE REVIVAL TEAM'S CAMPAIGN

at

# Middlesbrough

TENT CAMPAIGN

in Lindthorpe Road commences  
Sunday, 16th June

Sundays - - - - - 3 & 6.30  
Every Week-night (except Fridays) - - - 7.30  
Wednesday Afternoons - - - - - 3.30

## Whitsuntide Conventions in the Provinces

**Letchworth.** June 8—14. Elim Tabernacle, Norton Way North. Speakers: Pastors J. Mullan, S. Gorman and C. W. Slemming. Accommodation can be arranged and all information obtained from the Secretary, 1, Eastholm, Letchworth, Herts. Cheap fares from all stations during Whit-Week.

**Liverpool.** June 8—13. Elim Tabernacle, Windsor Street. Speakers include Pastors W. L. Kemp and F. G. Cloke. Convener: Pastor H. Haith.

**Sheffield.** June 9—14. Friends' Meeting House, Hartshead. Speakers include Pastor J. Smith. Convener: Pastor F. Farlow.

**Southend-on-Sea.** Elim Tabernacle, Seaview Road. Speakers: Pastor L. Morris and others.

## LONDON WHITSUNTIDE GATHERINGS

Whit-Sunday, 9th June to Thursday, 13th June.

In each Church: Whit-Sunday, 11 and 6.30. Whit-Monday, 11, 3 and 6.30. Tuesday, Wednesday and Thursday, 7.30.

**Kensington.** Kensington Temple. Kensington Park Road. Pastor W. Barton.

**Clapham.** Elim Tabernacle, Park Crescent. Pastor J. McAvoy.

**East Ham.** Elim Tabernacle, Central Park Road. Mr. John Leech, M.A., K.C.

## ELIM SUMMER HOLIDAY HOMES

**ABERDEEN.** "The Silver City by the Sea." Open from July 19th. Miss Volckman. Pastor P. N. Corry, Dean of the Elim Bible College, will hold a Bible School from July 23rd to August 5th.

**BRIGHTON DOWNS.** Elim Bungalow Camp open throughout the summer. Mr. and Mrs. Vanstone, Elim Camp, Waterhall Valley, Patcham, Brighton.

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Each one of these has its own distinctive natural attractions in addition to spiritual fellowship and opportunities for Bible study and waiting on the Lord. All are within easy reach of Elim meetings.

**Note:** Where not otherwise stated application should be made to Miss Barbour, Elim Woodlands, 30, Clarence Road, Clapham Park, S.W.4.



**BANGOR.** June 9—20. Elim Tabernacle, Southwell Road. Campaign by Pastor H. W. Fielding.

**BARNSTAPLE.** Now in progress. Revival and Healing Campaign. New Elim Hall, Holland Street, by Pastor J. Woodhead. Suns., 3 and 6.30 p.m. Week-nights, 7.30.

**COULSDON.** July 7. Elim Tabernacle, Chipstead Valley Road. Visit of London Crusader Choir at 6.30 p.m. (Choir at Maidstone Prison during afternoon).

**ELIM WOODLANDS** is open to visitors every Saturday afternoon. Tea and meetings. Admission, including tea, 1/-.

**HENDON.** June 13. Elim Tabernacle, Ravenshurst Avenue. Special visit of Pastor E. C. W. Boulton.

**HUDDERSFIELD.** Now proceeding. Revival and Healing Campaign in the Elim Tabernacle, 13, South Parade, off Buxton Road, by Pastor T. W. Thomas. Suns., 3.15 and 6.30 p.m. Week-nights, 7.30 (except Friday).

**KENSINGTON.** June 23. Kensington Temple, Kensington Park Road. Visit of London Crusader Choir at 6.30 p.m. (Choir at Wormwood Scrubs Prison during afternoon.)

**KINGSTON-ON-THAMES.** June 16. St. James Hall, St. James Road. Visit of London Crusader Choir at 6.30 p.m. (Choir at Wandsworth Prison during afternoon.)

**LLANELLY.** Now in progress. Tent Campaign in the Town Hall Square (near the Ritz), by Pastor W. E. Smith.

**MALDON.** June 26. Convention, in the Methodist Church, Wantz Road, at 3 and 7 p.m. Speakers: Pastors W. G. Hathaway, H. Mason and A. Wright. Convener: Pastor G. Backhouse.

**NOTTINGHAM.** June 15, 16, 18. City Temple, Halifax Place. Special Visit of Mr. John Leech, K.C.

**PENZANCE.** Commencing July 14. Rechabites' Hall. Revival and Healing Campaign by Pastor J. Woodhead. Suns., 3 and 6.30 p.m. Week-nights, 7.30.

# 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. XVI., No. 24

JUNE 14, 1935

Fridays, Twopence

## What Wilt Thou?

By the Late ANDREW MURRAY

*And Jesus answered and said unto him, What wilt thou that I should do unto thee? —Mark x. 51; Luke xviii. 41.*

THE blind man had been crying out aloud, and that a great deal, "Thou Son of David, have mercy on me." The cry had reached the ear of the Lord; He knew what he wanted, and was ready to grant it him. But ere He does it, He asks him: "What wilt thou that I should do unto thee?" He wants to hear from his own lips, not only the general petition for mercy, but the distinct expression of what his desire was. Until he speaks it out, he is not healed.

There is now still many a suppliant to whom the Lord puts the same question, and who cannot, until it has been answered, get the aid he asks. Our prayers must not be a vague appeal to His mercy, an indefinite cry for blessing, but the distinct expression of definite need. Not that His loving heart does not understand our cry, or is not ready to hear, but He desires it for our own sakes. Such definite prayer teaches us to know our own needs better. It demands time, and thought, and self-scrutiny to find out what really is our greatest need. It searches us and puts us to the test as to whether our desires are honest and real, such as we are ready to persevere in. It leads us to judge whether our desires are according to God's Word, and whether we really believe that we shall receive the things we ask.

And yet how much of our prayer is

### VAGUE AND POINTLESS!

Some cry for mercy, but take not the trouble to know what mercy must do for them. Others ask, perhaps, to be delivered from sin, but do not begin by bringing any sin by name, from which the deliverance may be claimed. Still others pray for God's blessing on those around them, for the outpouring of God's Spirit on their land or the world, and yet have no special field where they wait and expect to see the answer. To all the Lord says: "And what is it now you really want and expect Me to do?" Every Christian has but limited powers, and as he must have his own special field of labour in which he works, so with his

prayers, too. Each believer has his own circle, his family, his friends, his neighbours. If he were to take one or more of these by name, he would find that this really brings him into the training school of faith, and leads to personal and pointed dealing with his God. It is when in such distinct matters we have in faith claimed and received answers, that our more general prayers will be believing and effectual.

We know with what surprise the civilised world heard of the way in which trained troops were repulsed by the Transvaal Boers at Majuba. And to what did they owe their success? In the armies of Europe, the soldier fires upon the enemy gathered in large masses, and never thinking of seeking an aim for every bullet. In hunting game, the Boer had

### LEARNED A DIFFERENT LESSON:

His practised eye knew how to send every bullet on its special message, to seek and find its man. Such aiming must gain the day in the spiritual world, too. As long as in prayer we just pour out our hearts in a multitude of petitions, without taking time to see whether every petition is sent with the purpose and expectation of getting an answer, not many will reach the mark. But if, as in silence of soul we bow before the Lord, we were to ask such questions as these: What is now really my desire? Do I desire it in faith, expecting to receive? Am I now ready to place and leave it in the Father's bosom? Is it a settled thing between God and me that I am to have the answer? We should learn so to pray that God would see and we would know what we really expect.

It is for this, among other reasons, that the Lord warns us against the vain repetitions of the heathen, who think to be heard for their much praying. We often hear prayers of great earnestness and fervour, in which a multitude of petitions are poured forth, but to which the Saviour would undoubtedly answer, "What wilt thou that I should do unto thee?"

If I am in a strange land, in the interests of the business which my father owns, I would certainly

write two different sorts of letters. There will be family letters giving expression to all the intercourse to

#### WHICH AFFECTION PROMPTS;

and there will be business letters, containing orders for what I need. And there may be letters in which both are found. The answers will correspond to the letters. To each sentence of the letters containing the family news, I do not expect a special answer. But for each order I send, I am confident of an answer whether the desired article has been forwarded. In our dealings with God, the business element must not be wanting. With our expression of need and sin, of love and faith and consecration, there must be the pointed statement of what we ask and expect to receive; it is in the answer that the Father loves to give us the token of His approval and acceptance.

But the word of the Master teaches us more. He does not say, "What dost thou wish?" but, "What dost thou will?" One often wishes for a thing without willing it. I wish to have a certain article, but I find the price too high; I resolve not to take it; I wish, but I do not will to have it. The sluggard wishes to be rich, but does not will it. Many a one wishes to be saved, but perishes because he does not will it. The will rules the whole heart and life; if I really will to have anything that is within my reach, I do not rest until I have it. And so, when Jesus says to us, "What wilt thou?" He asks whether it is indeed our purpose to have what we ask at any price,

#### HOWEVER GREAT THE SACRIFICE.

Dost thou indeed so will to have it that, though He delay it long, thou dost not hold thy peace till He hear thee? Alas, how many prayers are wishes, sent up for a short time and then forgotten, or sent up year after year as a matter of duty, while we rest content with the prayer without the answer!

But it may be asked, is it not best to make our wishes known to God, and then to leave it to Him to decide what is best? By no means. This is the very essence of the prayer of faith, to which Jesus

sought to train His disciples, that it does not only make known its desire and then leave the decision to God. That would be the prayer of submission, for cases in which we cannot know God's will. But the prayer of faith, finding God's will in some promise of the Word, pleads for that till it come. In Matthew ix. 28, we read that Jesus said to the blind men: "Believe ye that I am able to do this?" Here, in Mark, He says: "What wilt thou that I should do?" In both cases, He said that faith had saved them. So He said to the Syrophenician woman, too: "Great is thy faith: be it unto thee even as thou wilt." Faith is nothing but the purpose of the will resting on God's Word, and saying: "I must have it." To believe truly is to will firmly.

But is not such a will at variance with our dependence on God and our submission to Him? By no means: it is much rather the true submission that honours God. It is only when the child has yielded his own will in

#### ENTIRE SURRENDER TO THE FATHER,

that he receives from the Father liberty and power to will what he would have. But when once the believer has accepted the will of God, as revealed through the Word and Spirit, as his will, too, then it is the will of God that His child should use this renewed will in His service. The will is the highest power in the soul; grace wants above everything to sanctify and restore this will, one of the chief traits of God's image, to full and free exercise. As a son, who only lives for his father's interests, who seeks not his own but his father's will, is trusted by the father with his business, so God speaks to His child in all truth, "What wilt thou?" It is often spiritual sloth that, under the appearance of humility, professes to have no will, because it fears the trouble of searching out the will of God, or, when found, the struggle of claiming it in faith. True humility is ever in company with strong faith, which only seeks to know what is according to the will of God, and then boldly claims the fulfilment of the promise: "Ye shall ask what ye will, and it shall be done unto you."

"LORD, TEACH US TO PRAY."

## "Behold, He Cometh!" (Rev. i. 7)

THE exclamation is a striking one. The Greek word "behold" means "See; look!" It is used to quickly call attention to some striking spectacle which suddenly breaks upon the gaze. As though one should say of some great sight appearing in the heavens before all eyes—"Behold, the comet! Behold, the meteor!" So here. Suddenly, in mid-heaven, without a second's warning is staged by God the most stupendous sight upon which human eyes have ever gazed—the outflashing, dazzling, awful splendour of the personal coming of the Lord Jesus Christ in His glory. The earth beholds, and thrills with the first ecstatic moment of her deliverance from the bondage of corruption into the glorious liberty of the sons of God. The angels behold and cry, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ." The kings and princes of the world behold

and cry to the rocks and hills to fall upon them and hide them from His presence. The Antichrist beholds and falls palsied and helpless before the breath of His mouth and the glory of His coming. The nations of the earth behold and "wail because of His coming." "Behold!" For not since the skies were stretched by the omnipotent hand of God in the ages that are past has their blue canopy been the setting for such a scene as now floods them with its glory. Let us study the picture as the Scripture word-paints it.—*Sel.*

*For though men keep my outward man  
Within their locks and bars,  
Yet by the faith of Christ I can  
Mount higher than the stars.*

—JOHN BUNYAN.

# The Secret of Spiritual Balance

By Miss EDITH M. RYDE

**H**OW is it that we find declension, a deadness, in souls where at one time there was a floodtide of blessing? One thing we know, viz., that wherever you have an "effect" there must necessarily be, somewhere in the background, a "cause," these are inseparably linked together.

Those of God's people who remember the first outpouring of the Holy Spirit in our own and other lands will know that following that time a good deal of wild-fire crept in, extravagances, an overbalance in the use of the spiritual gifts outpoured.

These things, by those out only for what was wholly of God, were recognised as being of the flesh, and therefore not for God's glory, or the edifying of the Church which is His Body.

The flesh then was the cause, and how was that to be dealt with? By seeking to suppress the flesh? The extravagances, or wild-fire (call it what we will) all comes from the same source, the old unsanctified nature.

Potentially, through the finished work of the Cross of Calvary, we are, in God's sight, sanctified; His Word tells us so. See I. Corinthians vi. 11: "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God." True, but this fact must needs be wrought out in the experience of our lives day by day. And, the remedy for all that unsanctified nature will never be brought about by

## MEANS OF SUPPRESSION.

This brings us a step nearer towards obtaining the answer to the question with which we started, as to the why of declension, the apparent disuse, or ceasing, of the operation of the gifts of the Holy Spirit. The very remedy used, viz., suppression, has in itself brought about the declension of the gifts. An effect one can only grieve over. The disuse of anything, whether in the realm of the spiritual or on a natural plane will, if continued long enough, result in not being able to use it. For example, if I tie up my arm for a sufficient length of time and never use it the time will come when, however much I may want to use it, I shall not have the power to do so. The fakirs in India serve also as a concrete illustration. This surely emphasises the fact that suppression is not the remedy for any wrong use of the gifts of the Holy Spirit, because the effect produced is not right.

Suppression results in deadness wherever or whenever applied.

Wherein then does the remedy lie? For remedy there surely must be.

When the Holy Spirit was outpoured upon the disciples, and they were baptised in the Holy Ghost, it was for a specific purpose, and that purpose is the same to-day, and has been all down the years; when the Lord has poured out His blessing. That purpose was, and is, power to witness, power for service, power for the manifestation of the gifts, for the

building up of the Church, and above all may we not say, power to live the Christ-life.

How can power to witness, to testify, be manifest if the Holy Spirit is suppressed? The Word tells us (II. Cor. iii. 17), "Where the Spirit of the Lord is there is liberty." But there should, I think, be an emphasis on the word "liberty," because there is a very fine line indicated, and it is just here that the very need for seeking a remedy has been brought about, because some who have received spiritual blessings in the life in the Holy Ghost have gone over that fine line, and stepped out of liberty in the first place, into licence.

We said just now, by explaining what apparently was not the remedy for reviving the true gifts of the Spirit, we were getting nearer towards obtaining an answer to the condition of things as seen in some places to-day.

That there is a remedy there can be no doubt, and that remedy is found in the Word of God, in the teaching of Paul's Epistles. He himself was, and is, an abundant answer in his daily life. It was the exercising of these spiritual laws, wherein lay the secret of Paul's continuous victory and ascendancy, not by suppression. He is to us the best illustration of a life in the Holy Ghost, fully balanced, absolutely under the control of the Holy Spirit.

The spirit should dominate the soul, and the soul the body.

It is not enough however, to merely speak of his exercise of

## SPIRITUAL LAWS,

but to ascertain what they are. These are embodied in a verse of scripture, though amplified throughout Paul's Epistles. Galatians ii. 20 reads: "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." That was the basis upon which Paul lived. He, the old Paul, died when Christ died, therefore he no longer lives the old life, but the new creation life of Christ. This fact was made true in experience as well as basic, by a daily, hourly, exercise of which he speaks in Romans vi. 11. The exercise of reckoning, counting. He exhorts his converts to follow his secret: "Reckon [count] yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

If we were to enlarge on this it would read thus—"Reckon yourselves dead to the wrong use of the gifts, and alive only unto God the Holy Spirit in the right use of the gifts."

It is not too much to say, that if and when, souls would put this law to the test daily, hourly, there would be neither, on the one hand deadness, declension, or on the other hand, wild-fire, extravagances, or licence.

The trouble is that some souls get, maybe, as far as reckoning themselves to be crucified in body to

outside sins, and in measure in the soul, but do not come to the place of realising that the Cross with

**ITS SEVERING POWER,**

must be applied to the spirit as well.

Hence, when a soul is baptised in the Holy Ghost, and begins to live a life on a higher plane, unless the Cross is applied to the spirit as well, there will be evidence of that which is not purely of the Spirit, and therefore not glorifying to Christ or edifying to the Church. In II. Corinthians x. 5 Paul speaks of "bringing into captivity every thought to the obedience of Christ." A very important thing, of which to be reminded, viz., the old mind with all its imaginations, ideas, desires, wishes, etc., shows that reckoning oneself dead to all belonging to it should be one's attitude always and alive unto the mind of Christ which is in us, particularly in relation to life in the Holy Ghost with its prophecies, interpretations, forthtelling, etc.

How is it possible that souls can give messages, interpretations, and prophecies which are not of the Holy Spirit? Because the principles, the laws governing the spiritual life are not put into practice. Because identification with Christ in His death is not a living, working principle. It is not applied, and the result is, that which is of the flesh—uncrucified—is manifest, instead of that which is of the Holy Spirit Himself.

The spirit of man must needs have the severing power of the Cross applied, before there will be manifest the true gifts of the Spirit in messages, interpretations, etc.

We have referred to the

**TYING UP OF A LIMB,**

as being the illustration to show that by this means what was once in use is brought into disuse. The same law will apply spiritually. Let us apply this now, to that which has come in, and which is not spiritual, but of the flesh.

Reckon ourselves, count ourselves dead to our old nature in body, soul, and spirit, and alive only unto God. This counting or reckoning persisted in long enough, will result in the fleshly activities becoming no longer usable. But we must turn now to emphasise the positive side of things, for there must always be the two, viz., the negative and the positive. The positive side applied spiritually means we must always, at the same time when rendering by our choice of will the old nature inactive, also count ourselves alive unto God, body, soul and spirit. This put into practice should result in a life spiritually balanced, and balance is a very necessary thing, a thing to be sought after by every child of God. Some dear souls think that whatever comes into their minds when in prayer must necessarily be of God. It needs spiritual discernment in order to know and recognise what is spirit, and what is our own mind.

Take a simple illustration of this: Some years ago, a soul whom I knew went from her home in North London, to a seaside town. She said she had it in her spirit that the Lord had given her a message of guidance for

**ANOTHER CHILD OF GOD.**

The journey was taken, the person arrived to find the

child of God to whom, as she said, the Lord told her to go was a hundred miles or so away. What was wrong? She had acted upon the impulse of her own mind. What that soul should have done, was to go to the Lord and say in some such words, the following:

"Dear Lord, is this word that I am to go to So-and-so from You? I take the place of counting myself dead to my old mind and all belonging to it, and alive only unto the mind of Christ which is in me. Therefore, if it is my old mind cleanse this thought in the precious blood of the Lamb, and put it right out of my remembrance, but if of You, emphasise it again and again in my spirit, so that I cannot get away from it. Then if the urge or word continues, I will obey."

There is a scripture, Deuteronomy xviii. 21, 22, "If thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet [we can add here, a child of God] speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken; but the prophet hath spoken it presumptuously." It is presumptuous not to test a thing. This scripture shows very plainly that whatever is of God comes to pass, and what is not does not come to pass. This

**SCRIPTURE APPLIED**

to the illustration just given will be the best explanation of the failure of that soul's mission. When souls are gathered together in meetings, or for prayer, if only they would put into practice these laws, and apply the Word of God, there would be no place for messages, prophecies, and interpretations which are not of the Holy Spirit. Would that the Lord would give us such a desire to grow up into maturity, into full-orbed, or fully balanced Christians, those who will know how to use the gifts of the Spirit for His glory alone, and have liberty in using them, because of the laws understood and applied.

Remember always that even when we have liberty in the Lord the spirit of the prophet is subject to the prophet (I. Cor. xiv. 32). That is to say, that although one has the gift of an unknown tongue or prophecy, it is not necessarily always and in every place, right to exercise that gift, if in the company of those who would not understand, or where, not according to the perfect pattern of the Church in the Word, viz., I. Corinthians xiv. 26-30.

Though here again, the same laws and principles applied will give light, so that there is not, or should be no cause on the one hand to check the Holy Spirit or on the other hand get an overbalance. If we have been brought into the place where God has been pouring out spiritual blessings upon us, and we have come into the experience of life on a higher plane, being blessedly baptised in the Holy Ghost; shall we ask the Lord to bring us into the experience of a perfectly balanced life?

---

If your soul is not agonised for the poor benighted heathen, why are you such a hypocrite as to pretend to be a Christian? Why, your profession is an insult to Jesus Christ!—*Finney.*

**SPEEDING UP EMIGRATION.****Happy Station Scenes at Warsaw.**

(From Our Own Correspondent).

Two thousand "Halutzim" (pioneers) and Labour emigrants are scheduled to leave during the next fortnight.

Apart from that, the Palestine Administration has now reduced the price of its tourist visa from 400 zlotys to 80 zlotys, and is also much freer in the issuing of these visas than ever before.

The greatest inducement of all, however, has been offered by the Palestine Administration to the immigrants belonging to the so-called capitalist category. Hitherto immigrants of this class were subjected to long delays. No one could get a visa without a previous permit from the Palestine Government, in each case separately.

All this has now been done away with. Every "capitalist" emigrant who satisfies the British Consulate at Warsaw that he is entitled to a visa of this category, receives one without any delay. There have lately been cases of such visas having been granted within ten minutes.

The elimination of all this red tape has given a wonderful fillip to the emigration movement to Palestine. Every day packed trains (which, incidentally, now all have "kosher" dining cars attached to them) are leaving Warsaw en route for Palestine. The farewell scenes at the railway stations are the happiest spectacles in Polish Jewry at present. There is dancing and singing of the "Hatikva" and exclamations of joy.

According to the official statistics, about 89,000 Jews have emigrated from Poland to Palestine since 1920.—"The Jewish Daily Post," 2nd May, 1935.

**Going Home to Zion**

**A**S though they were speeding up their departure to be "home" in time, so the Jews returning to their land speed their flight. Poland (as well as Germany) has been persecuting the Jews for years—in the last two weeks we read of Jewish teachers dismissed from their posts in Government schools. The Bishop of Lodz denouncing all Jews as spies and enemies of the State, a bomb exploding in the Jewish sports ground at Warsaw, attempts at a pogrom in Pruchnik, etc. Added to this persecution, which in some cases is worse than the Nazi regime of Germany, is the great enemy, starvation. Forty thousand Jewish families are destitute and claimed assistance from the communal funds in Warsaw alone during Passover week.

The hate of men, the poverty of the land, and now the latest news of devastating snowstorms which have swept the country, all combine to push the Lord's own people from the country and turn their hearts towards home. We turn to His Word and read, "Behold I will send for many fishers . . . and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain and from every hill and out of the holes of the rocks" (Jer. xvi. 16). It is happening before our eyes—therefore look up, for your redemption draweth nigh.—P.N.C.

**"FIRST THINGS"**

By MYRA MORONY

(Reviewed by Mrs. W. CHANNON)

The author of this very helpful little book has dealt in a most straightforward manner with things which matter most.

Those things which perplex the minds of children, even before schooldays come. What questions they ask! Intricate enough to confuse some of the most learned theologians. Yet they must be taught first things. Who is going to shoulder the task? The writer points out the grave danger of evasiveness or even compromise. If Christian parents, or those responsible, put the child off with "Oh, don't bother me now," or "Wait until you are older," someone else will do the work, perhaps to our great sorrow.

How impressionable the mind of the six-year-old is!

A school-teacher, soundly converted, told me of a little boy in her class, evidently very impressed by the Scripture lesson, who asked, "If God is so powerful why doesn't He kill the devil?" Startling, yes! Yet how essential to give the right answer. This book will guide in "How to Teach." A very real difficulty with many. How can I commence?

Then we are helped too in "What to Teach." Under this heading we have given us eight subjects of vital importance, e.g., "How God created man"; "How God came to this world as a Babe"; "Our coming into the world and our out-going," etc.

In Part II. we have portrayed in a charming style some New Testament stories. The language is so beautifully descriptive. One sees in a new way well-known incidents in the life and ministry of our Lord living in the written page.

We warmly commend this work (published by Oxford University Press), assuring you it is just the thing for all who have the interests of the children at heart, remembering the Master's injunction: "Suffer little children to come unto Me."

The Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4, can supply this book, "First Things," at 2/6 net (by post 2/9).

There is room enough on earth to find graves for the finest abilities and noblest powers. The ground which received one talent will also receive five. You can easily find a spade to dig a grave for your talents and abilities, your money and time, but understand that in burying your talents you are burying yourself; in burying aught that God has given you, you are burying part of your life.—Joseph Parker.



# The Presence of the Flower

(To my sister Mabel)

E.P.G.

*Andante, with tenderness.*

ERNEST P. GRAHAM.

*p*

The presence of the flower brings the fragrance anywhere, My heart becomes a

*rall.* *affettuoso.*

garden when Thou my God art there; O Jesus, Thou'rt all lovely, the

*con espress.* *dim.* *p*

Rose of Sharon fair, The presence of the flower brings the fragrance anywhere.

Copyright.

## Bible Study Helps

### SUGGESTED THEMES FOR HOLY WEEK MEDITATION.

1. The shadow of the Cross (John xiii. 36), "Lord, whither goest Thou?"
2. The burden of the Cross (Luke xxii. 44):
3. The scandal of the Cross (Luke xxiii. 25, 33).
4. The inevitableness of the Cross (Mark xv. 31), "He saved others; Himself He cannot save."
5. The mystery of the Cross (Mark xv. 34), "My God, My God, why hast Thou forsaken Me?"—A.D.H.

### SUGGESTION FOR A GOOD FRIDAY TALK.

"He saved others; Himself He cannot save" (Matt. xxvii. 42).

#### I. The Mockery.

"Himself He cannot save."

#### II. The Insinuation.

His inability to save Himself proved He was unable to save others.

#### III. The Truth.

Not that Jesus could not, but that He would not save Himself. The inevitableness of the Cross lay in the fact that Jesus had come to save the lost—A.D.H.

## Look out for Special Bible Number to be published shortly

## GOD'S UNCHANGING POWER



MISS I. SIMPSON.

My daughter suffered from tuberculosis for over twelve years, and has been in four different hospitals for periods from six months to two years. The complaint started in her chest and then went to her leg, which got worse and worse. She was obliged to have her leg in splints, and go about on crutches. Now, thank God, since attending the divine healing services in the Foursquare Gospel Hall, her leg is now quite normal again, and she can walk as well as ever she did, and does not even require the assistance of a walking stick. The doctor says she is a marvel. We give God all the praise for the work He has wrought, all going to prove that Christ "is the same yesterday, to-day, and for ever." Hallelujah!—W. J. SIMPSON, 62, Commonwealth Road, Caterham Valley, Surrey.

# FAMILY ALTAR



## The Scripture Union Daily Portions : Meditations by Pastor J. SMITH

**Sunday, June 16th.** Genesis xxix. 1-20.

"And Jacob served seven years for Rachel" (verse 20).

True love can wait seven years, but lust cannot wait seven minutes. What a difference between these two brothers: Esau could not wait seven minutes for the gratification of his appetite for food, but must have it at once even if it meant parting with his birthright. Lust never waits to count the cost, but acts on the impulse of the moment. It is the feelings being enthroned instead of the reason, and very despicable rulers they make; they drag their subject into the mire and filth of moral degradation, and leave him floundering in the morass of abhorrence and despair. All sin lies in the gratification of feeling. All true and acceptable service to God finds its foundation in the reason, the understanding and the conscience. "Come now, and let us reason together, saith the Lord." "Be ye not as the horse, or as the mule, which have no understanding." How glorious are the ways of the Lord.

**Monday, June 17th.** Genesis xxxi. 14-29.

"Take heed that thou speak not to Jacob either good or bad" (verse 24).

It is wonderful to have the God of heaven and earth on your side. Your foes may overtake you, and they may have power in their hand to do you hurt, but unless your God gives them permission they are powerless to use it. But why forbid Laban even to speak good to Jacob? God knew the heart of Laban, He saw what he wanted to do, He knew that every word of goodness he would speak would only be deception. God did not want any of his hypocrisy poured into the ears of His servant, it might have misled Jacob. Be frank with Jacob, was the standard set up. How old Laban squirmed and wriggled to get round it, and tried to cover up his true self, but all in vain. The fear of God regarding Jacob was in his heart, and he was more than glad to get a promise from Jacob that he would not become his enemy in the future. What a treasure Jacob had in the possession of the Lord, who is our God.

**Tuesday, June 18th.** Genesis xxxi. 36-50.

"Now therefore come thou, let us make a covenant" (verse 44).

How anxious Laban was to secure this covenant between himself and Jacob. He knew that God was with Jacob, and he therefore feared his enmity, but envied his friendship. If one like Laban was so anxious to make a covenant with a man of God, how much more anxious should we be to make a covenant with God Him-

self. When we consider that God is anxious to make a covenant with us for our good, to pledge His help and support, to undertake to supply our every need, to forgive and forget our many iniquities, to bring us into His own family circle, and to make us heirs together with His only begotten Son—the very greatness of it amazes us. But the most amazing thing about it is the carelessness with which men to-day look upon this supreme offer. How must the angels regard men on the earth who thus treat God's gracious offer so indifferently? But praise the Lord that our eyes have been opened in some measure to appreciate His kindness.

**Wednesday, June 19th.** Genesis xxxii. 1-12.

"And thou saidst, I will surely do thee good" (verse 12).

There is something exceedingly human as well as divine about the Bible. Jacob had indeed received a promise from God that He would surely do him good, but nevertheless when he heard that his brother was going to pay him a visit and along with him four hundred men, his heart began to weaken, and so he was driven to his knees. But although Jacob trembled, the promise of God remained as firm and sure as the everlasting mountains. "If we believe not, yet He abideth faithful: He cannot deny Himself." When God makes a promise He knows full well all that is going to happen, and all the circumstances surrounding it, and that in the natural it seems very unlikely to His servant that it will ever be fulfilled, but seeing the end from the beginning and taking in all these things, He utters the promise just the same, knowing that He is going to fulfil it.

**Thursday, June 20th.** Genesis xxxii. 13-32.

"As a prince hast thou power with God and with men, and hast prevailed" (verse 28).

As we read the strategy manifest in this account of Jacob meeting his brother Esau, the way in which he won him over, how he kept himself in the background, sending over one present after another, hoping that they would touch his heart; we are almost amused at his dexterity in handling a difficult problem. I do not think that we could class Jacob with the great princes of the world. We do not find him flashing his glittering sword, calling on the little band to keep close behind him and not to fear anything. And yet this man is called "a prince." It is certain that God has one standard of princes and the world has another. "But it is one thing to move matter, and quite another thing to move mind. It is one thing to have

power over men, and another thing to have power with men. Jacob won by humility, he stooped to conquer, he overcame.

**Friday, June 21st.** Genesis xxxiii. 1-17.

"And Esau ran to meet him, and embraced him" (verse 4).

There can be no doubt but that God was preparing the heart of Esau for this meeting. From the height of His sanctuary He beheld them and formed their hearts to fulfil the counsel of His good will. There really is no need to fear when we know we are in the will of God. It is true that fears will come when we are faced with danger, but like David, we should encourage ourselves in the Lord our God. The first thing is to know we are in the will of God; and the second thing is to make God responsible for the consequences; and the third thing is to refuse to hear the voice of the enemy but wholeheartedly believe the Lord; and the fourth thing is to watch God working out the fulfilment of His promise; and the fifth thing is to give Him all the praise and the glory; and the sixth thing is: See to it that you do not, like Gideon, make an ephod of the spoil of the victory, but pour it out unto the Lord.

**Saturday, June 22nd.** Genesis xxxv. 1-15.

"And Jacob called the name of the place where God spake with him, Bethel" (verse 15).

We know that this word means, "the house of God." Looking back over our lives what cherished memories we may entertain of our "Bethels," where God spake unto us. Sometimes, like Jacob, when we were in deep distress God appeared on the scene; we were not then expecting Him, but His presence was so glorious it filled us with awe, and we said: "Surely the Lord is in this place." A mountain side, a prison cell, a lonely cottage on the moor, a busy office, a counting house, a coal pit, or your own fireside, may be a veritable Bethel to your soul. The writer cherishes the memory of an office desk as the Bethel of his life, where God first met with him and spake peace to his troubled soul. And his brother cherished the driving wheel of a motor car, amidst crowded traffic, as his Bethel. How wonderful are the ways of the Lord.

## ELIM BOYS' CAMP

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**T**HE Holy Ghost was in the world before Pentecost. His moral and spiritual influence was similar in former dispensations to His influence in this dispensation. But there were these differences. In former dispensations, He came at certain times, in certain places, on certain persons—usually great ones. When He had finished His work, He returned to the realms of the Godhead. But at Pentecost, God the Holy Ghost came, as God the Son had promised, to abide. God the Son is not here to-day as He was in the days of His flesh; but God the Holy Ghost is.

In this dispensation, He comes to fulfil the promise: "Your sons and your daughters shall prophesy, . . . and on My servants and on My handmaidens will I pour out in those days of My Spirit; and they shall prophesy." I wonder if we Christians realise this—not fully, I am very sure.

The Church of God has only one King and Head, even God the Son. She can have only one, otherwise she would not be a body, but a monstrosity. So also she has only one Leader—God the Holy Ghost. So long as she follows His leadership, she goes on "fair as the moon, clear as the sun, and terrible as an army with banners." But whenever she leaves His leadership and follows a man, or men, there is always trouble.

When the Church was formed and even beyond the apostolic days, she recognised

#### THE LEADERSHIP OF GOD

the Holy Ghost. But by the Middle Ages, the Roman Catholic Church had dethroned the Holy Ghost from His place of leadership, and the Pope had usurped His place. All the errors, corruptions, and trouble in the Roman Catholic Church are due directly to this great sin against the Holy Ghost. Likewise, the Protestant Church, as such, has ceased to follow His leadership. As a consequence, we see the many schisms and divisions of Protestantism, which are a constant reproach to the name of Christ.

*The preacher.* The influence and power of the Holy Ghost at Pentecost was marvellous—it was supernatural. We see His powerful influence most clearly on Peter. Naturally, Peter was a very ordinary man. There are plenty of men in any congregation equal and superior to the natural man Peter. He was a Galilean fisherman. There is much to be admired in him, but he had many and great limitations. He was impetuous and impulsive. He was uneducated and uncultured. Further, he was a coward; he was afraid of one little Jewish maiden. He was also disloyal; he avowed his loyalty to his Lord and then denied Him with cursing and swearing.

But one day the supernatural power of God the Holy Ghost came down upon Peter and transformed him. This uneducated and uncultured fisherman composed and delivered

#### ONE OF THE GREATEST SERMONS

of all time; and this coward, who was afraid of a single maid, faced the angry mob of the city and charged them with murder of which they were guilty.

# The Transforming Holy

By JOHN GIBSON

How can we account for the change? God the Holy Ghost transformed and sanctified the powers of Peter's mind, so that his whole character was changed and stabilised.

Nor is this an unusual experience. Ever since Pentecost, God the Holy Ghost has been coming down upon men and women, and by His supernatural power transforming their character and filling their lives with usefulness and service for God and the world.

Some years ago, there was a little Scottish maid working in one of the jute factories in Dundee—so timid, bashful, and retiring that when the whistle blew at the end of the day, she would rush out and hurry home, stealing along close up to the tenements, lest anyone should stop and speak to her. But one day God the Holy Ghost came with His supernatural power, lifted Mary Slessor out of that factory, and placed her in the heart of Africa in the midst of the fiercest of the tribes. She was the means of turning many of them to God, and over them she ruled with greater power and perfection than the arm of the Imperial Army. God the Holy Ghost was again powerful in His work of transformation.

When Peter preached on

#### THE DAY OF PENTECOST,

there was business transacted in the interests of the Kingdom and for all eternity; because it was a Holy Ghost sermon, there were four very marked effects.

*The effect on sinners.* Sinners' hearts were pierced, and three thousand were converted. They cried out, "What shall we do?" Nothing but the supernatural power of God the Holy Ghost will make sinners utter such a cry. Only the same power can inspire the answer. Peter answered in a moment. Fulfil two conditions, and you shall receive two gifts. Confess your sins and believe in your Saviour; and you will receive forgiveness of sins and the gift of the Holy Ghost. Three thousand in Peter's audience confessed their sins and trusted in the Saviour. Instantly they received forgiveness and the gift of the Holy Ghost.

Are there any sinners reading these words? Are there any who have no assurance that they are saved? Are there any who have no power because they have not received the Holy Ghost? Let me say to you—and I can bear this testimony from my own experience—you may this moment receive the assurance of eternal salvation; and you may this moment receive the gift of the Holy Ghost and all His power. This

# ing Power of the Ghost

IBSON INKSTER

is the sure word of promise—and God is not a man, that He can lie: “If we say that we have no sin, we deceive ourselves, and the truth is not in us: If we confess our sins, He is

## FAITHFUL AND JUST

to forgive us our sins, and to cleanse us from all unrighteousness.”

*The effect on the saints.* The effect of this Holy Ghost sermon on the saints was as supernaturally marvellous as was the effect on the sinners. We read, “They continued steadfastly in the apostles’ doctrine and fellowship, and in the breaking of bread, and in prayers.”

They continued steadfastly. These saints did not begin to run well and then stop because something hindered them. They were not like some to-day who once were prominent in Church work, but who are now carried away by every wind of doctrine. They continued steadfastly.

In what did they continue steadfastly? They might have continued steadfastly in sin or in apostasy. But instead they continued steadfastly in the apostles’ doctrine; that is, they believed that Jesus was the Son of God, that He died for our sins, and that He rose again for our justification. Nothing could move them from a firm faith in that doctrine. Would that all the saints to-day held fast to that doctrine!

Second, they continued steadfastly in fellowship. There is nothing sweeter or more precious on earth than Christian fellowship. It knows no denominational differences. I well remember the old Methodist class meeting. How the old Methodists loved it! We all loved it. It was a touch of the genius of Wesley. But what was it that made the Methodist class meeting so sweet and precious? It was the fellowship. These Pentecostal saints continued

## STEADFASTLY IN FELLOWSHIP.

Third, they continued steadfastly in the breaking of bread. They never neglected the Communion. “For as often as ye eat this bread, and drink this cup, ye do shew forth the Lord’s death till He come.”

God have mercy on the pauper saints who neglect the Sacrament of the Lord’s Supper!

Fourth, they continued steadfastly in prayer. “Prayer moves the arm that moves the universe.” Is it any wonder these early saints continued steadfastly in prayer? What a commentary, what a reflection on our faith to see Christian Churches giving

up the prayer meeting—closing down the power house of the Church! Is it any wonder that divorces are multiplying, crime increasing, and social unrest spreading everywhere? No, it is not, when we think of the families where there is no altar. “Where there is no altar, there may be a house, but there can be no home.” And when the home goes, our whole civilisation topples and falls into ruins. We need to-day, we saints, to continue steadfastly in prayer.

*The effect on the Church.* The Church grew—the Lord “added to the Church daily such as should be saved.” The Church was united—“all that believed were together.” There never is anything but union and unity in the Church when God the Holy Ghost is given His rightful place of leadership. The Church was happy—they continued “daily

## WITH ONE ACCORD

in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.” What a tribute to the Holy Ghost and His word—unity, concord, and gladness! The Church to-day should not allow fraternal societies and twentieth century clubs to rob her of ministering to the poor, the indigent, and the destitute.

That was the effect of a Holy Ghost sermon on the early Church, and the world would see the same result again if only the Church would open her doors and let God the Holy Spirit come in all the plenitude of His Pentecostal power! He is waiting to come.

*The effect on the world.* The world sneers and jeers at the Church. She may organise her deputations and wait on the legislatures and governments. She may even succeed in drafting and passing all kinds of social legislation, and she has succeeded in placing some splendid laws on the statute book. Some think the Church has overloaded the land with legislation. I fear she has. But the world just stands aside and laughs, for the world knows that no law can be enforced which does not have public opinion behind it. And a law which cannot be enforced does infinitely more harm than good.

When Peter preached this Holy Ghost sermon, there was no sneering or jeering—“fear came upon every soul.” The world was

## AFRAID OF THE SUPERNATURAL.

It is always so.

There is a picture entitled “The Flight of the Holy Family.” Joseph is afoot. Mary is sitting on the ass holding the Holy Child in her arms. They are passing through the desert; and it is night. The lions are leaving their dens. They spy their prey and are about to stalk it. Presently they become aware of the presence of the supernatural Son of God. The wild animals are afraid. Instead of springing on their human prey, they turn terrified to seek their den.

Thank God, so long as the sense of fear and wonder are still alive, there is hope for the world. And there is encouragement for the Church so long as that sense leads the world to be afraid of the supernatural—God the Holy Ghost.



# EDITORIAL

## Nationalism.

WE confess to a feeling of concern regarding the growing spirit of nationalism which seeks to deify the State, and tends to bring the Christian conscience into bondage. It represents a form of dictatorship which finds no sanction in the Scriptures. We are persuaded that the Christian's allegiance to God must ever take precedence over the claims of King or State. Whenever circumstances arise which create conflict 'twixt the Word of God and the will of the State, then the believer must be prepared, even at the point of great sacrifice, to put God first. Our answer to any earthly authority which demands obedience involving disregard of the Divine Will must be in the apostolic terms of Acts v. 29, "We ought to obey God rather than men." We contend that the truest patriots are those who put God first; and whilst the conscience of the individual may at times clash with the claims of the State, yet faithfulness to the Word of God must always tend to the moral and spiritual strength of a nation. We do not hesitate to affirm that the principles of the Kingdom of God applied to international relations are the only satisfactory solvents of the complex problems which now agitate the minds of the statesmen of the world.

## Earthquakes.

A FEW days ago the world was shocked with the news of an appalling earthquake disaster in India. Thus another terrible catastrophe has been added to the number of earthquakes which have taken place during recent years. We cannot regard these fearful convulsions as other than signs of the close of this dispensation of grace. They are the solemn signals of those greater calamities which must come upon the earth in the day that the vials of Divine wrath are poured forth; the mutterings of the storm which ere long will break upon the world. Would that the nations paid heed to these warnings and turned to God who alone can deliver them out of their distress. Repentance is the only remedy in the hour of national or international calamity. This will turn the tide of tribulation.

## Prayer Changes Things

Philippians iv. 6.

Prayer is requested for:

One suffering from cancer and rheumatism; another suffering from catarrh and rheumatism; a man of God suffering from chest and heart trouble; a sufferer from spinal trouble.—M.C.

Unsaved friends.—M.C.

A sister who is in perpetual pain, and has just been attacked by a further painful complaint which baffles the physicians; she asks for deliverance from the pain.

A sister suffering from a growth in the stomach, that she may prove the healing power of the Lord.—J.J.

## Clusters of Camphire.

### The Lifted Veil

By Pastor C. C. W. Boulton

"There shall be no night there."—Revelation xxi. 25.

How sweet the thought of yon fair land  
Where night shall never more be known;  
The glory of its shining shore  
Already o'er this life is thrown.

"**N**O night there." In that future age of which the Seer speaks there will no longer be the need of the night; its ministry will be o'er for ever. And yet in the life here below the night has rendered many a friendly service. In the hours when our eyes have been swollen with tears, and our hearts aching with a nameless load, we have welcomed the hospitable shadows of the night. In a sense the darkness has proved a refuge from the thronging cares of the day, and our hard-pressed soul has for a season escaped the dangerous waters of life's stormy main. In our hours of humiliation, when the flesh felt mortified by reason of its lamentable failure, we have gladly hailed the advent of the gathering night; it has served to hide our discomfiture from all too critical eyes, and grant us respite from those who would have gloried in our shame.

There will be no need of night yonder because there will be naught to veil; no unholy thing to wrap in the folds of darkness; no unworthy thought that would seek cover from the light of day. All life will be wondrously transparent in that holy place.

"No night there." This means the end of the inexplicable and the impenetrable in life. The veil of night shall be for ever pierced. Those baffling and bewildering questions which for so long have exercised the human mind shall find their solution in the final banishment of the darkness. God's hand shall roll up the clouds of mystery, and all hearts shall be satisfied in the perfect knowledge of that state. The things seen "through a glass darkly" shall shine forth in all the clarity of a "face to face" vision. The partial and the preliminary shall give place to the perfect and perennial.

O Christ Divine, Thou art my Light!  
In Thee I dwell, thus ends my night.

"No night there." Night in any form shall be excluded from that land where Emmanuel reigns. No mental darkness shall hide the vision fair of Him who shall lead His own by living "fountains of waters." No moral night shall find a place in that country where "pleasures banish pain." Already the foregleams of that endless day have broken upon my longing spirit, and within the sanctuary of my being there is ever-deepening light.

Blessed hour of unwaning glory, I hail thy advent. E'en now the summits of time are tipped with the golden lustre of Eternity. Experience already bears the bloom of that morn of promise. The eastern horizon shows signs of the awaking day, and within this soul the reveille of hope is ringing.

O blessed dawn that scatters night  
And puts my needless fears to flight;  
That lifts the veil from off mine eyes,  
And fills my heart with glad surprise.

# The Efficacious Cross

By Pastor R. A. GORDON

*For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God.*

—I. Peter iii. 18.

**T**HE Cross of Calvary, bespattered with human blood, is definitely an actual fact of history. It was and is equally so, the greatest and mightiest event which the world has known, for there we have revealed, Love at its loftiest, sin at its worst, mercy in extreme manifestation, justice in all its severity; there upon the summit of that hill, through a crude and rude Cross, through a broken and bruised body, Creator and creature are brought together and find sweet and blessed fellowship, in the Person of none other than the Creator's only

In days gone by atonement was made by shedding the blood of bulls, goats and lambs, and for a period, namely, until man had plunged into renewed sin, it was accepted of God. But this atonement, however great and sincere, was merely temporary—it needed continual slaying, perpetual offering, lest the holiness of God revolted by the sinfulness of man should express its abhorrence of sin in fearful and devastating affliction, plague, punishment, and death.

Then came the Lamb of God, Jesus Christ, that

## LATE NEWS.

### Signs Following in Middlesbrough

Over Four Hundred Conversions.

THE GLORIOUS REVIVAL MEETINGS CONDUCTED BY PRINCIPAL GEORGE JEFFREYS AND HIS REVIVAL PARTY IN THE TOWN HALL, MIDDLESBROUGH, HAVE BEEN CHARACTERISED BY BIBLICAL SIGNS FOLLOWING THE PREACHING OF THE GOSPEL. THE CONGREGATIONS HAVE SAT UNDER THE EXPOSITION OF THE WORD NIGHT AFTER NIGHT, AND THE BIBLE, WHICH WAS AT ONE TIME TO THEM A DRY BOOK IS NOW PRECIOUS IN THEIR SIGHT; IT HAS BROUGHT CONSOLATION AND COMFORT IN THESE DAYS OF STRESS AND UNCERTAINTY, AND IT IS NOW THEIR GUIDE AS THEY JOURNEY HEAVENWARD. SINCE THE COMMENCEMENT OF THE CAMPAIGN OVER FOUR HUNDRED HAVE FOUND CHRIST THE SAVIOUR, AND THEY ARE REJOICING IN SALVATION FULL AND FREE. NOT ONLY HAS GOD SAVED SOULS BUT HE HAS SENT HIS POWER TO HEAL TIME AND TIME AGAIN SO THAT THE CONGREGATIONS HAVE BEEN AWED AS THEY HAVE FELT HIS TOUCH. REMARKABLE HEALINGS ARE TAKING PLACE. SOME TESTIFY TO IMMEDIATE HEALING AS THE WORD GOES FORTH, OTHERS AS THEY ARE MINISTERED TO. ONE TESTIMONY GIVEN BY A SISTER IS AS FOLLOWS: "THREE YEARS AGO I HAD AN ACCIDENT WHEN TWO OF MY RIBS WERE BROKEN WHICH NEVER KNIT PROPERLY. EVER SINCE THAT ACCIDENT I HAVE SUFFERED FROM A LARGE SWELLING ON MY SIDE AND WAS NEVER ABLE TO TAKE ANYTHING HOT WITHOUT FAINTING. AS A RESULT OF PRINCIPAL JEFFREYS' HEALING MINISTRY MY RIBS HAVE KNITTED PROPERLY, THE SWELLING'S GONE AND NO LONGER DO I SUFFER THE FAINTING FITS, FOR I WENT STRAIGHT HOME FROM THE MEETING AND ENJOYED A HOT MEAL."

THIS WEEK THE PARTY MOVES ON TO STOCKTON.

begotten Son, Jesus Christ.

Three words stand out in bold relief at the Cross—words that mean to man the abrogation of the death sentence passed upon him as a consequence of the Fall—words that open up to him glorious vistas of divine promise and blessing—words that remove a veil from ordinary circumstances and events and reveal to his wondering gaze a radiant pathway to the resplendent city of God, the New Jerusalem.

In our text we are reminded that, "Christ also hath once suffered for sins," therein is the first word made plain to us, Propitiation.

From time immemorial blood had been the means of propitiation, the means also of man's approach unto God. The Old Testament practices were but shadows of the blessed substance, the Cross of Calvary.

passive, gentle, loving and immaculate Lamb, who by death should deliver from death. Note Isaiah's forceful and enlightening description of the submissive Paschal Lamb, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." That Lamb was slain, His blood was shed, propitiation was made for man by the Man, Christ Jesus, God was satisfied, so that the words ring out, clear and sweet as a chiming bell at eventide,—“Christ also hath once suffered for sins.” Hallelujah!

Once for all, oh! sinner receive it,  
Once for all, oh! Christian believe it,  
Cling to the Cross, the burden will fall,  
Christ hath redeemed us, once for all.

Once for all, for the individual, the household, the

nation, yea, blessed truth, for the whole world.

**"HE IS THE PROPITIATION**

for our sins, and not for ours only, but also for the sins of the whole world" (I. John ii. 2).

Gone then, are types and shadows, gone asceticism, with all its mock righteousness,—a new day has been born, a new era has been ushered in, the Day and Age of Grace. The stream of grace, its source in Calvary's hill, flows on its winding course through the world of time and sense, becoming a river, a torrent, yea, until it breaks all bounds and floods the earth, or so powerful its flow, so unlimited its quantity that we gaze upon a veritable Niagara of grace which finds expression in one tremendous crescendo of praise and thanksgiving that, "Christ hath once suffered for sins."

The second word revealed by the Spirit is, Substitution: "The Just for the unjust." The world under sin was justly condemned (for the penalty of sin has ever been death) yet Christ came and was nailed to the Cross, was made sin for us and bore our punishment, thereby indicating that He was our Substitute. What a Substitute! The Just alone could accomplish such a feat,

No other hope, no other plea,  
He took my place and died for me.

Think of it!—"Wounded for our transgressions . . . the Lord hath laid on Him the iniquity of us all. . . ."

**NUMBERED WITH THE TRANSGRESSORS,"**

Oh! the immensity of His love, the enormity of His sufferings, that blessed and impeccable Lamb of God. Beloved! Gaze upon Him, broken in body, crushed in soul, what weight upon the shoulders of that divine Son, as He bears the burdens and sins of the whole world. Suffering!—ah, Gethsemane and the Cross meant physical suffering but the greatest and most agonising was His unknown suffering. C. H. Spurgeon brings the scene so near and portrays it so vividly when he says, "He who would know God's

hate of sin, must see the Only Begotten bleeding in body and in soul." Such words pierce the heart, yea, surely they must break every barrier down, "the Just for the unjust."

Dear Cross, I hear Thy pleading call,  
To spurn I cannot move,  
My heart is conquered!—Take my all,  
For less insults Thy love.

Finally, that sweet heaven-born, Spirit-bedewed word, Reconciliation, forms at the Cross as we read the purpose of His propitiatory and substitutionary death in the message of our text, "that He might bring us to God." This indeed is the divine climax, the culmination of that which was conceived in the eternity of yesterday, the fragrant bloom of an early bud, Very God, leading up to God, the beloved and begotten children of God. Such divine love, such marvellous condescension,

**SUCH STUPENDOUS GRACE.**

Does it not cause hot tears of shame and sorrow to mingle with tears shed because of joy of heart and adoration, as with the hymn writer we join,

E'en death could not Thy love destroy,  
Thy blood has washed my stain,  
Oh, shall I laugh for my own joy  
Or weep for Thy great pain?

Reconciliation! Sinful and unrighteous man separated from the Holy and All-righteous God, yet a Cross intervenes, and through the Sacrifice of Jesus, God and man are brought together, reconciled for all time. The Cross indeed was God's kiss of peace and pardon to earth, and Christ is our Righteousness, our Peace, yes, let us add, our All. "He . . . a merciful and faithful High Priest . . . to make reconciliation for the sins of the people" (Heb. ii. 17). Hallelujah!

Thank God for the Cross—it is still the efficacious Cross, it will be always, and so,

We take, O Cross, thy shadow, for our abiding place;  
We ask no other sunshine than the sunshine of His face;  
Content to let the world go by, to know no gain nor loss,  
Our sinful selves, our only shame; our glory all the Cross.

## Our Capabilities

By G. D. WATSON, D.D.

**T**HE more completely we are devoted to Jesus in thought, word, and act, the easier that devotion becomes. A ship under full sail and speed can be steered and managed with twice the ease that one can under half speed. It is much easier to take a full breath than to take a short half breath. It is partial service that makes painful service; it is half devotion that makes hard devotion. David reached a point in his devotion to God when he arose at midnight to have a season of prayer and praise. The chariot wheels of his soul rolled forward more smoothly then than at any past period. . . .

Thousands of believers, who are truly the servants of God, are yet almost totally ignorant of their religious capabilities. Your capabilities for endurance, for faith, for vividness of spiritual understanding, for witnessing, for praying, for self-sacrifice, for intensity of love, for victory over trial, for courage and gentleness, for steady zeal and tireless work,—you will never know, nor even dream of your capabilities

in these things, till you are filled with the Spirit, and continue to get filled up to your measure.

When we are filled with the Spirit we then have the capability to do or bear anything that God wants us to. . . .

Throughout the length of Christendom you will hear ministers substituting culture for the Holy Spirit. On every hand, even from Methodist preachers, you can hear this. "I am trying to educate my members to give money, trying to educate the people to pray in public or testify in class, trying to educate the young converts to speak and work for Jesus, etc." What foolishness in God's eyes is this man-made wisdom.

If preachers who are vainly trying to educate their people in God's service would only lead them by faith into the sanctifying baptism of the Spirit, they would see to their glad amazement that the Holy Spirit would resurrect and inflame the latent capacities of the various Church members.

# News from Japan

## Another Village Opened to the Gospel

By Miss V. HOSKINS

**"T**O God be the glory, great things He hath done"—these seem to be the only words I can use to express my praise to God for so wonderfully answering prayer and again giving me the desire of my heart in opening another large village to the glorious gospel of redeeming love.

Onomachi is the name of this village and it boasts of several large schools and a large population, but alas, no missionary, no gospel meetings, no Sunday school for the crowds of children. On the contrary it is a Buddhist stronghold where multitudes live and die under that hopeless spell which can never give satisfaction or peace to their hungry, yearning souls.

I visited this village with my Bible woman soon after I came to Kakogawa over a year ago, and although deep snow lay on the ground we had real joy distributing gospel tracts and speaking to the people who came running from all directions to see us, and when we left them in the evening they wanted to know if we could come often and teach them more of the gospel. How my heart longed to stay right there and evangelise that very needy district, but the work here in Kakogawa and Oshio (my first outstation) seemed to take up all the time, though I did promise to pray and keep in touch with them and to return as soon as God opened the way more clearly. Our labour was not in vain in the Lord, and when we left that village I prayed and believed He would move upon it by His mighty power and send us back in His own time. From that time many souls were blessed and there were a few young women whose hearts God had touched, one especially who was really saved and continued to pray and believe God to send us back to preach the gospel to her own people too.

There were times when I felt I could hardly bear the burden that was on my heart for that place, and yet I felt a deep assurance that God would send me back again and give me the joy of leading these dear, aching souls to Jesus. God knew that this district was eight miles from here and that it meant time and expense to get there, but I knew, too, that those things were a very little matter to Him if He wanted me to go, and so I praised Him for the answer.

At the beginning of this year I received a message from Nishimura San (the young woman whom I mentioned was praying in Onomachi) begging me to come and hold a meeting in her home because all her people wanted to hear the gospel; the call had come several times and I knew this was God's time, just then He had been speaking to me about "Going in to possess the land."

I started out early with my Bible woman and when we arrived at the house we found the mother, sisters, brother and friends of this young Christian woman eagerly waiting to hear the Message of Life. God truly gave the increase, and as we sang of His mighty love and grace and read the Word to them about

the prodigal son, there was a breaking up of the dry ground and tears fell fast and free. Hallelujah to our triumphant Saviour! They were so blessed and said, "It is all so wonderful. It is the first time we have heard and we want you to come here always and teach us more of this wonderful Book, that is what we have been wanting." We are praising God for the salvation of all these dear ones; after this we held an open air meeting and distributed tracts to large crowds and then returned home rejoicing and praising God for His wonderful leading, and praying and believing Him for the "greater things."

Please pray for this place and for the multitudes of souls that we long to see loosed from the strongholds of Satan and translated into the kingdom of our blessed Lord and Saviour Jesus Christ; remember too, this precious young woman whose faith God has honoured. Please pray for us as we go twice a month to hold meetings in this new village.

There has been and still are difficulties and opposition, but God who has led will lead, your prayers will help us to win through in Onomachi and uplift the Banner of the Cross in this unevangelised district, that sin-sick, weary, lonely souls may find rest and peace in Him.

Praise God for another young girl who attended my Sunday Girls' Bible Class last week for the first time. Continue to pray for these dear young people that they may be kept for Him. Our Kakogawa meetings are going steadily on and souls are going steadily forward and others are getting interested in the meetings, but they all need your prayers.

God is giving us some encouragement in the work in Oshio and quite a number of adults have been coming to our evening gospel meeting. This place seems especially hard but we are pressing on knowing that victory is of the Lord, and we unite our prayers with you all and sing—

Then forward still, 'tis Jehovah's will,  
Though the billows dash and spray,  
With a conquering tread we will push ahead,  
He will roll the sea away.

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### "Extra-Corpus Benevolence"

Is it not distinctly affirmed in Scripture that we must all appear before the Judgment Seat of Christ, that every one may receive the deeds done in his body? Why, then, should Christians so industriously plan that their best deeds should be done after they get out of the body? Is there any promise of recompense for this *extra-corpus benevolence*?

And, after all, these benevolences of the dead hand are usually nullified. By a strange irony of custom we call a man's legacy his "will"; it is really too frequently an ingenious contrivance for getting one's will defeated.





## The Saving Virtue of the Cross Displayed in Various Parts of the Country

### SUCCESSFUL SPECIAL SERVICES.

#### Twenty-seven Decisions for Christ.

**West Smethwick** (Pastor L. H. Newsham). Mighty waves of blessing swept over the assembly here during the campaign conducted by Mrs. Channon. The Word of God fell on good ground and during the fortnight about twenty-seven souls accepted Christ as their Saviour. Hallelujah! He is still the very same Jesus "seeking those who are astray, saving souls along the way."

The young life of the Church is thriving and is indeed a testimony to the satisfying portion that Christ alone can give to all who put their whole lives into His keeping.

On a recent Sunday evening the Crusaders took the whole of the service, which was in the form of The Gospel Ship. It was encouraging to see the church well filled. The service had been greatly anticipated, and the Crusaders did not disappoint. As the evening progressed the sails of the ship were hoisted and the young people passed on the gospel message in a very clear and telling manner.

How blessed it was to hear at a recent prayer meeting the testimony of a sister

for whom prayer had been requested a few weeks previously. At the time of the request, this sister was suffering terribly from cancer, and her only hope lay in the Lord, but at this particular meeting there she stood in the midst, a glorious testimony to the prayer-answering God. We know God answers prayer.

### EDIFYING BIBLE STUDIES.

#### Campaign Blessings.

**Ballysillan** (Evangelist A. R. Burt). The blessing of God continues to rest upon the work in this part of His vineyard. A few months ago upon the retirement of Mr. H. Benson, who has faithfully laboured in this Church for the past four years, Mr. A. R. Burt was welcomed into the midst. Already his ministry has been blessed, and God's people have been much edified through his Bible studies, especially those which he has delivered recently upon Spiritual Gifts, etc., in the Church.

A short mission was conducted a few weeks ago by Pastor H. Fielding, whose ministry was richly blessed of God in the salvation of souls. On the final night of the mission, when Pastor Fielding testified to the healing power of God in

his experience, the church was packed to its utmost capacity and the "power of God was present to heal"; the Church rejoicing in the fact that "Jesus Christ is the same yesterday and to-day and for ever." With renewed determination the Lord's people here grasp the Shield of Faith and march forward to conquer and to win in the name of the victorious Christ.

### STIRRING SERVICES.

#### Second Advent Student.

**Ulster Temple, Belfast** (Pastor H. Kitching). The saints at the Ulster Temple have recently been privileged by a visit from John Leech, Esq., K.C.,. It was not his first visit to Belfast, for, a number of years ago he acted in an official capacity in His Majesty's Courts of Law. The presence of this scholarly saint of God at the Temple caused quite a stir in the religious circles of the city, as was apparent by the large number of believers from other denominations who attended the meetings. At the Sunday morning service Mr. Leech exhorted his hearers to give their all to the Saviour; not a part; not one half to the world and the other to Christ, but all to Jesus. Sunday, Monday, and Tuesday evenings were devoted to a study of the Second Coming of Christ and as we meditated upon the various scriptures relating to this important topic one was made to realise that the dispensation of grace was fast drawing to a close—the eleventh hour has passed and midnight is at hand. Growth in grace and in the knowledge of our Lord and Saviour Jesus Christ was the theme on Wednesday night. Here the speaker showed how many possessed knowledge, but that on a lower plane. To know the Saviour above all else would mean that the things of this world would lose their attraction, Christ being all and in all. On Thursday night Mr. Leech took for his subject The Family of Christ, emphasising our position as sons and daughters of the King of kings. The final meeting came to an end with the singing of Mr. Leech's favourite chorus—

Oh that will be glory for me,  
 Glory for me, glory for me,  
 When by His grace I shall look on His  
 face,  
 That will be glory, be glory for me.



Group of Elim Students.

Pastor P. N. Corry (Dean of Elim Bible College) in centre of group.

*"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth."*

—Romans i. 16.

## The North British Impressions by Evangelist

Brr...Brr..... Brr...Brr..... Hello! Yes, Elim Woodlands. . . . Vanstone speaking. . . . Oh ra-ther! I should think we did! . . . Yes; marvellous time in every way. . . . Well, it's a long story, but here goes!

Nottingham saw us first. Quite a good run up on the Wednesday afternoon per the Ford. A very happy time there and a useful chat with the young people's leaders before the Rally.

Breakdown unfortunately overtook our chariot on the second day, but thanks be to God only six miles from our objective, Carlisle. . . . Yes, quite serious. Our "Henry's Masterpiece" (heard that one?) lost her bearings and we had to trickle along at about 5 m.p.h. Rather remarkably we had arranged a free day on the Friday—which gave time for repairs without upsetting the schedule. No more trouble afterwards. . . . No! not even a puncture.

Carlisle gave us a great welcome. A happy crowd of Crusaders there, good singers too. Mr. Gray went to Ireland on business after the meeting. . . . Yes. No joking! Caught the 3 a.m. from Carlisle, visited five churches (the buildings!), covered fifty miles of Irish roads and was back in Glasgow by nine the next morning. . . . Yes. He'd make a good American, wouldn't he!

Right up to Greenock for the Saturday meetings. . . . No, it didn't rain—nothing to speak of, anyway—but we had a good heavenly shower. A real time of refreshing! It was a treat to see and hear the keen crowd of Crusaders and their benign conductor, Mr. Findlay. My word! what singing—especially of "The Lord's my Shepherd"—Covenanters' tune, you know. A first-rate introduction to Scotland!

Useless to try to describe Sunday's three services at Glasgow. Simply great! Those Scottish folk are keen. The "Shepherd Psalm" again, a splendid solo by an Irish lassie and a glorious breaking of bread service. A day brimful of blessing and inspiration. You simply must see their Temple when you go to Glasgow—and the folk inside, of course!

Sightseeing was practically crowded out, as you may judge by our log data—1,750 miles, 16 services, plus leaders' conferences, all in the space of 14 short days. However, we did take a look at the Trossachs and had lunch with Pastor and Mrs. Lees on "the bonny, bonny banks of Loch Lomond." Oh, yes! Stunning scenery! Definitely up to expectations. That was on Monday. The next day we visited the Dunfermline Church—the "baby" of the trip—where we worshipped with a company which, though small, lacked nothing in enthusiasm. A really hearty, homely time. Not a host of Crusaders, but they sang right well.

Aberdeen was not seen to the best advantage in the rain, but the radiance in the Church more than compensated. . . .



What's that? . . . Oh, rather! The building is simply magnificent, perfect. But the folk I chatted with had shining faces, too! By the way, en route from Dundee we ran into a blizzard 2,000 feet up. . . . Yes. Mountain pass. Never seen anything like it before. Three or four inches of snow on the road in no time.

Dundee? Sorry! Of course we went there the night before Aberdeen. It's difficult to assess congregations on the spot; one's reactions vary so—length of drive that day, degree of tiredness and all sorts of other factors come in. . . . No. Hardly justified in making any distinctions—every Church so very alive and active—but we did enjoy Dundee. Those Scottish "chori," "There's nae condemnation" and "Come awa' the noo" fairly took our fancy—though at first we scarcely understood a word of them. Ignorant Sassenachs! Their choir was first-class—only started last Christmas. What super soprano! Take A's in their stride. A rich time of fellowship indeed.

Edinburgh Rally! Despite the mournful news that Pastor McWhirter was unable to attend owing to injury, the various contingents of Crusaders pulled their weight, and, Pastor Morgan stepping into the breach, we had a great time. Actually we took the Sunday evening service at Edinburgh as well. Off 8.15 on



Pastor Douglas Gray (right) and Evangelist David Vanstone (left),

Aberdeen bound, through sunshine and snow.

## Crusader Tour DAVID A. VANSTONE

Monday morning for York, calling on the way at

Redcar where we saw the Principal and Revival Party, including Mr. McWhirter, happily making a speedy recovery. . . . No. We could stay only half an hour as we had a children's service at York at 6.30. York's great, grand choir; all in white; sang splendidly. . . . Oh! we reached home at about 9 p.m. the next day—13½ days all told. . . . Yes, touched thirty counties.

The idea of the tour? Well you know how easily one gets a localised outlook—"We are on our own; miles from London"—sort of isolated feeling. We wanted to emphasise the corporate nature of the work—that "though sunder'd far," we are one big family. Then too, it was extremely useful to meet in the flesh those whose names, well-known, meant little, and to talk over the many incidental difficulties which cannot be dealt with by correspondence. . . . Oh, yes! Crowds of helpful suggestions. Then too, we believe that the Crusaders, and indeed, all the saints, derived a blessing from the services; for we knew our Captain to be very near in our gatherings and we heard His cheering voice in our hearts even apart from the preaching—He was so real. I know the party was stimulated and inspired by the scenes we witnessed; and if radiant faces and fervent handclaps are any indication, so were the good folk we met.

Our chief impressions? Difficult to state. The singing of course; the consistently good choirs—and orchestras; the thrilling sight of vital, radiant Christianity; but foremost I think, the fellowship. Something of the joy of meeting the saints in glory. Felt we had known those hundreds of folk all our lives. Such warmth and depth of fellowship with those whose hearts God has touched. . . . Yes! words do seem rather futile here. . . .

Undoubtedly things are going well; the cause virile; the folk dead keen; our God marching on. May we fearlessly follow Him in these fleeting days of opportunity.

Really I must ring off! . . . I say! Give praise for these North British Crusaders, won't you?—and put them on your Prayer List. Goodbye!

### With the Young People's Leaders Helpful Discussions with the Chief Crusader Secretary

The recent tour contributed many joys, but none probably so uplifting and inspiring as meeting the splendid band of Crusader Secretaries, Cadet Leaders, and Sunday School Superintendents, and Officers. A company of workers labouring amongst youth who are zealous for the best for God. Eager to advance in the conquest of youth for Christ, giving unsparingly week by week their strength, time, and ability to this end. Determination to throw their all into the great Crusade was evident, and as co-workers together with Him, the future is bright

and most promising as we advance in His name and power.

To all such who labour in these fields and offices, we extend our hearty wishes and pray much for you and your work, amongst our young people.

**Does your child have a Christian Magazine regularly? If not, order the "Young Folks' Evangel" at once (only 1s. 6d. per annum) and make sure good literature has a place in your home.**

## OVERCOMING THE ACCUSER

By ALICE LUCE

**"T**HERE is therefore now no condemnation to them which are in Christ Jesus." Never listen to the accuser of the brethren, for he will ever endeavour to get you to limit the Holy One of Israel. Ever be looking to the limitless expanse of God's mercy and grace. Abundance of grace! Grace to swallow up all condemnation! Do not spend all your time examining yourself in analytic introspection. Keep looking unto Jesus. If God be for us, who can be against us? If you and your house are under the blood, the destroying angel cannot touch you.

Resist the Devil and he will flee from you, and resist him not only for yourself but for the Church of God. The Devil is the accuser of the brethren, and if he cannot accuse them of sin he will bring up imaginations. "Your adversary, the Devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith." And one of the subtleties of the enemy is to endeavour to make you believe that all your morbid introspections are from God. We have not such a petty God. Do not measure God by your own petty feelings. He is infinite in wisdom and strength and boundless grace.

Get a vision of God and His infiniteness. When the enemy reproaches you and says to you daily, "Where is thy God?" cry out like the Psalmist, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise Him!" Praise defeats the foe. The living creatures in the Revelation cease not day nor night in their praise, and God would have a people ever doing the same.

The enemy seeks in every way to come in, but we are not ignorant of his devices, for we are not of the

night but of the day. Never yield to the temptation to measure God by the Devil's rule. He limits God all the time. "Can God do this or that? Can God furnish a table in the wilderness? Yea, hath God said this?" The children of Israel listened, and they complained of God's provision, "Our soul loatheth this light bread!" They wanted to go back to Egypt. They listened to the Devil and they fell by the way.

Never listen to him. He is the accuser of the Brethren. He is going to be cast out of the heavenly places, but before that, when he knows his time is short, he will multiply his accusations. Accusation upon accusation at the children of God! How? Through others, directly or indirectly. When you hear an accusation against a child of God, remember who is the prompter. The accuser of the brethren will be cast out, and those who lend their lips to his accusations must mind lest they themselves are cast down with him. You have not so learned Christ.

"Where are thine accusers?" Jesus asked the woman. Then He told her, "Neither do I condemn thee." There is no condemnation to those that are in Christ Jesus. Why? Because He Himself has had all the condemnation the Devil could give. He was condemned by the priests, by Pilate, and His own people denied Him. And those who are in Christ Jesus are not condemned, because He was condemned for them. He whom the Son sets free is free indeed. Free now, and for time and eternity! Walk as freed people and do not come under the condemnation of the enemy. The Lord has grace upon grace for you, for He is full of grace. Praise Him for the greatness of His grace, for the greatness of His victory and for the greatness of your freedom.

## HE WANTED TO KNOW



TWO TREMBLING HANDS WERE EXTENDED IN WELCOME

**A** PRESBYTERIAN minister was at one time pastor of a church in a town where the richest and most prominent man never attended church and openly opposed the minister. One day the minister, seeing this man in his carriage before a store, felt a desire to "go near and join" himself to his chariot and ask the liberty of speaking to him of the Saviour. Fearing a scene if he obeyed he passed on. Six weeks later he met the man in his carriage again and felt the same desire to speak to him. He consulted one of the deacons of the church who advised him to keep away from the man, as he would surely be driven away and insulted. But the minister could not rest. He felt God was calling him to speak to that man. The next day he went to call, and with fear and trembling approached the stately mansion. To his surprise the man himself met him at the door. He expected an insult. Instead, two trembling hands were extended in welcome and the man exclaimed, "I have been looking for a visit from you for six weeks. I want to know all you can tell me about the Lord Jesus Christ whom I have neglected so long." He called in his wife and daughter and gladly the minister "preached unto them Jesus." All three soon afterward "believed" and "went on their way rejoicing."

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**CHRISTIAN Workers' Holiday Home (Devon).**—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from June to September; Summer Bible School, July 14th—September 7th. Subject: The Acts of the Holy Spirit. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. B1941

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## BIRTH.

**HOWICK.**—On May 23rd, to Mr. & Mrs. A. Howick, of Coulsdon, a daughter.

## MARRIAGE.

**BREWSTER: BRACEY.**—On June 1st, at Elim Tabernacle, East Ham, by Pastor E. J. Phillips: Pastor Percy Stanley Brewster to Doris Irene May Bracey.

## WITH CHRIST.

**LETLEY.**—On May 7th, Ann Isabella Letley, aged 70, called home suddenly. Member of Elim Church, Rochester. Funeral conducted by Pastor J. Kelly.

**RICKARD.**—On May 18th, Ronald Russell Rickard, beloved scholar of the Elim Sunday School, Plymouth. Funeral conducted by Pastor J. Woodhead.

**PALMER.**—On May 23rd, Jessie Palmer, of Newtownards. Funeral conducted by Evangelist H. Palliser.

**STEVENS.**—On May 22nd, Arthur Stevens, aged 63, member of Graham Street Church, Birmingham. Funeral conducted by Pastor A. Longley.

**TOSTEVIN.**—On May 18th, Matthew Le Provost Tostevin, age 71, passed to higher service. Member of Elim Church, Vazon, Guernsey. Funeral conducted by Pastor J. Naylor.

**WILCOX.**—On May 26th, Ann Evered Wilcox, of Portsmouth, aged 84. Funeral conducted by Pastor S. Gorman.



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