

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

NEXT WEEK: Special Bible Number

REGISTERED AT THE G.P.O.
AS A NEWSPAPER.

SUBSCRIPTION PRICE 10/-
PER ANNUM, POST FREE.

The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XVI., No. 27

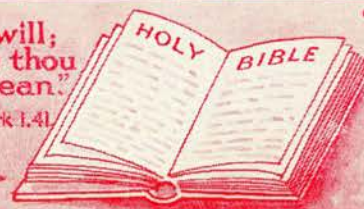
JULY 5, 1935

Twopence



Whilst
in most cases
true love for Christ
begins at the Cross,
our true service
for Christ
begins
at
Pentecost

"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:

Principal George Jeffreys (*President*),
Pastors E. J. Phillips (*Secretary-General*), E. C. W. Boulton,
P. N. Corry, R. E. Darragh, W. G. Hathaway, J. McWhirter,
J. Smith & R. Tweed.

General Headquarters:

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

Vol. XVI. July 5, 1935 No. 27

CONTENTS

Power from on High	...	417
Revival Enthusiasm in Manchester	...	421
Music: Love's Captivity	...	422
Bible Study Helps	...	422
Family Altar	...	423
Pentecostal Scenes in Sheffield	...	424
Editorial	...	426
Palestine and Prophecy	...	427
News from the Churches	...	429
The Crusader Page	...	431
"Without a Guide"	...	432

Terms.—10/- for one year or 5/- for 6 months, post free to any address. American and Canadian subscribers may send 2 dollar bills for 10 months.

Printed and Published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

Quantities.—A dozen or more of each issue may be obtained at 1/8 per dozen, post free, monthly payments.

Remittances should be addressed to the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

Manuscripts.—Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Road, Clapham Park, London, S.W.4.

Principal GEORGE JEFFREYS AND THE REVIVAL TEAM'S CAMPAIGN at MIDDLESBROUGH

TENT CAMPAIGN

NOW IN PROGRESS

in Lindthorpe Road, next to Dixon's Garage.
Sundays, 3 and 6.30. Week-nights (except Fridays), 7.30.
Wednesday afternoons, 3.30.

NOW IN PROGRESS DARLINGTON

The Co-operative Hall, Priestgate. Each night at 7.30 (except Friday). Sunday at 3 and 6.30. Wednesday afternoon at 3.30.

ANNUAL CONVENTIONS

BANGOR.

Northern Ireland's Beautiful Seaside Resort.

Principal GEORGE JEFFREYS & Revival Party

will conduct the annual services in the

ENLARGED TABERNACLE

Southwell Road.

July 12th, 13th and 14th.

Followed by a Twelve Days' Revival Campaign

Conducted by Evangelist TOM THOMAS.

July 17th to July 28th.

BRIGHTON.

August Bank Holiday, in the Corn Exchange

The Exhibition Building adjoining the Dome, which is being reconstructed, entrance in Church Street. **Two Meetings** at 3 and 6.30. Conducted by the **Revival Party**. Preacher: **Pastor JAMES McWHIRTER**. Subject: **Palestine in Prophecy**.

GREAT FOURSQUARE GOSPEL DEMONSTRATION

at the

Crystal Palace

SATURDAY, SEPTEMBER 7th
FURTHER PARTICULARS LATER

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.

EASTBOURNE. Charming house in own grounds, seven minutes' from sea front, open July 26 to Sept. 6. Mrs. Webster and Miss Ryde.

ELIM WOODLANDS. The advantages and privileges of Elim Bible College with its beautiful grounds are open to visitors. Miss Barbour, 30, Clarence Road, Clapham Park, London, S.W.4.

GLOSSOP. Beth Rapha, open throughout the year. Near hill and moors. Bracing air. Bible School July 6—20. Boys' Camp July 19—August 2. Crusaders, August 3—17. Apply Pastor and Mrs. W. L. Taylor.

SCARBOROUGH. "The Queen of English Watering Places." Open July 26—Sept. 6. Mrs. Saxon Walshaw.

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.



BARNSTAPLE. Elim Gospel Hall, Tuly Street. Regular Foursquare Gospel services.

BIRMINGHAM. July 6—8. Elim Tabernacle, Graham Street. Visit of Mr. John Leech, K.C.

BROUGHSHANE, CO. ANTRIM. Now proceeding. Tent Mission conducted by Pastor J. C. Cariss.

COULSDON. July 7 and 10. Elim Tabernacle, Chipstead Valley Road. Pastor P. N. Corry.

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

EASTLEIGH. June 23—July 4. Foursquare Gospel Tabernacle, Derby Road. Revival and Healing Campaign conducted by Pastor J. Woodhead.

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

HOVE. Saturday, July 6. 7.30 p.m. South Coast Rally. Elim Tabernacle, Portland Road. Speakers include: Pastor J. McAvoy.

LETCWORTH. July 13—15. Elim Tabernacle, Norton Way North. Pastor P. N. Corry.

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.

WRENTHORPE. July 7-18. Foursquare Gospel Church. Revival Campaign by Pastor H. W. Fielding.

YORK. June 30. Elim Tabernacle, Swinegate. Visit of Pastor W. G. Hathaway.

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. 27

JULY 5, 1935

Fridays, Twopence

Power From On High

II.—The Gift of the Holy Ghost

By Pastor A. LONGLEY

PETER'S sermon on the Day of Pentecost included the Gift of the Holy Ghost as well as repentance and salvation. Unless this gift was sufficiently understood by the people to be an incentive to surrender to Christ, there was no point in mentioning it at that time.

Probably both the explanation of the gift quoted by Peter in Acts ii. 16-18 and the phenomenon of tongues, at which they marvelled, gave them sufficient understanding of the value of the Gift. If we can show to the sinner the value of this Gift our gospel message would contain a further inducement to repentance. It is surely the will of God to inform the sinner of this great gift which can be had extra to the soul's salvation.

A good and perfect gift that cometh down from the Father of Lights must be of superlative value. Nevertheless, there are thousands of Christians today to whom Peter's words "Ye shall receive the gift of the Holy Ghost" mean little or nothing. It is therefore the responsibility of those who have experienced the power of the Spirit of God and have received this Gift to let the saint and sinner alike know that salvation is not only eternal life but also the gift of the Holy Ghost.

The enemy of souls knows too well that the effects of this Gift upon his kingdom are exceedingly destructive. It is by the power of

THE SPIRIT OF GOD

that insignificant men have been transformed into conquerors. This truth will therefore certainly be contested, but in spite of opposition it must be proclaimed, for by the power of the Spirit is the victory of the Church.

Let indifferent believers consider the value of this Gift and it will certainly become the object of their desire.

The Holy Ghost is God. In Acts v. 3, 4 Peter said to the deceitful Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost? . . . thou hast

not lied unto men, but unto God." He is the creative force of that Word that was made flesh and tabernacled amongst us. He is the power that accomplishes the will of the Word whether it be the creating of worlds or the regeneration of a sinner. The Spirit of God "moved upon the face of the waters" in the beginning. He made a preparatory stretching out of Himself across the expanse of bleak ruin before the Word went forth, and then His energy tore to shreds the muffling night and the blinding light of the Word flashed on its creative way. He who receives this Gift receives energy. "The Spirit quickeneth," and for this reason a constant and un-failing store of life is deposited in the body of him who is filled with the Holy Ghost. Given room He revives. Given place He becomes power which increases and maintains the strength of the believer.

"When He is come He will

REPROVE THE WORLD

of sin and of righteousness and of judgment." In this way, as in the beginning, He prepares the way for the Light of the World who shines into hearts and gives the light of the knowledge of the glory of God. His creative energy alone can produce the miracle of the new birth. Wherever the Spirit of God is moving, there miracles are taking place. Wherever He is not working there is no work of God though there be much organisation, great mental and physical ability and abundant wealth. The works of God are accomplished by the Spirit of God. No human ingenuity can possibly take His place. Without Him churches are organisations, cold and lifeless. With Him they are organisms, pulsating and vigorous. He formed the physical Body of Christ and He it is who is forming the mystical Body, the Church. In Ephesians ii. 22 we read, "In whom ye also are builded together for an habitation of God through the Spirit." This habitation is composed of stones that live, and that life was imparted by the Holy Ghost. Those that were dead in trespasses and in sins have

been quickened together with Christ, and the Spirit of God did the quickening. He builds as well as makes the material. If power is needed to produce a saint, power is also needed to build the saint. He is the maker of saintly characters. Having begun in the Spirit we must not continue in the flesh. The energy that produced the material must be the same which promotes its growth.

THIS DIVINE ORGANISER

has sensational ways of advertising at times. A lame man at the Temple gate leaps and walks by His power and the people are amazed and attracted and glad to listen to the gospel. By the gifts of the Holy Ghost, through miracles, healings, discerning of spirits, prophecies and other gifts He has destroyed the indifference of multitudes, convinced the sceptical, melted hard hearts. He can fill the empty pews in the same manner with people so eager to be saved that though they be thrown a lifeline of plaited thorns they will willingly grasp it in order to get peace with God and salvation from their sins. If this builder has no room to build why talk about lack of progress? There is ample room to spare in the pews of those churches that have no room for the Holy Ghost. The lamentations of Church leaders about the bad times of their churches are hypocrisy while they refuse to acknowledge the supremacy of the Holy Ghost in their organisation. He is the progressive and aggressive energy of the Church of Christ. If He is not the chief organiser in local Church life the wheels of organisation grind and jolt in slow revolutions accomplishing little or nothing. The Father could give no greater gift to the Church than the Holy Ghost. The Church has no greater sin than its indifference to that gift.

A gift must be appropriate. All the gold of Sheba is of no use to Israel hungering in the wilderness: they need manna. The Proverbs speak of honour being unsuitable for fools. A dog will certainly appreciate a bone more than

A DIAMOND-STUDDED COLLAR.

The gaudy apparel of worldliness is not suited for the Church. Carnal sweetmeats are indigestibles for the Christian. All the needs of the Church can be met by this Gift, for God's gifts are appropriate. The Church will never need more than the Spirit of God can supply, and will ever need while it ignores that supply. The Church can be rich yet have nothing. The richest are those that are dependent on this gift of the Holy Ghost, and the poorest are those who of independent means ignore the gift.

The Church of Christ has been raised that it might continue all that Jesus began both to do and teach. In John xx. 21 we read, "Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you." The Church must carry on the good work that Christ began. The Spirit of the Lord was upon Christ to preach and deliver, says Peter in Acts x. 38. What could fit the Church better for its task than the same power that Christ did His works by? By the Holy Ghost in the Church Christ is working on earth. By what other means can the

Church fulfil its mission to continue the work that Jesus began except by the power of the same Spirit of God by which He did His works? Can the power of the mind do that which Christ needed the Holy Ghost to do? It is foolishness to talk of education and scientific advancement eliminating the need for power and signs. How suggestive are those words in Acts vi. 5, "And they chose Stephen, a man

FULL OF FAITH

and of the Holy Ghost." Those who are filled with the power that Christ was filled with are fitted to do the work that Christ did. "And Stephen full of faith and power did great wonders and miracles among the people. . . And they were not able to resist the wisdom and the Spirit by which he spake" (Acts vi. 8, 10). Such a ministry is irresistible. He that uses the Gift of the Holy Ghost is gifted indeed.

The Church is a charitable institution. Christ started it as such when He said "Come unto Me all ye that labour and are heavy laden and I will give you rest." It is a home for destitute souls and impoverished hearts, a hospital for the sin-sick. It must give to the needy, and to be able to give it must possess; it must be rich. "Freely ye have received, freely give," said Jesus when He sent out the disciples to preach. When a Church cannot give it cannot live, for it lives to give and by giving lives. But a Church can give since God has given the Gift of the Holy Ghost. Filled with the Spirit of God Peter said to the lame man, "Silver and gold have I none, but such as I have give I thee." These are significant words: "Such as I have." What have we? The world is not dying for want of rusting coin though humanity begs for it. The treasuries of the world's wisdom and knowledge have been emptied into the lap of the human race and it is still a lame beggar outside of the Temple. It is only the power of the Holy Ghost that can bring men nigh in the name and through the blood of Jesus. By this Gift the

POSSESSIONS OF THE CHURCH

are adequate for all the needs of men. Isaiah xi. 2 tells us that He is the "Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord." Paul says in II. Timothy i. 7, "For God hath not given us the spirit of fear; but of power, and of love and of a sound mind." God gave to the Church that the Church might give to others and without this gift it cannot give. Only by the possession of the Spirit can the Church stand the constant drain upon its resources and the strain of constant giving. The energy behind the incalculable radiations of suns and stars is the Spirit of God, and worlds must shrivel if He grows faint. What perversity has made the Church even look for other means while so great a gift is hers? To what terrible lengths had some gone when Stephen said "Ye do always resist the Holy Ghost" (Acts vii. 51). What matters how sensational or unorthodox He is in working if only He is working.

To the Ephesians Paul wrote, "Be filled with the Spirit" (Eph. v. 18). In this condition the believer produces the evidence of the supernatural in his life. It is necessary to be filled constantly, for when

Samson was in the greatest need of a filling the power had ebbed from him with the breaking of his Nazarite vows. To wrestle with spiritual wickedness we need spiritual strength. The Spirit of God can best teach us how to

WORSHIP IN SPIRIT

and in truth and how to be spiritually-minded, which is life and peace. The gift of the Holy Ghost can transform those poetic prayers that are like running water, musical but cold, into flames of impassioned devotion; those prayer meetings that are like a still harp live under the influence of His unseen hand that touches each believer and draws from the silent strings the music of worship.

The Spirit of God solves the problem of internal temptation by cultivating and quickening the spiritual mind so that the carnal dies. As a holy priesthood made to offer up spiritual sacrifices unto God fire needs kindling upon the altar of our hearts by the Holy Ghost. Clothed with the spirit of holiness we stand before the Lord in garments of glory and beauty. The things of God are spiritually discerned and the Spirit of God gives understanding of things not seen which are eternal.

The timid believer can have no better gift than this. The Spirit's energy produces determination that endures hardness. We are not tested by fire nor by rack and torture in these days but we are tested by apostasy, indifference and the worldliness around. There is still a great need of courage to display the banner of the faith and to resist the inroads of unbelief. Too many have feeble knees. An army of this description cannot be militant. Though our faith is the victory that overcometh the world, yet in the world we shall have tribulation. Even

VICTORY IS COSTLY.

At times the victors are as tired as the vanquished but the energy that is needed to be bold in the face of opposition is supplied by the Gift of the Holy Ghost. They who fail to maintain the fervency of the first love have failed to appreciate this power that re-animates the soul. If more were filled with the Holy Ghost after they believed less would backslide. In Acts vii. 55 we read of Stephen, "But he being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." The enemies of truth "gnashed on him with their teeth." The tongue can do more harm than the teeth. Misrepresentation and slander are worse forms of persecution than the gnashing of teeth, but both forms can be endured. By being filled with the Holy Ghost we become insensible to hatred and sensitive to the glory of God and Jesus standing on the right hand of God. Stephen "looked up stedfastly." That the road is rough does not matter while the eyes can see the face of God. He that has vision marches on and shakes off every weight that restrains, and by the Spirit we have vision, for the Spirit searches the deep things of God. The Spirit has come to take of the things of Christ and show them unto us. By being full of the Holy Ghost we delight in the glory and fear not the enemy. Stephen "kneeled down and

cried with a loud voice, Lord, lay not this sin to their charge." Romans v. 5 says "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." He that loves his persecutors is greater than he that merely subdues them.

THE LAMB OF GOD

did not retaliate but He triumphed nevertheless. Love is stronger than death. It was so in Stephen, for it abounded when life was ebbing. It is not natural to love strangers and enemies, but it is supernatural and spiritual. The believer needs the gift of the Holy Ghost because he needs the love of God to enable him to suffer long and endure all things. By this gift the believer is enabled to behave as becometh the sons of God: in the midst of a crooked and perverse world. By this gift he can believe, hope, rejoice in the truth and never fail, for love never faileth.

A gift is the expression of the giver's sentiments. In Luke xi. 13 we read, "How much more shall your heavenly Father give the Holy Spirit to them that ask Him?" The sentiments of a father would never allow him to give a scorpion or anything injurious to his son. Natural affection will express itself in giving good gifts. Hatred would express itself in pouring poison in the cup of the hated. It seems to have been the way of men with their enemies in old days to send them a gift of poisoned fruit if they wanted to get them out of the way. Paternal love is expressed by giving the best. The gift of the Holy Ghost is an expression of our heavenly Father's love and good will. By this gift we know that He is thinking thoughts of peace and not of evil. This Gift expresses the sentiments of both the Father and the Son seeing that both are concerned in the giving of it. John said when speaking of Jesus

"HE SHALL BAPTISE YOU

with the Holy Ghost." In Acts ii. 32, 33 we see both concerned in giving. "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." If we examine this Gift which Christ has shed forth we find that it bears to the believer and fulfils in the believer the sentiments of Christ. In Ephesians v. 26, 27 we read that Christ's desire for the Church is "That He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Christ desires the purification and glorification of His Church. His gift of the Spirit who is the Spirit of Holiness and the Spirit of Glory, not only tells us that Christ desires these things in us, but develops them in us also.

When a Church loses its purity then it loses its prestige. The Church must be distinctive by the whiteness of its garments. "Be ye separate, touch not the unclean thing." It is the purity of life and character that counts, not the richness of ritual. The modern experiment of inoculating the Church with New Theology, which is anything but theology, has ended in ill-health and the Church lies somewhat

languid with many of her tasks unfinished. The present-day plague of apostasy is caused by the Church devouring the "oppositions of science falsely so-called." Unless the Church keeps to its divine diet of

THE PURE WORD OF GOD

its complexion will be blotched with the bad blood of carnality. The Word of God is always the meat of a Spirit-filled Church. Because the Spirit of God has come to "lead us into all truth" and Christ is the Truth, He will always conform to and never deny the teachings of Christ. The Spirit of God purifies the Church by giving power to the purifying Word of God.

Purity is superiority. Christ desires His people to be above the ordinary and the Gift of the Holy Ghost can give the believer this attractiveness. Paul reminded the Corinthians that they had been thieves, covetous, drunkards, and to say the least, unattractive in soul. Some of them were even repulsive, but he says, "Ye are washed, ye are sanctified, ye are justified" in the name of the Lord Jesus, and by the Spirit of our God." (I. Cor. vi. 11). When the Spirit of God is brought into the process of purification the result is the beauty of holiness. In Romans viii. 13 we read, "But if ye through the Spirit do mortify the deeds of the body, ye shall live." Mortification means life. This is a paradox characteristic of the Bible. The spots and blemishes of the character dry up and drop off as by the power of the Holy Ghost the Word of God burns its way into the soul. The deeds of the flesh disfigure the soul and make the character coarse. The inner man is the spiritual man and the spiritual man is superior. Those that are spiritual are a new creation; a super race marching to immortality. The outward man perishes but the inward man is

RENEWED DAY BY DAY.

Character that is built upon physical impulse is built upon a decaying foundation. In Titus iii. 5 we read of the "renewing of the Holy Ghost." Paul's prayer in Ephesians iii. 16 is "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man." Purity is strength. The Spirit imparts might. As the inward man is renewed the blemishes of character are removed. Health of soul increases with the removal of blemishes. God's strong men are pure souls. By renewing the inward man with might the impulses of the flesh mortify and the life is purified, and by purifying the Spirit strengthens. By this Gift we see the desire of Christ for the Church is its purity.

An ordinary common bush growing in the desert began to burn and the burning attracted the attention of Moses who was tending sheep. This was a glorified bush. Before it was ordinary, now it is extraordinary. Before it was natural, now it is super-

natural. The small company of disciples on the day of Pentecost were set alight by the Holy Ghost and afterward they caused consternation wherever they went. Unless the Church is a glorified Church it will fail to attract, but by the Gift of the Holy Spirit it can be glorified to fulfil the desire of Christ. The Gift of the Holy Ghost is the gift of glory. Shall the lamentation of Jeremiah be written on recent pages of Church history, "My people have

CHANGED THEIR GLORY.

for that which doth not profit." How many and how varied are the things that have taken the place of the Spirit of God in churches. This glory filled the Church in the beginning. The disciples' joy was unbounded, their zeal was irresistible, they spoke with power, prayed with results and worked miracles. We can understand why numbers were added to them and why so mightily grew the Word of God and prevailed. The glory of God made them extraordinary and people could not be indifferent. Whatsoever takes the place of this irresistible burning is a thing of no profit. Even if it be the priceless treasure of human genius it stands condemned for taking the place of the Spirit of Glory and of God. Many things help with the Holy Ghost but nothing helps without Him. The commonplace is the common experience of many because they know nothing of the work of the Holy Ghost. The common clay of humanity is often varnished with vanity but the Spirit of God saturates these earthen vessels in glorifying them. The former is a sham, the latter is a transformation.

By this Gift the believer can rejoice in tribulation and take pleasure in reproach for the glory within prevails over the trouble without. Conditions have never been favourable to the mission of the Church in this world. Opposition must ever be the routine, for the world and the Church are contrary one to the other. If it were not for the glory of God imparted by the Holy Ghost the life of the believer might be monotonous by its difficulties, but because Christ has given this Gift it can be

GLORIOUS IN ITS VICTORIES.

Christ wishes the believer's life to be glorious and for this reason He has given the Spirit of God. In II. Corinthians iii. 18 we read, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The glory increases as the Spirit of God gets liberty within us. Unbelief and depression diminish as the glory extends like night dissolving before the splendour of morning. The Spirit of God is the glory of the Church.

This then is the Gift that Peter spoke of to the unbelieving multitudes. The message of the preacher should not only be "Repent and believe" but also "And ye shall receive the gift of the Holy Ghost."

**Next Week: SPECIAL BIBLE NUMBER
ORDER YOUR COPY NOW.**

Revival Enthusiasm in Manchester

Principal Jeffreys conducts Baptisms

By Pastor W. L. TAYLOR

THE Grosvenor Street Church, Manchester, which was the scene of much blessing during the latter months of 1934 was again the scene of great blessing and a rich outpouring of the Holy Spirit when Principal Jeffreys, fresh from the great gatherings in the beautiful City Hall, Sheffield, came to conduct the first baptismal service in the church.

The meeting could, in every sense, be summed up in one word: "Realisation." To make the service possible much hard manual labour had been put in by the indefatigable minister of the Church, Pastor R. Gordon Tweed. The writer calling at the church one day some weeks before the service found Pastor Tweed almost knee-deep in shavings, assiduously plying the plane and saw with the dexterity of the professional carpenter and joiner, erecting a large platform into which he was building the baptistry. The service we enjoyed was the achievement, the realisation of his plans which had been worked out with such enthusiasm. For the candidates it was the realisation of hopes and desires of obedience cherished within the breast, and for the Principal, what emotions must have surged within his breast as he stood again in the pulpit, where, some eight months previously he had conducted the revival and healing campaign which led to the

FORMATION OF THE CHURCH,

and addressed himself to hundreds who had been saved during those weeks of evangelistic effort, the fruit which had remained after the winnowing of persecution and testing; our hearts rejoiced with him as the Holy Ghost reminded us that the proof of divine ordination is the fruit which remains.

From every angle the occasion was a great one. The Principal's exposition of the Sacred Text, his clear delineation of the scriptural ordinance and mode of water baptism must have convinced the most hardened critic and the most sceptical hearer; and what a wave of enthusiasm and power swept over that assemblage as in response to the appeal twenty-four hands were raised signifying the sinners' acceptance of the gift of eternal life. One would be quite in order in thinking of the whole of the proceedings as a demonstration; for how the hallelujahs rang as the preacher took his stand uncompromisingly for the whole of the Divine Truth and for the Foursquare Gospel as the concise expression of that Truth; how the emotions were stirred through the surrender of souls to Him, and what rejoicing was occasioned in heaven, as well as in that great congregation, as the simple obedience of the candidates was witnessed. How beautiful were their testimonies as they told of

THE DEEPEST EXPERIENCE

the human soul can know, and expressed their fervent desire to "follow the Lamb whithersoever He goeth." The ripple of the waters carried us back in thought to the banks of Jordan where we visualised the rugged preacher from the deserts, clad in his garments of camel's hair, immersing the Prophet from

Nazareth, and as these twentieth century pilgrims followed in the steps of the blessed Lord we should not have been surprised if again the Divine Voice had rung forth expressing the Father's good pleasure in the act of obedience, as it did two thousand years ago. What more fitting climax than for forty-five others to signify their desire to follow the Lord in like manner upon the next occasion.

Grosvenor Street was, as it always is, a hive of activity, for, after preaching for a full half hour, baptising the candidates and leading magnificent paeans of praise, at the conclusion of the service the Principal was found discussing matters of Church business with visiting ministers, praying with sick people who came to him in the ante-rooms and mingling with the congregation renewing old acquaintances and making fresh ones. The Pastor of the Church was found in another part of the church dealing tactfully with some seeking soul upon the subject of greatest moment, that of the salvation of the soul, and Mrs. Tweed with her band of women workers was distributing the flowers with which the baptistry had been

SO TASTEFULLY ADORNED

amongst the sick, sending messages of sympathy and assurances of prayer to those whose prayers in the loneliness of the sick room had added to the success of the great occasion. What a privilege it is to be Foursquare! Identified with its stand for the whole counsel of God, its soul-stirring revivals, its miraculous testimonies, and its teaching transformed into service for God and humanity.

Thus does another great occasion pass, but our hearts are stronger because of it and a greater determination than ever grips us to press onward and upward till the kingdoms of the world become the kingdom of our God and of His Christ.

You Do Not Love Him

"You do not love that Man," said Tolstoy bluntly to a Russian painter who was showing him a canvas in which Christ was the central figure. Tolstoy missed something in the figure. It was not adequate. It was not worthy. "You do not love that Man," he said. A painter must love Him before he can paint Him worthily, and a man must love Him before he can speak for Him or work for Him effectively. Indeed, without love I question whether a man will be able to work for Christ at all. For the work is hard and difficult and there are many adversaries. But give the love and a man will be "steadfast, unmovable, always abounding in the work of the Lord." When Peter said, "Lord, Thou knowest that I love Thee," our Lord could appoint him his task and He knew the lambs would not lack for nurture nor the sheep for care. Love carries with it the assurance of devoted service.

Love's Captivity

E. C. W. Boulton.

ELLERS.

E. J. Hopkins.

1. No deep-er joy can a - ny mor-tal know, No pur-er
 2. 'Tis then the dark-'ling veil of doubt is rent, And to the
 3. Deep - er and deep - er drinks the soul of Him, Un - til the
 4. In Love's em-brace the soul re-spon-sive lies, And by His
 5. With - in this sweet and hal-low'd trys-ting - place, Where hearts a -
 6. How pre-cious thus by Love constrain'd to be, For - ev - er

bliss through earthly ves - sel flow, Than that which comes when
 will of God the soul is bent; While in-cense from the
 ves - sel's fill'd un - to the brim; And from the in - ner
 beau - ty o-verwhelm'd it cries 'Thou art the Li - ly
 flame may feast up - on His grace; What sa - cred se - crets
 held in sweet cap - ti - vi - ty; No long - er in the

on the hun - gry heart The Hand of Love be - stows the 'bet - ter part'.
 conquer'd heart doth rise, Love's ho - ly sa - ori - fice, which God doth prize.
 be - ing flows a stream Of praise to Him whose love is now su - preme.
 of the Val - ley fair, The fragrant Rose of Shar - on, wondrous rare.
 here may whisper'd be, What soul - transform - ing vi - sion we may see
 wild - er - ness to roam, But now at last in Him to find my home.

Bible Study Helps

THE TEN LEPERS, or The Greatness of Gratitude.

(Luke xvii. 11-19).

Introduction: In the context, Christ taught that gratitude to Him should be expressed by willingness to forgive others. He also taught that whatever we do is as nothing in comparison to what He did for us, for we are greatly indebted to Him.

I. The Position (vv. 11, 12).

They were afar off, their heads bare, their garments torn, and their lips covered (Lev. xiii. 45). It was a confession that they were unclean. This is the position that the sinner holds and needs to confess (Eph. ii. 11-13).

II. The Prayer (ver. 13).

It was an earnest, united prayer (Mark x. 48).

It was a prayer for mercy and not justice (Luke xviii. 13).

III. The Power (ver. 14).

Jesus spoke the word and they were healed (Luke iv. 32; John i. 12). Their obedience manifested their faith (Heb. xi. 1; Acts xvi. 31-33).

IV. The Praise (vv. 15, 19).

They had the same experience; their leprosy was gone. The nine went on to the priest. They were so happy over their deliverance that they forgot to praise the One that wrought the cure. The despised Samaritan thought more of the One who had delivered him than he did of his deliverance, and was further blessed with the salvation of his soul. This is the attitude of the true Christian; he will ever praise his Saviour. —M.E.H.

Burying It

ONE day, many years ago, somebody stabbed me. It was my rule never to tell any human being of a wrong perpetrated against me; but this time I said to myself, as I lay on my couch, thinking it over, "I must just tell Tom."

But the Spirit whispered, "Love covers," and I saw that I must not even tell my husband.

Then I opened my lips to talk to the Lord about it in prayer, and more decidedly than before the Spirit said, "Love covers."

I was ready to weep.

"Why, Father," I cried, "may I not even tell Thee about it?"

Very tenderly He said, "Love covers."

I rose instantly and went to my writing.

Perhaps a week, perhaps a month, elapsed before I even recalled that I had been wounded; and then I could not remember who and what had caused my pain.

The years went by. When the Spirit said, "Love covers," He wrought in me the obliteration of the

bitter memory. But less than a year ago I found myself, one midnight, wholly sleepless, as the surges of a cruel injustice swept over me, and the love which covers seemed to have crept out of my heart. Then I cried out to God in an agony for the power to obey His injunction, "Love covers."

Immediately the Spirit began to work in me the power that brought the forgetfulness. Mentally I dug a grave. Deliberately I threw up the earth until the excavation was deep. Sorrowfully I lowered into it the thing that had wounded me. Quickly I shovelled in the clods. Over the mound I carefully laid the green sods. Then I covered it with white roses and forget-me-nots, and walked quickly away.

Sweet sleep came. The wound which had been so nearly deadly was healed without a scar, and I know not to-day what caused my grief.

Only this morning the cry went up to God, from the depths of my heart, "Father, forgive them, for they know not what they do." But I could not tell you now, if I would, what sorrow it was that stirred me to the petition. It is wholly forgotten.

FAMILY ALTAR



they emerge from crisis after crisis, a living demonstration of God's power and determination to fulfil all His word. It is always so with the nation upon which the blessing of God rests; they may pass through their periods of fiery trial and moral and spiritual purgation, yet the hand of the Lord brings them forth into a larger place. The secret of Israel's survival as a nation lies in her relationship to the purposes of God; the divine plan must have its fulfilment in her national life.

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

Sunday, July 7th. Genesis xlv. 18-34.

"A bondman" (verse 33).

Bondage may be bitter or sweet; creative or destructive. It may lead to contraction or expansion of the highest and best in life and character. Yet all men must of necessity become bondmen to someone or to something. The painter becomes the slave of his art; the true physician is soon the captive of his profession; the idealist is conquered by his ideals. All men acknowledge the lordship of some passion that is supreme in their lives. And what is true of the natural is still more true of the spiritual. Christian discipleship in its noblest and truest expression is nothing less than life dominated and driven by the divine will; shut in by ways of impenetrable love from which there is no escape; the soul finds delight in its bondage. It is only thus that life comes to its fullest fruition and expression.

Monday, July 8th. Genesis xlv. 1-15.

"For God did send me before you to preserve life" (verse 5).

What a splendid interpretation of the tragic past. It took all bitterness out of the humiliation of the years. It gave to those dark and mortifying experiences a glory which none but anointed eyes could see. Joseph saw the unerring hand of Omnipotent Love working gracious design into all the frustrations of the past; to him it was one long pathway of unfailling goodness. The deep shadows through which he had passed only served to show up the unchanging purpose of God. Thus would the Lord have His people decipher the mysterious phases of life, not reading into them the failure of the divine; not finding therein causes for mourning and murmuring. Happy the soul that can thus rise to this magnificent estimate of the untoward happenings of life, counting the things that have cut deeply into the heart as so much gain. Rejoicing inasmuch as these things have all contributed to the triumph of the divine thought.

Tuesday, July 9th. Genesis xlv. 16-28.

"Joseph is yet alive" (verse 26).

What a message for the aged Jacob. Beyond all his brightest dreams came the glad tidings to cheer the eventide of his life. It was a message of resurrection, for to Jacob his son had long since been given up as dead. Blessed news of restoration. Our thoughts instinctively turn to One greater than Joseph, One who has passed down into the depths of death and emerged triumphant o'er all the forces that were allied against Him. This is the axis upon which the whole of the gospel turns; the central glory of the new covenant message. "Yet alive." In

the light of such a revelation we may well laugh at all that challenges our faith. It is the pledge of provision; the promise of protection; the bestowal of authority. Out of the fulness of this inspired fact I may draw all that meets the inner hunger of my being.

Wednesday, July 10th. Genesis xlvi. 1-7 and 28-34.

"Visions of the night" (verse 2).

Thus God came to Jacob of old in visions of the night and revealed to him a future full of promise for his posterity. 'Tis often so with those who walk with God, darkness yields the richest vision; the places from which we shrink are pregnant with manifestation of divine glory. The night shuts us in but it also gives God access to us, and in those awesome hours the voice of the Eternal breaks the silence and life becomes charged with new and larger meaning. We have had our visions of the day, but none so precious and so vivid as those which have come to us in the overwhelming blackness of midnight. Of those visions of the night have been born a deeper realisation of the immanence of the Infinite Love, of the power of the Omnipotent Spirit, and of the compassion of the Eternal heart. Night knows no alarm.

Thursday, July 11th. Genesis xlvii. 1-17.

"Famine . . . in the land of Canaan" (verse 4).

What a strange and startling contradiction this appears. We are accustomed to think of Canaan as the land of plenty, the place of overflowing fulness. Yet it seems that even the land of promise may become parched as a desert, and the garden of abundance lose its beauty and glory. So it sometimes happens that God permits the things upon which we have relied and in which we have gloried to fade, no longer satisfying the heart-thirst within as in former days. Spiritual experiences to which the soul clings becomes stale and fail to meet the inward cry for comfort and consolation. 'Tis but the divine method of weaning the heart from all that would hinder its growth or retard its progress in the will of God. Thus famine may serve to make way for greater fulness, and create within the soul a deeper cry for God.

Friday, July 12th. Genesis xlvii. 18-31.

"And Israel . . . grew, and multiplied exceedingly" (verse 27).

What a commentary upon the faithfulness of Jehovah the history of Israel provides. In spite of all the perils by which they were surrounded, and the internal influences which constantly threatened their national progress and prosperity, yet

Saturday, July 13th. Genesis xlviii. 1-11.

"An everlasting possession" (verse 4).

There is a permanency about all the divine bestowals. Human hands often withdraw the very things they once vouchsafed. Earthly favours are but for a season. Many of these things leave but a painful memory to haunt us in the hours of our deprivation; we are left to lament their withdrawal and seek some fresh source of consolation. But it is not thus with those gifts with which God enriches life; they are enduring. There is never the haunting fear that with the passing of the years these things may take their departure. Blessed thought that God Himself is the "everlasting possession" of the believer. Amid the crumbling things of time remains the imperishable and immovable Rock of Salvation upon which the soul rests.

ELIM BOYS' CAMP

ALL BOYS - full of life.
ALL BOYS who like open air.
ALL BOYS - ages 10 to 16.

YOUR

Camp will be held at

Cuckmere Haven

(Near Seaford)

August 10th to 24th

Within 400 yards of the sea!

Write at once for particulars to:

Camp Secretary, Elim Woodlands,
Clarence Road, London, S.W.4.

Pentecostal Scenes in Sheffield

Principal Preaches in City Hall. Many Conversions and Signs Follow

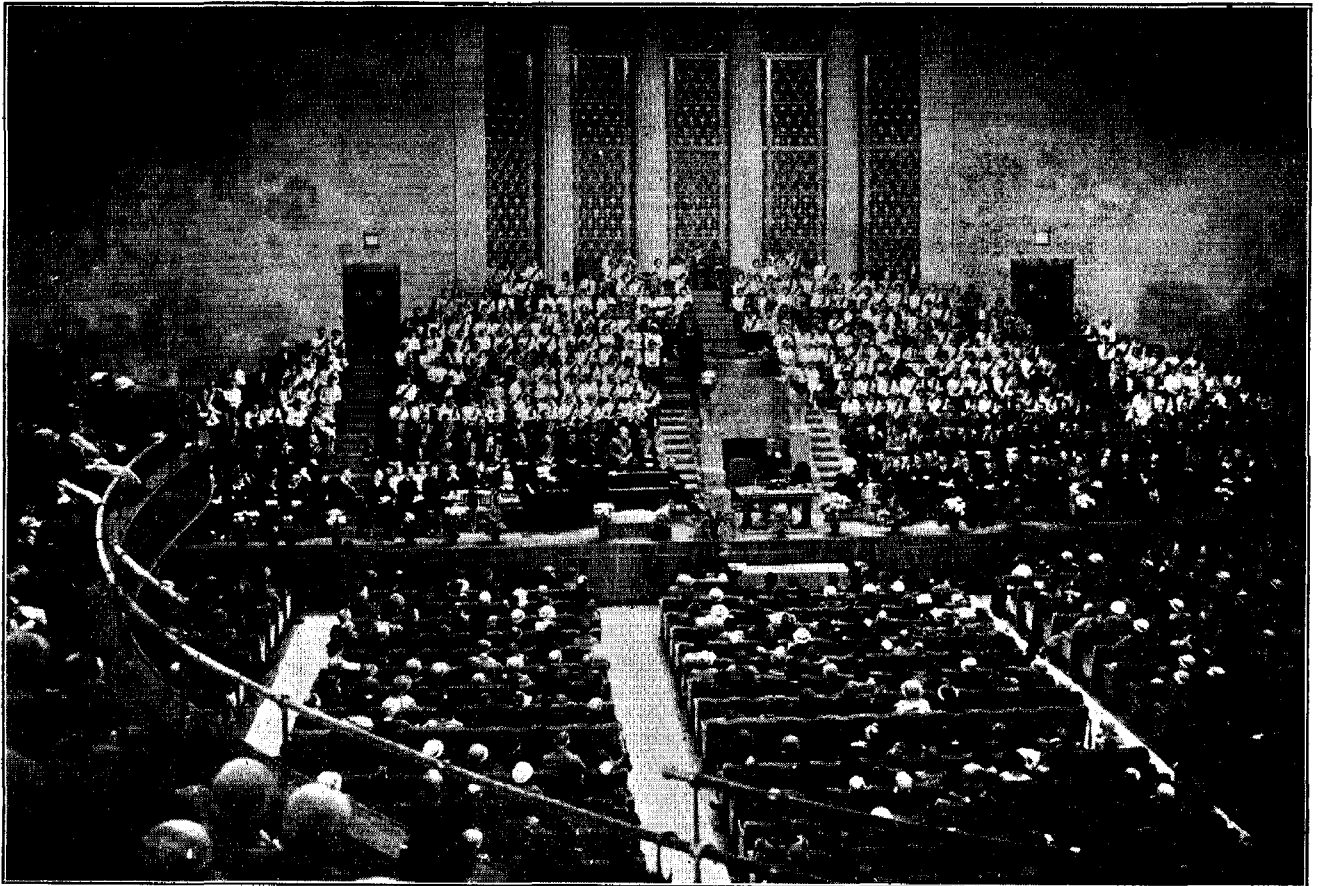
By Pastor P. Le TISSIER

Whitsuntide, 1935 saw one of England's most beautiful City Halls packed from floor to roof morning, noon and night with Foursquare Gospel people and others whose enthusiasm knew no bounds. At night a loud speaker had to be used to meet the need of an overflow meeting in the minor hall. Principal George Jeffreys ministered throughout the day and 130 souls made their decision for Christ. Amongst the hundreds who stood to their feet testifying to bodily healing were thirteen who were once cripples, ten who had suffered from cancer or a growth, four who were once blind, five who were at one time deaf and forty-nine delivered from rheumatoid arthritis.—ED.

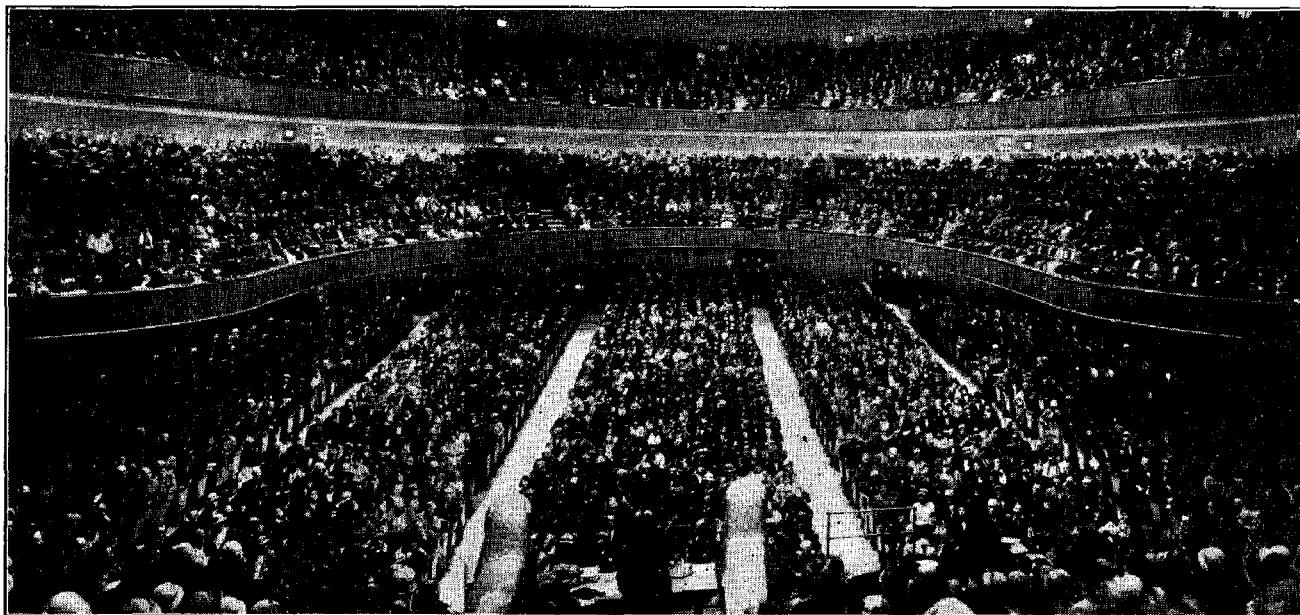
PENTECOST was the birthday of the Church, when the gospel born in song and cradled in praise, burst forth anew in exuberant, unrestrained melody. Victory was the gladdening note that was struck, set to the major key of Resurrection power and glory, rising in waves of melodious ecstasy, lashing the pent-up emotions, so long curbed within the prescribed minor expression of psalm and paraphrase, an admixture of joy and sorrow, overshadowed by the universal failure to keep the law.

The change of key from the minor into the major was manifested when the Chief Musician and Master of Harmonies burst asunder the fettering bands of death and arose according to prophecy with the shout of a conqueror o'er the grave.

A world torn by disharmony and rent by discord was tuned in to heaven. The doleful dirge gave place to the "song of the Resurrection" which on the day of Pentecost burst forth like a tidal wave of song and praise known as the *Glossolalia*.



A VIEW OF THE PLATFORM AND CHOIR AT THE SHEFFIELD CITY HALL, WHIT-MONDAY, 1935.



PENTECOST IN SHEFFIELD'S BEAUTIFUL CITY HALL

With seating accommodation for 3,000 people the great hall was besieged by enthusiastic Foursquare Gospellers throughout the day during Principal George Jeffreys' Whitsuntide meetings. Stirring scenes were witnessed that will long live in the minds and hearts of the people.

The thousands gathered in the beautiful City Hall in Sheffield on Whit-Monday experienced a modern Pentecost, a pageant of Pentecostal power and glory which certainly created a stir in the metropolis of steel industries. The interest of the public was visibly manifested as

THE ENORMOUS CROWDS

were turned away, unable to gain admittance. How sorry one felt for the little old lady who had come fifteen miles to the afternoon service, only to meet with disappointment. Nothing daunted, she secured a prominent seat for the evening service. The new City Hall is a building of which the citizens of Sheffield may be justly proud. Its architectural style is a clever blending of the modern and medieval. The golden rays filtering through its ceiling of amber, garnished the subdued colourings of the walls with a striking vividness. How fitting that amid the classic repose of this superb structure the ardent Foursquare Gospellers should find a spiritual haven. The fluttering of our "glory covered" hymn sheets provided a *coup d'oeil* that was very impressive. And as the deep, stirring immortal words of Wesley's hymn ("Amazing love") rang through the auditorium, it must have conveyed to the hearts of all, much that words could not express. Here, away from the rumbling wheels of commerce, the dust and turmoil of the world, the divisions of politics and the multiplied attractions of a general holiday, these

red-hot enthusiasts had gathered to praise God for His goodness and His love.

The meetings were of an inspiring character, and the

DIGNITY OF THE PULPIT

was maintained, but it was dignity without stiffness. One must always invariably feel the effect of our beloved Principal's warm, pulsating personality. His messages were essentially fundamental and eminently helpful. Especially was the afternoon message direct from the throne and a tonic for the faith of the believer. The Principal's impassioned style was subordinated to that decorous and reverent gravity of speech betokening an ambassador of Christ, never once descending to the commonplace or becoming diffuse. We do not wonder that through him God is beseeching a sinful world and so many are reconciled and gloriously saved.

The demonstration was a repetition of Pentecost. It was Pentecost repeated! Hallelujah! The sound of a rushing mighty wind filled the place where we were sitting. This heavenly blast blew away all the husks and chaff of preconceived notions and conceptions of the functions of the Holy Spirit as the executive of the Godhead in the scheme of salvation. At times with the velocity of a cyclone and like a hurricane it struck at the bulwarks of Modernism and Higher Criticism, completely demolishing the citadels of carnality and worldliness. Our leader is a man of

(continued on page 428).



Elim and its Government

LOOKING back over the past twenty years how much there is in the history of this Elim work for which to praise the Lord. Even the most critical must confess that God has been pleased to set His seal upon the message and ministry of this movement in a most marked manner.

One might well enquire "Wherein lies the strength of the Elim Movement; what has been responsible for its rapid growth; what have been the vital factors in its development; how is it that through those long years it has stood with ranks unbroken by schisms or strife?"

In the first place we are convinced that under God much of the success achieved may be attributed to the sound and scriptural form of government adopted by its leaders in the beginning. It was a deep sense of responsibility to God for the work with which He had entrusted them, and a prayerful examination of the Scriptures concerning Church polity and practice which eventually led the leaders of this movement to proceed along the lines which have yielded such rich results. When the work commenced in those far-off days it was realised that a good foundation is vital to all enduring work. Those responsible for the oversight of the movement were therefore anxious to erect a building which would not crumble or collapse under the strain of crisis or the pressure of conflict. Subsequent events have more than justified the conclusions of those early days. To-day the splendid group of large healthy churches, standing as they do for the full Pentecostal testimony, forms an eloquent tribute to the system of government which exists in Elim. Throughout the country these gatherings of God's people are linked together by the bonds of a common vision and passion; a fire lit by the hand of God and sustained from no lower Source. No one would be so foolish as to suggest that the tie formed by organisation could alone prove sufficient to create and maintain such a high standard of heart unity as that which now prevails in this Spirit-born movement.

We venture to claim for a central type of government that it makes for a maximum of efficiency in the sphere of Christian service. It enables the utmost to be made of opportunities which from time to time may arise for the extension of the work as a whole, and for the benefit of the local church in particular. It admits of advantage being taken of opportunities for the acquisition of church buildings, and the arrangement of special efforts which would never be possible to the local Church acting entirely on its own initiative

and thrown wholly upon its own resources. Many of the buildings in which Elim people worship to-day could never have been erected apart from a system such as obtains in the Foursquare Movement at present.

Moreover the value of a regular change of ministry is obvious to all who have seen it at work. It provides the Lord's people with a variety of ministry which is calculated to give balance to their Christian experience and fellowship. Thus they are saved from falling into ruts that might prove exceedingly injurious to their witness for God. It also gives the Christian worker a wider range of experience which in time must all add to his usefulness.

Let it be observed that all appointments are made by those of mature Christian experience who rely upon God for guidance in these matters. Every reasonable consideration is given to the needs of the local Church, no attempt being made to compel workers into positions in which they could not labour happily; neither are churches forced indefinitely to suffer a ministry which is not conducive to their highest interests.

Furthermore a form of central government to a very large extent eliminates those heartbreaking divisions and dishonouring disruptions which are far too common in circles where Church government admits of greater laxity and latitude. At the same time it prevents gatherings of God's people from being scattered and the sacrificial labour of successful pioneer evangelists being lost. It ensures the conservation of results gained in revival campaigns, protecting the flock of God from exploitation by hireling shepherds.

Yet again this form of government has been proved to foster that fine family feeling amongst Christian workers, drawing them into closer union with each other; making for community of aim and interest, and promoting deeper and closer co-operation.

After twenty years of fruitful ministry the Elim Movement has lost very few of its workers. Scores of Spirit-filled men and women have been called into its ministry; men and women drawn from every part of the United Kingdom, and yet to-day those same workers, some of them having been within its ranks since its birth, are still found labouring happily and successfully for the Master.

It is a form of government which does not expose its workers to the needless humiliation of privation and pecuniary embarrassment, which must always prove a serious handicap in the exercise of Christian ministry. Having accepted workers into the ministry it feels and shoulders some responsibility for their future. A system which thows its ministers upon the mercy of local circumstances and leaves them to sink or swim can scarcely appeal to the prayerful and thoughtful judgment of God's people.

And so with our faces towards the goal we can joyfully sing:

"We will praise Him for all that is past,
And trust Him for all that's to come."

Palestine and Prophecy

A Fortnightly Feature for Bible Students. Progress during 1934.

THE yearly memorandum drawn up by the Jewish Agency for Palestine to the Secretary-General of the League of Nations for the information of the Permanent Mandates Commission which opened at Geneva on 3rd June, 1935, contains the following interesting facts relating to Jewish work in Palestine during 1934:—

I. ECONOMIC AFFAIRS.

Under the heading "Economic Affairs," the report states that the Government revenue for the period ended 31st March, last amounted to about £5,350,000 as compared with an estimate of about £2,000,000 less. The surplus at the same date was expected to be £4,660,000. The total imports for the year 1934 amounted to £15,420,000 and the exports to £4,420,000. The total amount of deposits in the banks reached £14,000,000, double the amount two years earlier.

II. POPULATION.

By the close of the year 1934 the Jewish population of Palestine totalled approximately 300,000, as compared with 245,000 at the end of 1933. The increase was due, on the one hand, to the increase of births over deaths, and on the other hand to immigration. Of these the latter was by far the more important factor, and accounted for about 90 per cent of the increase. 47,807 immigrants entered the country during the year; of this number 18,028 came from Poland and 7,094 from Germany.

It is estimated that the Jewish population constitutes at present approximately 25 per cent of the total.

As regards the distribution of the Jewish population, approximately one-quarter live in the villages and three-quarters in the towns. The Jewish villages are about 160 in number.

The urban population is concentrated largely in Tel-Aviv, Haifa and Jerusalem. At the end of 1934 it was estimated that the Jewish population of Tel-Aviv numbered 150,000, as compared with 46,300 at the last census in November, 1931. The Jewish population of Jerusalem has increased to 65,000 as compared with 53,800 of the last census, while Jaffa has doubled its Jewish population, rising from 16,000 to 33,000.

A similar increase has taken place also in the semi-urban villages. Petach-Tikvah increased its population from 8,000 to 15,000, and Rehoboth from 3,150 to 7,500, while the smaller Jewish agricultural settlements have increased from 25,220 to about 37,800.

III. ACQUISITION OF LAND.

Jewish purchases of land during 1934 totalled 110,970 metric dunams (a dunam is 1,099 square yards), valued at £7,001,420, while sales by Jews amounted to 48,856 dunams, valued at £5,353,584, leaving a balance of 62,114 dunams, for which had been paid the sum of £1,647,836.

During the five years 1930-34 the total net area acquired by Jews amounted to 155,900 dunams. In addition, the Palestine Land Development Company acquired last October the concession in respect of the Huieh marshes, granted to certain Syrian landowners in 1914 by the Turkish Government. This concession covers an area of approximately 40,000 dunams, together with 17,000 dunams of the lake itself.

The original concessionaires had done little, if anything, in the course of the twenty years during which they had owned the concession, towards carrying out the necessary drainage and other amelioration work in the concession area, which had accordingly remained a malaria-ridden zone unfit for human habitation.

Of the land acquired in 1934, 17,150 dunams are located in the Valley of Jezreel, and are to be colonised during the present year by 500 families. 12,575 dunams were purchased by the Jewish National Fund, of which 9,214 dunams are located in the Jordan Valley, and a further 2,967 dunams in the Maritime Plain in the neighbourhood of the larger villages. The latter areas will shortly be allocated to workers and persons of small means.

IV. AFFORESTATION AND AGRICULTURE.

During the year 1934 the Jewish National Fund afforested 540 dunams of waste land, bringing the total area of its forests up to 6,913 dunams, on which are planted one and a half million trees. This does not include the project of the King George V. Jubilee Forest near Nazareth.

Altogether some twenty-five new settlements were founded during the period under review, comprising 800 families, or a total of approximately 3,000 persons. Of these new colonists 400 families settled in Emek Hefer (Wady Hawareth).

Jewish farmers supplied the Palestinian market with agricultural products to a value of £424,000, as against £312,000 in 1933. Imports of such products from abroad during 1933 totalled £1,213,000, a figure which was, however, substantially exceeded in 1934.

The expansion of the orange industry and its allied trades has again, as for some years past, been the salient feature of the agricultural situation in Palestine. Between 20,000 and 25,000 dunams of citrus were planted in the Jewish villages, thereby increasing the total area thus planted to 140,000-150,000 dunams as compared with 11,000 dunams in 1920.

Preparations had, in fact, been made for the planting of 44,000 additional dunams, but owing to the shortage of labour barely half this amount was actually planted. Citrus exports for the season 1934-35 totalled approximately 7,000,000 cases, valued at between £2,500,000 and £3,000,000. Of these slightly more than one-half came from the Jewish groves, and were shipped for the most part through the Jaffa Citrus Exchange; nearly three-quarters of the total export was shipped to England.

V. INDUSTRIAL DEVELOPMENT.

Approximately 170 new industrial undertakings have been established, mainly by immigrants who had recently arrived in the country. Among the more important are: a general metal works; a silicate brick factory; an essential oils establishment; a hollow-glass works; a stationery, packing material, and lithographic works; a wire factory; a silk dyeing and finishing plant; an edible oil works; a sock and stocking factory; and a foundry and machine shop.

The new industries are mainly concentrated in Jewish villages in the neighbourhood of Tel-Aviv. On the other hand, large undertakings continue to concentrate in the vicinity of Haifa. During the year, industrial development on a modest scale was also begun in Jerusalem.

The Palestine Economic Corporation, which is interested in various economic enterprises in Palestine, enlarged the sphere of its general investments and granted loans during the year to the agricultural and urban community to an amount of £400,000, mainly to workers or workers' co-operatives, and to members of the middle classes.

The membership of the General Federation of Jewish Labour, increased commensurately with the growth of the Jewish population, an addition of 16,000 members being recorded in 1934, bringing the total membership up to 53,000.

The increase is of 63 per cent over the previous year's figures in the towns, and only 18 per cent in the country. The high wages prevailing in the building trades, as compared with agriculture and industry generally, further resulted in a large proportion of the new arrivals attaching themselves to the first-named branch of employment.

VI. EDUCATION.

The number of pupils of the Jewish schools of all grades, kindergarten, elementary, and secondary, during the period under review, amounted to 44,829, which represents an increase of 7,418 over the previous year.

The total Budget of the Jewish schools within the educational network of the Va'ad Leumi (Jewish General Council) amounted to £194,242. The Jewish Agency contributed £20,000, the Government £26,632, the Palestine Jewish Colonisation Association £4,988, and the Jewish community—in the form of tuition fees, contributions of towns and village councils, and education rates—£142,622.

The Jewish school system is greatly handicapped by the inadequate support which it receives from the Government.

The Hebrew University was able, with the special funds placed at its disposal by various organisations and individuals for the assistance of displaced German Jewish scientists, to create a number of new posts.

An important new development was initiated by the laying, on October 14th, 1934, of the foundation stone of a University Hospital on Mount Scopus. The hospital will be in close proximity to the University buildings, and it is intended to create in connection with it a Postgraduate School of Tropical Medicine and Hygiene. The establishment of this department has been undertaken jointly by the University and the Hadasah Organisation. In addition, the University has received a large endowment for the establishment of a Cancer Research Institute.

VII. PUBLIC HEALTH.

The report also deals with the work done in supervising

Pentecostal Scenes in Sheffield (continued)

vision and realises the need for the presentation of a coherent system of theology, in these days when so many hold

DIVERGENT VIEWS.

His reassuring statement of "the faith once for all delivered to the saints" revealed that although the sky might become leaden and storms gather over his head, he will not change his position at the behest of Modernistic tendencies on the one hand or the benign plausibilities of ultra-supernaturalism on the other. Such a consideration has inspired years of sacrificial service, and gathered together the thousands throughout Great Britain who do not profess varying measures of belief, but accept the Bible as the "consensus of truth" inspired, authoritative and inerrant. Not only believing the truth, but witnessing to it and demonstrating its power. Such religion is dynamic.

Another element contributing to the phenomena of Pentecost was fire. Pentecostal fire fell from the skies on Whit-Monday, fusing the assembled multitudes into the oneness of the Spirit. The marvellous fellowship of saints at an Elim demonstration always thrills my soul. High and low, rich and poor, all mingle together in happy *camaraderie*. We have often said that believers may be melted or cemented together. Any official refrigerator present on Monday must have soon warmed up, it was impossible to keep cold, cool and calculating in the atmosphere of a Pentecostal incubator. Yes! We heard the joyous cries of

THE NEWLY-BORN,

chirping and twittering as merrily and happily as the

Jewish health work, on which £196,000 were spent during the year, while the Government's grant-in-aid totalled £4,245.

We question if any other community in the world to-day can show such robust signs of vigorous, healthy development.

The report also shows that at the present and for some three years past there has been a great shortage of labour, and strong representations to the League of Nations have been made with regard to the number of immigrants permitted to enter Palestine and the needs of the labour market. It is hoped that this will eventually result in more Jewish settlers being permitted to return to the National Home. We hope to return to this matter in future numbers of the *Evangel*.

birds that sing their immemorial music without bars. Even the crows made a joyful noise unto the Lord. We write from experience, for not a thousand miles from where we sat was a brother who could keep neither time nor tune, notwithstanding he like many another was chained in the thralls of the excellent new chorus Pastor Darragh has added to his repertoire;

Let the call go forth to the ends of the earth,
Back to the grand old Bible.

And what shall I write of the preacher's timely warning to the nation? In his illuminating diagnosis of present-day conditions and thorough analysis of the trend of current thought we were confronted with two alternatives, Christ or the world, the fire of Pentecost or the fire of judgment. We saw that the only hope for this dark, doomed earth was the second advent of Christ. We were thrilled with the graphic if brief outline of the glories of the day that is to be. Not the golden age of the dreamer, the philosopher, but the golden age of which the prophets write. Scanning the firmament through faith's telescope, we glimpsed the sudden twinkling of the morning star on the dark brow of midnight. Streams of light illumined the breaking of the dawn. Ribbons of glory gilded the coming of the age when sin, sickness and death shall be the exception and not the rule. We rejoiced that the happenings of to-day are in exact accord with prophetic forecasts and the minute guns announcing the birth of a new era out of the travail of the present hour.

Mission, or Omission

THE following people are excused from giving to missions:

The man who believes that the world is not lost and does not need a Saviour.

The man who believes that Jesus Christ made a mistake when He said: "Go ye into all the world, and preach the gospel to every creature."

The man who believes the gospel is not the power of God, and cannot save the heathen.

The man who wishes that missionaries had never come to our ancestors, and that we ourselves were still heathen.

The man who believes that it is "every man for himself" in this world and who with Cain, asks, "Am I my brother's keeper?"

The man who wants no share in the final victory.

The man who believes he is not accountable to God for the money entrusted to him.

The man who is prepared to accept the final sentence "Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

Do you belong to the Mission or to the Omission Band?—H.B.



NEWS FROM *The Elim Evangel* THE CHURCHES

Encouraging News of Gospel Triumphs—New Members Joining the Foursquare Forces

INSPIRING CONVENTION SERVICES.

Powerful Ministry.

Ottery St. Mary. The convention services held at Ottery were greatly appreciated and resulted in much blessing. The first service was conducted by Pastor W. G. Hathaway and Pastor J. Woodhead, which proved a splendid start to the convention.

On the Sunday Pastor W. G. Hathaway preached to good congregations, at the Elim Tabernacle. His addresses were most inspiring and instructive. In the morning he gave a message on Fellowship, and at the evening service on Three Important Facts about the Blood.

Whit-Monday proved a great day of fellowship and blessing, when large gatherings of Foursquare saints, including those from other churches, met together in the Congregational Church and were ably ministered to by Pastor W. G. Hathaway (London), Pastors J. Woodhead (Plymouth), E. O. Steward (Exeter), Evangelists H. Burton Haynes (Yeovil) and W. H. Farrow (Wells), also were present.

The Crusader band, augmented by a contingent of Crusaders from Exeter formed a good choir and special choir pieces were heartily sung.

The congregational singing was most inspiring, the Church building literally rang with the praises of God's children. The concluding service was held at the Elim Tabernacle on the Tuesday evening. Altogether this first Elim Convention proved a time of great blessing to all who gathered; one felt the power and presence of God during the services and it is hoped that fruit will be gathered in the future as a result.

The ministry of the Word by the Pastors and the ministry of song by Mrs. J. Woodhead and that of the Crusaders, has been greatly appreciated.

The following is a report taken from the "East Devon County Press":

ELIM FOURSQUARE GOSPEL CHURCH.

Convention at Ottery.

Special convention services in connection with Ottery St. Mary Elim Foursquare Gospel Church were held during Whitsuntide from June 8th to the 11th inclusive. The convention speakers were Pastor W. G. Hathaway (Field Superintendent of the Elim Foursquare Gospel Alliance), Pastor J. Woodhead (Plymouth) and Evangelist H. Burton Haynes (Yeovil). Mrs. J. Woodhead a contralto, rendered much-appreciated solos.

On Whit-Monday the services throughout the day were held in the Congregational Church, which had been kindly

loaned for the meetings. This was the occasion of a great Foursquare Gospel demonstration and parties gathered from Exeter, Exmouth, Yeovil and Wells; at each service the congregations increased, until at the evening service it was estimated that the congregation numbered 200. Services on Whit-Monday were ably convened by Pastor E. O. Steward (Exeter) and in the afternoon prayers were offered for the sick. An Elim Crusader Choir (young people between the ages of 14 and 35, members of Elim Churches) rendered special selections. An observer afterwards remarked that it was a powerful choir. As is characteristic of the Elim Foursquare movement, the convention services were marked with much fervour and enthusiasm, and singing and music played a prominent part. Hymns and choruses were sung heartily and an uplifting atmosphere was created.

As Whitsuntide is the anniversary of the outpouring of the Holy Spirit on the Day of Pentecost, the main subjects taken by the speakers were the Holy Spirit and the Power of God. It was emphatically declared that Pentecost was not a mere historical event, but a present reality, and that the Holy Spirit was given to the Church at Pentecost and has never been taken away and so all should expect the same things to happen to-day as happened on the Day of Pentecost as recorded in the Acts of the Apostles. These things, it is affirmed, are taking place throughout the country, under the message of the Foursquare Gospel, the meaning of which is the four-sided aspect of the gospel of Christ namely: Jesus Christ the Saviour, Healer, Baptiser in the Holy Spirit, and the Coming King.

Thus it was the hope and prayer expressed by the ministers that the revival which was taking place in other parts of the country might sweep through the West of England.

This was the first Elim Convention held at Ottery, and many have since remarked what a great and enjoyable experience it was.

MANY NEW MEMBERS.

Abounding Enthusiasm.

Wimbledon (Evangelist Green).

Wonderful, wonderful Jesus, is the united testimony of the enthusiastic believers at Wimbledon.

Itinerating visits have been made by the Cycling Band to surrounding districts. Also house-to-house visitation and open air meetings have kept the workers active for the Lord.

Many new members have joined the church, souls have been saved and backsliders restored. Praise the Lord!

Breaking of bread services have proved times of rich blessing in the presence of the Lord, and the numbers attending have increased.

Last February, a sister suffering from cancer was examined by a doctor, and ordered an immediate operation. This she refused, saying she would rather trust the Lord. After being prayed for and anointed, the Lord has marvellously undertaken, and now—four months later—she has no pain whatever, and is able to do all her usual duties, although previously she was in such pain as to be unable even to cut a loaf of bread. Others also testify to divine healing.

Enthusiasm abounds among the Crusaders, who have rendered the "Life of Christ" in scripture and song in various assemblies, and have also conducted a Crusader Sunday recently in their own assembly.

Definite blessings have been experienced through the visits of Pastors Boulton, Hathaway, Brambleby and Mullan (with Mrs. Mullan), also Miss Ching and Miss Paint. Last Sunday the visit of the London Crusader Choir was greatly appreciated by a crowded congregation.

On a recent Sunday twenty new scholars were brought into the Sunday school from the playing grounds, eighteen of them being boys.

Now—

'Tis Jesus the First and the Last,
Whose Spirit shall guide us safe home;

So we'll praise Him for all that is past,
And trust Him for all that's to come.



Photo by]

[A. W. Ramsay.

Witnessing for God at Wimbledon.

PREACHING THAT GRIPS.**Copious Showers of Blessing.**

Birmingham (Pastor A. Longley). A foretaste of the great convention in the air was experienced at the annual Whit-Monday gathering held in the Town Hall. The most remarkable fact was the large number of people at both the afternoon and evening meetings, considering that Principal George Jeffreys was conducting meetings at Sheffield. The speaker, Pastor J. McWhirter, fully appreciated the welcome extended to him and commended the saints for their loyalty. What a challenge—this crowd—to the critics who five years previous called the revival "a flash in the pan," the large building almost filled with saints who grow daily in grace and the knowledge of God.

Copious showers of blessing descended and the love of God was shed abroad, with Christ in the midst. Pastor McWhirter ably expounded the Word under the unction of the Holy Ghost, his subject "Prophecy Fulfilled" gripped the listeners with wonderment; also he was able to confirm Old Testament scriptures, having seen with his own eyes the fulfilment of such, during his recent stay in Palestine. God's people—the Jews—are returning to their own land and prosperity abounds. Truly "the

desert shall rejoice and blossom as the rose." The pointing out of these signs made glad the hearts of believers, giving an incentive to look for the coming of Christ who is the Desire of all Nations. Strangers in the meeting acknowledged their reception of the Pastor's statements by accepting the Saviour. At the first meeting twenty-four sinners and backsliders surrendered to Jesus, and in the evening ten sinners bowed the knee to the King of kings.

The Crusader choir contributed of their service in song under the conductorship of Mr. Lyson. Their happy faces radiated the joy of the Lord.

"For there is pleasure in His service."

A solo rendered by Pastor Newsham—"Blind Bartimæus"—delighted our hearts, this he sang by request before leaving Birmingham to take up work in the North of England. The saints pray that God will bless him in his fresh labours in another part of God's vineyard.

**SPECIAL ANNIVERSARY SERVICES.
Eleven Decisions for Christ.**

Hull City Temple (Pastor H. W. Fardell). The City Temple Sunday School anniversary services have recently been held, the special speaker being Pastor

Homer from the Mason Street Church. His message to the boys and girls was most encouraging.

Throughout the services the children sang special anniversary pieces. There were many recitations, dialogues, solos, duets and quartettes. It was beautiful to hear them in this way describe how the Master could be seen in the flowers, birds, and in the the Word of God. On the Monday evening they again gave messages in words and song. Pastor Fardell also gave an interesting message to the children. Among other things a dialogue was given by nine girls entitled "Points from the Prodigal Story," with good effect. The Primary sweetly sang "We belong to Jesus," also other choruses and hymns. An action song entitled "Speak, Little Bird," was enjoyed by everyone.

A splendid dialogue was given by six scholars, illustrated by a lamb, sword, mirror, basket of seed, hammer, and a bottle of milk.

On a recent Sunday evening eleven souls decided for Christ.

The Cycling Band are again busy telling of Christ's love in the surrounding districts.

The open-air workers are still very active and recently one decision was made at the end of a meeting.

Scriptureless Preaching

HOWEVER popular may be the modern style of Scriptureless preaching, it is certain that the first preachers, the inspired preachers, the preachers who turned the world upside down, were Bible preachers. Look at the Apostle Peter's sermon in the second chapter of Acts, Deacon Stephen's sermon in the seventh of Acts, the Apostle Paul's sermon in the thirteenth of Acts, and what are they but Bible readings? Nearly the whole of them consists of quotations from the Old Testament, and they do not contain a hint about talking with the stars, nor concerning the dignity of human nature, nor the progress of Christian civilisation.

When Paul was in Thessalonica, he went into the synagogue, "and three Sabbath days reasoned with them out of the Scriptures [mark it, "out of the Scriptures"], opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is the Christ" (Acts xvii. 2, 3). Apollo was "an eloquent man, and mighty in the Scriptures, . . . for he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus is the Christ" (Acts xviii. 24, 28). When the apostle was in Rome, "there came many to him in his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening" (Acts xxviii. 23). It would puzzle most modern preachers to find enough about Jesus in the law of Moses, and in the prophets, to occupy them from morning till evening; but Jesus was the theme of the early preachers, and the Scriptures furnished their witnesses, and arguments, and proofs.

The New Testament is a small book, but it contains more than three hundred quotations from the Old Testament, besides very many allusions to the words of holy men of old, who spake as they were moved by the Holy Ghost. Thus the Holy Ghost Himself has intimated in no uncertain way His approval of Biblical preaching, and it possesses advantages which the commonest mind can readily perceive. First, the preacher can speak with authority because he is delivering a message from God. Second, he knows he is right, and, therefore, can be bold as a lion. Third, he cannot mislead sinners, for he tells them just what his Master has revealed. Fourth, he builds up Christians under his ministry into an intelligent, robust people who will not listen to the voice of the false charmer, charming never so wisely. Fifth, he is free from the worry that almost invariably attends the preaching of fine sermons, for having faithfully and prayerfully spoken what God has told him to say, he leaves the results with Him to whom they belong. Sixth, if his hearers do not like his teachings, he can quietly inform them that their controversy is not with him, but with the Lord. Seventh, he will certainly make a better appearance at the judgment seat of Christ than those who were sent as His ambassadors, but failed to obey their instructions.

There is no great measure of joy in a half-hearted Christian life, but in a whole-hearted absolute surrender there is joy.



Hull City Temple

Crusader Services

The Crusaders have conducted special meetings here, or, to describe their operations more accurately, conducted a campaign, for strategies other than meetings were employed, such as house visiting, handbill distributing, study, practice, and intense prayer. It was heartening to see Crusaders giving their precious time, and tackling difficult work for the One they greatly love.

The first service was on Sunday evening. It was preceded by an open air gathering and a prayer meeting, and one result was three conversions. The speaking and singing were good, and after listening to the convincing testimonies of God's grace, it would be very inconsistent to remain unconverted.

Monday evening was the Cadets' evening. Their reciting and singing revolved round the text, "Weighed in the balances"—with illustrations. The children made straight the path to life, and the Holy Spirit illumined it by His presence.

Tuesday and Wednesday evenings were given to the young ladies and young men respectively, and the Lord added to the Church.

Finally on Thursday non-Crusaders had their turn, and became anointed vessels in God's hands. This last meeting caused rejoicing on earth and in heaven over one sinner that repented.

There was a prayer meeting before every service because as our Crusader motto tells us, it is "God who giveth us the victory."

Crusader Central Camps, 1935 Holiday Facilities for All.

Don't hesitate, book now, we shall warmly welcome you at any of the Holiday Camps.

Brighton, July 27 to August 10, for Elim Crusaders only.

A full programme including:

Morning and evening fellowship, games (various) daily, rambles, picnics, swimming parties, visit of London party.

South Coast Crusader Rally at Camp, Chorus sing-songs around camp fires. Other special visitors are coming. All the joys of camp with home comforts. Wet or fine—a full programme. Applications to Mr. and Mrs. J. A. Vanstone, Elim Camp, Waterhall Valley, Patcham, near Brighton, Sussex.

Glossop, August 3 to 17. Special Crusader Fortnight. Pastor and Mrs. W. L. Taylor are arranging a full and interesting programme, including some of the above items, with additions. Applications to Pastor W. L. Taylor, Beth Rapha, Glossop, Derbyshire

Two Years' Prison Ministry

Reviewed by Pastor Douglas B. Gray
(Leader of the London Crusader Choir)

The second anniversary of the prison work of the London Crusader Choir found them making their first visit to the famous Wandsworth Prison, London, on June 16th.

During the two years the choir has made thirty-four visits to several prisons, including Brixton, Holloway, Wandsworth and Wormwood Scrubs in London, also Bedford, Lewes, Maidstone, Oxford, Portsmouth and Winchester prisons, as well as to the Borstal Institutions at Feltham and Aylesbury.

It is doubtful whether there is any other choir in the British Isles or elsewhere whose ministry is so unique or widespread, and we are indeed grateful to God and to the various Governors, Chaplains and authorities for their will-



The Entrance to Wandsworth Prison.

ingness and the invitations to take to the thousands of men and women the old gospel in music and song.

One of the choir's latest pieces commences thus:

*"Fired by love's immortal flame,
Called and consecrated in the
Saviour's name,
Carrying the gospel of redeeming
grace,
Shewing paths of freedom to a sin-
bound race—
We are torchbearers!"*

Such indeed is our calling, as Torchbearers, heralding the glories and power of the gospel of the Lord Jesus Christ.

We received a most warm welcome at Wandsworth. First visits always bring mixed feelings. Fortunately, and happily to relate, one of the choir members is an official at this prison, so the way had been well prepared, and we soon felt "at home." We soon get acclimatised these days, so many such visits have well seasoned us to the grim surroundings, but not lessened our joy in service and our interest in our friends who find themselves in such unfortunate circumstances.

From the very commencement our souls were thrilled as nearly 500 men and the Crusader Choir joined in an opening hymn, "The Old Rugged Cross,"

(Continued on next page).

Crusaders—Your Camp!

Happy Week-ends—Ideal Holiday Centres

By Evangelist David A. Vanstone

Camp? Oh yes! Leaky tents; creepy-crawlies; sleeping on a lumpy bag of straw; one tin plate to serve for all the courses; all kinds of privations, including indifferently cooked "messes of pottage"—in general, an occupation for he-men only. All right for them and for cranks, but, no thank you, not for me!

If such is your reaction to the word "camp" then this title applied to the holiday home in the glorious Vale of Waterhall, Patcham, is in some respects a misnomer. Here we have all the advantages of the open air life but none of the drawbacks—an unconventional fresh-air holiday plus home comforts!

Of course the camp is open to everyone throughout the summer but the Crusader week-ends are experiences not to be missed. The perennial enthusiasm for such gatherings is the best testimonial to their attractiveness. Here are some memories of the last "week-end" at Whitsuntide.

Saturday afternoon. The crowd arrives by sundry conveyances from different quarters. A time of cordial greetings and introductions followed by a jolly and strenuous game of mock netball. Supper; a stroll on the Downs in the peace of the evening; a time of singing and prayer; "and so to bed."

Who shall speak of the sacred time around the Lord's Table? Everything to encourage worship is here. Encircling us the rolling hills bathed in sunlight; nearer, the host of birds making melody and the breeze gently whispering through the gorse; nearer still our risen Lord and the wonderful joy and serenity which are ours as we worship Him in the stillness. This hallowed hour is one of the chief attractions of the week-end, and it is agreed by common consent that these times of communion stand in a class of their own.

The day wears on and closes with an evening service and another quiet walk. So finishes a Lord's Day spent in sweet fellowship amid ideally restful surroundings. Late in the evening two cars arrive. One contains six members of the London Crusader Choir, who sacrificing a day in camp have been to London in order to minister at Brixton Prison and later at the Wimbledon Church. The other carries three young people encountered en route who have come to stay the night and incidentally to receive one of the biggest shocks of their lives on the morrow, when they meet some thirty-five specimens of radiant, vital Christianity!

Monday. London: overcast; Patcham? Scorching sunshine! A grand day prefaced by an inspiring sing-song and committal of the hours to God. Podex, netball, hockey and a swim (the water was rather tepid) kept us fully occupied and we felt in no need of rocking when our evening devotions were done.

Tuesday. Reveille 5.30 a.m.! A quick breakfast and off to our occupations and the sterner side of life. Camp left behind? Yes; but we have lost neither its memories nor its influence.

TWO YEARS' PRISON MINISTRY (continued)

for there was nothing else we had come to sing or talk about other than the Calvary message. Item follows item with rapt and eager attention. The choir maintains its high standard of soulful singing, the musical items interspersed add colour and musical charm. Then again the great chapel is flooded with music and song; for choir and men are singing together:

I cannot tell how silently He suffered,
As with His peace He graced this place
of tears,
Or how His heart upon the Cross was
broken,
The crown of pain to three and thirty
years.
But this I know, He heals the broken-
hearted,
And stays our sin, and calms our lurk-
ing fear,
And lifts the burden from the heavy
laden,
For yet the Saviour, Saviour of the
world, is here.

A telling Bible reading followed by a vibraphone and organ duet, "He wipes the tear from every eye," the choir at the conclusion of which softly takes up the refrain of "When I survey the Wondrous Cross." Pastor P. N. Corry's solo "I know a Fount" again moved the great congregation. They were telling moments, the gospel was getting home and finding a response in many hearts. The closing hymn "Jesu, Lover of my soul," to the glorious Welsh tune "Aberystwyth," with its rich harmonies, makes a fitting benediction to an inspiring afternoon.

After a very kind expression of thanks and appreciation from the Chaplain (who also asks for a quick return visit), also the Deputy Governor, the choir is entertained to tea, before proceeding to Kingston-on-Thames for another service.

Thus this ministry goes on, and the choir find their prison engagements already fully booked to the end of the year. Thank you, readers, for your con-

tinued prayers and help. Pray on and remember us in this happy service.

IF THIS WORK IS TO CONTINUE

we must appeal to our readers for gifts to the Prison Fund. Please help us. No gift too small. The Crusaders themselves are responding magnificently and doing **more** than their share. Will you help us? The Chief Crusader Secretary will gratefully welcome your help.

O Thou bounteous Giver of all good,
Thou art, of all Thy gifts, Thyself, the
crown!
Give what Thou canst; without Thee we
are poor;
And with Thee, rich; take what Thou
wilt away.—Cowper.

NEXT WEEK SPECIAL BIBLE NUMBER

"Without a Guide"

AN INCIDENT IN THE SWISS ALPS



ONE Wednesday morning, towards the close of a Swiss winter, a young tourist arrived at a town in Central Switzerland, and proceeded to the nearest inn.

After depositing his luggage in a neat little bedroom with windows looking out upon the snow-clad mountains, he entered the dining-room where breakfast was being served, and took his seat at a table, where several noted Alpine climbers were chatting together.

As he scanned the menu, he heard them discussing the treacherous difficulties in climbing and descending yonder mountain peak. After exchanging morning courtesies with the other guests at the table, he entered into the discussion.

"Why," he said, "you seem to be making a lot of this mountain climb. Do you know that to-morrow morning at daylight I intend to climb that mountain peak 'Without a Guide'?"

This statement was naturally responsible for surprise remarks from those present, and although they remonstrated with him not to attempt such a hazardous feat unaided, all offers of assistance were definitely declined.

Further serious thought was not given to the matter until the following morning, when it was noticed that the visitor did not arrive for breakfast. They questioned the inn-keeper and learned that the tourist had taken an early breakfast and set out fully-equipped for what he described to be a long climb, "Without a Guide."

When dinner was served that evening he was still

absent, and failed to put in an appearance the following morning. By that time, everybody had become thoroughly alarmed, and a search party was quickly formed, which comprised some of the oldest and most reliable guides in Switzerland, who happened to be visiting the town at the time.

The party then set out. At lunch time they reached the rest-house, midway up the mountain side. Towards dusk they arrived at the summit, and hastened to the weather-beaten centre post that is implanted there, to which every successful tourist delights to attach his card. Snow was falling at the time, but they experienced little difficulty in finding our friend's card fastened to the post. Scrawled across the face of it were the pencilled words—"Without a Guide." So, he had reached a summit of Alpine achievement.

The oldest guide in the party, a man of sixty summers, turned, and addressing the others, said, "Come on, friends, I will show you where he is." Not a word was uttered as they breathlessly followed the leader. He led them a little distance towards the other side of the mountain. There, in a deep crevasse, about ninety feet below, and partially covered with snow, lay the cold, dead body of our friend—"Without a Guide."

As it was with this Alpine climber, who endeavoured personally to overcome the treacherous mountain difficulties after having refused the assistance of an experienced human guide, so it is to-day with the human soul, who is travelling thoughtlessly along life's unknown pathway without the only true Guide, the Lord Jesus Christ.

Friend, you may have reached a summit of human achievement, perhaps in business or social life, but are you travelling alone towards the dark crevasse of death which inevitably awaits you ahead, or have you accepted the Lord Jesus Christ in your heart as your own personal Saviour and Guide? He will never fail you, but will tenderly guide you safe home at last. Do not delay, look to Him as your life Guide now, and experience the truth of it.

Classified Advertisements

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

DANGOR, Ireland.—"Armachia" Board-Residence, beautifully situated on sea front, convenient to all travel routes; home baking a speciality; highly recommended by Pastors. Apply, The Misses Troughton, 54, Seacliffe Road. B2046

BATH.—Board-residence, comfortable, homelike; charming situation; Foursquare believers; single, 35/-, sharing, 30/-; picnics arranged.—Misses Allen and Fry, Wrockwardine, Bloomfield Road. B2039

BLACKPOOL.—Clean, quiet, comfortable apartments, Pentecostal; double bed and attendance 3/-, bed and board 5/6; room for 6 only; 1d. car north pier. Mrs. Bailey, 1a, Lyceum Avenue, Whitegate Drive. B2052

BLACKPOOL.—Comfortable apartments for the Lord's people; restful home, good table; highly recommended; near assembly, and 1d. tram from promenade; moderate terms. Mrs. Kershaw, "Maranatha," Arnott Road. B2078

BLACKPOOL.—Apartments or board-residence, homely and comfortable, modern conveniences; 1 minute to sea; Christian fellowship; Fielding and Kershaw, "Beth-Shan," 34, Holmfild Road, North Shore. B2067

BOGNOR.—"Holidays are Jollidays" with Mr. & Mrs. Hollyman. Book your holiday now! Terms 2 guineas inclusive. Lion House, Nye-timber. B1993

BOURNEMOUTH.—Apartments, board-residence; central, buses to all parts, near assembly; bath, indoor sanitation; Crusaders specially catered for at reduced terms; recommended by pastors. Mrs. Sims, 86, Avon Road. B1973

BOURNEMOUTH.—"Kelham" Boarding Establishment; detached house, pleasantly and conveniently situated; near sea, cars; alfresco teas on lawns and games; repositful conditions; from 42/- week; stamp.—Jones, 9, Waipole Road, Boscombe. B2053

BOURNEMOUTH.—"Salaam," 14, Campbell Road, Boscombe; Ideal Christian guest house; every comfort and attention; highly recommended; near sea, churches, and places of worship; separate tables; moderate inclusive terms. Miss Cavill. B2070

BOURNEMOUTH.—Christian guest house, board-residence, midday dinner, separate tables; ideal position, 3 minutes sea; highly recommended; terms moderate; stamp: Misses Green and Blackmore, 5, Beech Avenue, Southbourne. B2071

BOURNEMOUTH.—Comfortable and happy holidays at Sunshine Villa, Castlemain Avenue; near sea and shops; separate tables, hot and cold water, bedrooms; personal supervision; board-residence, 2 guineas. B2079

BRIGHTON.—Board-residence 30/-, bed and breakfast 21/-; near station, sea and shops. Mrs. Robinson, "Stafford House," 13, Stafford Road. B1944

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

CORNWALL, NEWQUAY.—Picturesque, residential, private hotel, in sheltered and secluded position, standing in its own beautiful grounds of 1 1/2 acres; ten minutes' walk from various beaches, on bus route to the lovely North Cornwall coast. Comfortable, homely, Christian home with Christian fellowship, for paying guests (permanent or otherwise), terms moderate; personal supervision, excellent Cornish cooking, separate tables, electric light, h & c water, garage; book for your summer holidays; special offer, now until June 15th, at 35/- per week; Foursquare. Apply: Mr. & Mrs. E. W. Hooper, "The Place," St Columb Minor, Newquay. Phone: Newquay 526. B1943

EASTBOURNE.—Comfortable, homely board-residence, bed and breakfast, apartments; moderate terms, recommended (Foursquare), nice locality. Mrs. Lee, "Astaire Villa," Astaire Avenue. B2054

EASTBOURNE.—Board-residence, or bed and breakfast; five minutes pier, ten minutes assembly; board 42/- sharing, 45/- single; bed-breakfast 21/-, 25/- D. L. Weeks, 97, Langney Road, late Desmond Road. B2080

FRANCE.—Boarding house held by Pentecostal sister, in small village near Valence. Apply: Mademoiselle Paradon, c/o Pastor Dalliere, Charmes-Sur-Rhône (Ardeche), France. B2045

FOLKESTONE.—Queen of the sunny south watering places; charming scenery, bracing air, happy Pentecostal fellowship; overlooking English Channel; terms moderate; good table. Mrs. Griggs, Sea View, 29, Wear-bay Crescent. B2055

HASTINGS.—Board-residence, 2 guineas, bed and breakfast, 21/-; home comforts; facing beautiful park; bus stop at door.—Mrs. Barnes, 28, St. Helens Road. B2056

HITCHIN.—A cheerful, healthy home for lonely ladies or gentlemen; roomy house (good beds), large secluded garden; thirty-two miles from London. Terms 30/- to two guineas.—Lister House, Park Street. B2040

HOVE 3.—Board-residence or otherwise; home from home; select neighbourhood, close to tabernacle, shops and buses, near sea; moderate terms. Mrs. Andrews, "Malmains," 37, Marmion Road. B1995

HOVE.—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. B2074

HOVE.—Board-residence, quiet, homely, few minutes sea, 42/- weekly, or 35/- each for two sharing double bed. Mrs. Cooley, "Beulah," 43, Erroll Road, West Hove. B1978

HOVE 4.—"Dalua" for a happy holiday; board-residence; vegetarian or ordinary diet; moderate terms; pleasant district, centrally situated; four minutes walk Brighton station. Mrs. A. M. Robinson, "Dalua," Highdown Road. B2033

HOVE 3.—Bed and Breakfast, with Sunday meals, or full board if desired; comfortable and homely; modern house, main road, easy walk to sea front; moderate charges: Mrs. Baker, 249, Portland Road. B2057

LEIGH-ON-SEA.—Bracing air, delightful scenery; spiritual fellowship: "Bethanv," St. Clements Drive. Bed and breakfast, £1 weekly. B2058

LONDON.—Superior accommodation, select district, near buses and tubes; bed and breakfast from 4/-; recommended by eminent Pastors. Mrs. D. Bishop, 14, Westbourne Square, Hyde Park, Abercorn 9547. B2043

LONDON.—Christian greetings! Mrs. Barnwell offers to visitors and others, a comfortable, homely Christian residence, happy fellowship, at 36, Granville Road, Stroud Green, Finsbury Park, N.4. Recommended by ministers; moderate terms; easy travelling facilities. B2066

LONDON.—Visitors to London, comfortable bedrooms, bath, own gas meter; bed and breakfast 4/-, or permanent; moderate. 16, Beauchamp Road, Clapham Junction, S.W. B2081

MALVERN, Worcs.—Small home for convalescents, or others needing a complete rest; every comfort and attention; gas fires in bedrooms. "Restholme," Hornoy Road. B2082

MONTROSE, Scotland.—Montrose Garden City by the sea; can accommodate two or three adults; Christian fellowship; now onward, except July 12th to August 2nd. Mrs. Stott, 46, Bridge Street. B2083

OLD COLWYN, North Wales.—Board-residence, comfortable and homely, all comforts, overlooking sea, grand scenery, good catering, Christian fellowship; terms moderate. Apply, Mrs. W. J. Thomas (late of Bentley, Doncaster). Henblas, Sefton Road. B1916

OLD COLWYN.—Sunny North Wales invites you; mountains, magnificent scenery, delightful walks; overlooking sea; bathing from house, Christian fellowship, home comforts; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergelle Road. B1985

RAMSGATE.—Holiday and rest home, near sea and country; home comforts, Christian fellowship, good food; established 1921; terms 35/- per week; stamp. Keep this notice by you. Mr. & Mrs. Webster, 85, West Cliff Road. B2084

SHANKLIN, I.O.W.—Board-residence, central position, two minutes from cliffs, best residential part of town; recommended by Elim workers; separate tables; reduction for parties. Miss Fyfe, Thornbury, Alexandra Road; Telephone 230. B1957

SHANKLIN, I.O.W.—Board-residence, or bed and breakfast; two minutes' walk from sea, station and assembly; terms moderate; recommended by Elim workers. Apply, Mrs. Niblett (Foursquare member), Dairy, Athelney Road. Phone 311. B2085

SOMERSET.—Lovely country, quiet comfortable rooms, with or without attendance; bus passes door frequently to market town; highly recommended. Apply, Mrs. Rowell, Blaenavon House, Chilthorne, nr. Yeovil. B2090

SOUTHEND-ON-SEA.—Board-residence or bed and breakfast, terms moderate; near sea and assembly. Miss Job, "Bethany," 212, Victoria Road, Thorpe Bay. B1967

SOUTHEND-ON-SEA.—Clean, comfortable apartments; bed-breakfast, 17/6, reduction sharing; other terms if required; close Prittlewell Station and Priory Park. Mrs. Robinson, "Homeland," 27, Priory Avenue. B2075

SOUTHPORT.—"Buxton House," 37, Bold Street; superior homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout; bath, piano. Mrs. Bates. B1971

SOUTHPORT.—Comfortable, homely apartments, with or without board; reasonable terms; room for six, with Foursquare lady. Mrs. Campion, Bungalow, 55, Sheffield Road, Marshside. B2086

TORQUAY.—The most attractive Christian Holiday Home in the west, Hampton Court, Babbacombe; two minutes from sea, cliff railway, and buses; members of the Foursquare heartily welcomed. Send stamp for particulars; Miss Bunclark, Hillside House, Bridge Street, Bideford. B1974

WESTCLIFF-ON-SEA.—Homely apartments, with attendance, or bed-breakfast. Mrs. Daniell, "Hazelmere," 33, Cranley Road. B2076

WESTCLIFF-ON-SEA (28 miles London). Holidays with Foursquare fellowship. Quiet lovely position, overlooking park. Near sea and assembly. Crusaders welcomed. Bus, station to door.—Coates, "Woodlands," 10, Chalkwell Avenue. B2087

WORTHING.—Board-residence; good food, good beds; two or more sharing large rooms, 30/- each, children 15/-; central; 12 minutes sea, 1/2 minute station. Mrs. Steed, Rosslyn, 15, Bridge Road. B2060

WORTHING.—Homely board-residence or bed and breakfast, two minutes from sea and gardens; highly recommended by Elim workers. Mrs. White, 78, Lyndhurst Road. B2088

WORTHING.—Bungalow to let furnished, or bed and breakfast; ten minutes sea. Apply, "Elim," Knox Avenue, West Worthing. B2089

HOUSES, FLATS, ETC., For Sale, To Let and Wanted.

LARGE back room, unfurnished, suit business lady; electric light; rent moderate. Write or call, 86, Honeywell Road, Broomwood Road, Clapham Common, S.W.11. B2091

SHOEBURYNNESS.—Bed-sitting room, with balcony; facing sea, modern, self-contained, bathroom adjoining; two minutes station; any period; terms moderate (Southend 4d. return). Apply, 36, High Street, Leigh-on-Sea. B2073

SITUATIONS VACANT.

ST. LEONARDS-ON-SEA.—Furnished bed-sitting room, use of kitchen, in exchange for light household work; small salary given, live in or out. Write or call, "G," 24, Tower Road. B2094

WANTED, Christian young woman, willing to step out in faith, as a worker in home for old ladies; Mrs. Everitt, 45, Inverness Avenue, West-cliff-on-Sea, Essex. B2062

WANTED, housemaid and between-maid, for season. Apply, Mrs. Brading, Dimbola Private Hotel, Freshwater Bay, I.O.W. B2065

WANTED at once, Christian girl, general work; strong, capable, willing, age 17 to 20 years; for season. Apply, Mrs. Hooper, "The Place," St. Columb Minor, Newquay, Cornwall. B2092

WANTED, cook, or cook-general, for season; used to numbers. Apply, with references, stating wages required.—Miss Fyfe, "Thornbury," Alexandra Road, Shanklin, I.O.W. B2093

MARRIAGES.

KEEBLE; PAGE.—On June 18th, at Elim Tabernacle, Ravenshurst Avenue, by Pastor D. J. Rudkin; George Edgar Keeble to Lilian Elsie Page.

KNIGHT; IBBOTSON.—On May 25th, at Oak Hall, Caterham-on-the-Hill, by Pastor P. N. Corry, assisted by Evangelist F. L. Smith; Arthur Knight to Isabel H. R. Ibbotson.

WITH CHRIST.

BAILEY.—On June 9th, John Bailey, aged 79, beloved member of Elim Church, Tamworth. Funeral at Glascofe.

ELIM GRAMOPHONE RECORDS

10 in. double-sided, 2/6 (by post 3/3)

Any six for 15/- post free

(Post free prices apply to the United Kingdom only)



Principal George Jeffreys

(Founder and Leader of the
Elim Foursquare Gospel Alliance)

Sermonettes:

"The Foursquare Gospel"	E1
"Look Up"	E2
"I Love Jesus" (with Revival Party singing)	E5
"A Vital Question"	E10

Evangelists R. E. Darragh and A. W. Edsor

(of Principal George Jeffreys' Revival Party)

"Leave it There"	E3
Negro Spiritual Medley	E4
"Everybody's Loved by Someone"	E10

Principal George Jeffreys and Evangelist

R. E. Darragh.

"No Disappointment in Heaven"	E11
-------------------------------	-----

Evangelist A. W. Edsor.

Foursquare Melodies (pianoforte solo)	E11
Selection of Elim Choruses on Grand Organ (both sides)	E14

Albert Hall Congregational Singing.

"Christ Arose!" (10,000 voices)	E12
"No More Veil!" (10,000 voices)	E13

Elim Crusader Massed Choirs at Albert Hall.

"I Know that My Redeemer Lives" (2,000 voices)	E12
"Saved by His Wonderful Grace" (2,000 voices)	E13

London Crusader Choir

(directed by DOUGLAS B. GRAY)

* "Living for Jesus"	E1
"When I Survey the Wondrous Cross" (Deep Harmony)	E2

* "Oh, it is Wonderful"	E4
* "Make His Praise Glorious"	E9
Famous Hymn Tunes	E7
"The Message of Bethlehem" (both sides)	E17
"Jesus of Nazareth"	E18

Pastor P. N. Corry, Baritone

(Dean of the Elim Bible College)

"Blind Bartimeus"	E6
"He Will Fill Your Heart To-day"	E5
"Pass It On"	E8

London Crusader Male Voice Choir

(directed by DOUGLAS B. GRAY)

"Dearer than All"	E3
"Till the Day Dawns"	E7

Miss Joan Holman, Mezzo-Soprano.

"Only Believe"	E9
"Speak, My Lord"	E15
"'Tis Jesus"	E19

London Crusader Ladies' Choir

(directed by DOUGLAS B. GRAY)

"All that Thrills My Soul"	E8
----------------------------	----

Revival Party (with instrumentalists).

Medley of Elim Choruses (also see E3, E4 & E5)	E6
---	----

London Foursquare Orchestra.

"Blessing, Honour and Glory" (Instrumental March)	E15
--	-----

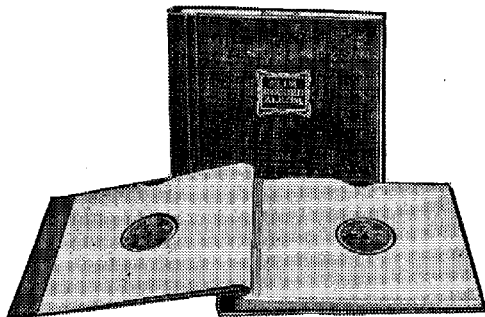
Elim Ministers' Choir.

"The Lord's My Shepherd"	E16
"Jesus Leads"	E16

Miss Connie Collins & Miss Dora Upton.

"I've Found a Friend" (accompanying with guitars)	E19
--	-----

* These popular pieces were sung by the massed Elim Crusader Choirs at Principal George Jeffreys' crowded gatherings at the Royal Albert Hall, Crystal Palace, London, Bingley Hall, Birmingham, etc.



The Elim RECORD ALBUM

takes twelve 10-inch records. It is strong and beautifully finished. Made in two qualities: 1/6 (by post 2/-), and 2/6 (by post 3/-).

(Post free prices apply to the United Kingdom only)

TAKE CARE OF YOUR RECORDS BY GETTING AN ELIM RECORD ALBUM WITHOUT DELAY.

ELIM PUBLISHING CO., LTD., Park Crescent, Clapham Park, London, S.W.4.